



LIKKUTEI TORAH • PARSHAS RE'EH • MAAMAR 3

ביאור אחרי

An explanation of “After Havayah your G-d shall you walk”



The six commands of the verse are a ladder of service: contemplating that all the worlds come only from G-d's “back” (Malchus) arouses love, then awe, then the keeping of mitzvos guarded by Torah. These four are the four letters of Havayah, the service of the righteous; one who transforms his nature, “one who serves Elokim,” reaches above the Name, to “One, but not in number,” and cleaves to Him.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

The six commands of the verse are a ladder of service: contemplating that all the worlds come only from G-d's "back" (Malchus) arouses love, then awe, then the keeping of mitzvos guarded by Torah. These four are the four letters of Havayah, the service of the righteous; one who transforms his nature, "one who serves Elokim," reaches above the Name, to "One, but not in number," and cleaves to Him.

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 reads the six commands of Deuteronomy 13:5 as six ascending levels. "After Havayah" is Malchus, G-d's "back," a mere glow from which all the worlds come. Following the Arizal, the three "Holy"s of the Kedushah are three degrees of separation: the filling light, of which only a glimmer enters creatures, though creation through it is still something from nothing; the encompassing light, which creates by will alone ("He commanded and they were created"); and Atik, beyond all relation to worlds. Contemplating this arouses "shall you walk," a love that must be deep and born of Binah; trials hide G-d, and withstanding them reveals lofty sparks. "And Him shall you fear" is awe, from the outer awe of Malchus to the inner awe of Chochmah, rooted in the reshimu (ve'oso, os). "Keep" and "listen" are mitzvos and Torah: the mitzvos are lights in vessels that need guarding, and Torah, one encompassing light from the Will of all wills, guards them. These four are the letters of Havayah. "And Him shall you serve" is transforming one's nature, the hundred-and-first review, which draws from above the Name: "Havayah is One."

OUTLINE

- 1 **"After Havayah": Malchus and the meaning of "Holy"** ¶1-2
"After Havayah" is Malchus, G-d's "back"; kadosh means separate; "He commanded" is said of the essence and bara of the Names; even through the filling light creation is something from nothing; the filling and the encompassing light.
- 2 **The second and third "Holy"** ¶3
The encompassing light, which enters no creature, is the main source of life and the second "Holy"; the filling light, of which only a glow enters, is the third: "Your Name is holy" and "You are holy."

- 3 Atik and Arich Anpin: the first “Holy”** ¶4-6
- The encompassing light has two levels, Arich Anpin, which relates to worlds, and Atik, beyond them, which joins the encompassing and the filling light; “nothing” seen from below and from above; the Arizal’s three heads of Atika Kadisha.
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- 4 Something from nothing within Atzilus** ¶7
- Chochmah comes from the “nothing” of Keser; the hidden Chochmah, the Supernal Crown and Atik are the three “Holy”s, the roots of food, clothing and house.
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- 5 “Shall you walk”: love through contemplation** ¶8-9
- Contemplating that all the worlds are only G-d’s “back” arouses love for Him alone; trials hide G-d, and withstanding them reveals lofty sparks; daas grows from Binah as a child grows in its mother.
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- 6 “And Him shall you fear”** ¶10-11
- Running and returning; the outer awe of Malchus and the inner awe of Chochmah; ve’oso as os, the reshimu that shines in the hidden Chochmah; the great awe of the Exodus.
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- 7 “Shall you keep” and “shall you listen”: mitzvos and Torah** ¶12-16
- The mitzvos are lights in vessels that need the guarding of encompassing levels; Torah, one light from the Will of all wills, guards them and is not extinguished by sin; yet Torah needs the mitzvos as its vessels.
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- 8 Summary** ¶17-21
- A restatement of sections 1 to 5: creation from nothing and the three “Holy”s, trials and the breaking of the kelipah, love and awe, and the guarding of the mitzvos through Torah.
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- 9 “And Him shall you serve”: changing one’s nature** ¶22-25
- One who serves Elokim reviews a hundred and one times and transforms his nature; Elokim equals hateva, the sheath of Havayah; a hundred reaches the encompassing light, while a hundred and one, me’ayin, draws from “One, but not in number.”
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- 10 The Name, the fifth level and the Shema** ¶26-29
- The first four levels are the four letters of Havayah; serving and cleaving are above the Name, in the yechidah; the six levels match the six words of the Shema, and “Havayah is One” is the level reached by changing one’s nature.
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KEY CONCEPTS

After Havayah אחריו הוי

Malchus, the “back” of G-dliness: a mere glow from which all the worlds come into being. Contemplating that the worlds are only this “back” arouses love for G-d Himself.

Holy (kadosh) קדוש

“Separate.” The threefold “Holy” is three degrees of G-d’s separateness from the worlds: the filling light, the encompassing light, and Atik, which has no relation to worlds at all.

“He commanded and they were created” כִּי הוּא צוֹה וְנִבְרָאוּ

ונבראו

Said of G-d’s essence, nothing of which enters the creature; the verb bara, which implies the Actor’s power within the acted-upon, belongs to His Names and to the filling light.

Something from nothing (yesh me'ayin) יש מאין

Creation that is not a mere unfolding of cause and effect: even through the filling light, matter coming from spiritual letters is a new creation that only G-d's own power can bring about.

Atik and Arich Anpin עתיק ואריך אנפין

The two aspects of Keser: Atik, the last level of the Emanator, beyond worlds, and Arich Anpin, the root of the emanated, which is the encompassing light.

Ve'oso as os (a sign) ואותו — אות

“Him” read as os, a sign: the reshimu that remained after the tzimtzum and shines in the hidden Chochmah, root of the higher awe; and the sign among His myriads, “One, but not in number.”

A mitzvah is a lamp and the Torah is light נר מצוה ותורה אור

The mitzvos are vessels that hold the divine light and need guarding; the Torah is the one encompassing light, from the Will of all wills, that lights them.

One who serves Elokim (oved Elokim) עובד אלקים

One who goes beyond his nature and habit, like the hundred-and-first review. Since Elokim equals hateva, nature, he removes the sheath that hides Havayah and draws from above the Name.

SECTION 1 • 11-2

“After Havayah”: Malchus and the meaning of “Holy”

1 ביאור אחרי¹

An explanation of [the verse] “After.”

This is the heading of the discourse: an explanation (biur) of the verse in Parshas Re'eh, “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” (Deuteronomy 13:5). The discourse goes through the verse phrase by phrase, reading each phrase as a distinct level of divine service.

2 א הנה פ"י אחרי הוי"י אלקיכם תלכו.^{2,3} שכל ההשתלשלות נמשך ונתהווה רק מבחי"י מדת מלכותו ית' שהיא הנקראת אחרי הוי"י בחי"י אחוריים הארה בעלמא כו'

(1) Now, the meaning of “After Havayah your G-d shall you walk”: that the entire chain of descending worlds (hishtalshelus) is drawn forth and comes into being only from the level of the attribute of His Malchus (sovereignty), may He be blessed, which is what is called “after Havayah”: the level of the back (achorayim), a mere radiance, etc.

The verse “After Havayah your G-d shall you walk” (Deuteronomy 13:5) is read here in a Kabbalistic sense: “after Havayah” means G-d’s “back” (achorayim), His attribute of Malchus (sovereignty). The whole chain of worlds comes only from this outermost level of G-dliness, which is a mere glimmer of His light.

(וכמ"ש בפ' תצוה בד"ה זכור את⁴ כו' בפ"י וישב ה' מלך לעולם⁵ ועיין בזהר ויקרא)

(As is written in Parshas Tetzaveh, in the discourse beginning “Remember what,” etc., on the meaning of “And Havayah sits as King forever”; and see the Zohar, Vayikra)

In parentheses the Alter Rebbe refers to his Torah Ohr discourse “Remember what [Amalek did],” where he explains “Havayah sits as King forever” (Psalms 29:10). He also refers to the Zohar on Vayikra, which, as he says further on, reads “after Havayah” as Malchus of Atzilus.

(דף עשרים בתחלת עמוד ב') ועמ"ש ע"פ הזהר קדושים⁶ (דפ"ו סע"א [סוף עמוד א]) ע"פ ואחרי לא יהיה^{7,8} והוא

(folio 20, at the beginning of side b). And see what is written on the [passage of the] Zohar, Kedoshim (folio 86, end of side a), on the verse “And after Me there shall be none.” And it is

The Zohar reference is folio 20b. He adds a reference to his explanation of the Zohar on Kedoshim (folio 86a) on “And after Me there shall be none” (Isaiah 43:10). Then he turns to show that the same pattern holds at every level.

כמו כן עד רום המעלות, כי גם הקו נמשך ע"י צמצום ומקום פנוי מבחי' מלכות דא"ס לבד,

likewise up to the loftiest heights; for even the kav (line of light) is drawn forth, through the tzimtzum (contraction) and the vacated space, from the level of the Malchus of the Infinite One (Ein Sof) alone.

Even the kav, the thin line of Infinite Light drawn into the vacated space after the tzimtzum, issues only from the Malchus of the Infinite One. At every level, then, what reaches outward to create is G-d's Malchus, His "back," and never His essence.

(וזהו ענין אל תקרי שמות אלא שמות⁹ המבואר במ"א ע"פ ובבואה לפני המלך^{10,11} כו' ע"ש וכמ"ש ע"פ את שבתותי¹² תשמרו בפ"י וענין בורא קדושים ישתבח שמך כו' ע"ש).

(And this is the meaning of "Do not read shammos (desolations) but shemos (names)," which is explained elsewhere, on the verse "And when she came before the king," etc.; see there. And as is written on the verse "My Shabbosos you shall keep," on the meaning and concept of "Creator of holy beings, may Your Name be praised," etc.; see there.

A long parenthesis begins here. The Sages' wordplay "Do not read shammos (desolations) but shemos (names)" (Berachos 7b) belongs to the same idea: the worlds come from G-d's Names, outer expressions of Him, and not from His essence. The Alter Rebbe refers to his discourses on "And when she came before the king" (Esther 9:25) and "My Shabbosos you shall keep," where he also explains the blessing "Creator of holy beings, may Your Name be praised."

ובזה יש להבין ענין ג"פ [גי' פעמים] קדוש ע"ד מ"ש האריז"ל [האר"י זכרנו לברכה] כדלקמן. דהנה פ"י קדוש היינו מובדל שאינו כדמיון הנשמה שמתפעלת ממקרי הגוף לפי שמלובשת ממש כו' משא"כ אצלו ית' שהוא קדוש ומובדל כו'.

And through this one can understand the meaning of "Holy" [said] three times, along the lines of what the Arizal wrote, as [will be explained] below. For the meaning of kadosh (holy) is "separate": not like the soul, which is affected by the happenings of the body because it is actually encloded [in it], etc.; whereas He, may He be blessed, is holy and separate, etc.

This will explain why "Holy" is said three times (as in the angels' "Holy, holy, holy," Isaiah 6:3), following the Arizal, who is quoted below. "Holy" (kadosh) means "separate": a soul is affected by what happens to its body because it is truly encloded in it, but G-d, who gives life to the world, is not affected by it.

וצ"ל מהו ענין כפילות הקדוש ג"פ [ג' פעמים]. אך הענין דהנה מבואר במ"א בד"ה וקבל היהודים^{13, 14} וע"פ קול דודי^{15, 16} פ"י יהללו את שם¹⁷ הוי" כי הוא צוה ונבראו,

And we need to understand what the repetition of "Holy" three times means. But the explanation is this: it is explained elsewhere, in the discourse beginning "And the Jews accepted," and on the verse "The voice of my beloved," [on] the meaning of "Let them praise the Name of Havayah, for He commanded and they were created":

Why is "Holy" repeated three times? To answer, the Alter Rebbe recalls his explanation, in the discourses "And the Jews accepted" (Esther 9:23) and "The voice of my beloved" (Song of Songs 2:8), of the verse "Let them praise the Name of Havayah, for He commanded and they were created" (Psalms 148:5).

כי הוא דהיינו עצמותו ומהותו ית' צוה ונבראו שלא שייך עליו ית' לומר לשון ברא¹⁸ לנוכח¹⁹ דמשמע שיש כח הפועל בנפעל ולא שייך זה

"for He," that is, His essence and being, may He be blessed, "commanded and they were created"; for regarding Him, may He be blessed, it does not apply to use the term bara ("created") in the sense of presence, which implies that the power of the Actor is in the acted-upon; and this does not apply

The verse says that "He," G-d's very essence, "commanded," and not that He "created" (bara). The word bara speaks of the Creator as present in what He makes, implying that the power of the Actor is invested in the acted-upon, and that cannot be said of G-d's essence.

אלא בשמותיו ית' כמ"ש בראשית ברא אלקים²⁰ וזהו יהללו את שם בחי" שם בלבד שאינו מערף עצמותו ומהותו אבל כי הוא עצמותו ומהותו כביכול הוא רק כאלו צוה ונבראו ממילא כו' ע"ש.

except to His Names, may He be blessed, as it is written, "In the beginning Elokim created." And this is "Let them praise the Name": the level of a name alone, which is not of the order of His essence and being. But "for He," His essence and being, so to speak, it is only as if "He commanded and they were created" of themselves, etc.; see there.

Such language fits only G-d's Names, His revealed powers, as in "In the beginning Elokim created" (Genesis 1:1), where creating is ascribed to the Name Elokim. That is why the verse says "Let them praise the Name": a name is not of the order of G-d's essence, while for the essence itself creation is as effortless as if "He commanded and they were created" on their own.

והנה גם לשון ברא לנוכח הוא מורה על התהוות יש מאין דוקא וכמ"ש הרמב"ן [הרבי משה בן נחמן] ר"פ בראשית. וצ"ל מאחר דפי' ברא לנוכח היינו שיש כח הפועל בנפעל איך נקי יש מאין.

Now, the term bara in the sense of presence also denotes, specifically, coming into being as something from nothing (yesh me'ayin), as the Ramban writes at the beginning of Parshas Bereshis. And we need to understand: since the meaning of bara in the sense of presence is that the power of the Actor is in the acted-upon, how is it called something from nothing?

A difficulty: the Ramban, at the start of his commentary on Genesis, writes that bara specifically means bringing something out of nothing (yesh me'ayin). But if bara implies that the Actor's power is present in what it makes, how can that be called "from nothing"?

אמנם הענין כמ"ש באגה"ק [באגרת הקודש] בד"ה איהו וחיותו²¹ וגרמוהי חד דהיינו שהכלים דע"ס [דעשר ספירות] דאצילות הנק' גרמוהי הן אלקות לברוא יש מאין כמו הא"ס ולא בבחי' השתלשלות עילה ועלול לבד,

However, the explanation is as is written in Iggeres HaKodesh, in the passage beginning "He and His life-forces and His vessels are one": that the vessels of the Ten Sefiros of the World of Atzilus (Emanation), which are called "His vessels" (gramohi), are G-dliness, [able] to create something from nothing like the Infinite One, and not merely in the manner of a chain of descent of cause and effect;

The answer comes from the epistle "He and His life-forces and His vessels are one" (Tanya, Iggeres HaKodesh 20). The vessels of the Ten Sefiros of Atzilus, called "His vessels," are themselves G-dliness and can create something from nothing as the Infinite One does; creation is not merely a chain of cause and effect.

כי ע"י סדר ההשתלשלות לבד אפילו צמצומים רבים לא יועילו להיות התהוות גשמיות מרוחניות, ולכן נקרא יש מאין ע"ש וכן כתבו ג"כ חכמי המחקר²² שהתהוות הגשמיות מרוחניות אין לך יש מאין גדול מזה,

for through the order of hishtalshelus alone, even many contractions would not avail to bring about the coming into being of the physical from the spiritual; and therefore it is called something from nothing; see there. And so too the sages of [philosophical] inquiry have written that, [as for] the coming into being of the physical from the spiritual, there is no greater something from nothing than this;

No chain of cause and effect, however many contractions it passes through, can turn spirit into matter; that is why creation is truly "something from nothing." Even the philosophers say that matter coming from spirit is the greatest instance of something from nothing.

שהרי גם ריבוא רבבות ירידות והשתלשלות לא יועילו שיתהוו הגשמיות מהרוחניות, אלא שזהו רק כחו ויכולתו לבד יתברך שהוא הכל יכול והכח הזה בכלים דאצילות היינו לפי שבהן מלובש הארת הקו מאור א"ס שהאור מעין המאור כו'

for even myriads upon myriads of descents and stages of hishtalshelus would not avail for the physical to come into being from the spiritual; rather, this is only His power and ability alone, may He be blessed, for He is the Omnipotent. And this power is in the vessels of Atzilus because within them is en clothed the radiance of the kav from the Infinite Light (Or Ein Sof), for the light is akin to the luminary, etc.,

Countless stages of descent would never make the spiritual become physical; only G-d's own omnipotence can do that. The vessels of Atzilus have this power because the light of the kav, from the Infinite Light, is en clothed in them, and a light shares the nature of its source.

ומתייחד עמהן בבחינת איהו וגרמוהי חד ועל ידי זה בורא על ידן יש מאין. ובאמת גם התהוות נבראים רוחניים דבי"ע מהכלים דאצילות הוא בחינת יש מאין ולא דרך השתלשלות כמש"ש [כמה שכתוב שם] באגה"ק [באגרת הקודש] הנ"ל.

and it unites with them in the manner of "He and His vessels are one" (ihu vegarmohi chad); and through this He creates, through them, something from nothing. And in truth, even the coming into being of the spiritual created beings of Beriah, Yetzirah and Asiyah from the vessels of Atzilus is [a matter of] something from nothing, and not by way of hishtalshelus, as is written there in the Iggeres HaKodesh mentioned above.

The light unites with the vessels ("He and His vessels are one"), and so G-d creates through them. In fact, even the spiritual creations of Beriah, Yetzirah and Asiyah come from the vessels of Atzilus as something from nothing, not by gradual descent, as the same epistle explains.

והנה מצד הארת הקו המלוכש בכלים דאצילות שיך לומר ברא לשון נוכח שהרי הארה מהכלים ו גם אפילו הארה דהארה מהקו מלוכש ממש בהנבראים להחיותם כמ"ש באגה"ק [באגרת הקודש] שם וכמ"ש בסש"ב [בספר של בינונים] ח"ב [חלק ב'] פ"א בשם האריז"ל [האריז"ל זכרנו לברכה] שגם בדומם ממש מלוכש אותיות הדבור מעשרה מאמרות ²³ כו'

Now, from the perspective of the radiance of the kav that is encloded in the vessels of Atzilus, it is appropriate to say bara, a term of presence; for a radiance from the vessels, and even a radiance of a radiance from the kav, is actually encloded in the created beings to give them life, as is written in the Iggeres HaKodesh there, and as is written in Sefer Shel Beinonim, Part II, chapter 1, in the name of the Arizal, that even in actual inanimate matter the letters of speech from the Ten Utterances are encloded, etc.

Because the light of the kav is in the vessels of Atzilus, and a glimmer of it reaches into every created thing to give it life, the word bara does fit here: the Creator's power is present in the creature. Tanya (Shaar HaYichud VehaEmunah 1) quotes the Arizal that even inanimate matter contains letters of speech from the Ten Utterances of creation.

והרי זה בחי' כח הפועל המלוכש ממש בהנפעל כמ"ש [כמה שכתוב שם] פ"ג [פרק ג'] ואעפ"כ [ואף על פי כן] התהוות הנפעל כמו האבן מבחינת כח הפועל המלוכש בו שהן צרופי אותיות דבר ה' המלוכש בו זהו ממש התהוות יש מאין

And this is the level of the power of the Actor actually encloded in the acted-upon, as is written there in chapter 3. Nevertheless, the coming into being of the acted-upon, such as a stone, from the power of the Actor encloded in it, which is the combinations of the letters of the word of G-d encloded in it, is truly a coming into being of something from nothing;

This is "the power of the Actor within the acted-upon" described in Shaar HaYichud VehaEmunah 3. Even so, a stone brought into being by the letters of G-d's word within it is still created from nothing.

שהרי האותיות הם כחות אלקיים ושיתהווה מזה אבן גשמי עד"מ הרי זה ממש מאין ואפס כו' שהרי על פי דרך השתלשלות בלתי אפשר כלל וכלל שהכח הרוחני ונבדל מגדר הגשם יהיה ממנו לבד התהוות אבן גשמי עד"מ.

for the letters are G-dly powers, and that a physical stone, for example, should come into being from this is truly from nothing and naught, etc.; for by way of hishtalshelus it is utterly impossible that from a power that is spiritual and separate from the bounds of the physical, by itself, there should come into being a physical stone, for example.

The letters are spiritual, G-dly powers, so a physical stone arising from them is creation out of nothing. By mere descent, a power that is spiritual and beyond all physical bounds could never by itself produce a physical stone.

וזהו ענין קדוש דפ"י מובדל כי אע"פ [אף על פי] שיש כח הפועל ממש בנפעל מ"מ כח זה הוא רק בחי' הארה בעלמא שאינו נוגע להארת הקו המלוּבש בע"ס [בעשר ספירות] דאצילות כי הוא רק

And this is the meaning of kadosh, which means "separate": for although the power of the Actor is actually in the acted-upon, nevertheless this power is only a mere radiance, which does not touch the radiance of the kav enclothed in the Ten Sefiros of Atzilus; for it is only

Now the meaning of kadosh, "separate," becomes clear. Although the creative power is truly inside the creature, it is only a glimmer, which does not touch the light of the kav as it is in the Ten Sefiros of Atzilus.

כמו זיו השמש מהשמש וע"ש באגה"ק [באגרת הקודש] שהוא רק הארה דהארה, והארה דהארה דהארה כו', ועוד זאת שגם כח הפועל מעשרה מאמרות וכלים דאצילות המלוּבש ממש בהנפעל שהם ב"ע אינו כלל כדמיון הנשמה המלוּבשת בגוף

like the radiance of the sun from the sun; and see there in the Iggeres HaKodesh that it is only a radiance of a radiance, and a radiance of a radiance of a radiance, etc. And furthermore, even the power of the Actor from the Ten Utterances and the vessels of Atzilus that is actually enclothed in the acted-upon, which is Beriah, Yetzirah and Asiyah, is not at all like the soul enclothed in the body;

It is related to its source as sunlight is to the sun; Iggeres HaKodesh calls it "a radiance of a radiance," and further removed still. Moreover, even this power inside the creatures of Beriah, Yetzirah and Asiyah is not like a soul inside a body.

שהרי אין שרש התהוות הגוף ועצמותו מנשמתו כו' מה שאין כן כח הפועל ורוח פיו ית' שבנפעל הוא מהוה את הנפעל מאין ליש²⁴ כו' ולכן הנפעל בטל באמת לגבי כח הפועל שבו ולא

for the root of the coming into being of the body and its essence is not from its soul, etc.; whereas the power of the Actor and the breath of His mouth, may He be blessed, that is in the acted-upon, brings the acted-upon into being from nothing to something, etc. Therefore the acted-upon is truly nullified before the power of the Actor within it, and not

A body does not owe its existence to its soul, but the power of the Actor, "the breath of His mouth," is what brings the creature into being from nothing. Therefore the creature is truly nullified before the power within it.

כמו גוף לגבי הנשמה²⁵ כמ"ש כ"ז [כל זה] בסש"ב [בספר של בינונים] ח"ב [חלק ב'] פ"ג [פרק ג'] וספ"ו, ועיין עוד באגה"ק [באגרת הקודש] קרוב לסופו בד"ה להבין מ"ש בפע"ח [בפרי עץ חיים]²⁶ במש"ש [במה שכתוב שם] והיינו חיצוניות דחיצוניות דכלים כו' שהיא מסותרת לגמרי ברוח נפש דעשיה כהסתר והעלם הבורא מהנברא:ב

as the body [is] before the soul, as all this is written in Sefer Shel Beinonim, Part II, chapter 3 and the end of chapter 6. And see further in the Iggeres HaKodesh, near its end, in the passage beginning "To understand what is written in Pri Etz Chaim," in what is written there, that this is the outer dimension (chitzoniyus) of the outer dimension of the vessels, etc., which is entirely hidden in the ruach [and] nefesh of Asiyah, like the hiding and concealment of the Creator from the created.) (2)

A body is not nullified before its soul in this way, as Tanya explains in Shaar HaYichud VahaEmunah, chapters 3 and 6. The Alter Rebbe also cites the essay "To understand what is written in Pri Etz Chaim" (which the Kehot edition locates in Kuntres Acharon, printed after Iggeres HaKodesh): there the outermost layer of the vessels is entirely hidden in the lowest levels of Asiyah, as the Creator is hidden from His creatures. The closing "(2)" opens the discourse's second section.

והנה ידוע דיש ב' מיני המשכות מאור א"ס ב"ה בחי' ממכ"ע [ממלא כל עלמין] ובחי' סוכ"ע ונק' פנימיים ומקיפים

Now, it is known that there are two kinds of drawing-down from the Infinite Light, blessed be He: the level of the light that fills all worlds (memalei kol almin) and the level of the light that encompasses all worlds (sovev kol almin); and they are called inner [lights] and encompassing [lights].

Section 2 introduces the two kinds of divine light: the light that fills all worlds (memalei kol almin), called "inner" light, and the light that encompasses all worlds (sovev kol almin), called "encompassing" light.

והנה כל הנ"ל מענין התלבשות הארת הקו בע"ס [בעשר ספירות] דאצילות שע"ז מהוה ב"ע יש מאין זהו בחי' ממכ"ע [ממלא כל עלמין] שהוא נמשך בבחי' התלבשות וכח הפועל בנפעל.

Now, all that was said above about the enclothing of the radiance of the kav in the Ten Sefiros of Atzilus, through which He brings Beriah, Yetzirah and Asiyah into being as something from nothing, is the level of the light that fills all worlds, which is drawn forth in the manner of enclothing and of the power of the Actor in the acted-upon.

Everything said so far, the light of the kav enclothed in the Ten Sefiros of Atzilus that creates Beriah, Yetzirah and Asiyah, belongs to the filling light. It works by entering its creations: the power of the Actor within the acted-upon.

אבל בחי' סכ"ע [סובב כל עלמין] הוא מה שאינו מתלבש כלל אפילו בע"ס [בעשר ספירות] דאצילות אלא שמהוה ומחיה ע"י בחי' מקיף לבד דהיינו כמ"ש כל אשר חפץ²⁷ ה' עשה

But the level of the light that encompasses all worlds is that which does not enclothe itself at all, not even in the Ten Sefiros of Atzilus; rather, it brings into being and gives life by way of encompassing alone, that is, as it is written, "Whatever Havayah desired, He has done."

The encompassing light does not enter anything, not even the Sefiros of Atzilus; it creates and sustains from "outside." This is "Whatever Havayah desired, He has done" (Psalms 135:6): the desire alone accomplishes it.

כי ע"י שעלה ברצונו להיות התהוות העולם ע"י ממש נתהוה העולם, אף שאין הרצון מלובש כלל בהנברא שהרי הוא בחי' א"ס ואפילו בע"ס [בעשר ספירות] דאצילות אינו מתלבש כו'

For through its having arisen in His will that the world should come into being, through this itself the world came into being, even though the will is not enclothed in the created being at all, since it is the level of the Infinite One, and it is not enclothed even in the Ten Sefiros of Atzilus, etc.

Because it arose in G-d's will that a world should exist, the world came to be, though the will itself is not inside the world at all. That will belongs to the Infinite One and is not enclothed even in Atzilus.

וזהו כי לא מחשבותי מחשבותיכם²⁸ שע"י שעלה במחשבה ע"י נתהוו כו' וכמבואר ענין זה בביאור ע"פ יביאו לבוש מלכות,²⁹

And this is "For My thoughts are not your thoughts": that through its having arisen in [His] thought, through this they came into being, etc., as this matter is explained in the explanation on the verse "Let them bring royal apparel."

So too "For My thoughts are not your thoughts" (Isaiah 55:8): unlike a person's thought, G-d's thought alone brings things into existence. The Alter Rebbe refers to his explanation of "Let them bring royal apparel" (Ester 6:8), which develops this theme.

ונמצא כל נברא בפרט וכל העולמות בכלל יש בהם שני מיני חיות האחד הנמשך ומתלבש בתוכיותם

It follows that every created being in particular, and all the worlds in general, have in them two kinds of life-force: the first is drawn forth and enclothed within their inwardness,

It follows that every creature, and the worlds as a whole, have two kinds of life-force. The first is inside the creature, enclothed in its very being.

והוא מבחינת ממכ"ע [ממלא כל עלמין] ושרשו מהארת הקו שבע"ס [שבעשר ספירות] דאצילות וע"ז נאמר ברא לשון נוכח כנ"ל, והב' הוא בחי' המקיף מבחי' סוכ"ע

and it is from the level of the light that fills all worlds, and its root is from the radiance of the kav in the Ten Sefiros of Atzilus; and about this it is said bara, a term of presence, as mentioned above. And the second is the level of the encompassing [light], from the level of the light that encompasses all worlds,

This inner life-force comes from the filling light, rooted in the kav within the Ten Sefiros of Atzilus, and of it the Torah says bara. The second is the encompassing life-force, from the light that encompasses all worlds.

וכמאמר נשמה שנתת בי כו' ואתה משמרה בקרכי³⁰ כו' וכמו שהוא בהנשמה כך בכללות הבריאה כו' as in the saying, "The soul that You have placed within me," etc., "and You guard it within me," etc. And as it is with the soul, so it is in creation as a whole, etc.

The morning blessing "The soul that You placed within me ... and You guard it within me" (Berachos 60b) shows both: the soul placed inside, and G-d guarding it from beyond. As with the soul, so with all of creation.

והנה על זה נאמר כי הוא צוה ונבראו כי מבחינה זו דסוכ"ע אין שייך כלל התלבשות כח הפועל בהנפעל

Now, about this it is said, "For He commanded and they were created"; for from this level, the light that encompasses all worlds, enclothing of the power of the Actor in the acted-upon does not apply at all,

Of the encompassing light Scripture says "For He commanded and they were created." At this level the Actor's power is not enclothed in what it makes at all.

שהרי אינו מלובש כלל כ"א שעל ידי שעלה ברצונו שיהיה ההתהוות עי"ז דוקא נעשה ע"כ אין שייך ע"ז רק כמ"ש כי הוא צוה ועי"ז ונבראו כו'.

since it is not enclothed at all; rather, through its having arisen in His will that the coming into being should take place, through this specifically it was done. Therefore nothing applies to it except as it is written, "For He commanded," and through this, "and they were created," etc.

Since the encompassing light does not enter its creations, it is only G-d's willing that they exist that brings them into being. Hence only the language "He commanded, and they were created" fits it.

ועיין מ"ש מענין ממכ"ע [ממלא כל עלמין] וסוכ"ע בדי"ה אלה מסעי^{31,32} גבי ברכת המצות שיש בהם לשון נוכח ברוך אתה כו' ולשון נסתר אשר קדשנו כו' ע"ש.

And see what is written about the light that fills all worlds and the light that encompasses all worlds in the discourse beginning “These are the journeys,” regarding the blessings over the mitzvos, which have in them the language of presence [direct address], “Blessed are You,” etc., and the language of the hidden [third person], “who has sanctified us,” etc.; see there.

The Alter Rebbe refers to his discourse “These are the journeys” (Masei). There he explains why a blessing says “Blessed are You” in direct address but “who has sanctified us” in the hidden third person: the two correspond to the filling and the encompassing light.

SECTION 2 • 13

The second and third “Holy”

3 והנה ידוע דעיקר ההתהוות והחיות הוא מבחי' סוכ"ע שהוא בחי' א"ס ממש וכמ"ש [וכמה שכתוב שם] ע"פ יביאו לבוש מלכות³³ וכמ"ש בסש"ב [בספר של בינונים] פכ"ב

Now, it is known that the main [source of] coming into being and of life-force is from the level of the light that encompasses all worlds (sovev kol almin), which is truly the level of the Infinite One (Ein Sof), as is written there on the verse “Let them bring royal apparel,” and as is written in Sefer Shel Beinonim, chapter 22.

The main source of the world's existence and life is the encompassing light (sovev kol almin), which is the Infinite One Himself rather than a light that enters the worlds. The Alter Rebbe refers back to his explanation of “Let them bring royal apparel” (Esther 6:8) and to Tanya, chapter 22.

והנה רצון העליון הוא מקור החיים³⁴ המהוה את כל העולמות כו' וזהו יש מאין דהיינו שאין שום התלבשות כלל בהנפעל מבחי' כח הפועל שבבחי' סוכ"ע

Now, the Supreme Will is the source of life that brings all the worlds into being, etc. And this is something from nothing (yesh me'ayin): that there is no enclothing whatsoever in the acted-upon of the power of the Actor that is in the level of the light that encompasses all worlds.

Tanya there calls the Supreme Will “the source of life” that gives life to all the worlds. Creation from this level is “something from nothing” in the fullest sense, because nothing of the Actor's power is enclothed in what it makes.

(וגם מבחי' ממכ"ע [ממלא כל עלמין] אע"פ [אף על פי] שנמשך כח הפועל ומתלבש בהנפעל נקי יש מאין ממש כנ"ל) וזהו ענין הקדוש הב'

(And even from the level of the light that fills all worlds (memalei kol almin), although the power of the Actor is drawn forth and en clothed in the acted-upon, it is called truly something from nothing, as mentioned above.) And this is the meaning of the second "Holy":

In parentheses he adds that even creation through the filling light, where the Actor's power does enter the creature, is still truly something from nothing, as section 1 showed. With this he can identify the second of the three times "Holy" is said.

דהיינו בחי' סוכ"ע שהוא קדוש ומובדל מבחי' העלמין יותר מבחי' קדוש הג' שהוא בחי' ממכ"ע [ממלא כל עלמין]

namely, the level of the light that encompasses all worlds, which is holy and separate from the worlds more than the level of the third "Holy," which is the level of the light that fills all worlds;

The second "Holy" corresponds to the encompassing light. It is set apart from the worlds even more than the level of the third "Holy," which is the filling light.

דהיינו שאפילו בחי' זיו והוד לא נמשך ממנו להתלבש בהעלמין בפנימיותם אלא שהוא אור מקיף ועד"ז נתבאר במ"א בפי' אתה קדוש ושמך קדוש.

that is, not even a glow and splendor is drawn from it to be en clothed within the worlds in their inner dimension (pnimiyus); rather, it is an encompassing light. And along these lines it was explained elsewhere on the meaning of "You are holy and Your Name is holy."

Not even a glow of the encompassing light enters the worlds; it stays outside them as an encompassing light. The same distinction is drawn elsewhere on the words of the Amidah, "You are holy and Your Name is holy."

שמך קדוש היינו בחי' ממכ"ע [ממלא כל עלמין] וכדכתיב כי נשגב שמו לבדו³⁵ אלא הודו וזיוו של שמו נמשך ומתלבש בהעלמין וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] זיו השכינה³⁶ זיו דייקא

"Your Name is holy" is the level of the light that fills all worlds, as it is written, "For His Name alone is exalted"; only the splendor and glow of His Name is drawn forth and en clothed in the worlds, as our Sages, of blessed memory, said, "the glow of the Shechinah (Divine Presence)": specifically "the glow."

"Your Name is holy" is the filling light. The verse "For His Name alone is exalted" (Psalms 148:13) means that the Name itself stays exalted, and only its glory and glow enter the worlds; so too the Sages say the righteous enjoy "the radiance of the Shechinah" (Berachos 17a), the radiance and not the Shechinah itself.

אבל אתה קדוש היינו שאפילו זיו והוד לא היו העולמות יכולים לקבל חיות ממנו בפנימיותם ותוכיותם

But “You are holy” means that the worlds could not receive life-force from it, not even a glow and splendor, in their inner dimension and their inwardness;

“You are holy” goes further: it refers to a level from which the worlds could not receive life within themselves, not even a glow.

אלא שמחיה ומהוה אותם ע”י בחי מקיף כנ”ל ועמ”ש מזה פי וארא ע”פ לכן אמור לבני ישראל³⁷ כוי וע
”פ אסרי לגפן³⁸ בפ”י ויחי:

rather, it gives them life and brings them into being by way of encompassing, as mentioned above. And see what is written about this in Parshas Va’eira, on the verse “Therefore say to the children of Israel,” etc., and on the verse “Binding to the vine,” in the explanation [in] Vayechi.

Instead this level gives them life and existence from outside, as an encompassing light. The Alter Rebbe refers to his discourses on “Therefore say to the children of Israel” (Exodus 6:6), in Va’eira, and on “Binding his foal to the vine” (Genesis 49:11), in Vayechi.

SECTION 3 • ¶4-6

Atik and Arich Anpin: the first “Holy”

4 ג והנה בבחי סוכ”ע יש ג”כ ב’ בחינות כי הנה כתר לשון כותרת שהוא סוכב ומקיף

(3) Now, in the level of the light that encompasses all worlds (sovev kol almin) there are also two levels. For Keser (the Crown) is related to the word koseres (an encircling crown), which surrounds and encompasses.

Section 3 shows that the encompassing light itself has two levels. Keser (the Crown) is named for koseres, a crown that encircles the head, so by its nature it is something that surrounds.

והנה הכתר הוא הממוצע³⁹ בין המאציל לנאצלים⁴⁰ ויש בו ב’ בחי עתיק וא”א עתיק בחינה אחרונה
שבמאציל וא”א בחינת שרש הנאצלים

Now, Keser is the intermediary between the Emanator and the emanated, and it has two levels, Atik and Arich Anpin: Atik is the last level of the Emanator, and Arich Anpin is the level of the root of the emanated.

Keser stands between the Emanator, G-d Himself, and the emanated Sefiros, and has two aspects: Atik, the last and lowest level of the Emanator, and Arich Anpin, the root of all that is emanated. The Kehot note sends the reader to the Arizal’s Etz Chaim for Keser as this intermediary.

כי בחי' שרש הנאצלים יש לה איזה שייכות עם עלמין להיות ממנה התהוות הנאצלים בבחי' סוכ"ע שנק' ע"ש עלמין אלא שהוא סובב ומקיף מבחוץ ואינו נכנס בפנימית כו'

For the level of the root of the emanated has some relation to worlds, in that from it comes the coming into being of the emanated, in the manner of the light that encompasses all worlds, which is named for the worlds (almin); except that it surrounds and encompasses from outside and does not enter within, etc.

Arich Anpin, as the root of the emanated, has some relation to worlds, since the emanated come into being from it. That is why it is called "sovev kol almin," a light named for worlds (almin), though it only surrounds them from outside and does not enter.

אבל בחינה אחרונה שבמאציל אין לה ערך ויחוס כלל עם התהוות עלמין כי הוא המתנשא מימות עולם^{41,42}

But the last level of the Emanator has no relation or connection at all with the coming into being of worlds, for He is "the One who is exalted since the days of the world";

Atik, the last level of the Emanator, has no relation at all to the coming into being of worlds. It is "exalted since the days of the world," a phrase from the first blessing before the morning Shema.

אלא שהוא מקיף דמקיף וכמ"ש במ"א ע"פ מזמור שיר חנוכת הבית⁴³ בענין ג' בחי' מזון לבוש בית והמקיף דמקיף הוא המחבר המקיף עם הפנימי כו'

it is only that it is the encompassing of the encompassing, as is written elsewhere on the verse "A psalm, a song of the dedication of the House," on the matter of the three levels: food, clothing, house. And the encompassing of the encompassing is what joins the encompassing with the inner, etc.;

Atik is the "encompassing of the encompassing." The Alter Rebbe refers to his discourse on "A psalm, a song of the dedication of the House" (Psalms 30:1), on three levels: food, which enters; clothing, which surrounds; and a house, which surrounds even the clothing. This outermost level is what joins the encompassing light with the inner light.

היינו שיהיה התחברות סובב וממלא שלום בפמליא של מעלה כו' וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] שהעוסק בתורה עושה שלום⁴⁴ בפמליא של מעלה ובפמליא של מטה

that is, so that there be a joining of the encompassing and the filling [lights] (sovev and memalei), peace in the household above, etc. And this is what our Sages, of blessed memory, said, that one who occupies himself with Torah makes peace in the household above and in the household below;

The joining of the encompassing and filling lights is called "peace in the household above." So the Sages say that one who occupies himself with Torah makes peace in the household above and in the household below (Sanhedrin 99b).

כי התורה נקרא משל הקדמוני בחי קדמונו של עולם⁴⁵ ע"כ ממשיך שלום בפמליא של מעלה כללות בחי טוב וממלא וגם בפמליא של מטה היינו

for the Torah is called “the proverb of the Ancient One,” the level of the Ancient One of the world; therefore it draws down peace in the household above, the encompassing and the filling [lights] as a whole, and also in the household below, that is,

Torah can do this because it is called “the proverb of the Ancient One” (I Samuel 24:14), which Rashi explains as the Torah, the proverb of the Ancient One of the world, the Holy One, blessed be He. Coming from that level, Torah brings peace above, between the encompassing and filling lights as a whole.

כי בכל נברא יש מבי בחי הנ"ל וכמאמר ואתה נפחת בי⁴⁶ ואתה משמרה בקרבי וכנ"ל וזהו ענין הקדוש הא' שהוא המשכת בחי עתיק

for in every created being there is [something] from the two levels mentioned above, as in the saying, “and You breathed it into me, and You guard it within me,” as mentioned above. And this is the meaning of the first “Holy”: it is the drawing-down of the level of Atik,

Peace below means that every creature has both kinds of life-force, the inner and the encompassing, as the morning blessing says: “You breathed it into me, and You guard it within me” (Berachos 60b). The first “Holy” is the drawing down of Atik.

שהיא המשכה גדולה ועצומה מאור א"ס ב"ה מה שהוא מובדל עדיין ומרומם מגדר עלמין כו' אלא שבחי א"א הנמשך ממנו הוא בחי סוכ"ע כו'.^{47, 48}

which is a great and mighty drawing-down from the Infinite Light (Or Ein Sof), blessed be He, [from] that which is still separate and exalted beyond the bounds of worlds, etc.; it is only that the level of Arich Anpin, which is drawn from it, is the level of the light that encompasses all worlds, etc.

This is a great and mighty drawing down from the Infinite Light, of a level still separate and exalted above the bounds of worlds. Only Arich Anpin, which issues from Atik, is the encompassing light that relates to worlds.

5 והנה נודע מענין כי אל דעות⁴⁹ שממטה למעלה כל מה שהוא למעלה יותר נקי אין לפי שאינו מושג וע"כ הגם שהתהוות הנבראים מבחי' מלי' דאצי'

Now, it is known from the matter of "For a G-d of knowledges" that from below upward, whatever is higher is called "nothing" (ayin), because it is not grasped. Therefore, even though the coming into being of the created beings from the level of Malchus (sovereignty) of the World of Atzilus (Emanation),

The verse "For Havayah is a G-d of knowledges" (I Samuel 2:3) speaks of knowledge in the plural, and the Alter Rebbe reads it as two ways of seeing. From below upward, whatever is higher is called "nothing" (ayin) because the lower cannot grasp it; and creation from Malchus of Atzilus, the source of the filling light, is already called something from nothing.

ממכ"ע [ממלא כל עלמין] נקרא יש מאין מ"מ עיקר בחי' אין הוא בחי' סוכ"ע לפי שאינו מושג יותר שאינו מתלבש כלל וכמ"ש במ"א ע"פ היש הוי' בקרבנו אם אין⁵⁰

the light that fills all worlds (memalei kol almin), is called something from nothing, nevertheless the main level of "nothing" is the level of the light that encompasses all worlds (sovev kol almin), because it is even less grasped, since it is not enclothed at all; as is written elsewhere on the verse "Is (hayesh) Havayah among us, or not (ayin)?"

Yet, from below, the true "nothing" is the encompassing light, since it never enters the worlds and is even further beyond their grasp. He refers to his explanation of "Is Havayah among us, or not?" (Exodus 17:7), a verse that itself sets yesh ("is") against ayin ("not").

אך מלמעלה למטה הוא בהפך שכל מה שלמטה יותר נקרא אין משום דכלא חשיב ולכן אדרבה בחי' ממכ"ע [ממלא כל עלמין] נקרא אין

But from above downward it is the reverse: whatever is lower is called "nothing," because it is "considered as nothing." Therefore, on the contrary, the level of the light that fills all worlds is called "nothing."

From above downward the reverse holds: whatever is lower is called "nothing," because before what is higher it counts as nothing. From this side it is the filling light that is called "nothing."

וזהו כי עמך מקור חיים⁵¹ היא בחי' מלי' דאצי' מקור ממכ"ע [ממלא כל עלמין] נקי עמך שהוא טפל ובטל וכלא חשיב ונקרא אחרי הוי' בחי' אחוריים כו'

And this is “For with You is the source of life”: the level of Malchus of Atzilus, the source of the light that fills all worlds, is called “with You,” for it is secondary and nullified and considered as nothing; and it is called “after Havayah,” the level of the back, etc.

That is why Malchus of Atzilus, the source of the filling light, is called “with You” in “For with You is the source of life” (Psalms 36:10): it is secondary to Him, nullified, and counts as nothing. It is also “after Havayah,” G-d’s “back,” the theme of section 1.

וגם אפי' [אפילו] בחי' סובב נקרא אין לגבי בחינה שאינו בגדר עלמין וכמאמר כתר אע"ג [אף על גב] דאיהו אור צח⁵² אוכם הוא קדם עילת העילות⁵³ כו'

And even the level of sovev (the encompassing) is called “nothing” relative to a level that is not within the bounds of worlds; as in the saying, “The Supernal Crown, although it is a clear light, is black before the Cause of causes,” etc.;

Even the encompassing light is called “nothing” next to the level that is not within the bounds of worlds at all. So the Tikkunei Zohar says that the supernal Keser, though it is a clear light, is black before the Cause of causes.

וכמ"ש ע"פ שחורה אני⁵⁴ כו' וזהו שהבריאה נקי' יש מאין היינו שמקור התהוות העלמין הוא מבחי' שנקי' אין גם מלמעלה למטה כו'.

and as is written on the verse “I am black,” etc. And this is why creation is called something from nothing: that the source of the coming into being of the worlds is from a level that is called “nothing” also from above downward, etc.

He also refers to his discourse on “I am black” (Song of Songs 1:5). Creation is called “something from nothing” because its source is a level that is “nothing” even from above downward.

6 ועמ"ש ע"פ ואהיה אצלו אמון^{55,56} בפ"י אחור וקדם צרתני⁵⁷ דגבי תורה וע"פ שובה ישראל⁵⁸ בפ"י וראית את אחורי⁵⁹ כו'

And see what is written on the verse “And I was with Him as a nursling,” on the meaning of “Back and front You have formed me,” regarding the Torah; and on the verse “Return, O Israel,” on the meaning of “And you shall see My back,” etc.

The Alter Rebbe refers to his discourse on “And I was with Him as a nursling” (Proverbs 8:30), which explains “Back and front You have formed me” (Psalms 139:5) as said of the Torah, and to his discourse “Return, O Israel” on “And you shall see My back” (Exodus 33:23). Both treat G-d’s “back” and “face,” the theme of “after Havayah.”

והנה בפע"ח [בפרי עץ חיים] שער חזרת העמידה פ"ד בכת"י [בכתב יד] קודש האריז"ל [האר"י זכרוננו לברכה] וז"ל [וזה לשונו] והנה ג' קדושות לג' רישין דע"ק [דעתיקא קדישא].⁶⁰ א' להווא דלא אתידע כלל. הב' לכתר עילאה.

Now, in Pri Etz Chaim, Sha'ar Chazaras HaAmidah (the Gate of the Repetition of the Amidah), chapter 4, in the holy handwriting of the Arizal, these are his words: "Now, the three [declarations of] 'Holy' [correspond] to the three heads of Atika Kadisha: the first to that which is not known at all; the second to the Supernal Crown;

Now he brings the Arizal's own words from Pri Etz Chaim, copied from the Arizal's handwriting: the three "Holy"s correspond to the three heads of Atika Kadisha: the first to the head "that is not known at all," and the second to the Supernal Crown.

הג' למו"ס [למוחא סתימאה] חכמה קדמאה עכ"ל [עד כאן לשונו] והיינו כי רדל"א [רישא דלא אתידע] היינו עתיק בחינה תחתונה שבמאציל וכתר עילאה היינו כתר דא"א סוכ"ע והיינו ב' בחי' הנ"ל דסוכ"ע.

the third to Mocha Stima'ah (the hidden brain), the primordial Chochmah (wisdom)." Thus far his words. That is, the Unknowable Head (Reisha deLo Isyada) is Atik, the lowest level of the Emanator; and the Supernal Crown is the Keser (Crown) of Arich Anpin, the light that encompasses all worlds (sovev kol almin); and these are the two levels of the light that encompasses all worlds mentioned above.

The third corresponds to Mocha Stima'ah, "the hidden brain," the primordial Chochmah, and there the Arizal's words end. The Alter Rebbe identifies the Unknowable Head with Atik, the lowest level of the Emanator, and the Supernal Crown with the Keser of Arich Anpin, the encompassing light: the two levels of the encompassing light described in section 3.

אמנם מ"ש הג' למו"ס [למוחא סתימאה] אף דמו"ס [דמוחא סתימאה] הוא בחי' חכמה שבכתר בחי' סוכ"ע היינו לפי שהוא דיבר בשרש בחי' ממכ"ע [ממלא כל עלמין] שבכולם האצי".

However, as for what he wrote, "the third to Mocha Stima'ah": although Mocha Stima'ah is the level of Chochmah within Keser, the level of the light that encompasses all worlds, this is because he was speaking of the root of the level of the light that fills all worlds (memalei kol almin) in the World of Atzilus (Emanation).

Mocha Stima'ah is Chochmah within Keser and so also belongs to the encompassing light. The Arizal nevertheless assigns it to the third "Holy" because he is speaking of the root of the filling light of Atzilus, which, as the next paragraph explains, comes from the hidden Chochmah.

SECTION 4 • 17

Something from nothing within Atzilus

7 והנה כמו שביי"ע ממש התהוותם יש מאין מבחי' מל' דאצילות שהוא מקור בחי' ממכ"ע [ממלא כל עלמין]

דביי"ע כמ"כ [כמו כן] באצ"י יש ג"כ ביי"ע

Now, just as Beriah, Yetzirah and Asiyah themselves come into being as something from nothing from the level of Malchus (sovereignty) of the World of Atzilus (Emanation), which is the source of the level of the light that fills all worlds (memalei kol almin) of Beriah, Yetzirah and Asiyah, so too in Atzilus there are also Beriah, Yetzirah and Asiyah:

Beriah, Yetzirah and Asiyah come into being as something from nothing out of Malchus of Atzilus, the source of their filling light. In the same way, within Atzilus itself there are levels that parallel Beriah, Yetzirah and Asiyah.

היינו או"א [אבא ואימא] הם בריאה דאצילות וכמ"ש והחכמה מאין תמצא⁶¹ שהיא נק' בריאה יש מאין וזהו ענין בורא קדושים ישתבח שמך^{62,63} כמ"ש במ"א

that is, Abba and Imma (Chochmah and Binah) are the Beriah of Atzilus, as it is written, "And Chochmah (wisdom) shall be found me'ayin (from nothing)": for it is called beriah (creation), something from nothing. And this is the meaning of "Creator of holy beings, may Your Name be praised," as is written elsewhere.

Abba and Imma, Chochmah and Binah, are "the Beriah of Atzilus": Chochmah is called creation, something from nothing, as in "And Chochmah shall be found from nothing (me'ayin)" (Job 28:12). This is the meaning of "Creator of holy beings" in the morning blessing: even the holy levels of Atzilus are "created" from nothing.

וגם קנה חכמה קנה בינה⁶⁴ ב"פ [ב' פעמים] קנה בגימט' [בגימטריא] יש^{65,66} והאין שממנו תמצא החכמה הוא בחי' כתר

And also, "Acquire Chochmah, acquire Binah (understanding)": kneh ("acquire") twice equals in gematria yesh ("something"). And the ayin ("nothing") from which Chochmah is found is the level of Keser (the Crown);

So too "Acquire Chochmah, acquire Binah" (Proverbs 4:5): the word kneh ("acquire," 155) appears twice, and twice 155 is 310, the numerical value of yesh ("something"). The ayin ("nothing") from which Chochmah is found is Keser.

והוא גי' ע"י ב' המשכות ממלא וסובב א"פ [אור פנימי] וא"מ [ואור מקיף] וח"ס [וחכמה סתימאה] הוא מקור לבחי' הא"פ [האור פנימי] וכמ"ש בע"ח [בעץ חיים] שער א"א פ"ד

and this too is through two drawings-down, filling and encompassing, inner light (or pnimi) and encompassing light (or makif); and the hidden Chochmah (Chochmah Stima'ah) is the source of the level of the inner light, as is written in Etz Chaim, Sha'ar Arich Anpin, chapter 4.

This too comes through two drawings-down, filling and encompassing, that is, inner light and encompassing light. The hidden Chochmah (Chochmah Stima'ah) within Keser is the source of the inner light, as Etz Chaim explains in the Gate of Arich Anpin.

וגם כי או"א [אבא ואימא] יונקים מב' מזלות ונוצר ונקה ששרשן ממו"ס [ממוחא סתימאה] וז"ש [וזהו שכתוב] בזהר ח"ג [חלק ג'] (דרפ"ט) דח"ס [דחכמה סתימאה] הוא רישא דכל רישא לשאר חכמות.⁶⁷

And also, Abba and Imma draw nourishment from the two mazalos, Notzer and Nakeh, whose root is from Mocha Stima'ah (the hidden brain). And this is what is written in the Zohar, Part III (folio 289), that the hidden Chochmah is “the head of every head” to the other [levels of] Chochmah.

Moreover, Abba and Imma draw their nourishment from the two “mazalos,” channels of influence called Notzer and Nakeh, whose root is in Mocha Stima'ah. So the Zohar calls the hidden Chochmah “the head of every head” for all other levels of Chochmah.

וזהו ענין הקדוש הג' כי ההמשכה רק מבחי' שערות וח"ס [וחכמה סתימאה] עצמה הוא קדוש ומובדל וכתרא עילאה הוא בחי' מקיף וסובב כתר לשון כותרת כו' ועתיק הוא בחי' מקיף למקיף

And this is the meaning of the third “Holy”: for the drawing-down is only from the level of the hairs, while the hidden Chochmah itself is holy and separate. And the Supernal Crown is the level of the encompassing and surrounding [light], Keser being related to koseres (an encircling crown), etc.; and Atik is the level of the encompassing of the encompassing.

This is the third “Holy”: what is drawn down from the hidden Chochmah passes only through the “hairs,” fine channels of light, while the hidden Chochmah itself remains holy and separate. The Supernal Crown is the encompassing light, as the word keser (an encircling crown) implies, and Atik is the encompassing of the encompassing.

וזהו ענין ג"פ [ג' פעמים] קדוש והם ג' המשכות להיות שרש ג' בחי' בית לבוש מזון דכללות העולמות בית נקי בחי' מקיף למקיף כו' ולבוש הוא בחי' מקיף וסוכ"ע וכמ"ש במ"א ע"פ יביאו לבוש מלכות⁶⁸.

And this is the meaning of “Holy” [said] three times; and they are three drawings-down, to be the root of the three levels of house, clothing [and] food of the worlds as a whole. “House” is called the level of the encompassing of the encompassing, etc.; and “clothing” is the level of the encompassing, the light that encompasses all worlds (sovev kol almin), as is written elsewhere on the verse “Let them bring royal apparel.”

These are the three times “Holy” is said: three drawings-down that are the roots of house, clothing and food for the worlds as a whole. The house is the encompassing of the encompassing; the clothing is the encompassing light, sovev kol almin, as explained on “Let them bring royal apparel” (Esther 6:8).

SECTION 5 • 18-9

“Shall you walk”: love through contemplation

8 ומזון היינו בחי' ממכ"ע [ממלא כל עלמין] ודרך פרט ממלי דאצי' לבי"ע נמשכים ג"כ ג' בחי' אלו שהרי נעשית עתיק וכתר לבריאה שהוא נקי מקיף כו' ע"ד שמלי דא"ק [דאדם קדמון] נעשה עתיק וכתר לאצי'

And “food” is the level of the light that fills all worlds (memalei kol almin). And in particular, from Malchus (sovereignty) of Atzilus to Beriah, Yetzirah and Asiyah these three levels are also drawn down; for it becomes Atik and Keser (the Crown) to Beriah, which is called encompassing, etc., in the same way that Malchus of Adam Kadmon becomes Atik and Keser to Atzilus;

Food is the filling light. In particular, the same three levels are drawn from Malchus of Atzilus to Beriah, Yetzirah and Asiyah: Malchus becomes their Atik and Keser, their encompassing levels, just as Malchus of Adam Kadmon becomes the Atik and Keser of Atzilus.

וגם מתלבשת בפנימיותם (וע' מ"ש ע"פ מי מנה⁶⁹ בפ"י והים עליהם מלמעלה⁷⁰ ומ"ש בפסוק ויקהל משה⁷¹ וע"פ קחו מאתכם תרומה⁷² כו' ובביאור ע"פ ועתה יגדל נא⁷³ כו'

and it is also en clothed within their inner dimension (pnimiyus). (And see what is written on the verse “Who has counted,” on the meaning of “And the sea was upon them, above”; and what is written on the verse “And Moshe assembled”; and on the verse “Take from among you an offering,” etc.; and in the explanation on the verse “And now, I pray, let [it] be great,” etc.;

Malchus of Atzilus is also en clothed within the lower worlds as their inner light. In parentheses the Alter Rebbe lists discourses on this: on “Who has counted” (Numbers 23:10), explaining “and the sea was upon them, above” (II Chronicles 4:4); on “And Moshe assembled” (Exodus 35:1); on “Take from among you an offering” (Exodus 35:5); and on “And now, I pray, let [it] be great” (Numbers 14:17).

וע"פ כי אתה נרי⁷⁴ כו' ומ"מ עיקר הפי' בפסוק אחרי⁷⁵ הוי קאי על מל' דאצילות כמבואר בזהר) (ויקרא דף כ' ע"ב) וכדלקמן גבי ואותו תיראו כו'.

and on the verse "For You are my lamp," etc. Nevertheless, the main meaning of the verse "After Havayah" refers to Malchus of Atzilus, as is explained in the Zohar (Vayikra, folio 20b), and as [will be explained] below regarding "and Him shall you fear," etc.

The list ends with the discourse on "For You are my lamp" (II Samuel 22:29). Even so, the main meaning of "after Havayah" in our verse is Malchus of Atzilus, as the Zohar on Vayikra (folio 20b) explains and as will be shown below on "and Him shall you fear."

וזהו אחרי כו' תלכו היינו שכאשר יתבונן ויבין שכל השתלשלות העולמות אינן אלא מבחי' זיו והארה ונקי' אחרי ה' ע"ד וראית את אחורי⁷⁶

And this is "After," etc., "shall you walk": that is, when one contemplates and understands that the entire chain of descent of the worlds (hishtalshelus) is only from a level of glow and radiance, and is called "after Havayah," in the manner of "And you shall see My back"—

Now the service of "After ... shall you walk": a person contemplates and understands that the entire chain of worlds comes only from a glow and radiance of G-dliness, called "after Havayah." This is the sense of "And you shall see My back" (Exodus 33:23).

ועמ"ש עוד בד"ה שובה ישראל עד⁷⁷ מענין פי' אחוריים ופנים מזה יומשך בחי' תלכו והוא בחי' אהבה ותשוקה נפלאה אליו ית' לבדו מקורא ושרשא דכולא

and see further what is written in the discourse beginning "Return, O Israel, unto," on the meaning of back and front—from this will be drawn forth the level of "shall you walk," which is the level of a wondrous love and longing for Him alone, may He be blessed, "the source and root of all."

After a further reference to his discourse "Return, O Israel, unto" (Hosea 14:2) on G-d's back and face, the Alter Rebbe states the result: this contemplation brings about "shall you walk," a wondrous love and longing for G-d alone, "the source and root of all."

אך היינו דוקא ע"י שיתבונן ויעמיק בזה בשכלו ותבונתו מקרב איש ולב עמוק⁷⁸ כי אם אין בינה אין דעת וגם אם אין דעת אין בינה.⁷⁹

But this is specifically through one's contemplating and delving deeply into this with his intellect and understanding, from "the inward part of a man and a deep heart"; for "if there is no Binah (understanding), there is no Daas (knowledge)," and also "if there is no Daas, there is no Binah."

This love comes only when one contemplates deeply with intellect and understanding, from "the inward part of a man and a deep heart" (Psalms 64:7). For "if there is no Binah there is no Daas," and "if there is no Daas there is no Binah" (Avos 3:17): understanding and inner connection depend on each other.

9 וביאור ענין כי מנסה כו' לדעת⁸⁰ כו' הנה בחינת הנסיונות הם הסתר פנים ובהסתר עצמו יש אלהות ואנכי הסתר אסתיר⁸¹ כו'

And the explanation of “For [He] is testing,” etc., “to know,” etc.: trials are [a state of] the hiding of the Face, and in the hiding itself there is G-dliness: “And I will surely hide,” etc.

The Alter Rebbe now explains the verse just before ours: “For Havayah your G-d is testing you, to know” (Deuteronomy 13:4). Trials are a hiding of G-d’s face, yet G-dliness is within the hiding itself: the verse says “And I (Anochi) will surely hide” (Deuteronomy 31:18), so “I” is present in the hiding.

וכתיב ה' אמר לו קלל^{82,83} וע"כ כח ה' שיש בנסיון הוא המביא לידי דעת וגלוי אלהות כשעובר עליו כל הנסיון ועומד בנסיונו שבכל הנסיונות יש כח ה' המחיה את הדבר ההוא שמביא הנסיון עליו

And it is written, “Havayah said to him, ‘Curse.’” Therefore the power of G-d that is in the trial is what brings to knowledge (daas) and the revelation of G-dliness, when the whole trial passes over him and he withstands his trial; for in every trial there is the power of G-d that gives life to the very thing that brings the trial upon him.

So too King David said of Shimi, who cursed him, “Havayah said to him, ‘Curse’” (II Samuel 16:10). The power of G-d within the trial is what brings a person to daas, a revelation of G-dliness, once he has passed through the whole trial and withstood it; for in every trial it is G-d’s power that gives life to the very thing that tests him.

וזהו כי ה' אמר לו קלל והיכן אמר לשמע^{84,85} אלא שמחשבה זו שנפלה לשמע בלבו ומוחו ירדה מאת ה' ורוח פיו

And this is “For Havayah said to him, ‘Curse.’” Where did He say [this] to Shimi? Rather, this thought that fell into Shimi’s heart and mind came down from G-d; and the breath of His mouth,

Where did G-d tell Shimi to curse? Rather, the thought that entered Shimi’s heart and mind came down from G-d.

המחיה כל צבאם החיה רוחו של שמעי בשעה שדיבר דברים אלו לדוד כי אלו נסתלק רוח פיו ית' מרוחו של שמעי לא יוכל לדבר מאומה

which gives life to all their host, gave life to Shimi’s spirit at the time he spoke these words to David; for had the breath of His mouth, may He be blessed, withdrawn from Shimi’s spirit, he would not have been able to speak anything at all.

The breath of G-d’s mouth, which gives life to all things, gave life to Shimi’s spirit at the moment he spoke. Had it withdrawn from him, Shimi could not have said a word.

וזהו כי ה' אמר לו ממש בעת ההיא לקלל את דוד כו' (ועיין בע"ח [בעץ חיים] שמ"ח פ"ב [פרק ב'] והטעם שהנסיונות מביאין לידי גילוי אלהות כי

And this is “For Havayah said to him”: literally, at that very time, to curse David, etc. (And see Etz Chaim, Sha’ar 48, chapter 2.) And the reason that trials bring to a revelation of G-dliness is that

So “Havayah said to him” is meant literally: at that very moment G-d’s power was what enabled Shimi to curse David. After a reference to Etz Chaim (Gate 48, chapter 2), the Alter Rebbe asks why trials lead to a revelation of G-dliness.

הנה הנסיונות וההסתר פנים הוא מעולם התהו מלפני מלך מלך⁸⁶ שירדו ונתלבשו בקליפות והקליפה היא המסתרת (ועיין בזהר וירא דקייט ע"ב)⁸⁷ וכששוברין הקליפה ע"י שעומד בנסיון

the trials and the hiding of the Face are from the World of Tohu, from [the kings of] “before any king reigned,” who descended and became enclothed in the kelipos (husks); and the kelipah is what conceals (and see the Zohar, Vayera, folio 119b). And when the kelipah is broken through one’s withstanding the trial,

Trials and the hiding of G-d’s face come from the World of Tohu, represented by the kings who reigned “before any king reigned” over Israel (Genesis 36:31), whose sparks fell and became enclothed in the kelipos; and the kelipah is what conceals. When a person withstands the trial, he breaks the kelipah.

נמצא הפרי בתוכו הוא כח ה' המוסתר ומלוּבש שם ה' אמר לו קלל שבא לידי גילוי

the fruit within it is found, which is the power of G-d hidden and enclothed there, [as in] “Havayah said to him, ‘Curse,’” which comes to be revealed;

Then the fruit inside the husk is found: the power of G-d that was hidden and enclothed there, the “Havayah said to him, ‘Curse,’” comes to light.

לפי שכח ה' המלוּבש בו הוא מלמעלה מעלה כנודע ממשל נפילת החומה⁸⁸ שהאבן העליון יותר נופל למטה יותר וכמ"ש ועברתי בארץ מצרים אני

because the power of G-d enclothed in it is from the very highest, as is known from the analogy of a falling wall, where the higher stone falls lower; and as it is written, “And I will pass through the land of Egypt”: “I,

It comes to light because the power of G-d enclothed in the trial is from the very highest level. This is like a falling wall, where the stone that was highest falls lowest, and like “I will pass through the land of Egypt” (Exodus 12:12), which the Haggadah reads as “I, and not an angel”: only G-d Himself descended there.

ולא מלאך^{89,90} שכדי שירד וישתלשל גם למקום הקליפות צריך להיות ממקום גבוה מאד נעלה עד שיגיע שיהיה גילוי אלהות גם במקום הקליפות

and not an angel”; for in order that it descend and be drawn down even to the place of the kelipos, it must be from a very high and exalted place, so that it reaches [the point] that there is a revelation of G-dliness even in the place of the kelipos.

To descend and reach even the place of the kelipos, a power must come from a very high and exalted place. Only then can G-dliness be revealed even there.

ולכן אותו הכח מביא לידי דעת לפי שהוא מרפ"ח ניצוצין מעולם התהו עקודים נקודים כו' וס"ג [ושם מעולה ממ"ה [משם מ"ה] כו' ועמ"ש ע"פ וידעת היום והשבות.⁹¹

Therefore that power brings to knowledge, because it is from the 288 sparks from the World of Tohu, Akudim, Nekudim, etc.; and [the Name] Sag is superior to [the Name] Mah, etc. And see what is written on the verse “And you shall know this day, and take [it] to [heart].”

That power brings a person to daas because it comes from the 288 sparks of the World of Tohu (the worlds of Akudim and Nekudim), and the Name Sag, associated with Tohu, is higher than the Name Mah, associated with the world of Tikkun (repair). He refers to his discourse on “And you shall know this day, and take it to your heart” (Deuteronomy 4:39).

רק אם אין בינה אין דעת⁹² כו' שכל ההולדה הוא מבינה שהפסולת נברר בדם נדות והולד נגדל בטי' חדשים שמתחלה היתה

But “if there is no Binah (understanding), there is no Daas (knowledge),” etc.: for all giving birth is from Binah, in which the waste is separated out in the menstrual blood, and the child grows over nine months; for at first it was

But “if there is no Binah there is no Daas”: all birth comes from Binah, the “mother.” In the analogy of pregnancy, what is unusable is separated out, and the child grows over nine months, beginning as a mere drop.

רק טפה ואח"כ נעשה הולדת אברים בבחי' פרצוף ובמע' אמו אוכל מה שאמו אוכלת⁹³ ואח"כ יוצא only a drop, and afterwards the formation of limbs takes place in the form of a full configuration (partzuf); and in its mother's womb it eats what its mother eats; and afterwards it comes out

Then its limbs form a complete structure (partzuf), and in the womb it eats what its mother eats (Niddah 30b); afterwards it is born.

ונפרד לעצמו וככל המשל הזה הוא בחסידות ביראה ואהבה שמתחלה היתה האהבה מסותרת נקודה אחת ואח"כ נגדלה להגדיל מדורת אש האהבה בהתלהבות כו'

and becomes separate, on its own. And just like this whole analogy is [what happens] in chassidus (piety), in awe and love: at first the love was hidden, a single point, and afterwards it grew, enlarging the blaze of the fire of love with fervor, etc.

Once born it is a separate being. So it is with love and awe in the service of G-d: at first the love is hidden, a single point, and then it grows into a blazing fire of love.

וכן היראה וזהו שלאח אהבה בנים ילדה ששה בנים הם נקראים בחי' אהבה ובת הוא מדת מלכות ושמה דינה דינא דמלכותא דינא^{94,95}

And so too awe. And this is why Leah, “the mother of the children,” bore six sons, who are called the level of love, and a daughter, who is the attribute of Malchus (sovereignty), and her name was Dinah: “the law (dina) of the kingdom is law.”

The same is true of awe. That is why Leah, who stands for Binah, “the mother of the children,” bore six sons, the level of love, and a daughter, Dinah, who stands for Malchus, as in the rule “the law (dina) of the kingdom is law” (Gittin 10b).

(וכמ"ש ע"פ אמר עם הספר^{96,97} שהבירור הוא במחשבה שהיא בחינת בינה על יד התלבשות החכמה שם כו' והוא כענין כולם בחכמה עשית⁹⁸ בבינה⁹⁹ וכמ"ש במ"א בפ"י ברוך עושה בראשית):^{100,101}

(And as is written on the verse “He said with the book,” that the refinement is in thought, which is the level of Binah, through the enclothing of Chochmah (wisdom) there, etc.; and this is like “You have made them all with Chochmah,” [and] with Binah, as is written elsewhere on the meaning of “Blessed is He who makes the work of creation.”)

In parentheses the Alter Rebbe refers to his discourse on “He said with the book” (Esther 9:25): refinement (birur) takes place in thought, which is Binah, through Chochmah enclothed in it. This is like “You have made them all with Chochmah” (Psalms 104:24), and with Binah, as explained elsewhere on the blessing “Blessed is He who makes the work of creation.”

SECTION 6 • ¶10-11

“And Him shall you fear”

10 ד והנה תלכו הוא בחי רצוא ואח"כ ואותו תיראו הוא בחי שוב והענין כי הנה נודע מ"ש דשם הוי' הוא

דחילו ורחימו רחימו ודחילו ו"ה הוא בחי אהבה ויראה ז"א הוא אהבה זוטא

(4) Now, “shall you walk” is the level of running forth (ratzo), and afterwards “and Him shall you fear” is the level of returning (shov). The explanation: it is known, from what is written, that the Name Havayah is “awe and love, love and awe.” Vav-hei are the level of love and awe: Z’eir Anpin (the emotive attributes) is the lesser love (ahavah zuta)

Section 4 turns to the next phrase. “Shall you walk” is ratzo, the soul running toward G-d, and “and Him shall you fear” is shov, its return. The Name Havayah is “awe and love, love and awe”: its last two letters, vav and hei, are love and awe, with vav standing for Z’eir Anpin, the lesser love (ahavah zuta).

102 (ולכן נק' זעיר) ויראה היא המלכות יראה חיצונית מהתפשטות מלכותו כמ"ש בהערה לתיקון חצות

ובזו היראה קודם לאהבה ממטה למעלה ויראה זו אינה כתובה בתורה כאן

(and therefore it is called ze'ir, “small”), and awe is Malchus (sovereignty), an outer awe, from the spreading forth of His sovereignty, as is written in the note to Tikkun Chatzos. And in this [order] awe precedes love, from below upward. And this awe is not written in the Torah here

Z’eir Anpin is called ze'ir, “small,” because its love is this lesser love, and the final hei is Malchus, an outer awe felt at the spreading forth of G-d’s sovereignty, as the Alter Rebbe’s note on Tikkun Chatzos explains. In this lower pair awe comes before love, from below upward, yet this awe is not written in our verse.

(שהרי התחלת הפסוק מבחי' תלכו שהוא אהבה ואע"ג [ואף על גב] דהתחלה צ"ל מבחי' יראה דיקא כי

זה השער¹⁰³ כו' דיראה היא תרעא לאעלאה אך הוא כמ"ש בזהר פ' בא) (דל"ה ע"ב) ובאתר דאשתכחי

דכר ונוק' [ונוקבא] לית שבחא

(for the verse begins with the level of “shall you walk,” which is love; and although the beginning must be specifically from the level of awe, for “This is the gate,” etc., since awe is “the gate for entering”—but it is as is written in the Zohar, Parshas Bo) (folio 38b): “And in a place where male and female are found, the praise is

The verse begins with “shall you walk,” which is love, although service should begin with awe, “the gate” (Psalms 118:20), since awe is the gateway through which one enters. The Alter Rebbe answers with a rule from the Zohar on Bo (folio 38b) about a place where male and female are found together.

אלא לדכורא¹⁰⁴ וה"נ [והכי נמי] כיון שנאמר תלכו שהיא בחי' אהבה שנק' דכר זכר חסדו¹⁰⁵ א"צ [אין צריך] / אינו צריך] להזכיר היראה שנק' נוק' [נוקבא] אשה יראת¹⁰⁶ ה'

only for the male.” So too here: since it says “shall you walk,” which is the level of love, which is called male, [as in] “He remembered (zachar) His kindness,” there is no need to mention awe, which is called female (Nukva), [as in] “a woman who fears Havayah,”

The rule is that the praise is given only to the male. Since the verse says “shall you walk,” love, which is called male (as in “He remembered [zachar] His kindness,” Psalms 98:3), it need not mention awe, which is called female (as in “a woman who fears Havayah,” Proverbs 31:30).

כי היראה צ"ל כלולה באהבה לאכללא שמאלא בימינא כו' ועוד י"ל [יש לומר] שיראה זו נרמזת כאן בתיבת אחרי הוי'

for awe must be included in love, “to include the left in the right,” etc. And furthermore, it may be said that this awe is alluded to here in the words “after Havayah,”

Awe in any case must be included within love, “to include the left in the right.” A second answer is that this lower awe is alluded to in the words “after Havayah.”

שהיא בחי' מלכות ואח"כ אהבה רבה היא בינה וחכמה יראה פנימית היא בחי' יראו את¹⁰⁷ ה' משא"כ יראה חיצונית הוא בחי' ייראו מהי.¹⁰⁸

which is the level of Malchus. And afterwards, great love (ahavah rabbah) is Binah (understanding), and Chochmah (wisdom) is inner awe, which is the level of “Fear (yir'u es) Havayah,” whereas outer awe is the level of “Let them fear from (yir'u mi-) Havayah.”

“After Havayah” is Malchus, the lower awe. Above it come the great love (ahavah rabbah), which is Binah, and the inner awe, which is Chochmah. Inner awe is “Fear (es) Havayah” (Psalms 34:10), while outer awe is “Let them fear from Havayah” (Psalms 33:8).

אבל יראו את ה' היינו להיות בחי' את הטפל¹⁰⁹ שהוא בחי' ביטול והוא בחי' אצילות.

But “Fear (es) Havayah” means to be on the level of es, the subordinate [particle], which is the level of self-nullification (bittul); and this is the level of Atzilus,

“Fear es Havayah” means becoming like the particle es, which is only secondary to the word it serves: this is self-nullification (bittul). Such nullification is the level of Atzilus.

שהוא בחי' חכמה דכללות העולמות כי בדרך כלל אצי' הוא חכמה כי אבא שרש האצי' ובינה אימא מקננא בכורסיא^{110, 111} כמ"ש בע"ח [בעץ חיים] שמ"ז פ"ג [פרק ג']¹¹²

which is the level of Chochmah of the worlds as a whole; for in general, Atzilus is Chochmah, since Abba is the root of Atzilus, and Binah [is] “Imma nests in the Throne,” as is written in Etz Chaim, Sha’ar 47, chapter 3.

Atzilus is the Chochmah of all the worlds: in general Atzilus is Chochmah, since Abba (Chochmah) is the root of Atzilus, while Binah is “Imma nests in the Throne,” that is, in the World of Beriah. Etz Chaim (Sha’ar 47, chapter 3) brings this phrase from the Tikkunei Zohar.

(ואפ"ל [ואפשר לומר] שזהו ואותו תיראו בחי' יראו את שבטל לבחי' ואותו כו' וע' בזהר ח"א [חלק א']) (דצ"ד ע"א)

(And it may be said that this is “and Him (ve’oso) shall you fear”: the level of “Fear es,” which is nullified to the level of ve’oso, etc. And see the Zohar, Part I) (folio 94a)

The Alter Rebbe suggests that this is “and Him (ve’oso) shall you fear”: the awe of “Fear es,” which is nullified to the level called ve’oso, “Him.” For this he refers to a passage in the Zohar (Part I, folio 94a).

ע"פ אותו ואת נוהו¹¹³ כו' גם פי' ואותו לשון אות ורושם וכמ"ש אות היא ביני ובין בני¹¹⁴ ישראל. on the verse “Him (oso) and His abode,” etc. Also, the meaning of ve’oso is related to os (a sign) and a mark, as it is written, “It is a sign between Me and the children of Israel.”

That Zohar passage explains David’s words “Him and His abode” (II Samuel 15:25), connecting oso with the os, the sign of the covenant. A further meaning of ve’oso is os, a sign and mark, as in “It is a sign between Me and the children of Israel” (Exodus 31:17).

ופי' כידוע דכשהיה הצמצום הראשון להיות מקום פנוי כו' נשאר רשימו מהאור שנסתלק כו' ואח"כ נמשך קו כו'

And the explanation, as is known: when the first tzimtzum (contraction) took place, to make a vacated space, etc., there remained a reshimu (impression) of the light that withdrew, etc.; and afterwards a kav (line of light) was drawn forth, etc.

As is known, when the first tzimtzum made room for a vacated space, a reshimu, an impression of the light that withdrew, remained there, and afterwards the kav was drawn in.

ועל זה אמר ואותו היינו אות ורושם הנ"ל תיראו כי אות¹¹⁵ היא ביני ובין כו'

And about this it says, “And Him (ve’oso),” that is, the sign and mark mentioned above, “shall you fear”; for “it is a sign between Me and,” etc.

This is what ve’oso refers to: the sign and impression, the reshimu, “shall you fear.” The proof is the verse “for it is a sign between Me and” the children of Israel.

(וענין שייכות יראה עילאה הנ"ל לבחי' אות ורושם הנ"ל אפ"ל [אפשר לומר] ע"ד מ"ש בזהר ח"ג [חלק ג'])
(קכ"ח סע"ב [סוף עמוד ב]) גבי חכמה סתימאה

(And the connection of the higher awe mentioned above with the level of the sign and mark mentioned above may be explained along the lines of what is written in the Zohar, Part III) (folio 128, end of side b) regarding the hidden Chochmah:

How does the higher awe connect with this sign and impression? The Alter Rebbe explains it through a passage of the Zohar (Part III, folio 128b), in the Idra, on the hidden Chochmah.

והיינו דתנינן ברישומי אתוון תי"ו רשים רישומי¹¹⁶ [רישומא] לעתיק יומין¹¹⁷ ועמ"ש בביאור האדרא מהאריז"ל [מהארי"י זכרוננו לברכה]¹¹⁸ ובפע"ח [ובפרי עץ חיים]¹¹⁹ ובמשנת חסידים בענין כוונת תשר"ק¹²⁰ הנזכר במוסף שבת שהוא סוד הארת כ"ב אתוון במוחא עילאה¹²¹ כו' ע"ש

“And this is what we have learned concerning the impressions of the letters: the tav made an impression for Atik Yomin.” And see what is written in the Arizal’s commentary on the Idra, in Pri Etz Chaim and in Mishnas Chassidim, on the kavanah (intention) of Tashrak (the letters tav-shin-reish-kuf) mentioned in the Musaf of Shabbos, which is the mystery of the illumination of the twenty-two letters in the supernal brain, etc.; see there.

The Zohar there says: “As we have learned of the impressions of the letters: the tav made an impression for Atik Yomin.” He refers to the Arizal’s commentary on the Idra, to Pri Etz Chaim and to Mishnas Chassidim on the kavanah of the Shabbos Musaf prayer, whose phrases follow the alphabet in reverse (tav, shin, reish, kuf), the secret of the twenty-two letters shining in the supernal brain.

נמצא בחי' אות ורשימו הנ"ל מאיר בחי'ס [בחכמה סתימאה] וח"ס [וחכמה סתימאה] היא שרש בחי' יראה עילאה
כמ"ש במ"א

It follows that the level of the sign and the reshimu mentioned above shines in the hidden Chochmah, and the hidden Chochmah is the root of the level of the higher awe, as is written elsewhere.

So the sign and the reshimu shine in the hidden Chochmah, and the hidden Chochmah is the root of the higher awe, as explained elsewhere.

ולכן שפיר שייך ואותו דייקא תיראו כו' שהיראה בושת ששרשה מח"ס [מחכמה סתימאה] ננמשכת מבחי' ואותו ועמ"ש עוד מענין דחילו ורחימו רחימו ודחילו בביאור ע"פ כי אתה נרי¹²² בפ' מקץ.^{123, 124}

Therefore it is quite fitting [to say] specifically "and Him (ve'oso) shall you fear," etc.: for the awe of shame, whose root is from the hidden Chochmah, is drawn forth from the level of ve'oso. And see further what is written about "awe and love, love and awe" in the explanation on the verse "For You are my lamp," in Parshas Mikeitz.

Therefore the verse rightly says "and Him (ve'oso) shall you fear": the awe of shame (yiras boshes), rooted in the hidden Chochmah, is drawn from the level of ve'oso. He refers to his explanation of "For You are my lamp," in Parshas Mikeitz, on "awe and love, love and awe."

11 ובענין ובמורא גדול¹²⁵ זה גילוי שכינה ע"פ ששת ימים תאכל מצות¹²⁶ גבי פסח וע"פ קול דודי¹²⁷ כו'¹²⁸

And on the matter of "And with great awe (mora gadol): this is the revelation of the Shechinah (Divine Presence)," [see] on the verse "Six days you shall eat matzos," regarding Pesach, and on the verse "The voice of my beloved," etc.,

On the Haggadah's words "And with great awe (u'vemora gadol): this is the revelation of the Shechinah," said of Deuteronomy 26:8, the Alter Rebbe refers to his discourses on "Six days you shall eat matzos" (Deuteronomy 16:8), about Pesach, and on "The voice of my beloved" (Song of Songs 2:8).

בשיר השירים ושם נת' [נתבאר] מורא גדול נמשך ע"י גילוי בחי' מלך מלכי המלכים מלכות דא"ס כו' in Shir HaShirim. And there it was explained that great awe is drawn forth through the revelation of the level of "the King of the kings of kings," the Malchus (sovereignty) of the Infinite One (Ein Sof), etc.

In the Shir HaShirim discourse he explains that great awe comes from the revelation of "the King of the kings of kings," the Malchus of the Infinite One, which took place at the Exodus.

וזהו ממש ענין הרשימו שבמו"ס [שבמוחא סתימאה] כי הרשימו הוא מבחינת מלכות דא"ס כמ"ש בביאור האדרא מהאריז"ל [מהארי"י זכרנו לברכה] שם

And this is precisely the matter of the reshimu (impression) in Mocha Stima'ah (the hidden brain); for the reshimu is from the level of Malchus of the Infinite One, as is written in the Arizal's commentary on the Idra there.

This is exactly the reshimu in Mocha Stima'ah, the hidden brain, for the reshimu comes from Malchus of the Infinite One, as the Arizal's commentary on the Idra says in that place.

ולכן מזה נמשך בחי' מורא גדול שהוא בחי' ח"ס [חכמה סתימאה] כו' ומורא גדול לשון זכר משא"כ יראה תתאה היא בחי' נוקבא כנ"ל.

Therefore from this is drawn forth the level of great awe, which is the level of the hidden Chochmah (wisdom), etc. And mora gadol (“great awe”) is in the masculine form, whereas the lower awe is the level of Nukva (the feminine), as mentioned above.

So from the reshimu comes great awe, the level of the hidden Chochmah. Mora gadol (“great awe”) is grammatically masculine, while the lower awe is feminine, Nukva, as said in the previous paragraph.

לפ"ז [לפי זה] פי' אחרי הוי' ואותו היינו בחינת מלכות דאצילות ומלכות דא"ס כו' ועמ"ש במ"א מענין

Accordingly, the meaning of “after Havayah” and “and Him” is the level of Malchus of Atzilus (Emanation) and Malchus of the Infinite One, etc. And see what is written elsewhere on the matter of

Accordingly, “after Havayah” is Malchus of Atzilus, and “and Him” is Malchus of the Infinite One. The Alter Rebbe then points to further discussions of how awe and wisdom depend on each other.

אם אין יראה אין חכמה אם אין חכמה אין יראה¹²⁹ גבי חג השבועות¹³⁰ על פסוק וידבר אלקים¹³¹ כו' ועמ"ש בדי"ה וידעת היום^{132, 133} ע"ש:

“If there is no awe, there is no wisdom; if there is no wisdom, there is no awe,” regarding the festival of Shavuos, on the verse “And Elokim spoke,” etc.; and see what is written in the discourse beginning “And you shall know this day”; see there.

The Mishnah says, “If there is no awe there is no wisdom; if there is no wisdom there is no awe” (Avos 3:17). This is explained in the Shavuos discourse on “And Elokim spoke” (Exodus 20:1) and in the discourse “And you shall know this day.”

SECTION 7 • ¶12-16

“Shall you keep” and “shall you listen”: mitzvos and Torah

12 ה ואת מצותיו תשמרו הנה השמירה היא ע"י המקיף וכנודע מענין ואתה משמרה בקרכי¹³⁴ והיינו בחי' חיה יחידה שאינם מתלבשים בכלים

(5) “And His commandments shall you keep”: Now, guarding is through the encompassing [light], as is known from the matter of “and You guard it within me”; that is, the level of chayah [and] yechidah, which are not en clothed in vessels,

Section 5 explains “And His commandments shall you keep.” Guarding is done by what encompasses, as in the morning blessing “and You guard it within me”: the soul’s levels called chayah and yechidah, which are not en clothed in the body’s vessels.

אלא שהם בחי' מקיפים והם בחי' השמירה לנר"נ [לנפש רוח נשמה] המתלבשים בכלים נשמה כמוח כו' כי אור מקיף מצחצח חצי הכלי מבחוץ וגם המקיף מסמא עיני החיצונים¹³⁵ נמצא ע"י המקיף אין החיצונים יכולים להתקרב כו'.

but are encompassing [levels]; and they are the guarding for the nefesh, ruach and neshamah, which are enclothed in vessels, the neshamah in the brain, etc. For the encompassing light polishes half the vessel from outside, and the encompassing [light] also blinds the eyes of the external forces; thus, through the encompassing [light], the external forces cannot draw near, etc.

These levels remain encompassing, and they guard the three levels that are enclothed in vessels, nefesh, ruach and neshamah (the neshamah in the brain, and so on). An encompassing light "polishes" the vessel from outside and blinds the eyes of the external forces, so that they cannot come near.

13 והנה השמירה צריך לא"פ [לאור פנימי] כשנתלבשו בכלים כי אז צריך שמירה לפי שע"י הפגם ח"ו [חס ושלום] כלי נמשך יניקה גם מן האור המלוכלך בה

Now, guarding is needed for the inner light (or pnimi) once it has been enclothed in vessels; for then it needs guarding, because through a blemish in the vessel, G-d forbid, nurture is drawn [by the external forces] even from the light enclothed in it,

Guarding is needed for the inner light once it is enclothed in vessels. Through a blemish in the vessel, G-d forbid, the external forces can draw nurture even from the light enclothed in it.

כמו ע"י שחותך ידו יוצא דם כמ"ש במ"א משא"כ כשאורות כלולים עדיין במאצילן וכן אורות מקיפים לא שייך בהם פגם ויניקה כו'

just as when one cuts his hand, blood comes out, as is written elsewhere; whereas when lights are still included in their Emanator, and likewise encompassing lights, blemish and nurture do not apply to them, etc.

It is like a cut in the hand, through which blood flows out. Lights still included in their Emanator, and encompassing lights, cannot be blemished or drawn upon in this way.

והנה המצות נקרא רמ"ח אברים דמלכא¹³⁶ שהם המשכות אורות בכלים (ע' [עין] באגה"ק [באגרת הקודש] בסופו בד"ה להבין מ"ש בפע"ח [בפרי עץ חיים] שכל המצות לתקן רמ"ח אברי ז"א ע"י המשכת אור א"ס ב"ה בהן^{137, 138} כו)¹³⁹

Now, the mitzvos are called “the 248 limbs of the King,” for they are drawings-down of lights into vessels. (See Iggeres HaKodesh, at its end, in the passage beginning “To understand what is written in Pri Etz Chaim,” that all the mitzvos are to rectify the 248 limbs of Z’eir Anpin (the emotive attributes) through drawing down the Infinite Light (Or Ein Sof), blessed be He, into them, etc.)

The mitzvos are called “the 248 limbs of the King” (an expression of the Tikkunei Zohar), because they are drawings-down of lights into vessels. In parentheses the Alter Rebbe cites the essay “To understand what is written in Pri Etz Chaim,” printed after Iggeres HaKodesh: all the mitzvos serve to rectify the 248 limbs of Z’eir Anpin by drawing the Infinite Light into them.

וזהו כי נר מצוה¹⁴⁰ כי בלשון תורה נק' נר הכלי שבתוכה הנר הדולק כמ"ש נרות המערכה¹⁴¹ וגם הנרות הדולקים שבהכלי נק' נרות כמ"ש בהעלותך את הנרות¹⁴²

And this is “For a mitzvah is a lamp (ner)”: for in the language of the Torah, the vessel within which the burning light is [held] is called ner, as it is written, “the lamps of the arrangement”; and also the burning lights in the vessel are called nerot (lamps), as it is written, “When you kindle the lamps.”

This is “For a mitzvah is a lamp” (Proverbs 6:23). In the Torah’s language ner (“lamp”) means both the vessel that holds the burning light, as in “the lamps of the arrangement” (Exodus 39:37), and the burning lights themselves, as in “When you kindle the lamps” (Numbers 8:2).

והיינו שבמצות יש שני בחינות שהם כחינת כלים וגם על ידן נמשכים אורות המתלכשים בהכלים וע"כ צריכים שמירה

That is, in the mitzvos there are two levels: they are the level of vessels, and also through them lights are drawn forth that are encloded in the vessels; and therefore they need guarding.

So the mitzvos have two aspects: they are vessels, and through them lights are drawn that are encloded in those vessels. That is why they need guarding.

וזהו ואת מצותיו תשמרו והיינו על ידי ובקולו תשמעו היא התורה שנק' ותורה אור בחי מקור האור הנמשך בהנרות (ע' [עיינן] בזהר ר"פ בהעלותך ובהרמ"ז [ובהרב משה זכות] שם)

And this is “And His commandments shall you keep”; and this is through “and to His voice shall you listen,” which is the Torah, which is called “and the Torah is light,” the level of the source of the light that is drawn into the lamps. (See the Zohar at the beginning of Parshas Beha’alosecha, and the Ramaz there.)

This is “And His commandments shall you keep,” and the keeping comes through the next phrase, “and to His voice shall you listen,” which is the Torah, called “and the Torah is light,” the source of the light that shines into the lamps. The text refers to the Zohar at the beginning of Beha’alosecha and to the Ramaz’s commentary there.

והיינו שהיא בחינת אור מקיף שלמעלה מבחינת הכלים ואברים כ'ו כי הגם דאורייתא מחכמה נפקת נפקת דייקא אכן שרשה למעלה מהחכמה כ'ו

That is, it is the level of encompassing light, which is above the level of the vessels and limbs, etc.; for although “the Torah comes forth from Chochmah (wisdom)”—specifically “comes forth”—its root, indeed, is above Chochmah, etc.

Torah is an encompassing light, above the level of vessels and limbs. Although “the Torah comes forth from Chochmah,” the very words “comes forth” show that its root is above Chochmah.

והיינו שהיא מבחי מקיפים למ"ד ומ"ם כ'ו עמ"ש בביאור ע"פ כי תצא כ'ו וזהו ג"כ פ"י ותורה אור

That is, it is from the level of the encompassing [lights], lamed and mem, etc.; see what is written in the explanation on the verse “When you go out,” etc. And this is also the meaning of “and the Torah is light”:

Torah stems from the encompassing levels, signified by the letters lamed and mem, as the Alter Rebbe explains on “When you go out.” This is also the meaning of “and the Torah is light.”

כי המצות שהם בחי אורות המתלבשים בכלים מתחלקים לתרי"ג בחי רמ"ח מ"ע [מצות עשה] כ'ו היינו לכל כלי וכלי אור בפ"ע [בפני עצמן] כ'ו

for the mitzvos, which are the level of lights encloded in vessels, are divided into 613 levels, 248 positive commandments, etc.; that is, for each and every vessel a light of its own, etc.

The mitzvos, lights encloded in vessels, divide into 613 levels, 248 positive commandments and the rest, each vessel with a light of its own.

אבל התורה שהיא בחי' מקיף היא בחי' אור אחד ר"ל [רוצה לומר] למעלה מבחי' התחלקות כו' ועמ"ש בפ' וארא¹⁴³ סוף דבור הראשון וארא אל כו' שהתורה הוא המשכת בחי' יחיד אנכי מי שאנכי כו'

But the Torah, which is the level of encompassing, is the level of one light, that is to say, above the level of division, etc. And see what is written in Parshas Va'eira, at the end of the first discourse, "And I appeared to," etc., that the Torah is the drawing-down of the level of the Singular One, "Anochi (I), who I am," etc.;

Torah, an encompassing light, is one light, above all division, which is why the verse says "light" in the singular. He refers to the end of the first discourse of Va'eira, "And I appeared to," where Torah is explained as the drawing down of the Singular One, "Anochi, who I am."

ע"ש [וזהו שכתוב] באדרא דנשא¹⁴⁴ דקכ"ט א' חד ארחא דנהיר כו' לתרי"ג ארחין דאורייתא דפליג בז"א¹⁴⁵ דכתיב ביה כל ארחות¹⁴⁶ כו' ואיתא שם הפי' בספר רוח דוד ובביאור האדרא מהאריז"ל [מהאר"י זכרוננו לברכה] שבז"א נתגלים התרי"ג מצות עצמם כו'

see there. (And this is what is written in the Idra of Naso, folio 129a: "One path that shines," etc., "to the 613 paths of the Torah, which are divided in Z'eir Anpin, of which it is written, 'All the paths,'" etc. And the explanation is found there in the book Ruach David and in the Arizal's commentary on the Idra: that in Z'eir Anpin the 613 mitzvos themselves are revealed, etc.;

In a long parenthesis he cites the Idra of Naso (folio 129a): "one path that shines" divides into the 613 paths of the Torah in Z'eir Anpin, of whom it is written, "All the paths of Havayah" (Psalms 25:10). Ruach David and the Arizal's commentary on the Idra explain that in Z'eir Anpin the 613 mitzvos themselves are revealed.

וז"ש [וזהו שכתוב] כל ארחות כו' ובא"א כתיב וארח צדיקים כאור נוגה¹⁴⁷ הולך ואור כו' אורח ואור לשון יחיד כי שם נעלמים ובז"א מתגלים ונעשים התרי"ג מצות עכ"ד [עד כאן דבריו].

and this is what is written, "All the paths," etc. But regarding Arich Anpin it is written, "And the path of the righteous is like the shining light, growing ever brighter," etc.: "path" and "light" in the singular, for there they are hidden, and in Z'eir Anpin they are revealed and become the 613 mitzvos. Thus far his words.

Of Arich Anpin, however, it is written, "The path of the righteous is like the shining light, growing ever brighter" (Proverbs 4:18): "path" and "light" in the singular, because there the mitzvos are hidden as one, and only in Z'eir Anpin do they become the 613 mitzvos.

ואמנם התורה נמשכה ממו"ס [ממוחא סתימאה] דא"א וזהו ותורה אור לשון יחיד וזהו ענין המבואר במ"א שהתורה היא בחי' רעוא דכל רעוין

Indeed, the Torah is drawn from the Mocha Stima'ah (hidden brain) of Arich Anpin; and this is "and the Torah is light," in the singular. And this is the matter explained elsewhere, that the Torah is the level of the Will of all wills (Ra'ava deChol Ra'avin),

The Torah is drawn from Mocha Stima'ah of Arich Anpin, which is why it is called "light" in the singular. This is the teaching that the Torah is "the Will of all wills" (Ra'ava deChol Ra'avin), the innermost divine will.

שהיא ממשכת הנהגת הרצון עליון לתוך הרצון המתפשט בתוך המצות עיין בד"ה בשעה שהקדימו ישראל נעשה לנשמע ע"ש באריכות וזהו שהמצוה נק' נר והתורה היא האור המאירה את הנר בחי' דעדכ"ר [רעוא דכל רעוין] הוא מקור הרצון שבמצות כו'

which draws the conduct of the Supreme Will into the will that spreads forth within the mitzvos; see the discourse beginning "When Israel put 'we will do' before 'we will hear'"; see there at length. And this is why the mitzvah is called a lamp, and the Torah is the light that illumines the lamp: the level of the Will of all wills, which is the source of the will in the mitzvos, etc.

Torah draws the guidance of the Supreme Will into the will that spreads into the mitzvos, as explained at length in the discourse "When Israel put 'we will do' before 'we will hear.'" So the mitzvah is the lamp and the Torah the light that lights it: the Will of all wills, the source of the will within the mitzvos.

ועמ"ש ע"פ ויקהל משה שבחי' כתר דז"א הנק' רצון הוא הכלי לבחי' רצון עליון רעוא דכל רעוין כתר דא"א שהוא בחי' האור כו' ע"ש ועמ"ש"ל [ועיין מה שכתוב לעיל] שהתורה נק' משל הקדמוני בחי' קדמונו של עולם כו')

And see what is written on the verse "And Moshe assembled," that the level of the Keser (Crown) of Z'eir Anpin, which is called will, is the vessel for the level of the Supreme Will, the Will of all wills, the Keser of Arich Anpin, which is the level of the light, etc.; see there. And see what is written above, that the Torah is called "the proverb of the Ancient One," the level of the Ancient One of the world, etc.)

So too in the discourse on "And Moshe assembled": the Keser of Z'eir Anpin, called will, is the vessel for the Supreme Will, the Will of all wills, the Keser of Arich Anpin, which is the light. He also recalls that the Torah is called "the proverb of the Ancient One," the Ancient One of the world, as explained in section 3.

והנה עיקר שמירה זו היינו לבחי' ההארה הנמשך מהמצוה לנפש האדם כו'. וענין הארה זו שנמשך מן המצוה על הנפש יובן ע"ד מאמרז"ל [מאמרו רבותינו זכרונם לברכה] שבשעת מ"ת [מתן תורה] כפה עליהם הר כגיגית¹⁴⁸ כו'

Now, the main [point] of this guarding is for the level of the illumination that is drawn from the mitzvah to a person's soul, etc. And the matter of this illumination that is drawn from the mitzvah upon the soul will be understood along the lines of the saying of our Sages, of blessed memory, that at the time of the Giving of the Torah "He held the mountain over them like a barrel," etc.,

The guarding is chiefly for the illumination that a mitzvah draws into a person's soul. That illumination can be understood from the Sages' teaching that at Sinai G-d "held the mountain over them like a barrel" (Shabbos 88a).

ומכאן מודעא רבא לאורייתא וידוע פי' וענין כפה עליהם הר שהוא בחי' וימינו תחבקני¹⁴⁹ דהיינו התגלות אהבה העליונה לישראל כמ"ש אהבתי אתכם אמר¹⁵⁰ ה'.

"and from here [comes] a great protest regarding the Torah." And the meaning and concept of "He held the mountain over them" is known: it is the level of "and His right hand embraces me," that is, the revelation of the supernal love for Israel, as it is written, "I have loved you, says Havayah."

The Sages add that from this came "a great protest regarding the Torah," since it was accepted under compulsion. Holding the mountain over them is "His right hand embraces me" (Song of Songs 2:6); the revelation of G-d's supernal love for Israel, as in "I have loved you, says Havayah" (Malachi 1:2).

14 ועי' זה ממילא נתעורר האהבה ג"כ בנש"י [בנשמות ישראל] ע"ד כמים הפנים לפנים כן לב האדם¹⁵¹ כו' עד שבאו לכלות הנפש

And through this, love was automatically aroused also in the souls of Israel, in the manner of "As water [reflects] face to face, so the heart of man," etc., until they reached the expiry of the soul (klos hanefesh);

Through that revelation of love from above, love was aroused by itself in the souls of Israel, "as water reflects face to face, so the heart of man to man" (Proverbs 27:19), until their souls expired in longing (klos hanefesh).

וזהו המודעא רבא דהיינו שאתעדל"ת [שאתערותא דלתתא] זו שלהם לא היה בבחירה ורצון כ"א שע"י הגילוי מלמעלה נמשך ממילא בלכם כ"כ [כל כך] כך כו'

and this is the "great protest": that this arousal from below (isarusa dilesata) of theirs was not by choice and will, but rather, through the revelation from above, it was drawn forth automatically in their hearts, to such an extent, etc.

That is the "great protest": their arousal from below did not come from free choice and will, but was drawn into their hearts automatically, overwhelmingly, by the revelation from above.

וכך מעין זה יוכן ג"כ בענין קיום המצות שהם המשכת רצון עליון ממש וה' חסדים וימינו תחבקני התגלות אהבה עליונה כו'

And similarly, something like this will be understood also regarding the fulfillment of the mitzvos, which are the drawing-down of the Supreme Will itself, and the five chassadim (kindnesses), "and His right hand embraces me," the revelation of the supernal love, etc.

Something similar applies to keeping the mitzvos. They draw down the Supreme Will itself and the five chassadim (kindnesses), "His right hand embraces me": a revelation of supernal love.

לכן עי"ז נתעורר ג"כ רצון האדם אליו ית' כמים הפנים כו' וזהו פקדת הארץ ותשוקקיה ¹⁵² כו' וזהו אשר אנכי מצוך היום על לבבך ¹⁵³ כו'

Therefore, through this a person's will is also aroused toward Him, may He be blessed, "as water [reflects] face," etc. And this is "You have visited the earth and caused it to yearn (vateshokekeha)," etc. And this is "which I command you this day, upon your heart," etc.

Therefore a person's own will toward G-d is aroused in response, "as water reflects face to face." This is "You have visited the earth and caused it to yearn" (Psalms 65:10), and "which I command you this day, upon your heart" (Deuteronomy 6:6): the command reaches the heart.

ועי"ז אמרו עבירה מכבה מצוה ^{154, 155} שע"יט [שעל ידי] העבירה שהיא נגד רצון העליון ב"ה נכבה הארה זו שנמשך לו מרצון העליון על נפשו כו'

And about this they said, "A transgression extinguishes a mitzvah": for through the transgression, which is against the Supreme Will, blessed be He, this illumination that was drawn to him from the Supreme Will upon his soul is extinguished, etc.

This is why the Sages said, "A transgression extinguishes a mitzvah" (Sotah 21a). A sin, being against the Supreme Will, puts out the illumination that the mitzvah drew from the Supreme Will onto the soul.

משא"כ בהמצוה עצמה שהיא רמ"ח אברים דמלכא לא שייך כיבוי ח"ו [חס ושלום] וז"ש [וזהו שכתוב] שחת לו לא בניו מומם¹⁵⁶ וכתרגומו חבילו להון לא ליה.¹⁵⁷

Whereas in the mitzvah itself, which is [of] the 248 limbs of the King, extinguishing does not apply, G-d forbid. And this is what is written, "Corruption is not His; His children's is the blemish," and as its Targum [renders it], "They have harmed themselves, not Him."

The mitzvah itself, one of the 248 limbs of the King, cannot be extinguished, G-d forbid. So it is written, "Corruption is not His; His children's is the blemish" (Deuteronomy 32:5), which the Targum renders, "They have harmed themselves, not Him."

אמנם אין עבירה מכבה תורה כי התורה היא מבחי' רעוא דכל רעוין כו' שמשם נמשך בחי' נושא עון.

However, "a transgression does not extinguish Torah," for the Torah is from the level of the Will of all wills, etc., from where the level of "bearing iniquity" is drawn forth.

But "a transgression does not extinguish Torah" (Sotah 21a), because Torah comes from the Will of all wills, the level from which G-d's attribute of "bearing iniquity" is drawn.

כי הנה ידוע שכדי להיות המחילה וסליחה ע"י תשובה שהיא החזרת הרצון שנסתלק ע"י העבירה

For it is known that in order for there to be pardon and forgiveness through teshuvah (return), which is the restoring of the will that withdrew through the transgression,

Pardon and forgiveness come through teshuvah, which restores the divine will that withdrew because of the sin.

הנה הוא ע"י המשכות מבחי' רצון העליון שלמעלה יותר מבחי' הרצון שבמצות והוא בחי' רעדכ"ר [רעוא דכל רעוין] שאין שם לעומת זה¹⁵⁸ כו'

this is through drawings-down from the level of the Supreme Will that is higher than the level of the will that is in the mitzvos; and this is the level of the Will of all wills, where there is no "one opposite the other," etc.;

Such restoration requires a drawing down from a level of the Supreme Will higher than the will invested in the mitzvos: the Will of all wills, where there is no "one opposite the other" (Ecclesiastes 7:14), no opposing side for sin to affect.

ומשם שרש התורה וכמ"ש ע"פ ואתחנן^{159, 160} שהתורה נמשכה מבחי" שאין אתעדל"ת [אתערותא דלתתא] מדעת שם כי היא מבחי" מקיפים עליונים אשר שם נאמר לא הביט און ביעקב¹⁶¹ כו'.¹⁶²

and from there is the root of the Torah. And as is written on the verse "And I pleaded," that the Torah is drawn from a level which an arousal from below does not reach, for it is from the level of the supernal encompassing [lights], where it is said, "He has not beheld iniquity in Yaakov," etc.

That is the root of the Torah. As explained on "And I pleaded," Torah is drawn from a level that an arousal from below cannot reach, the supernal encompassing lights, of which it is said, "He has not beheld iniquity in Yaakov" (Numbers 23:21).

15 וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] כל הקורא ושונה הקב"ה קורא ושונה כנגדו כנגדו דייקא ע"ד ה' צלך¹⁶³ שהוא בחי' צל ומקיף מה שאינו יכול להיות מתלבש בכלים כו'. ועמ"ש ע"פ ביום השמע"צ [השמיני עצרת] בפ"י ואשים דברי בפ"ך ובצל ידי כסיתך.¹⁶⁴

And this is what our Sages, of blessed memory, said: "Whoever reads and studies, the Holy One, blessed be He, reads and studies opposite him": specifically "opposite him," in the manner of "Havayah is your shade," which is the level of a shade and encompassing [light], that which cannot be enclothed in vessels, etc. And see what is written on the verse "On the eighth day, an assembly (Shemini Atzeres)," on the meaning of "And I have put My words in your mouth, and in the shade of My hand I have covered you."

The Sages say that when a person reads and studies Torah, the Holy One, blessed be He, reads and studies "opposite him." "Opposite" is like "Havayah is your shade" (Psalms 121:5): a shade surrounds rather than enters, an encompassing light that cannot be enclothed in vessels. He refers to his explanation for Shemini Atzeres of "And I have put My words in your mouth, and in the shade of My hand I have covered you" (Isaiah 51:16).

16 ומ"מ כל האומר אין לי אלא¹⁶⁵ תורה אפי' [אפילו] תורה אין לו וכמ"ש במ"א¹⁶⁶ כו' כי התורה אשר אינה בטהרת הלב נקראת רק תרעא לדרתא^{167, 168} כו'

Nevertheless, "whoever says, 'I have nothing but Torah,' does not have even Torah," as is written elsewhere, etc.; for Torah that is not in purity of heart is called only "a gate to the courtyard," etc.

Torah alone is not enough: "whoever says, 'I have nothing but Torah,' does not have even Torah" (Yevamos 109b). Torah studied without purity of heart is only "a gate to the courtyard" (Shabbos 31b), an entrance with nothing behind it.

וגם כי בצדקה תכוונני¹⁶⁹ כתיב כו' כי לית ברכתא שריא אלא¹⁷⁰ כו' לכך א"א להיות המשכת המקיפים העליונים שע"י דבור התורה

And also, it is written, "Through tzedakah (charity) you shall be established," etc.; for "blessing does not rest except," etc. Therefore it is impossible for there to be the drawing-down of the supernal encompassing [lights] that comes through the speech of Torah

Scripture also says, "Through tzedakah you shall be established" (Isaiah 54:14), and the Zohar says that blessing rests only on something, never in an empty place. So the supernal encompassing lights that the words of Torah draw down cannot come by themselves.

אלא כשיש מכון להשראה זהו דהיינו בחי' כלי וא"פ [ואור פנימי] שע"י המצות רמ"ח אברים דמלכא כו' unless there is a fitting place (machon) for this indwelling, namely, the level of a vessel and inner light, which comes through the mitzvot, the 248 limbs of the King, etc.

They come only where there is a fitting place (machon, echoing "you shall be established," tikonani) for them to rest: a vessel with inner light, which is made by the mitzvot, the 248 limbs of the King.

ועמ"ש כעין זה סד"ה ועשית בגדי קדש¹⁷¹ בענין ברכת המצות כו' ועמ"ש ר"פ ויקרא¹⁷² ע"פ ויקרא אל משה¹⁷³ כו':

And see what is written along these lines at the end of the discourse beginning "And you shall make holy garments," on the matter of the blessing over the mitzvot, etc.; and see what is written at the beginning of Parshas Vayikra, on the verse "And He called to Moshe," etc.

The Alter Rebbe refers to the end of the discourse "And you shall make holy garments" on the blessings over the mitzvot, and to the beginning of Parshas Vayikra, on "And He called to Moshe."

SECTION 8 • ¶17-21

Summary

17 קיצור (א) ענין ההתבוננות שהבריאה יש מאין וזהו אחרי הוי"ה הוא ענין ג' פעמים קדוש עד שאח"כ נמשך הוי"ה צבאות שמהוה צבאי צבאות וכמ"ש מזה בד"ה זאת חנוכת המזבח.

Summary. (1) The matter of the contemplation that creation is something from nothing; and this is “after Havayah.” It is the matter of “Holy” three times, until afterwards [the Name] Havayah Tzevaos (of Hosts) is drawn forth, which brings into being hosts upon hosts, as is written about this in the discourse beginning “This is the dedication of the altar.”

Here the Summary (Kitzur) of the discourse begins, section 1. Its theme is the contemplation that creation is something from nothing, which is “after Havayah”; this is the threefold “Holy,” after which comes “Havayah Tzevaos,” the Name that brings the hosts of hosts into being, as explained in the discourse “This is the dedication of the altar.”

והענין דכתיב כי הוא צוה ונבראו¹⁷⁴ וכתיב ברא לנוכח היינו כח הפועל בנפעל¹⁷⁵ כמ"ש בסש"ב [בספר של בינונים] ח"ב [חלק ב'] פ"א ופ"ג [ופרק ג'] ועמ"ש מזה בד"ה אני ה' אלקיכם דפי' ציצית¹⁷⁶ ובשה"ש [ובשיר השירים] בד"ה מי יתנן¹⁷⁷ כאח לי.¹⁷⁸

And the explanation: it is written, “For He commanded and they were created,” and it is written bara, in the sense of presence, meaning the power of the Actor in the acted-upon, as is written in Sefer Shel Beinonim, Part II, chapters 1 and 3. And see what is written about this in the discourse beginning “I am Havayah your G-d,” of the section of tzitzis, and in Shir HaShirim, in the discourse beginning “If only you were like a brother to me.”

The point is that Scripture says both “For He commanded and they were created” and bara, the verb of presence that implies the Actor’s power within the acted-upon (Tanya, Shaar HaYichud VehoEmunah, chapters 1 and 3). He refers to the discourse “I am Havayah your G-d” in the section of tzitzis, and to the Shir HaShirim discourse “If only you were like a brother to me.”

18 ואעפ"כ [ואף על פי כן] נקרא יש מאין ממש שלהיות התהוות הגשמיות מן המאמר ואותיות רוחניים המלוכשים בו ה"ז [הרי זה] בריאה חדשה מאין ואפס ממש

Nevertheless, it is called truly something from nothing; for the coming into being of the physical from the utterance and the spiritual letters encloded in it is a new creation, truly from nothing and naught,

Even so, creation through the filling light is called truly something from nothing. For the physical to come into being from an utterance and the spiritual letters encloded in it is an entirely new creation out of nothing.

ולא השתלשלות מההעלם אל הגילוי לבד ועמ"ש מזה בד"ה ואתחנן בפ"י המחדש בטובו¹⁷⁹ ומקור להמשכה והתהוות זו

and not merely a descent from concealment to revelation. And see what is written about this in the discourse beginning "And I pleaded," on the meaning of "Who in His goodness renews." And the source of this drawing-down and coming into being

It is not merely a descent from concealment into revelation, as the discourse "And I pleaded" explains on the words "who in His goodness renews" creation each day. The next part names the source of this creation.

הוא מהארת הקו המלוכש בע"ס [בעשר ספירות] דאצילות וע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] בעשרה דברים נברא העולם בחכמה¹⁸⁰ בתבונה ובדעת כו' (פ"ב [פרק ב'] דחגיגה י"ב א'). וע"ז נאמר ברא לשון נוכח.

is from the radiance of the kav (line of light) en clothed in the Ten Sefiros of the World of Atzilus (Emanation). And about this our Sages, of blessed memory, said, "With ten things the world was created: with wisdom, with understanding and with knowledge," etc. (Chagigah, chapter 2, 12a). And about this it is said bara, a term of presence.

Its source is the light of the kav en clothed in the Ten Sefiros of Atzilus. Of this the Sages said, "With ten things the world was created: with wisdom, with understanding and with knowledge..." (Chagigah 12a), and of this Scripture uses bara, the verb of presence.

וזהו ענין קדוש השלישי שהוא"ו דקדוש זהו המשכה מבחי' קדש והוא הארת הקו להיות מקור לבחי' ממכ"ע [ממלא כל עלמין] ואעפ"כ [ואף על פי כן] הוא קדוש ומובדל

And this is the meaning of the third "Holy": the vav of kadosh is a drawing-down from the level of kodesh; and it is the radiance of the kav, to be a source for the level of the light that fills all worlds (memalei kol almin); and nevertheless it is holy and separate,

This is the third "Holy": the vav that lengthens kadosh (holy) beyond kodesh (holiness) signifies a drawing down from kodesh, the light of the kav that becomes the source of the filling light. Even so it remains holy and separate.

כי רק הארה דהארה לבד נמשך להיות מלוכש בכלים דע"ס [דעשר ספירות] דבי"ע ועמ"ש מענין וא"ו דקדוש בד"ה צאינה וראינה¹⁸¹ (ב) וכ"ז [וכל זה] הוא נקרא ממכ"ע [ממלא כל עלמין]

for only a radiance of a radiance is drawn forth to be en clothed in the vessels of the Ten Sefiros of Beriah, Yetzirah and Asiyah. And see what is written on the matter of the vav of kadosh in the discourse beginning "Go forth and see." (2) And all this is called the light that fills all worlds;

It stays separate because only a glimmer of a glimmer is drawn down to be en clothed in the vessels of the Ten Sefiros of Beriah, Yetzirah and Asiyah; he refers to the discourse "Go forth and see" on the vav of kadosh. Then section 2 of the summary begins: all this is called the filling light.

אבל בחינת סוכ"ע הוא מה שאינו מתלבש כלל אפילו בע"ס [בעשר ספירות] דאצילות אלא שמהוה ומחיה על ידי בחינת מקיף לבד ע"ד כל אשר חפץ¹⁸² ה' עשה.

but the level of the light that encompasses all worlds (sovev kol almin) is that which is not encloded at all, not even in the Ten Sefiros of Atzilus; rather, it brings into being and gives life by way of encompassing alone, in the manner of "Whatever Havayah desired, He has done,"

The encompassing light, by contrast, is not encloded even in the Ten Sefiros of Atzilus; it creates and gives life by encompassing alone, as in "Whatever Havayah desired, He has done" (Psalms 135:6).

וע"ד כי לא מחשבותי מחשבותיכם¹⁸³ בביאור ע"פ יונתי בחגוי.^{184, 185} ועל זה נאמר כי הוא צוה ונבראו¹⁸⁶ וזהו ענין שהבריאה יש מאין ממש.

and in the manner of "For My thoughts are not your thoughts," in the explanation on the verse "My dove, in the clefts." And about this it is said, "For He commanded and they were created"; and this is the meaning of creation being truly something from nothing,

So too "For My thoughts are not your thoughts" (Isaiah 55:8), as explained on "My dove, in the clefts of the rock." Of this level it is said, "For He commanded and they were created," and here creation is truly something from nothing.

שמבחינה זו אין שום התלבשות כח הפועל בנפעל וזהו ענין הקדוש השני. שקודם הקדוש השלישי: (ג) והנה בבחי' סוכ"ע יש ג"כ ב' בחינות.

for from this level there is no enclothing whatsoever of the power of the Actor in the acted-upon; and this is the meaning of the second "Holy," which precedes the third "Holy." (3) Now, in the level of the light that encompasses all worlds there are also two levels.

At this level nothing of the Actor's power is encloded in what it makes; this is the second "Holy," which precedes the third. Then section 3 of the summary begins: within the encompassing light there are again two levels.

וזהו ענין גאה גאה.¹⁸⁷ דהיינו ב' הבחי' שבכתר עליון ונקרא בגמרא שני כתר¹⁸⁸ א' כנגד נעשה ואחד כנגד נשמע אשר הבחינה הראשונה לא שייך כלל

And this is the meaning of "He is exalted, exalted" (ga'oh ga'ah): namely, the two levels in the Supreme Keser (Crown), which are called in the Gemara "two crowns, one corresponding to 'we will do' and one corresponding to 'we will hear.'" Of the first level it does not apply at all

This is the doubled "He is exalted, exalted" (Exodus 15:1): the two levels in the Supreme Keser, which the Gemara calls the "two crowns," one for "we will do" and one for "we will hear" (Shabbos 88a). The first of these levels cannot be called "encompassing all worlds" at all.

לומר עליה סובב כל עלמין לפי שאינו בגדר עלמין כלל ועמ"ש מזה ג"כ בד"ה והיה ביום ההוא יתקע בשופר גדול¹⁸⁹ רק שהוא המהביר סוכ"ע וממכ"ע [וממלא כל עלמין].

to say “encompassing all worlds,” because it is not within the bounds of worlds at all—and see what is written about this, too, in the discourse beginning “And it shall be on that day, a great shofar shall be sounded”—except that it is what joins the light that encompasses all worlds and the light that fills all worlds.

That is because it is not within the bounds of worlds at all, as the discourse “And it shall be on that day, a great shofar shall be sounded” also explains. Its role is only to join the encompassing light with the filling light.

19 וגם בחינה זו הוא רק המשכה מאור א"ס ב"ה וזהו ענין הקדוש הראשון. ומלמעלה למטה נק' סוכ"ע בחי' אין לגבי בחי' זו היינו שהוא רק הארה כו' וכ"ש [וכל שכן] בחי' ממכ"ע [ממלא כל עלמין] וזהו ענין שהבריאה היא יש מאין.

And this level too is only a drawing-down from the Infinite Light (Or Ein Sof), blessed be He; and this is the meaning of the first “Holy.” And from above downward, the light that encompasses all worlds (sovev kol almin) is called the level of “nothing” relative to this level, that is, that it is only a radiance, etc.; and all the more so the level of the light that fills all worlds (memalei kol almin). And this is the meaning of creation being something from nothing.

This highest level too is only a drawing down from the Infinite Light, and it is the first “Holy.” From above downward, even the encompassing light is “nothing” before it, being only a glimmer, and all the more so the filling light; this is why creation is called “something from nothing.”

20 וזהו ענין אחרי הוי' אלקיכם תלכו¹⁹⁰ וענין בורא קדושים ישתבח שמך.¹⁹¹ וענין א"ת [אל תקרי] שמות אלא שמות.¹⁹²

And this is the meaning of “After Havayah your G-d shall you walk,” and the meaning of “Creator of holy beings, may Your Name be praised,” and the meaning of “Do not read shammos (desolations) but shemos (names).”

The summary draws the threads together: all this explains “After Havayah your G-d shall you walk,” the blessing “Creator of holy beings, may Your Name be praised,” and the Sages’ “Do not read shammos but shemos” (Berachos 7b).

אך היינו ע"י כי מנסה כו' לדעת¹⁹³ כו' ע"ד כי ה' אמר לו קלל¹⁹⁴ שע"י שעומד בנסיון שובר הקליפה ואזי דוקא נתגלה הפרי.

But this is through "For [He] is testing," etc., "to know," etc., in the manner of "For Havayah said to him, 'Curse'": for by withstanding the trial one breaks the kelipah (husk), and then specifically the fruit is revealed.

Yet this walking comes through "For Havayah is testing you, to know": as with "Havayah said to him, 'Curse,'" one who withstands the trial breaks the kelipah, and only then is the fruit revealed.

ומבואר במ"א איך קליפה קדמה לפרי. דהיינו שהאור והחיות המלוכש בתוכם בבחינת הסתר משכה"כ [משבירת הכלים] נפל שמה ממדרגות עליונות וגבוהות מאד.

And it is explained elsewhere how "the husk preceded the fruit": namely, that the light and life-force encloded within them in a state of concealment fell there, from the shattering of the vessels, from supernal and very lofty levels.

It is explained elsewhere how "the husk precedes the fruit": the light and life hidden within the kelipos fell there, through the shattering of the vessels, from very high levels.

לכן דוקא ע"י שבירת הקליפה מתגלה בחי' הדעת וזהו ענין מי יתן טהור מטמא.¹⁹⁵ ועמ"ש בד"ה בשלח פרעה¹⁹⁶ את העם:¹⁹⁷

Therefore, specifically through breaking the kelipah, the level of Daas (knowledge) is revealed. And this is the meaning of "Who can bring a pure thing out of an impure one?" And see what is written in the discourse beginning "When Pharaoh sent the people."

Therefore it is precisely by breaking the kelipah that daas is revealed. This is "Who can bring a pure thing out of an impure one?" (Job 14:4); he refers to the discourse "When Pharaoh sent the people."

21 (ד) תלכו היינו ב' בחינות אהבה עמ"ש בד"ה להבין קישור וחבור הזכרת ברית ותורה בברכת הארץ.

(4) "Shall you walk" refers to two levels of love; see what is written in the discourse beginning "To understand the connection and joining of the mention of the covenant and the Torah in the blessing for the land."

Section 4 of the summary: "shall you walk" refers to two levels of love. He refers to the discourse that explains why the covenant and the Torah are mentioned together in the blessing for the land in the Grace after Meals.

ואח"כ ואותו תיראו יראה פנימית יראו את¹⁹⁸ ה' ועמ"ש סד"ה בשעה שהקדימו ישראל נעשה. גם פי' ואותו לשון אות ורושם.

And afterwards, "and Him shall you fear": inner awe, "Fear (es) Havayah"; and see what is written at the end of the discourse beginning "When Israel put 'we will do' first." Also, the meaning of ve'oso is related to os, a sign and mark.

Then "and Him shall you fear" is inner awe, "Fear es Havayah" (Psalms 34:10), as at the end of the discourse "When Israel put 'we will do' first." Also, ve'oso is related to os, a sign and mark.

ועמ"ש סד"ה ואתה מרבבות קדש^{199, 200} בפ"י מארז"ל [מאמר רבותינו זכרונם לברכה] אות הוא בצבא שלו: (ה)²⁰¹ ואת מצותיו תשמרו המצות נקראו רמ"ח אברים שהם המשכת אורות בכלים עמ"ש בד"ה אלה פקודי המשכן.^{202, 203}

And see what is written at the end of the discourse beginning "And He came from the holy myriads," on the meaning of the saying of our Sages, of blessed memory, "He is a sign (os) among His host." (5) "And His commandments shall you keep": the mitzvos are called the 248 limbs, for they are the drawing-down of lights into vessels; see what is written in the discourse beginning "These are the accounts of the Mishkan."

He refers to the end of the discourse "And He came from the holy myriads" on the Sages' "He is a sign among His host." Section 5 of the summary: in "And His commandments shall you keep," the mitzvos are called the 248 limbs, drawings-down of lights into vessels, as in the discourse "These are the accounts of the Mishkan."

ומשם ע"י הפגם נמשך יניקה לחיצונים ע"ד שופך דם האדם באדם²⁰⁴ ועמ"ש מזה בביאור ע"פ בשעה שהקדימו הנ"ל.

And from there, through a blemish, nurture is drawn to the external forces, in the manner of "Whoever sheds the blood of man in man." And see what is written about this in the explanation on "When [Israel] put first," mentioned above.

Through a blemish, nurture flows from there to the external forces, as in "Whoever sheds the blood of man in man" (Genesis 9:6). He refers to the explanation of "When Israel put first," mentioned above.

והיינו מבחי' נר"נ [נפש רוח נשמה] המלוכש בכלים. ולכן צ"ל ואת מצותיו תשמרו והיינו ע"י המקיפים
חיה יחידה

That is, from the level of nefesh, ruach and neshamah, which are encloded in vessels. Therefore it must be "And His commandments shall you keep"; and this is through the encompassing [levels], chayah [and] yechidah;

This applies to nefesh, ruach and neshamah, which are encloded in vessels. Therefore "And His commandments shall you keep" is needed, through the encompassing levels, chayah and yechidah.

וזהו ע"י ובקולו תשמעו היא התורה שכל העוסק בתורת עולה²⁰⁵ כאלו הקריב עולה אף בזה"ז [בזמן הזה]
כי היא למעלה מבחינת אורות שבכלים.

and this is through "and to His voice shall you listen," which is the Torah: for "whoever occupies himself with the Torah of the burnt-offering is as if he had offered a burnt-offering," even in the present time; for it is above the level of lights in vessels.

That guarding comes through "and to His voice shall you listen," the Torah. So "whoever occupies himself with the Torah of the burnt-offering is as if he had offered a burnt-offering" (Menachos 110a), even in our time, because Torah is above the level of lights in vessels.

(ועמ"ש בד"ה וזאת המצוה כו' לשמור את כל חקותיו כו' ושמרת לעשות כו' ע"ש) ועיקר השמירה צ"ל
לבחינת נר מצוה

(And see what is written in the discourse beginning "And this is the commandment," etc., [on] "to keep all His statutes," etc., [and] "and you shall keep to do," etc.; see there.) And the main guarding must be for the level of "a mitzvah is a lamp,"

In parentheses he refers to the discourse "And this is the commandment," on "to keep all His statutes" and "you shall keep to do." The main guarding is for "a mitzvah is a lamp."

היינו לבחינת ההארה הנמשך מהמצוה בנר"נ [בנפש רוח נשמה] של האדם ועיין בזח"ג [בזהר חלק ג] נשא
(קכ"ט ב') ע"פ שומר ישראל.^{206, 207} ובפ' האזינו (דף רכ"ט א'):

that is, for the level of the illumination that is drawn from the mitzvah into a person's nefesh, ruach and neshamah. And see the Zohar, Part III, Naso (129b), on the verse "Guardian of Israel," and in Parshas Haazinu (folio 229a).

That is, the guarding is for the illumination that the mitzvah draws into a person's nefesh, ruach and neshamah. He refers to the Zohar on Naso (Part III, folio 129b) on "the Guardian of Israel," and to a passage in Haazinu.

SECTION 9 • ¶22-25

“And Him shall you serve”: changing one’s nature

22 ו ואפ"ל [ואפשר לומר] עוד בענין ואותו תעבודו ע"ד מ"ש ושבתם וראיתם בין צדיק לרשע בין ²⁰⁸ עובד אלקים לאשר לא עבדו. ^{209, 210}

(6) And it may further be said regarding “and Him shall you serve,” along the lines of what is written, “Then you shall again discern between the righteous and the wicked, between one who serves Elokim and one who has not served Him.”

Section 6 turns to “and Him shall you serve,” through the verse “Then you shall again discern between the righteous and the wicked, between one who serves Elokim and one who has not served Him” (Malachi 3:18).

(במלאכי סי' ג' י"ח) ואמרו רז"ל [רבותינו זכרונם לברכה] (פרק קמא דחגיגה דף ט' ע"ב) ²¹¹ עובד ואשר לא עבדו תרוייהו צדיקי גמורי נינהו ואינו דומה שונה פרקו

(Malachi, chapter 3, [verse] 18.) And our Sages, of blessed memory, said (first chapter of Chagigah, folio 9b): “‘One who serves’ and ‘one who has not served Him’ are both completely righteous; but there is no comparison between one who reviews his chapter

The Sages (Chagigah 9b) explain that “one who serves” and “one who has not served Him” are both completely righteous. The difference between them lies in how many times one reviews his learning.

מאה פעמים לשונה פרקו מאה פעמים ואחד. ועיין מזה בסש"ב [בספר של בינונים] פט"ו [פרק ט"ו / פרשה ט"ו]. עכ"פ [על כל פנים] דבחינת עובד אלקים הוא למעלה מבחינת צדיק גמור.

one hundred times and one who reviews his chapter one hundred and one times.” And see about this in Sefer Shel Beinonim, chapter 15. At any rate, the level of “one who serves Elokim” is above the level of one who is completely righteous.

One who reviews his chapter a hundred times cannot be compared with one who reviews it a hundred and one times, as Tanya, chapter 15, also discusses. So the level of “one who serves Elokim” is above that of a completely righteous person.

23 וזהו שאחר ד' מדרגות. תלכו. תיראו. תשמורו. תשמעו. שזהו ודאי בחינת צדיק גמור. נאמר אח"כ ואותו תעבודו שזהו בחי' שלמעלה במדרגה יותר. והיינו על ידי שמהפך טבעו מלשון עורות עבודים.

And this is why, after four levels—"shall you walk," "shall you fear," "shall you keep," "shall you listen"—which is certainly the level of one who is completely righteous, it says afterwards, "and Him shall you serve," which is a level higher in degree. And this is through transforming one's nature, from the expression "tanned (avudim) hides."

After four levels, "shall you walk, shall you fear, shall you keep, shall you listen," which certainly describe a completely righteous person, the verse adds "and Him shall you serve," a higher level. Serving (avodah) means transforming one's nature, like hides that are "worked" (avudim), tanned until their nature changes.

ועיין מ"ש בביאור על פסוק מים רבים בפי' תולדות שעל זה שאל רבי חנינא בן תרדיון מה אני לחיי העולם הבא דהיה מסתפק שמא הטבע שלו גורם שקידתו בתורה אף במס"נ [במסירות נפש] כו'

And see what is written in the explanation on the verse "Many waters," in Parshas Toldos, that about this Rabbi Chanina ben Tradyon asked, "What [is to become of] me in the life of the World to Come?"; for he was in doubt whether perhaps his nature caused his diligence in Torah, even with self-sacrifice (mesirus nefesh), etc.;

The Alter Rebbe refers to his explanation of "Many waters" in Parshas Toldos: this is why Rabbi Chanina ben Tradyon asked, "What will become of me in the life of the World to Come?" (Avodah Zarah 18a). He wondered whether his diligence in Torah, even with self-sacrifice, came from his nature.

ואם כן עדיין מסופק אם שינה טבעו לגמרי להיות בבחינת עובד אלקים דשמא הוא עדיין בחינת אשר לא עבדו אף שהיה צדיק גמור.²¹²

and if so, it was still in doubt whether he had changed his nature completely, to be on the level of "one who serves Elokim"; for perhaps he was still on the level of "one who has not served Him," even though he was completely righteous.

If it did, he could not be sure that he had changed his nature completely and become "one who serves Elokim"; perhaps he was still "one who has not served Him," though completely righteous.

24 והנה אלקים גימטריא הטבע^{213, 214} היינו כי שמש ומגן²¹⁵ הוי"ה אלקים ששם אלקים הוא מגן ונרתק המסתיר על גילוי שם הוי' ומזה נמשך מה שעולם כמנהגו נוהג²¹⁶ שבח"י זו נקרא הטבע.

Now, Elokim is equal in gematria to hateva (nature). That is, "For a sun and a shield is Havayah Elokim": the Name Elokim is a shield and sheath that conceals the revelation of the Name Havayah; and from this comes about that "the world follows its custom," and this level is called nature.

The Name Elokim has the numerical value of hateva, "nature" (86). In "For a sun and a shield is Havayah Elokim" (Psalms 84:12), Elokim is the shield and sheath that hides the light of Havayah, as a sheath hides the sun; from it comes the fact that "the world follows its course," and this is called nature.

אף שהוא באמת הכל משם הוי' המחדש בטובו בכל יום תמיד מעשה בראשית^{217, 218} רק שנמשך ע"י מגן ונרתק המכסה ומסתירועיין מענין הטבע בשו"ת [בשאלות ותשובות] ח"צ [חכם צבי] סי' י"ח²¹⁹ קרוב למ"ש.

Even though in truth it is all from the Name Havayah, "who in His goodness renews each day, continually, the work of creation," it is only that it is drawn forth through a shield and sheath that covers and conceals. And see about the matter of nature in the Responsa of the Chacham Tzvi, section 18, [which is] close to what is written [here].

In truth everything comes from the Name Havayah, "who in His goodness renews each day, continually, the work of creation"; it only comes through a shield and sheath that covers and conceals. He refers to the Responsa of the Chacham Tzvi (section 18), which, as the Kehot note quotes, calls "nature" a term coined by later scholars, since everything is from G-d.

לכן ע"י שהאדם הוא עוסק בעבודת הש"י [השם יתברך] יותר מטבעו ומשנה טבעו נקרא עובד אלקים היינו שלא יהיה הסתר הנרתק

Therefore, when a person engages in the service of G-d, blessed be He, beyond his nature, and changes his nature, he is called "one who serves Elokim," that is, so that there will not be the concealment of the sheath;

So when a person serves G-d beyond his nature and changes his nature, he is called "one who serves Elokim": through his service the sheath of nature no longer conceals.

לכן עיינו זוכה למי"ש אח"כ וזרחת לך יראי שמי ²²⁰ שמש צדקה ומרפא ²²¹ שהוא ענין מארז"ל [מאמר רבותינו זכרונם לברכה] הקב"ה מוציא חמה מנרתקה ²²² (בפ"ק [בפרק קמא] דע"ז דף ד' ע"א). ²²³

therefore, through this he merits what is written afterwards, "And for you who fear My Name a sun of righteousness shall shine, and healing," which is the matter of the saying of our Sages, of blessed memory, "The Holy One, blessed be He, takes the sun out of its sheath" (in the first chapter of Avodah Zarah, folio 4a).

Through this he merits what the verse says next: "But for you who fear My Name, a sun of righteousness shall shine, with healing" (Malachi 3:20). This is the Sages' "The Holy One, blessed be He, takes the sun out of its sheath," which the Kehot note locates in Avodah Zarah 3b; there the righteous are healed by it.

ועיין מזה ברבות ויצא ²²⁴ פע"ח ובפי' בא פט"ו [פרק ט"ו / פרשה ט"ו] ²²⁵ משפטים פל"א (דקמ"ט ע"א). ובזח"א [ובזהר חלק א] מקץ (דרי"ג ע"ב) ובפרשה אמרו (דפ"ח ע"א).

And see about this in Midrash Rabbah, Vayetzei, section 78; and in Parshas Bo, section 15; Mishpatim, section 31 (folio 149a). And in the Zohar, Part I, Mikeitz (folio 203b), and in Parshas Emor (folio 88a).

He gives further sources on this theme: Midrash Rabbah (Bereishis, section 78; Shemos, sections 15 and 31) and the Zohar on Mikeitz (Part I, folio 203b) and on Emor (Part III, folio 88a).

וזהו ענין אינו דומה שונה פרקו מאה פעמים כו' וכמ"ש בסש"ב [בספר של בינונים] שע"י זו האחד היתירה על מאה מהפך טבעו והרגלו ²²⁶ כו'.

And this is the meaning of "There is no comparison between one who reviews his chapter one hundred times," etc.; and as is written in Sefer Shel Beinonim, that through this one [time] beyond one hundred he transforms his nature and habit, etc.

This is the meaning of "one who reviews his chapter a hundred times." Tanya explains that the one extra time beyond a hundred is what transforms a person's nature and habit.

ועיין במהרש"א [במהרש"א] בח"א [בחידושי אגדות] שם שפי' דמספר מאה זהו מגיע עד נר"נ [נפש רוח נשמה] שהם בסוד יחידות עשירות מאות וזהו ענין מאה ברכות.

And see the Maharsha in Chiddushei Aggados there, who explains that the number one hundred reaches up to nefesh, ruach and neshamah, which are in the mystery of units, tens [and] hundreds; and this is the meaning of the hundred blessings.

The Maharsha, in his commentary on the Aggadah there, explains that the number one hundred reaches up to nefesh, ruach and neshamah, which correspond to units, tens and hundreds. This is the meaning of the hundred blessings said each day.

אבל השונה פעם אחת יותר מזה הוא חלק אלוה ממעל²²⁷ כו' ע"ש. ובשל"ה [ובשני לוחות הברית]²²⁸ במסכת שבועות שלו (דקפ"ב ע"א) כ' [כתב]

But one who reviews one time more than this is “a part of G-d above,” etc.; see there. And the Shelah, in his tractate Shavuos (folio 182a), wrote

One who reviews once more than this reaches the soul's root, “a part of G-d above” (Job 31:2). The Shelah, in the part of his work called Maseches Shavuos (folio 182a), makes a related point about one hundred and one.

כי החכמה מאין תמצא²²⁹ מאין הוא מספר מאה ואחד כו'. והנה פי' מאין²³⁰ ידוע שהוא בחינת שלמעלה מהחכמה.

that [in] “And Chochmah (wisdom) shall be found me'ayin,” me'ayin is the number one hundred and one, etc. Now, the meaning of me'ayin is known: it is the level that is above Chochmah.

He writes that in “And Chochmah shall be found me'ayin” (Job 28:12), me'ayin (מאין) has the value of one hundred and one. As is known, ayin (“nothing”) is the level above Chochmah.

וזהו הנמשך ע"י שעובד אלקים ומשנה טבעו שהוא ביטול היש ומשנה מבחינת יש לאין ועי"ז ממשיך מבחי' אין תמצא.

And this is what is drawn forth through one's serving Elokim and changing his nature, which is the nullification (bittul) of the yesh (“something”), changing from the level of yesh to ayin (“nothing”); and through this he draws down from the level of “from ayin shall it be found.”

This is what one draws down by serving Elokim and changing one's nature: the nullification of the yesh, turning from “something” into “nothing.” Through this one draws from the level of “from ayin shall it be found.”

והנה ארו"פ [אמרו רבותינו זכרונם לברכה] פ"ק [פרק קמא] דקדושין²³¹ (ד"ל ע"ב) ע"פ ושמעתם סם תם נמשלה התורה לסם חיים.²³² ועזח"ג [ועיין זהר חלק ג'] ר"פ חקת (דקע"ט סע"ב [סוף עמוד ב]) מענין סמא דחיי.^{233, 234}

Now, our Sages, of blessed memory, said in the first chapter of Kiddushin (folio 30b), on the verse “And you shall place (vesamtem)”: sam tam (“a perfect elixir”), “the Torah is likened to an elixir of life (sam chayim).” And see the Zohar, Part III, at the beginning of Parshas Chukas (folio 179, end of side b), on the matter of the “elixir of life” (samma dechayei).

The Sages (Kiddushin 30b) read “and you shall place (vesamtem)” as sam tam, “a perfect elixir”: the Torah is likened to an elixir of life. The Alter Rebbe also cites the Zohar at the beginning of Chukas (Part III, folio 179b) on the “elixir of life” (samma dechayei).

והי"ע [וזהו ענין] רפואה כמ"ש ולכל בשרו מרפא.²³⁵ והנה בזח"ב תרומה (קכ"ז ע"ב) סמ"ך מ"ם כו' רזא דאינון מאה ברכאן²³⁶ כו'

And this is the matter of healing, as it is written, “and healing to all his flesh.” Now, in the Zohar, Part II, Terumah (127b): “samech, mem,” etc., “the mystery of the hundred blessings,” etc.;

An elixir brings healing, as in “and healing to all his flesh” (Proverbs 4:22). The Zohar on Terumah (Part II, folio 127b) speaks of the letters samech and mem as “the mystery of the hundred blessings”: samech (60) and mem (40) make one hundred.

ובמק"מ [ובמקדש מלך] ובהרמ"ז [ובהרב משה זכות] שם דבחי"מ"ם זהו תבונה ובחינת סמ"ך זהו בינה עילאה²³⁷ המקבלת משה ספירות ראשונות דחכמה כו' והוא ב' בחינות דעולם הנשמות דהיינו ג"ע [גן עדן] ועולם התחייה.

and in the Mikdash Melech and the Ramaz there: that the level of mem is Tevunah, and the level of samech is the supernal Binah (understanding), which receives from the first six Sefiros of Chochmah, etc.; and these are the two levels of the World of Souls, namely, Gan Eden and the World of the Resurrection.

The Mikdash Melech and the Ramaz there explain that mem is Tevunah and samech is the supernal Binah, which receives from the first six Sefiros of Chochmah. These are the two levels of the World of Souls: Gan Eden and the World of the Resurrection.

ואפ"ל [ואפשר לומר] שזהו ענין מ"ם [מוחא סתימאה] וסמ"ך שבלולות בנס היו עומדים כו' וזהו ענין סם חיים בחי' הנ"ל דמאה ברכות שהם סמ"ך ומ"ם כו'

And it may be said that this is the matter of the closed mem (mem setumah) and the samech of the Tablets, which “stood by a miracle,” etc. And this is the meaning of sam chayim: the level mentioned above of the hundred blessings, which are samech and mem, etc.

He suggests that this is the meaning of the final mem and the samech of the Tablets, which “stood by a miracle” (Shabbos 104a). And this is sam chayim, the “elixir of life”: the hundred blessings, samech and mem, which spell sam.

ומבואר במ"א ע"פ מאמר הזח"א [הזהר חלק א] פ' חיי (קכ"ג²³⁸ א') בענין חיי שרה מאה שנה^{239, 240} ששרש מאה ברכות הוא המשכות מבחי"א"א דהיינו מבחי"סוכ"ע.

And it is explained elsewhere, on the passage of the Zohar, Part I, Parshas Chayei [Sarah] (123a), on the matter of "The life of Sarah was one hundred years," that the root of the hundred blessings is drawings-down from the level of Arich Anpin, that is, from the level of the light that encompasses all worlds (sovev kol almin).

It is explained elsewhere, on the Zohar's passage on "The life of Sarah was a hundred years" (Part I, folio 123a), that the root of the hundred blessings is a drawing down from Arich Anpin, the encompassing light.

אך ע"י שעובד אלקים ומשנה טבעו להיות שונה פרקו מאה פעמים ואחד ממשיך עוד מבחי"שלמעלה מבחי"סוכ"ע שהוא בחי"ד ולא בחושבן^{241, 242} כו' וכנ"ל בענין הקדוש הראשון ועמ"ש ע"פ ואתה מרכבות קדש.^{243, 244}

But through one's serving Elokim and changing his nature, to be one who reviews his chapter one hundred and one times, he draws down further from the level that is above the level of the light that encompasses all worlds, which is the level of "One, but not in number," etc., as mentioned above regarding the first "Holy." And see what is written on the verse "And He came from the holy myriads."

But one who serves Elokim and changes his nature, reviewing his chapter a hundred and one times, draws down still more, from the level above the encompassing light, "One, but not in number," the level of the first "Holy." He refers to the discourse "And He came from the holy myriads."

25 ואפשר שזהו פי' סם חיים. וזהו ואותו תעבודו פי' ואותו ע"ד אות היא ברבבה שלו²⁴⁵ שהוא בחי"ד ולא בחושבן.²⁴⁶

And possibly this is the meaning of sam chayim (elixir of life). And this is "and Him (ve'oso) shall you serve": the meaning of ve'oso is along the lines of "He is a sign (os) among His myriad," which is the level of "One, but not in number,"

Perhaps this is the meaning of sam chayim. And this is "and Him (ve'oso) shall you serve": ve'oso is like the Sages' "He is a sign (os) among His myriad" (Chagigah 16a), the level of "One, but not in number."

והיינו על ידי תעבודו בבחי' עובד אלקים. ועמ"ש בפי' ויצא בד"ה ושכתי בשלום²⁴⁷ כו' והיה הוי"ה לי לאלקים.

and this is through “shall you serve,” on the level of “one who serves Elokim.” And see what is written in Parshas Vayetzei, in the discourse beginning “And I return in peace,” etc., “then Havayah will be Elokim to me.”

This level is reached through “shall you serve,” as “one who serves Elokim.” He refers to his discourse in Parshas Vayetzei, “And I return in peace ... then Havayah will be Elokim to me” (Genesis 28:21).

SECTION 10 • ¶126-29

The Name, the fifth level and the Shema

26 ועפ"י [ועל פי זה] י"ל [יש לומר] שזהו ההפרש בין בחי' ואותו תעבודו לבחי' ד' מדרגות הראשונות כי ד' בחי' תלכו תיראו תשמרו תשמעו י"ל [יש לומר] שהן נגד ד' אותיות הוי"ה. כי תלכו תיראו זהו רצוא ושוב שהוא בחי' י"ה שהן אהוי"ר [אהבה ויראה].

And according to this, it may be said that this is the difference between the level of “and Him shall you serve” and the level of the first four levels: for the four levels “shall you walk,” “shall you fear,” “shall you keep,” “shall you listen” may be said to correspond to the four letters of [the Name] Havayah. For “shall you walk” [and] “shall you fear” are running and returning (ratzo vashov), which is the level of yud-hei, which are love and awe.

This explains the difference between “and Him shall you serve” and the first four levels: “shall you walk, shall you fear, shall you keep, shall you listen” correspond to the four letters of the Name Havayah. “Shall you walk” and “shall you fear” are running and returning (ratzo vashov), the letters yud and hei, which are love and awe.

27 ואח"כ תשמרו תשמעו תורה ומצות זהו ענין ו"ה וכמ"ש ע"פ וכל בניך למודי הוי"ה²⁴⁸ וזהו בבחי'

And afterwards, “shall you keep” [and] “shall you listen,” Torah and mitzvos, are the matter of vav-hei, as is written on the verse “And all your children shall be taught by Havayah.” And this is on the level

Next, “shall you keep” and “shall you listen,” mitzvos and Torah, correspond to the vav and hei of the Name, as explained on “And all your children shall be taught by Havayah” (Isaiah 54:13). These four levels together belong to the completely righteous person of Malachi's verse.

ומדרגת ושביתם וראיתם בין צדיק לרשע²⁴⁹ שעל זה נאמר וזרחתם לכם יראי שמי שמש צדקה²⁵⁰ כו' גילוי שמש הוי'. שלא יהיה מסתיר הנרתק ומגן כו'.

and degree of “Then you shall again discern between the righteous and the wicked,” about which it is said, “And for you who fear My Name a sun of righteousness shall shine,” etc.: the revelation of the “sun” of Havayah, so that the sheath and shield will not conceal, etc.

That is the level of “Then you shall again discern between the righteous and the wicked” (Malachi 3:18), followed by “But for you who fear My Name, a sun of righteousness shall shine” (Malachi 3:20): the “sun” of Havayah is revealed, and the sheath and shield of Elokim no longer conceal it.

אך בחי' ואותו תעבודו שזהו למעלה מבחי' צדיק כנ"ל זהו כענין עד יעבור עמך²⁵¹ הוי' למעלה מבחי' שם הוי' ואפשר שע"ז רומז קוצו של יו"ד דשם הוי' וע"ש בד"ה ולא אבה²⁵² בפי' כי תצא.

But the level of “and Him shall you serve,” which is above the level of a tzaddik (righteous person), as mentioned above, is like the matter of “Until Your people pass over, Havayah”: above the level of the Name Havayah. And possibly this is alluded to by the tip of the yud of the Name Havayah. And see there, in the discourse beginning “But [He] would not,” in Parshas Teitzei,

But “and Him shall you serve,” which is above the level of a tzaddik, is like “until Your people pass over, Havayah” (Exodus 15:16), read as passing beyond the level of the Name Havayah. Perhaps this is alluded to in the tip of the yud of the Name; he refers to the discourse “But [He] would not” in Parshas Teitzei.

וסד"ה קדש ישראל^{253, 254} בעניין ד' הידות כו' והחמישית כו'. וזהו הבחי' החמישית ואותו תעבודו ועי"ז ובו תדבקון כו'

and at the end of the discourse beginning “Israel is holy,” on the matter of the four portions, etc., and the fifth, etc. And this is the fifth level, “and Him shall you serve,” and through this, “and to Him shall you cleave,” etc.

He also refers to the end of the discourse “Israel is holy” on the four portions and the fifth. This is the fifth level, “and Him shall you serve,” and through it comes “and to Him shall you cleave.”

והוא בחי' פנימית הכתר ע"ד שפי' בזח"ג [בזהר חלק ג] פ' אחרי (דס"ו ע"ב)²⁵⁵ בענין כי נשבעתי^{256, 257, 258} ובפי' נשא (דק"ל ע"א)

And this is the level of the inner dimension (pnimiyus) of Keser (the Crown), along the lines of what is explained in the Zohar, Part III, Parshas Acharei (folio 66b), on the matter of “By Myself I have sworn,” and in Parshas Naso (folio 130a).

This fifth level is the inner dimension of Keser, as the Zohar explains on “By Myself I have sworn” (Genesis 22:16), in Acharei (Part III, folio 66b) and in the Idra of Naso (folio 130a).

ועי' בעי'ח [בעץ חיים] שמ"א פ"ג [פרק ג'] שיש ה' בחי' נרנח"י [נפש רוח נשמה חיה יחידה] ובתוך הבחינה החמשית שהוא יחידה מלוכש הבחי' תחתונה דאור א"ס²⁵⁹ כו' וזהו ענין הב' כתרים כו'

And see Etz Chaim, Sha'ar 41, chapter 3, that there are five levels, nefesh, ruach, neshamah, chayah and yechidah, and within the fifth level, which is yechidah, is encloded the lowest level of the Infinite Light (Or Ein Sof), etc. And this is the matter of the two crowns, etc.,

Etz Chaim teaches that the soul has five levels, nefesh, ruach, neshamah, chayah and yechidah, and that within the fifth, yechidah, the lowest level of the Infinite Light is encloded. This matches the two crowns, the two levels of Keser, described above.

כנ"ל ועי"ז והיה הוי' לי לאלקים²⁶⁰ שמה שעתה הוא שם הוי' יהיה בחינת אלקים לגבי גילוי זה והיינו ע"י שהוא בבחי' עבד עובד אלקים

as mentioned above. And through this, "Havayah will be Elokim to me": what is now the Name Havayah will be the level of Elokim relative to this revelation. And this is through his being on the level of a servant, "one who serves Elokim";

Through this comes "then Havayah will be Elokim to me" (Genesis 28:21): what is now the Name Havayah will be like Elokim, a mere covering, compared with this revelation. This comes through being a servant, "one who serves Elokim."

והיינו שעבודתו הוא שיהיה בחי' והיה הוי' לי לאלקים כו' ואפ"ל [ואפשר לומר] שזהו פי' המדרש תלים שהביא הבחי' פ' בשלח ע"פ עזי וזמרת²⁶¹ יה

that is, his service is that there should be the level of "Havayah will be Elokim to me," etc. And it may be said that this is the meaning of the Midrash Tehillim which Rabbeinu Bachya cites in Parshas Beshalach, on the verse "My strength and song is Yah":

His service is to bring about "Havayah will be Elokim to me." The Alter Rebbe suggests that this explains the Midrash Tehillim quoted by Rabbeinu Bachya in Beshalach on "My strength and song is Yah" (Exodus 15:2).

אבל לעוה"ב [לעולם הבא] בשש אותיות שנאמר כי ביה²⁶² הוי' צור עולמים²⁶³ כו' (ועיין זח"ב [זהר חלק ב'] תרומה קס"ה ב')

"But in the World to Come, with six letters, as it says, 'For in Yah, Havayah, is the Rock of worlds,'" etc. (And see the Zohar, Part II, Terumah, 165b.)

That Midrash says that in the World to Come G-d will be praised with six letters, as it says, "For in Yah, Havayah, is the Rock of worlds" (Isaiah 26:4): Yah has two letters and Havayah four. He refers to the Zohar on Terumah (Part II, folio 165b).

והיינו ע"י ששה מדרגות שפרט כאן תלכו תיראו תשמרו תשמעו תעבדו תדבקון והש"ך [והשפתי כהן]
 כאן פ"י ששה דברים שבפסוק זה תלכו עד תדבקון הם כנגד ששה תיבות שבפסוק שמע ישראל.^{264, 265}

And this is through the six levels that it enumerates here: "shall you walk," "shall you fear," "shall you keep," "shall you listen," "shall you serve," "shall you cleave." And the Shach (Siftei Kohen) here explains that the six things in this verse, from "shall you walk" to "shall you cleave," correspond to the six words of the verse "Hear, O Israel."

The six letters come through the six levels our verse lists: shall you walk, fear, keep, listen, serve and cleave. The Shach (Siftei Kohen) on this verse says these six correspond to the six words of "Hear, O Israel, Havayah is our G-d, Havayah is One."

ועיין בפע"ח [בפרי עץ חיים] שער ק"ש [קריאת שמע] שעהמ"ט [שעל המטה] ר"פ י"א בענין רומח²⁶⁶ ואפשר
 לכוון הששה תיבות דפסוק שמע עם ששה בחינות הנ"ל.

And see Pri Etz Chaim, Sha'ar Krias Shema She'al HaMitah (the Gate of the Bedtime Shema), beginning of chapter 11, on the matter of romach ("spear"). And it is possible to align the six words of the verse Shema with the six levels mentioned above.

He refers to Pri Etz Chaim, the Gate of the Bedtime Shema, chapter 11, on romach ("spear"), the 248 words of the Shema with its six opening words. He suggests that the six words of the Shema can be matched with the six levels of our verse.

כי שמע היינו שם ע"י [עין] וכמש"ל [וכמה שכתוב לעיל] בפי' ואתחנן בד"ה שמע ישראל ע"ש וא"כ זהו בחי'
 ומדרגת אחרי ה' אלקיכם

For Shema is shem ayin (the Name of seventy), as is written above in Parshas Va'eschanan, in the discourse beginning "Hear, O Israel"; see there. And if so, this is the level and degree of "After Havayah your G-d

The word Shema (שמע) is shem ayin, "the Name of seventy," as explained above in Va'eschanan in the discourse "Hear, O Israel." So the word Shema corresponds to "After Havayah your G-d shall you walk."

תלכו ותיבת ישראל זהו ענין ואותו תיראו כמ"ש ברכות פ' ויחי פצ"ח שמעו אל ישראל²⁶⁷ שבשמים
 אביכם²⁶⁸ וכן איתא בפרקי דר"א [דרבי אליעזר] שהקב"ה נקרא ישראל.

shall you walk." And the word "Israel" is the matter of "and Him shall you fear," as is written in Midrash Rabbah, Parshas Vayechi, section 98: "Listen to Israel in heaven, your Father"; and so it is found in Pirkei deRabbi Eliezer, that the Holy One, blessed be He, is called Israel.

The word "Israel" corresponds to "and Him shall you fear." Midrash Rabbah on Vayechi reads "Listen to Israel your father" as Israel in heaven, and Pirkei deRabbi Eliezer says that the Holy One, blessed be He, is called Israel.

28 והיינו בחי' כי שרית עם אליקים²⁶⁹ שמשתרר ומושל על שם אליקים. ואח"כ תיבות הוי' אלקינו זהו ענין ההמשכה שע"י תורה ומצות.

And this is the level of "For you have striven with Elokim," that one rules and has dominion over the Name Elokim. And afterwards, the words "Havayah our G-d" are the matter of the drawing-down that comes through Torah and mitzvos.

"Israel" is "for you have striven with Elokim" (Genesis 32:29): one who rules over the Name Elokim, the concealment of nature. Next, the words "Havayah our G-d" are the drawing down that comes through Torah and mitzvos.

וזהו ענין תשמרו תשמעו. ועמ"ש גבי ציון במשפט תפדה²⁷⁰ בענין שבחי ירושלים את²⁷¹ הוי' הללי אלקיך ציון בד"ה ברבות פ' עקב.²⁷²

And this is the matter of "shall you keep" [and] "shall you listen." And see what is written regarding "Zion shall be redeemed with justice," on the matter of "Praise Havayah, O Jerusalem; praise your G-d, O Zion," in the discourse beginning "In Midrash Rabbah, Parshas Eikev."

That is "shall you keep" and "shall you listen." He refers to his discussion of "Zion shall be redeemed with justice" (Isaiah 1:27) and of "Praise Havayah, O Jerusalem; praise your G-d, O Zion" (Psalms 147:12) in the discourse that begins "In Midrash Rabbah, Parshas Eikev."

29 ואח"כ הוי' אחד זהו ענין ואותו תעבדו כו' כי הנה מבואר בביאור ע"פ חקת התורה בענין ב' שמות הוי' בפסוק אחד שהשם הא' באצילות יו"ד חכמה ה' בינה כו'

And afterwards, "Havayah is One" is the matter of "and Him shall you serve," etc. For it is explained in the explanation on the verse "The statute of the Torah," on the matter of two Names Havayah in one verse, that the first Name is in the World of Atzilus (Emanation): yud is Chochmah (wisdom), hei is Binah (understanding), etc.;

Then "Havayah is One" corresponds to "and Him shall you serve." As explained on "The statute of the Torah," when the Name Havayah appears twice in one verse, the first is in Atzilus, with yud as Chochmah, hei as Binah, and so on.

והשם השני הוא למעלה מאצילות ועד"ז י"ל [יש לומר] גם כאן דפי' הוי' אלקינו היינו המשכת אור א"ס המלוכש בע"ס [בעשר ספירות] דרמ"ח פקודין

and the second Name is above Atzilus. And in the same way it may be said here too: the meaning of "Havayah our G-d" is the drawing-down of the Infinite Light (Or Ein Sof) that is en clothed in the Ten Sefiros, [as in] "the 248 commandments

The second Name is above Atzilus. So it is here: "Havayah our G-d" is the drawing down of the Infinite Light en clothed in the Ten Sefiros through the 248 commandments.

אינן רמ"ח אברים דמלכא²⁷³ ואח"כ בחי' הוי' אחד בחינה שלמעלה מאצילות אנת הוא חד ולא בחושבן²⁷⁴ כו' וזהו ע"י ואותו תעבדו וכו' תדבקון לשנות טבעו

are the 248 limbs of the King.” And afterwards, the level of “Havayah is One” is a level that is above Atzilus, “You are One, but not in number,” etc. And this is through “and Him shall you serve” and “to Him shall you cleave,” changing one’s nature.

These commandments are “the 248 limbs of the King.” Then “Havayah is One” is a level above Atzilus, “You are One, but not in number,” reached through “and Him shall you serve” and “to Him shall you cleave,” that is, by changing one’s nature.

וזהו ענין למס"נ [למסירות נפש] באחד²⁷⁵ וברבות פ' ואתחנן אמרו דפסוק שמע ישראל הוא קבלת השני דברות אנכי ולא יהיה לך ששמעו מפי הקב"ה והיינו

And this is the matter of [giving oneself] to self-sacrifice (mesirus nefesh) in [the word] “One.” And in Midrash Rabbah, Parshas Va'eschanan, they said that the verse “Hear, O Israel” is the acceptance of the two Utterances “I am” and “You shall not have,” which they heard from the mouth of the Holy One, blessed be He. That is,

This is why one gives one’s life (mesirus nefesh) at the word “One.” Midrash Rabbah on Va'eschanan says that the Shema is the acceptance of the first two Commandments, “I am” and “You shall not have,” which Israel heard from G-d Himself.

כי הוי' אלהינו הוא קבלת הדבור אנכי הוי' אלקיך והוי' אחד הוא קבלת דבור ולא יהיה לך וכ"ה בשל"ה [בשני לוחות הברית] במסכת תמיד שלו (דרנ"ב סע"ב [סוף עמוד ב]) בשם הרמב"ן [הרבי משה בן נחמן] שהובא ברד"א [באבודרהם] גבי ק"ש [קריאת שמע]

“Havayah our G-d” is the acceptance of the Utterance “I am Havayah your G-d,” and “Havayah is One” is the acceptance of the Utterance “You shall not have.” And so it is in the Shelah, in his tractate Tamid (folio 252, end of side b), in the name of the Ramban, which is cited in the Abudraham regarding the recital of Shema.

“Havayah our G-d” is the acceptance of “I am Havayah your G-d,” and “Havayah is One” the acceptance of “You shall not have [other gods].” So the Shelah writes in his tractate Tamid (folio 252b) in the name of the Ramban, as cited by the Abudraham on the Shema.

והנה דבור אנכי כולל כל רמ"ח מ"ע [מצות עשה] ודבור לא²⁷⁶ יהיה לך כולל כל שס"ה ל"ת [לא תעשה].

Now, the Utterance “I am” includes all 248 positive commandments, and the Utterance “You shall not have” includes all 365 prohibitions.

The Commandment “I am” includes all 248 positive commandments, and “You shall not have” includes all 365 prohibitions.

ומבואר במ"א דבחי"ל ל"ת [לא תעשה] זהו ענין אתכפיא וביטול יותר ממ"ע [ממצות עשה] ולכן ע"י ל"ת [לא תעשה] ממשיכים בחינה גבוה יותר ועמ"ש מזה בד"ה ולא אבה ²⁷⁷ הוי' אלקיך לשמוע אל בלעם לכן עדי"ג
ג"כ א"ש [אתי שפיר] ענין הנזכר: ²⁷⁸

And it is explained elsewhere that the level of prohibitions is the matter of subduing (iskafya) and self-nullification more than the positive commandments; and therefore through the prohibitions a higher level is drawn down. And see what is written about this in the discourse beginning “But Havayah your G-d would not listen to Bilam.” Therefore, along these lines, the matter mentioned [above] is also well understood.

It is explained elsewhere that the prohibitions involve subduing oneself (iskafya) and self-nullification more than the positive commandments, so through them a higher level is drawn down; see the discourse “But Havayah your G-d would not listen to Bilam.” In the same way, “Havayah is One,” the acceptance of the prohibitions, stands above “Havayah our G-d.”

IN ONE'S AVODAH

A person should contemplate deeply, with his mind and heart, that all the worlds come only from G-d's “back,” until he longs for G-d alone, and let that love return as awe, from awe of G-d's sovereignty to the inner awe of self-nullification. He should keep the mitzvos and guard the light they bring to his soul through Torah study, never relying on Torah without mitzvos. When he is tested, he should know that G-d's power is hidden in the trial and that withstanding it reveals G-dliness. Beyond all this he should serve G-d beyond his nature and habit, the “hundred-and-first” review, until his nature is changed and he cleaves to Him, ready to give himself over at the word “One.”

QUESTIONS FOR DISCUSSION

1. Why is G-d's essence described with “He commanded and they were created” rather than with bara, and why is creation through bara still “something from nothing”?
2. How do the three “Holy”s of the Kedushah correspond to the filling light, the encompassing light and Atik?
3. Why does a trial contain a higher power of G-d than ordinary life, and how does withstanding it bring a person to daas?
4. Why do the mitzvos need guarding while the Torah is not extinguished by sin, and why does the Torah still need the mitzvos?
5. What separates a completely righteous person from “one who serves Elokim,” and why does the hundred-and-first review make the difference?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור אחרי

The note gives a parallel text of this explanation: the transcript (hanachah) written by the Mitteler Rebbe, printed in the Alter Rebbe's Sefer HaMaamarim of 5565.

KEHOT'S NOTE

בסה"מ תקס"ה ח"ב ע' תשפו — הנחת כ"ק אדמו"ר האמצעי. בדרך מצותיך דף קפט, ב נמצא ביאור אחר ממה שנדפס כאן.

PARAGRAPH 2

2 אחרי הוי' אלקיכם תלכו

The verse of Parshas Re'eh that this discourse expounds. Here "after Havayah" is read as G-d's Malchus, His "back."

דברים י"ג:ה' Deuteronomy 13:5

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלְכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ תִשְׁמְעוּ
וְאֹתוֹ תַעֲבְדוּ 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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3 אחרי הוי' אלקיכם תלכו

The Zohar on Vayikra quotes "After Havayah your G-d shall you walk." The Alter Rebbe says below that the Zohar there refers "after Havayah" to Malchus of Atzilus.

ספר הזוהר, ויקרא מ"ט:שנ"ב-51:342-49:352 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)

4 בד"ה זכור את

In this Shabbos Zachor discourse the Alter Rebbe speaks of a person who walks "after Havayah" in exile, and of Amalek, whose hold is only on the level of the "back" (achorayim).

KEHOT'S NOTE

תו"א פה, א.

5 וישב ה' מלך לעולם

"Havayah sits as King forever." The Alter Rebbe cites his Tetzaveh discourse that explains this verse, which con-

cerns G-d's kingship, Malchus.

Psalms 29:10 תהילים כ"ט:י

ה' לְמַבּוּל יֵשֵׁב וְיֵשֵׁב ה' מֶלֶךְ לְעוֹלָם:

The L-RD sat enthroned at the flood; Yea, the L-RD sitteth as King for ever.

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6 ע"פ הזוהר קדושים

The note points to the Mitteler Rebbe's explanations of the Zohar for the passage of the Zohar on Kedoshim that the Alter Rebbe mentions here.

KEHOT'S NOTE

ראה ביאורו ל"אדה"א קלט, א. הנחה אחרת בסה"מ תקס"ה חלק ב ע' תסט. וראה אוה"ת פ' שמות ע' מז. וראה גם פ' משפטים ע' אירה.

7 ואחרי לא יהיה

The Zohar on Kedoshim discusses "and after Me there shall be none"; the Alter Rebbe refers to his explanation of this passage, which reads "after" as an allusion to Malchus.

ספר הזוהר, קדושים י"ז:ק"ד-י"ח:ק"ה Zohar, Kedoshim 17:104-18:108

The first 6 lines of the Hebrew text are not found in our translation. They then rose, and as they went along R. Eleazar cited the verse: THOU SHALT NOT GO UP AND DOWN AS A TALE-BEARER AMONG THY PEOPLE, ETC. All these rules', he said, 'have been commented on by the Companions. Let us, however, also give some exposition of this section. It is written: YE SHALL KEEP MY STATUTES. THOU SHALT NOT LET THY CATTLE GENDER WITH A DIVERSE KIND, ETC. It is written: "Ye are my witnesses said ...

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

8 ואחרי לא יהיה

"Before Me no god was formed, and after Me there shall be none." The word "after" is again read as an allusion to Malchus.

ישעיהו מ"ג:י"ז Isaiah 43:10

אַתֶּם עֲדֵי נְאֻמִּי וְעַבְדִּי אֲשֶׁר בְּחַרְתִּי לְמַעַן תִּדְעוּ וְתִאֱמִינוּ לִי וְתִבְּנוּ כִּי־
אֲנִי הוּא לִפְנֵי לֹא־נוֹצַר אֶל וְאַחֲרַי לֹא יִהְיֶה:

Ye are My witnesses, saith the L-RD, and My servant whom I have chosen; that ye may know and believe Me, and understand That I am He; before Me there was no G-d formed, neither shall any be after Me.

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9 אל תקרא שמות אלא שמות

On "who has made desolations (shammos) in the earth" (Psalms 46:9), the Sages say to read it as "names"

(shemos). The Alter Rebbe uses it to show that the worlds issue from G-d's Names.

ברכות ז' ב"י-י"א:10-11 Berakhot 7b:10-11

מנא לן דשמא גרים? אמר רבי אליעזר, דאמר קרא: "לכו חזו מפעלות
הי אשר שם שמות בארץ", אל תקרי "שמות" אלא "שמות". ואמר רבי
יוחנן משום רבי שמעון בן יוחי: קשה תרבות רעה בתוך ביתו של אדם
יותר ממלחמת גוג ומגוג. שנאמר: "מזמור לדוד בברחו מפני אבשלום
בנו", וכתוב בתורה: "הי מה רבו צרי רבים קמים עלי", ואילו גבי
מלחמת גוג ומגוג, כתיב: "למה רגשו גוים ולאמים יהגו ריק". ואילו
"מה רבו צרי" לא כתיב.

Whence do we learn that the name of a person affects his
life? R. Eleazar said : Because the Scriptures declare,
"Come, behold the works of the L-rd, Who hath made sham-
mot ['desolations'] in the earth" (Ps. xlv. 9). Read not sham-
mot but shemot "names." R. Johanan also said in the name
of R. Simeon b. Johai : More painful is filial impiety in a
man's house than the wars of Gog and Magog; as it is said,
"A Psalm of David, when he fled from Absalom his son"
(ibid. ...

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

KEHOT'S NOTE

ברכות ז', ב. וראה תו"א צו, א.

10 ע"פ ובבואה לפני המלך

The discourse on Esther 9:25 explains that every descent
is for the sake of an ascent, and that each ascent of the
soul requires setting aside its previous level so it can be
included in the higher one.

KEHOT'S NOTE

תו"א צו, א.

11 ובבואה לפני המלך

The verse on which the Alter Rebbe's Torah Ohr discourse
explaining "Do not read shammos but shemos" is based.

אסתר ט' כ"ה: Esther 9:25

ובבואה לפני המלך אמר עם-הספר לשוב מחשבתו הרעה אשר-חשב על-
היהודים על-ראשו ותלו אותו ואת-בניו על-העץ:

but when ashe came before the king, he commanded by let-
ters that his wicked device, which he had devised against the
Jews, should return upon his own head; and that he and his
sons should be hanged on the gallows.

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12 ע"פ את שבתותי

The discourse "My Shabbosos you shall keep" explains the
plural "Shabbosos": every Shabbos holds a lower and a
higher Shabbos, as the Zohar teaches.

KEHOT'S NOTE

לעיל פי' בהר מא, ב ואילך.

13 בד"ה וקבל היהודים

This discourse contains the very explanation summarized
here: "Let them praise the Name" is the level of a name

alone, while "He," His essence, "commanded and they
were created," because bara cannot be said of the essence.

KEHOT'S NOTE

תו"א צו, ג.

14 וקבל היהודים

"And the Jews accepted": the opening of the Torah Ohr
discourse where "Let them praise the Name of Havayah"
is explained.

אסתר ט' כ"ג: Esther 9:23

וקבל היהודים את אשר-החלו לעשות ואת אשר-כתב מרדכי אליהם:

And the Jews took upon them to do as they had begun, and
as Mordecai had written unto them;

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15 וע"פ קול דודי

The discourse on "The voice of my beloved" is the second
place the text names for the explanation of "Let them
praise the Name of Havayah." It opens with the Exodus,
when "the King of the kings of kings" revealed Himself.

KEHOT'S NOTE

לקמן שה"ש יד, ב.

16 קול דודי

"The voice of my beloved": the opening of the Likkutei
Torah discourse that also explains "Let them praise the
Name of Havayah."

Song of Songs 2:8 שיר השירים ב' ח: Song of Songs 2:8

קול דודי הנחֵמָה בא מדלג על־ההרים מקפץ על־הגבעות:

Hark! my beloved! behold, he cometh, Leaping upon the
mountains, skipping upon the hills.

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17 יהללו את שם הוי' כי הוא צוה ונברא

"Let them praise the Name of Havayah, for He command-
ed and they were created." The Alter Rebbe reads "He" as
G-d's essence, of whom one says "commanded" rather
than "created."

Psalms 148:5 תהילים קמ"ח:ה' Psalms 148:5

יהללו את־שם ה' כי הוא צוה ונברא:

Let them praise the name of the L-RD; For He commanded,
and they were created.

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18 לשון ברא

The Ramban writes that the Holy Tongue has no word for
bringing something out of nothing except bara; the Alter
Rebbe asks how this fits bara's sense of presence.

רמב"ן על בראשית א':3 Ramban on Genesis 1:3

ויאמר אֱלֹקִים יְהי אור מִלֵּיל אֲמִירָה בְּכָאן לְהוֹרֹת עַל הַחֹפֶץ, כְּדָרָה
”מה תאמר נפשך ואעשה לך” (שמואל א כ ד), מה תרצה ותחפץ, וכן
”ותהי אשה לכן אדניך כאשר דבר ה'” (בראשית כ"ד:ג"א), כאשר
רצה; כי כן הוא הרצון לפניו. או הוא כגון מחשבה, כמו ”האמרה
בלבבה” (ישעיהו מז ח); ”ואמרו אלפי יהודה בלבם” (זכריה יב ה).

והענין, לומר שלא היה בעמל. וכך קראו רבותינו לזה "מחשבה"; אמרו: מחשבה - ביום; המעשה - עם דמדומי חמה. והוא להורות על דבר ...

AND G-D SAID, 'LET THERE BE LIGHT.' The word "saying" here indicates Will, as in the verse, What dost thy soul say, that I should do it for thee? which means, "What do you want and desire?" Similarly, And let her be thy master's son's wife, as the Eternal hath spoken means, "...as He hath willed, for such is the Will before Him." Or, it may be [that the word "saying" here means] "thinking," as in the verses, Thou sayest in thy heart; And the chiefs of Judah shall say ...

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

19 לשון ברא לנוכח

A later discourse in this parsha restates the point: of G-d's essence one says "He commanded and they were created," because bara implies that the Actor's power is drawn into and en clothed in what it makes, which cannot be said of the Infinite One.

KEHOT'S NOTE

ראה לקמן כו, ד. ראה באוה"ת פ' ראה ע' תרפא.

20 בראשית ברא אלקים

"In the beginning Elokim created." The verb bara is used with the Name Elokim, one of G-d's Names, not of His essence.

בראשית א'1:1 Genesis

בראשית ברא אלקים את השמים ואת הארץ:

In the beginning G-d created the heaven and the earth.

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21 באגה"ק בדי"ה איהו וחיהי

Epistle 20 opens with "He and His life-forces are one, He and His vessels are one": the lights and vessels of Atzilus are all G-dliness, unlike Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

דף קכט, ב.

22 וכן כתבו ג"כ חכמי המחקר

According to the note, Or HaTorah there quotes this in the name of the Rambam and of the author of the Ikkarim (Ma'amar 1, chapter 23, and Ma'amar 4, chapter 3), identifying the "sages of inquiry" meant here.

KEHOT'S NOTE

באוה"ת פ' ראה ע' תשפא כ' בשם הרמב"ם ובעל העיקרים [מ"א פכ"ג, ומ"ד פ"ג]. ראה גם בהמשך מים רבים תרל"ו פרק קנז ובסה"מ תשי"א לכ"ק מוהר"צ ע" 14.

23 שגם בדומם ממש מלובש אותיות הדבור מעשרה מאמרות

Tanya quotes the Arizal that even stones, earth and water contain a soul and life-force: the letters of the Ten Utterances by which they were created.

Tanya, Sha'ar HaYichud 1:5 והאמונה שער היחוד

א"ה:

וזהו שאמר האר"י זכרנו לברכה, שגם בדומם ממש, כמו אבנים ועפר ומים, יש בחינת נפש וחיית רוחנית. דהיינו, בחינת התלבשות אותיות הדבור מעשרה מאמרות המחיות ומהוות את הדומם, להיות יש מאין ואפס שלפני ששית ימי בראשית.

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24 כח הפועל ורוח פיו ית' שבנפעל הוא מהוה את הנפעל מאין ליש

Tanya explains that every creature is truly nothing next to "the power of the Actor and the breath of His mouth" within it, which brings it from nothing to something at every moment.

Tanya, Sha'ar HaYichud 3:1-2 והאמונה שער היחוד

ג'א-ב'

והנה, אחרי הדברים והאמת האלה, כל משכיל על דבר יבין לאשורו, איך שכל נברא ויש הוא באמת נחשב לאין ואפס ממש לגבי כח הפועל ורוח פיו שבנפעל, המהוה אותו תמיד ומוציאו מאין ממש ליש. ומה שכל נברא ונפעל נראה לנו ליש ומשות, זהו, מחמת שאין אנו משיגים ורואים בעיני בשר את כח ה' ורוח פיו שבנברא, אבל אילו ניתנה רשות לעיני לראות ולהשיג את החיות ורוחניות שבכל נברא, השופע בו ממוצא פי ה' ...

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25 ולא כמו גוף לגבי הנשמה

Tanya contrasts the body, which is merely secondary to its soul, with created things, which do not even count as something secondary next to G-d.

Tanya, Sha'ar HaYichud 6:7 שער היחוד והאמונה ו:

... לעולם, ושופע בהם תמיד בכל רגע, ומהוה אותם תמיד מאין ליש, כהתהוות האור מהשמש בתוך גוף כדור השמש עצמו דרך משל, ואם כן, הם בטלים באמת במציאות לגמרי לגבי דבר ה' ורוח פיו ותברך, המיוחדים במהותו ועצמותו יתברך כמו שיתבאר לקמן, כביטול אור השמש בשמש.

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26 בדי"ה להבין מ"ש בפע"ח

The essay "To understand what is written in Pri Etz Chaim" is printed in Kuntres Acharon.

KEHOT'S NOTE

קו"א דף קנח, א.

27 כל אשר חפץ ה' עשה

"Whatever Havayah desired, He has done": creation by will alone, the mode of the encompassing light.

Psalms 135:6 תהילים קל"ה:

כל אשר חפץ ה' עשה בשמים ובארץ וכל תהמות:

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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KEHOT'S NOTE

תהלים קלה, ו.

28 כי לא מחשבותי מחשבותיכם

“For My thoughts are not your thoughts”: G-d’s thought alone brings things into being.

ישעיהו נ"ה:ח:8

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם ה'

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישעיה נה, ח.

29 יביאו לבוש מלכות

“Let them bring royal apparel”: the verse of the Alter Rebbe’s explanation that develops the theme of the encompassing light.

אסתר ו:ח:8

יביאו לבוש מלכות אשר לבשבו המלך וסוס אשר רכב עליו המלך ואשר נתן כתר מלכות בראשו:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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30 נשמה שנתת בי כו' ואתה משמרה בקרבי

The morning blessing over the soul: “You breathed it into me, and You guard it within me.” The Alter Rebbe reads the two phrases as the inner and the encompassing life-force.

ברכות סי ב:ד:4

כי מתער אומר: “אלקי, נשמה שנתת בי טהורה. אתה יצרתה בי, אתה נפתחתה בי, ואתה משמרה בקרבי, ואתה עתיד ליטלה ממני ולהחזירה בי לעתיד לבא. כל זמן שהנשמה בקרבי מודה אני לפניך ה' אלקי ואלקי אבותי, ובזון כל העולמים, אדון כל הנשמות. ברוך אתה ה', המחזיר נשמות לפגרים מתים.”

When he awakens he says : “O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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

31 בדי"ה אלה מסעי

This discourse on the forty-two journeys explains the two halves of the blessing over a mitzvah: “Blessed are You,” in direct address, draws down the light that fills all worlds, and “who has sanctified us,” in the hidden third person, the light that encompasses them.

KEHOT'S NOTE

לעיל פי מסעי צא, ב ואילך.

32 אלה מסעי

“These are the journeys”: the opening of the Likkutei Torah discourse on the two halves of the blessing over a mitzvah.

Numbers 33:1

אלה מסעי בני ישראל אשר יצאו מארץ מצרים לצבאתם ביד משה ואהרן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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PARAGRAPH 3

33 “Let them bring royal apparel”: the verse of the explanation, already cited in the previous paragraph, where the Alter Rebbe develops the theme of the encompassing light.

אסתר ו:ח:8

יביאו לבוש מלכות אשר לבשבו המלך וסוס אשר רכב עליו המלך ואשר נתן כתר מלכות בראשו:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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34 רצון העליון הוא מקור החיים

Tanya writes that the Supreme Will, in its aspect of “face,” is the source of life that gives life to all the worlds. The Alter Rebbe cites it for the main life-force coming from the level that does not enter the worlds.

Tanya, Likkutei Amarim 22:6 ליקוטי אמרים

והנה, רצון העליון בבחינת “פנים”, הוא מקור החיים המחיה את כל העולמות, ולפי שאינו שורה כלל על הסטרא אחרא, וגם בבחינת “אחוריים” של רצון העליון אינו מלוכח בתוכה ממש, אלא מקיף עליה מלמעלה, לכה היא מקום המיתה והטומאה, ה' ישמרנו, כי מעט מועד אור וחיות, שיונקת ומקבלת לתוכה מבחינת “אחוריים” דקדושה שלמעלה, הוא בבחינת גלות ממש בתוכה, בסוד גלות השכינה הנזכר לעיל.

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35 כי נשגב שמו לבדו

“For His Name alone is exalted; His glory is over earth and heaven.” The Name itself remains exalted, and only its glory and glow reach the worlds.

Psalms 148:13

יהללו את שם ה' ביישגב שמו לבדו הודו עלי ארץ ושמים:

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

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KEHOT'S NOTE

תהלים קמח, יג.

36 וכמארו"ל זיו השכינה

In the World to Come “the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah.” The Alter Rebbe stresses the word “radiance”: what is received is only a glow.

ברכות 17א

KEHOT'S NOTE

ברכות יו, א.

37 לכן אמור לבני ישראל

“Therefore say to the children of Israel: I am Havayah.” The verse of the Va'eira discourse to which the text refers.

Exodus 6:6

לכן אמר לבני ישראל אני הי' והוצאתי אתכם ממצרים ומהצאתי אתכם מעבדתם וגאלתי אתכם בְּזֵרוֹעַ נְטוּיָה וּבְשִׁפְטִים גְּדֹלִים:

Wherefore say unto the children of Israel: I am the L-RD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments;

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38 “Binding his foal to the vine”: from Yaakov’s blessing of Yehudah, the verse of the Vayechi discourse to which the text refers.

Genesis 49:11

אֶסְרִי לִגְפֹן עֵירָה וְלַשְׂרָקָה בְּנֵי אֶתְנֹו כֶּבֶס בְּיָדוֹ וּבְדָם עֲנָבִים סוּתָה: Binding his foal unto the vine, And his ass’s colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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PARAGRAPH 4

39 הכתר הוא הממוצע

Besides Etz Chaim, the note sends the reader to an earlier discussion in Likkutei Torah, Bechukosai, of Keser as the intermediary between the Emanator and the emanated, and to the sources listed there.

KEHOT'S NOTE

ע"ח שמ"ב, פ"א (בדפוסים הראשונים שמ"א פ"ג). ע"ל בחקותי (מו, ג). וש"נ. [כ].

40 הכתר הוא הממוצע בין המאציל לנאצלים

The Kehot note gives this place in Etz Chaim (Sha'ar 41, chapter 3 in the first printings), where the Arizal describes Keser as the highest level, not counted among the world beneath it, like a king's crown above his head.

Sefer Etz Chaim 42:3

... והנה כאן באחוריים דגופות דנוקבא נדבקים כל הקלי דאצילות דייס שבהם ואלו הם ע"ד הנ"ל בקדושה והוא כי שורש הכתר דקליפה שהוא בחי' השרשים דבוקה באחוריים דעור דנוקבא דקדושה ועל השורש מלביש נשמת הכתר דקליפה ועל הנשמה מלביש הגוף דכתר דקליפה ואח"כ שורש דאבא דקליפה מלביש על גוף הכתר ונשמת אבא

מלביש לשורש והגוף דאבא מלביש על הנשמה וכעדי"ז גי' בחי' אמא כו' עד שנמצא כי גוף דנוקבא דקליפה היא חיצונית לכל ואח"כ עליה סובבים הלבושים והם היפך הפנימית כל הלבושים והיכלות יותר גרועים שהם לבושי נוקבא דקליפה סובבים ...

Sefer Etz Chaim (Public Domain)

41 המתנשא מימות עולם

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

KEHOT'S NOTE

ברכת יוצר.

42 המתנשא מימות עולם

From the first blessing before the morning Shema: “the King who alone is exalted from of old ... and elevated since the days of the world.” The Alter Rebbe applies it to Atik.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 2, חול, ימי סידור אשכנז, תפילת שחרית, ברכות קריאת שמע, יוצר אור כי

... מה ירבו מעשיה | הי' כלם בְּחֻמָּה עֲשִׂיתָ מְלָאךְ הָאָרֶץ קִנְיָנָה: הַמְלִיךְ הַמְרוֹמֵם לְבָדוֹ מֵאֵז. הַמְשַׁבֵּחַ וְהַמְפָּאֵר וְהַמְתַּנְשֵׂא מִימֹת עוֹלָם: אֱלֹקֵי עוֹלָם בְּרַחֲמֵי הַרְבִּים רַחֵם עָלֵינוּ אֲדוֹן עֲזָנוּ צוּר מְשַׁבְּנוּ מִגֵּן יִשְׁעֵנוּ מְשַׁבֵּב בְּעֲדָנוּ: אֵל בְּרוּךְ גָּדוֹל דָּעָה הַכִּין וּפָעַל וְהָרִי חֲמָה: טוֹב יֵצֵר כְּבוֹד לְשִׁמוּ מְאֻרוֹת נֶתַן סְבִיבוֹת עֲזָו: פְּנוֹת צְבָאוֹ קְדוּשִׁים רוּמְמֵי שְׂדֵי תְּמִיד מְסַפְּרִים כְּבוֹד־אֵל וּקְדוּשָׁתוֹ: תִּתְבָּרַךְ ה' אֱלֹהֵינוּ עַל-שֶׁבַח מַעֲשֵׂה יְדִידָה וְעַל-מְאֻרֵי אֹר שֶׁעֲשִׂיתָ יְפָאָרוֹךְ ...

He illuminates the earth [and provides light] for those who dwell on it, with compassion; and in His goodness renews every day, continually, the work of creation. How many are Your works, Adonoy; You made them all with wisdom, the earth is full of Your possessions. The King Who alone is exalted from then, Who is praised and glorified and uplifted, from the beginning of time. Eternal G-d, in Your abundant mercy, have compassion on us, Master, Who is our strength, Rock, Who is our stronghold Shield, of our deliverance, ...

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

43 ע"פ מזמור שיר חנוכת הבית

This discourse on Psalm 30 explains “a psalm, a song” as the ascent of the lower level to be included in the higher, and “a song, a psalm” as the higher descending to join the lower.

KEHOT'S NOTE

לקמן פ' ברכה צח, ד ואילך.

44 שהעוסק בתורה עושה שלום

Rabbi Alexandri said that whoever occupies himself with Torah for its own sake makes peace in the household above and in the household below. Here the peace above is the joining of the encompassing and filling lights.

Sanhedrin 99b:10-11

אמר רבי אלכסנדר: כל העוסק בתורה לשמה משים שלום בפמליא של מעלה ובפמליא של מטה, שנאמר: "או יחזק במצוי עשה שלום לי שלום עשה לי". רב אמר: כאילו בנה פלטריו של מעלה ושל מטה,

PARAGRAPH 7

61 והחכמה מאין תמצא
 “And wisdom, from where (me’ayin) shall it be found?”
 Chassidus reads me’ayin as “from nothing”: Chochmah
 comes from the “nothing” of Keser.

Job 28:12: איוב כ"ח: י"ב

והחכמה מאין תמצא ואי זה מקום בינה:

But wisdom, where shall it be found? And where is the place
 of understanding?

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KEHOT'S NOTE

איוב כה, יב.

62 בורא קדושים ישתבח שמך
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE

ברכת יוצר.

63 בורא קדושים ישתבח שמך
 From the first blessing before the morning Shema: “Cre-
 ator of holy beings, may Your Name be praised forever.”
 The Alter Rebbe reads it as the creation of the holy levels
 of Atzilus from nothing.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the
 Shema, First Blessing before Shema 3, חול, ימי ידור אשכנז, ימי
 תפילת שחרית, ברכות קריאת שמע, יוצר אור ג'

תתברך צורנו מלכנו וגואלנו בורא קדושים. ישתבח שמך לעד מלכנו
 יוצר משרתים. ואשר משרתיו כלם עומדים ברום עולם ומשמיעים
 בקראת יחד בקול דברי אלקים חיים ומלה עולם. כלם אהובים. כלם
 ברורים. כלם גבורים. וכלם עושים באימה ובקראת צוץ קולם. וכלם
 פותחים את פיהם בקדשה ובטהרה. בשירה ובזמרה. ומברכים
 ומשבחים ומפארים ומעריצים ומקדישים וממליכים:

Be blessed our Former, our Creator, He is our King, and He
 will be our Redeemer. our King, and our Redeemer—Creator
 of holy beings. Praised be Your Name forever, our King,
 Who forms ministering angels; and Whose ministering an-
 gels all stand at the height of the Universe, and proclaim
 with reverence, in unison aloud the words of the living G-d,
 King of the Universe. All of them are beloved,—there is no
 envy, jealousy or rivalry among them. Pure—they have no
 selfish or ulterior motives; they serve G-d with all their ...

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah
 linear siddur, by Avrohom Davis, 1981 (CC-BY)

64 קנה חכמה קנה בינה
 “Acquire wisdom, acquire understanding.” The doubled
 kneh (155 + 155) equals yesh (310).

Proverbs 4:5: משלי ד: ה

קנה חכמה קנה בינה אל תשכח אל תת מאמריי:

Get wisdom, get understanding; Forget not, neither decline
 from the words of my mouth;

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KEHOT'S NOTE

משלי ד, ה.

65

כ"פ קנה בגימט' יש

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

KEHOT'S NOTE

פע"ח ש' תפלת ר"ה, פ"ג. [כ].

66

קנה חכמה קנה בינה כ"פ קנה בגימט' יש

The place the Kehot note gives for this gematria: Keser
 has 620 lights and gives half of them, yesh, to Abba and
 Imma, divided as “acquire Chochmah, acquire Binah.”

Pri Etz Chaim, Gate of the Prayers of Rosh Hashana 3:16 פרי

עץ חיים, שער תפילות ראש השנה ג: ט"ז

... ונחזור לענין, בענין כריעה ו' לגבי ה', והענין כי הלא הכתר יש בו
 תר"ך אורות, ונותן מהם חציו י"ש אל אב"א, והם נחלקין, קנה חכמה
 קנה בינה. והנה נמצא כי הקנ"ה מגיע לחלק אב"א, אך לפי שהיא
 צריכה להוציא את ז"א שהוא ו"ק, צריך שיהיה לה ו' יתירים, והם קנה
 וששה, הרי קס"א, כמנין אהיה דיודין בבינה. אמנם דע, כי אלו הם
 בסוד ל"ב נתיבות חכמה, אשר כולם הם סוד אלקים כנודע, והנה כל א'
 מהל"ב נתיבות אלו כלול מ' ספירות, הרי י"פ ל"ב גי' ש"ך, והם ש"ך
 ניצוצין ...

Pri Etz Chaim (Public Domain)

67

דח"ס הוא רישא דכל רישא לשאר חכמות

The Idra Zuta: “One head, the hidden wisdom, which is
 concealed and not opened; and this hidden wisdom is the
 head of all heads of the other wisdoms.”

Sofar Zohar, האדרא וזוטא ד: ל"ז-מ"ט: 4:37-10:49 Zohar, Idra Zuta

68

“Let them bring royal apparel”: the verse of the explana-
 tion where the “clothing,” the encompassing light, is
 developed.

Esther 6:8: אסתר ו: ח

יביאו לבוש מלכות אשר לבשנו המלך וסוס אשר רכב עליו המלך
 ואשר נתן כתר מלכות בראשו:

let royal apparel be brought which the king useth to wear,
 and the horse that the king rideth upon, and on whose head
 a crown royal is set;

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PARAGRAPH 8

69

מי מנה

“Who has counted the dust of Yaakov?” The verse of the
 discourse to which the text refers.

Numbers 23:10: במדבר כ"ג: י

מי מנה צפר יעקב ומספר את רבע ישראל תמת נפשי מות ישרים ותהי
 אהריתי כמוהו:

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

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70

The Temple's sea of cast metal stood on twelve oxen, “and
 the sea was upon them, above.” The discourse cited ap-

plies it to Malchus resting above the worlds below it.

דברי הימים ב ד':4 II Chronicles

עומד על-שנים עשר בקר שלשה פנים צפונה ושלשה פנים ימה ושלשה פנים נגבה ושלשה פנים מזרח ויהם עליהם מלמעלה וכל-אחריהם ביתה:

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward.

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71 ויקהל משה

“And Moshe assembled all the congregation of the children of Israel.” The verse of the discourse to which the text refers.

Exodus 35:1 א' שמות ל"ה

ויקהל משה את-כל-עדת בני ישראל ויאמר אליהם אלה הדברים אשר צוה ה' לעשות אתם:

And Moses assembled all the congregation of the children of Israel, and said unto them: “These are the words which the L-RD hath commanded, that ye should do them.

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

72 קחו מאתכם תרומה

“Take from among you an offering to Havayah.” The verse of the discourse to which the text refers.

Exodus 35:5 ה' שמות ל"ה

קחו מאתכם תרומה לה' כל נדיב לבו וביאה את תרומת ה' זהב וכסף ונחשת:

Take ye from among you an offering unto the L-RD, whosoever is of a willing heart, let him bring it, the L-RD'S offering: gold, and silver, and brass;

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

73 ועתה יגדל נא

Moshe's prayer after the spies: “And now, I pray, let the strength of my L-rd be great.” The verse of the explanation to which the text refers.

Numbers 14:17 י"ז במדבר

ועתה יגדל-נא כח אדני כאשר דברת לאמר:

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

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

74 כי אתה נרי

“For You are my lamp, O Havayah.” The verse of the discourse to which the text refers.

II Samuel 22:29 כ"ב שמואל ב

כי-אתה נירי Havayah ונרי גייה חשכי:

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

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

75 בפסוק אחרי הוי קאי על מלי דאצילות כמבואר בזהר

The Zohar on Vayikra quotes “After Havayah your G-d shall you walk”; the Alter Rebbe says that the Zohar there refers “after Havayah” to Malchus of Atzilus.

ספר הזהר, ויקרא מ"ו:שליד-49:342-47:334 Zohar, Vayikra
מ"ט:ש"ב

76 וראית את אחורי

“And you shall see My back, but My face shall not be seen.” The worlds come from G-d's “back,” His glow and radiance.

Exodus 33:23 ג' שמות ל"ג

והסרתי את-כפי וראית את-אחרי ופני לא יראו:

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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KEHOT'S NOTE

שמות לג, כג.

77 שובה ישראל עד

“Return, O Israel, unto Havayah your G-d.” The verse of the discourse that explains back and front.

Hosea 14:2 ב' הושע י"ד

שובה ישראל עד ה' אלקיך כי כשלת בעונך:

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

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78 מקרב איש ולב עמוק

“The inward part of a man and a deep heart.” The contemplation must reach the depths of a person.

Psalms 64:7 ו' תהילים ס"ד

יחפשו-עולות תמנו חפש מחפש וקרב איש ולב עמוק:

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

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

79 אם אין בינה אין דעת וגם אם אין דעת אין בינה

Rabbi Elazar ben Azaryah: “If there is no Daas there is no Binah; if there is no Binah there is no Daas.” Understanding and inner connection are each needed for the other.

Pirkei Avot 3:17 י"ז משנה אבות ג'

... אם אין דרך ארץ, אין תורה. אם אין חכמה, אין יראה. אם אין יראה, אין חכמה. אם אין בינה, אין דעת. אם אין דעת, אין בינה. אם אין קמה, אין תורה. אם אין תורה, אין קמה. הוא היה אומר, כל שחקמתו מרבה ממעשיו, למה הוא דומה, לאילו שענפיו מרבין ושרשיו מעטין. והרוח באה ועוקרתו והופכתו על פניו, שנאמר (ירמיה יז) והיה קערער בערכה ולא יראה כי יבוא טוב ושכן חרדים במדבר ארץ מלחה ולא תשוב. 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

...

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

PARAGRAPH 9

80 כי מנסה כו' לדעת

"For Havayah your G-d is testing you, to know whether you love Havayah your G-d." The verse just before "After Havayah your G-d shall you walk."

דברים י"ג:ד' Deuteronomy 13:4

לא תשמע אל־דברי הנביא ההוא או אל־חולם החלום ההוא כי מנסה ה' אֱלֹהֵיכֶם אֶתְכֶם לְדַעַת הַיֹּשָׁבִים אֵת־ה' אֱלֹהֵיכֶם 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.

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81 ואנכי הסתר אסתיר

"And I will surely hide My face on that day." The word Anochi ("I") shows G-d present within the hiding.

דברים ל"א:י"ח Deuteronomy 31:18

ואֲנֹכִי הַסֵּתֵר אֶסְתִּיר פָּנַי בַּיּוֹם הַהוּא עַל כָּל־הַרְעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹהִים 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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KEHOT'S NOTE

דברים לא, יח.

82 ה' אמר לו קלל

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

KEHOT'S NOTE

שמואל-ב טז, י"ד.

83 ה' אמר לו קלל

David to Avishai about Shimi ben Gera: "Let him curse, for Havayah said to him, 'Curse David.'"

II Samuel 16:10 שמואל ב ט"ז:י'

וַיֹּאמֶר הַמֶּלֶךְ מִהֲלִי וְלָכֶם בְּנֵי צְרִיָּה כֹה יִקְלַל כִּי הָיָה אָמַר לוֹ קָלַל אֶת־דָּוִד וּמִי יֹאמַר מִדּוּעַ עָשִׂיתָ כֵּן:

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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84 והיכן אמר לשמע

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

KEHOT'S NOTE

וע' זח"ב (קז, ב). [כ].

85 כי ה' אמר לו קלל והיכן אמר לשמע

The Zohar explains that Shimi's cursing came into his heart from elsewhere and served David's good, bringing him to complete teshuvah; so David said, "For Havayah said to him, 'Curse.'"

Zohar, Mishpatim 3:248-258 ספר הזוהר, משפטים ג:רמ"ח-רנ"ח

It is here fitting to consider why Shimei, who was a scholar and a wise man, behaved to David as he did..The truth is that the words of insult and cursing which he uttered were not his own, but entered into his heart from another region (from heaven), for David's benefit, that he might repent with a perfect repentance, with a broken heart and with many tears before the Holy One. Therefore David said: "The L-rd hath said unto him, Curse David" (Ibid. 5, 10). He knew that the cursing ...

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

86 מלפני מלך מלך

"These are the kings who reigned in the land of Edom before any king reigned over the children of Israel." In Kabbalah these kings represent the World of Tohu, whose vessels shattered.

Genesis 36:31 בראשית ל"ו:א'

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מֶלֶךְ־מֶלֶךְ לְבְנֵי יִשְׂרָאֵל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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KEHOT'S NOTE

בראשית לו, לא.

87 ועיין בזהר וירא דקי"ט ע"ב

The Zohar on the binding of Yitzhak: "And G-d tested Avraham"; the evil inclination came to accuse before the Holy One, blessed be He. The text cites it on the concealing kelipah within a trial.

Zohar, Vayera 33:494-35:506 ספר הזוהר, וירא ל"ג:תצ"ד-ל"ה:תק"ו

88 ממשל נפילת החומה

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

KEHOT'S NOTE

נ"ב ע' ב"מ (קטז, ב) בחבטא אי בחבטא. וע' רש"י במתני ד"ה רואים. [כ].

89 ועברתי בארץ מצרים אני ולא מלאך

The Kehot note says that this teaching is cited and explained in the Zohar here, and in the Midrash HaNe'lam there.

Zohar, Vayera 27:413-416 ספר הזוהר, וירא כ"ז:ת"ג-תט"ז

90 אני ולא מלאך

The Kehot note also refers the reader to the Jerusalem

Talmud here for this teaching.

תלמוד ירושלמי סנהדרין ב'ג' 2:3 Jerusalem Talmud Sanhedrin
... ומה כלי הדיוט שנשתמש בהן הדיוט אסור למלך להשתמש בו. כלי
המלך שנשתמש בהן הדיוט אינו דין שיהא המלך אסור לשמש בהן.
רבי יודן אומר. נושא המלך אלמנת המלך. שמצינו בדרך שנשא אלמנת
שואל. שנאמר. ואתנה לך את בית אדניה ואת נשי אדניה בחיקה. זו
רצפה ואביגיל ובת שבע. שלשה בנים היו להצרון. דכתיב ובני הצרון
ירחמאל ואת רם ואת כלובי. הוא ירחמאל קדמוי אלא שנשא אשה גויה
להתעשר בה. ...

MISHNAH: The king does not judge, nor may one judge him; he does not testify, nor may one testify against him; he does not give ḥaliṣah, nor does one give ḥaliṣah to his wife. He does not marry in levirate, nor may one marry his wife in levirate. Rabbi Jehudah says, if he wants to give ḥaliṣah or marry in levirate, let his good deeds be remembered. They told him, even if he wants to, one does not listen to him. One may not marry his widow; Rabbi Jehudah says, ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

91

וידעת היום והשבות

"And you shall know this day, and take it to your heart, that Havayah is G-d." The verse of the discourse to which the text refers.

Deuteronomy 4:39 דברים ד':ל"ט

וידעת היום והשבות אל־לִבְכָּהּ כִּי ה' הוּא הָאֱלֹהִים בְּשֵׁמִים מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

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

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92

אם אין בינה אין דעת

"If there is no Binah there is no Daas." Here the stress is that daas is born out of Binah.

Pirkei Avot 3:17 משנה אבות ג':י"ז

... אם אין דרך ארץ. אין תורה. אם אין חכמה, אין יראת. אם אין יראת, אין חכמה. אם אין בינה, אין דעת. אם אין דעת, אין יראת. אם אין חכמה, אין תורה. אם אין תורה, אין קמת. הוא הנה אומר, כל שחכמתו מרבה ממעשיו, למה הוא דומה, לאילו שנפיו מרבה ושרשיו מעטיו. והרוח באה ועוקרתו והופכתו על פניו. שנאמר (ירמיה יז) והיה כעצור בערכה ולא יראת כי יבוא טוב ושכן תררים במדבר ארץ מלחה ולא תשב. אבל כל שמעשיו מרבה 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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93

ובמעי אמו אוכל מה שאמו אוכלת

Rabbi Simlai: in the womb the child "eats from what its mother eats and drinks from what its mother drinks." The image of love and awe growing inside Binah.

Niddah 30b:18 נדה ל' ב:י"ח

דרש רבי שמלאי: למה הולד דומה במעי אמו — לפנקס שמקופל, ומונח ידיו על שתי צדעיו, שתי אציליו על שתי ארכובותיו, ושני עקביו על שתי עגבותיו, וראשו מונח לו בין ברכיו, ופיו סתום, וטבורו פתוח. ואוכל ממה שאמו אוכלת, ושותה ממה שאמו שותה, ואינו מוציא רעי שמא יהרוג את אמו. ובין שנצא לאור העולם — נפתח הסתום, ונסתם הפתוח, שאמלא כן אינו יכול להיות אפילו שעה אחת.

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

KEHOT'S NOTE

נדה ל, ב.

94

דינא דמלכותא דינא

Shmuel's rule, "The law of the kingdom is law." The Alter Rebbe hears the name Dinah in dina, linking her to Malchus.

Gittin 10b:12-14 גיטין י"ב:י"ב-י"ד

אלא מתנה, במאי קא קני - לאו בקהא שטרא? והאי שטרא חספא בעלמא הוא! אמר שמואל: דינא דמלכותא - דינא. ואיבעית אימא, תני "חוז' מכינטי נשים". רבי שמעון אומר: אף אלו, כשרין וכו': והא לאו בני כריתות נינהו?

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

Bava Kamma 113b:13-14 בבא קמא קי"ג ב:י"ג-י"ד

גופא - אמר שמואל: דינא דמלכותא דינא. אמר רבא: תדע, דקטלי דיקלי וגשרי גשרי - ועברינו עליהו. אמר לקה אבני: ודלמא משום דאינאוש להו מינניהו מריהו! אמר לקה: אי לא דינא דמלכותא דינא, היכי מייאש?

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

KEHOT'S NOTE

גיטין י, ב. וש"נ. ב"ק קיג, ב. זח"ב (קיה, א). [כ].

95

דינא דמלכותא דינא

The Zohar (in the Ra'aya Mehemna) notes that the letters of the Name Ado-nai, rearranged, spell dina (law), and for this reason the Sages said, "the law of the kingdom is law."

Sf. Zohar, Mishpatim 14:443-15:451 מספטים ט"ד:תמ"ג-ט"ה:תמ"ד

96

ע"פ אמר עם הספר

The discourse on "And when she came before the king, he said with the book" (Esther 9:25) explains that every descent of souls and bodies is for the sake of an ascent.

KEHOT'S NOTE

תוי"א צו, א ואילך.

97

אמר עם הספר

"He said with the book." The verse of the Torah Ohr dis-

course to which the text refers.

אסתר ט:כ"ה

ובבאה לפני המלך אמר עם הספר שוב מן שבתו הרעה אשר חשב על-
היהודים על ראשו ותלו אותו ואת בניו על העץ:

but when ashe came before the king, he commanded by let-
ters that his wicked device, which he had devised against the
Jews, should return upon his own head; and that he and his
sons should be hanged on the gallows.

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

98 כולם בחכמה עשית

“How many are Your works, Havayah; You have made
them all with wisdom.”

Psalms 104:24

מה רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ חיות:

How manifold are Thy works, O L-RD! In wisdom hast Thou
made them all; The earth is full of Thy creatures.

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

99 כולם בחכמה עשית בבינה

The place in the Zohar that the Kehot note gives for this
phrase.

Zohar I, 43a

KEHOT'S NOTE

זח"א מג, א.

100 ועברתי באמ"צ אני ולא מלאך

“And I will pass through the land of Egypt on this night.”
The Haggadah expounds: “I, and not an angel.”

Exodus 12:12

ועברתי בארץ מצרים בלילה הזה והכיתי כל בכור בארץ מצרים מאדם
ועד בהמה ובכל אלילי מצרים אעשה שפטים אני ה'

For I will go through the land of Egypt in that night, and will
smite all the first-born in the land of Egypt, both man and
beast; and against all the gods of Egypt I will execute judg-
ments: I am the L-RD.

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KEHOT'S NOTE

שמות יב, יב. הובא ונתבאר בזח"א קיז, א. ושם במה"נ. וראה ירושי סנהדרין
פ"ב, ה"א.

101 Kehot's note points to Zohar, Vayera 33:485-494 for these words.

Zohar, Vayera 33:485-494

PARAGRAPH 10

102 בהערה לתיקון חצות

The note identifies the “note to Tikkun Chatzos” as a gloss
in the Alter Rebbe's Siddur.

KEHOT'S NOTE

בסידור אדה"ז.

103

זה השער

“This is the gate to Havayah; the righteous shall enter
through it.” Awe is the gate through which one enters.

Psalms 118:20

זה השער לה צדיקים יבאו בו:

This is the gate of the L-RD; The righteous shall enter into it.

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KEHOT'S NOTE

תהלים קיח, כ.

104

ובאתר דאשתכחי דכר ונוקי לית שבחא אלא לדכורא

On Pesach night the Zohar says: “Where male and female
are found, the praise is only for the male.” Hence the verse
names only love, the male.

Zohar, Bo 5:129-6:141

“As in the days of thy coming out of Egypt will I show unto
him marvellous things” (Micah 7, 15).’

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

105

זכר חסדו

“He remembered His kindness and His faithfulness to the
house of Israel.” The word zachar (remembered) also
means “male”: kindness and love are called male.

Psalms 98:3

זכר חסדו ונאמנותו לבית ישראל ראו כל אפסי ארץ את ישועת
אלהינו:

He hath remembered His mercy and His faithfulness toward
the house of Israel; All the ends of the earth have seen the
salvation of our G-d.

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106

אשה יראת ה'

“A woman who fears Havayah, she shall be praised.” Awe
is called female.

Proverbs 31:30

שקר חסדו והכל ייפוי אשה יראת ה' היא תתהלל:

Grace is deceitful, and beauty is vain; But a woman that
feareth the L-RD, she shall be praised.

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107

יראו את ה'

“Fear Havayah, His holy ones.” Read as the inner awe of
self-nullification.

Psalms 34:10

יראו את ה' קדשו כי אין מחסור ליראיו:

O fear the L-RD, ye His holy ones; For there is no want to
them that fear Him.

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KEHOT'S NOTE

תהלים לד, י.

108

ייראו מה'

“Let all the earth fear from Havayah.” Read as the outer

awe of His sovereignty.

Psalms 33:8 ח"ח:8

יִירָאוּ מִה' כָּל־הָאָרֶץ מִמֶּנּוּ יִגִּדּוּ כָּל־יֹשְׁבֵי תֵבֶל:

Let all the earth fear the L-RD; Let all the inhabitants of the world stand in awe of Him.

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KEHOT'S NOTE

תהלים לג, ח.

109

את הטפל

Shimon HaAmsuni expounded every es in the Torah as including something more, and Rabbi Akiva expounded "es Havayah your G-d you shall fear" to include Torah scholars. The Alter Rebbe uses es as the image of something subordinate and nullified.

Bava Kamma 41b כמא מ"א

KEHOT'S NOTE

ראה ב"ק מא, ב.

110

ובינה אימא מקננא בכורסייא

Etz Chaim speaks of "what is said in the Tikkunim, 'Imma nests in the Throne': Binah dwells in Beriah, the World of the Throne.

Sefer Etz Chaim 47:3-4 ד'ג:3-4

... ואמנם סוד הזווג הזה הבי' דא"א אשר מגיע עד מסך דבריא ומאיר שם ז"ס הנאמר בתקונים אמא מקננא בכורסייא והענין כי כתר דאצילות מתלבש בחכמה וחכמה מתלבש בכינה ואז הכינה מאירה בבריאה כנ"ל כי הכל מאירין בודאי אפי' האור א"ס נמשך שם רק שאינו ניכר רק אור הכינה דאצילות שנעשה מסך ולבוש אל כל מה שלמעלה ממנה וזהו אמא עילאה מקננה בבריא בכוורסייא בגי' ספי' פי' כי כח גי'ר כח"ב של אצילות כולן נכללין ומתלבשין באמא עלאה והיא אח"כ מקננא בבריא ואמנם אומרו לשון מקננא לשון קן הטעם הוא ...

Sefer Etz Chaim (Public Domain)

111

אימא מקננא בכורסייא

The Kehot note gives the Tikkunei Zohar, Tikkun 6, as the origin of this phrase.

Tikkunei Zohar 23a:10-11 א"י:10-11

ובהוא זמנא לא תקח האם על הבנים. *ביצים אינון מסטרא דאופנים אפרוחים מסטרא דנער מטטרוין. בנים מסטרא דכרסא דאיהי סכת שלום דאיהי קנא דשכינתא. דאימא עלאה מקננא בכרסא בתלת ספירן עלאין. עמודא דאמצעיתא כליל שית ספירן מקננן במטטרוין. אימא תתאה מקננא באופן דאתמר ביה והנה אופן אחד בארץ.

Constantinople, 1740 (CC-BY-NC)

112

כמ"ש בע"ח שמי"ז פ"ג

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

KEHOT'S NOTE

והוא מת"ז ת"ו.

113

אותו ואת נוהו

David, fleeing Avshalom: "If I find favor in the eyes of Havayah, He will bring me back and show me Him and His abode."

II Samuel 15:25 ט"ו:כ"ה

וַיֹּאמֶר הַמֶּלֶךְ לְצָדוֹק הַשֵּׁב אֶת־אֲרוֹן הָאֱלֹקִים הָעִיר אִם־אֶמְצָא חֵן בְּעֵינֵי ה' וְהִשְׁבֹּנִי וְהִרְאֵנִי אֹתוֹ וְאֶת־נְוָהוּ:

And the king said unto Zadok: 'Carry back the ark of G-d into the city; if I shall find favour in the eyes of the L-RD, He will bring me back, and show me both it, and His habitation;

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114

אות היא ביני ובין בניי

"Between Me and the children of Israel it is a sign forever," said of Shabbos. Ve'oso is read as os, a sign.

Exodus 31:17 י"ז:31

בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הוּא לְעֹלָם כִּי־שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנְפֹּשׁ:

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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KEHOT'S NOTE

שמות לא, יז.

115

Kehot's note points to Exodus 31:13 for these words.

Exodus 31:13 ג:31

וְאָמַרְתָּ דְּבַר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אֶךְ אֶת־שַׁבָּתִי תִשְׁמְרוּ כִּי אוֹת הוּא בֵּינִי וּבֵינֵיכֶם לְדֹרֹתֵיכֶם לְדַעַת כִּי אֲנִי ה' מְקַדְּשְׁכֶם:

'Speak thou also unto the children of Israel, saying: Verily ye shall keep My sabbaths, for it is a sign between Me and you throughout your generations, that ye may know that I am the L-RD who sanctify you.

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116

תיי' רשים רישמוי לעיי

The note points to Or HaTorah on Bereishis for this passage of the Idra, "the tav made an impression for Atik Yomin."

KEHOT'S NOTE

ראה אוה"ת בראשית כרך א קנג, ב. ראה בספר הערכים — חב"ד כרך ז מערכת אות ת' במילואים הערה 34 שיש בזה בי' פירושים א' שהכוונה היא למה שמלכות דא"ס נעשית עתיק לא"ק. והבי' גם בנוגע לעתיק דאצילות ע"ש.

117

תיי' רשים רישומי לעתיק יומין

The Idra Rabba: "As we have learned of the impressions of the letters: the tav made an impression for Atik Yomin." The last letter, tav, is the impression of Malchus at the highest level.

Zohar, Idra Rabba 3:14-6:25 ו'י:3-6:25

118

בביאור האדרא מהארז"ל

In Behar the Alter Rebbe quotes the Arizal's commentary on this Idra: all the worlds come into being within the last

level of the Emanator, “Malchus of Malchus” of the Infinite One; so the final tav emanated everything, Malchus of Adam Kadmon becomes Atik in the head of Arich Anpin, and the letters begin with tav, shin, reish, kuf, the secret of the reversed seal.

KEHOT'S NOTE

לוח"ג קכח, ב. ראה לעיל בהר מג, ג. הוספות נג, ב.

119

ובפע"ח

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

KEHOT'S NOTE

שי השבת פ"כ ד"ה ואמנם.

120

ובמ"ח בענין כוונת תשר"ק

The note locates the passage of Mishnas Chassidim that the text cites on the kavanah of the letters tav, shin, reish, kuf.

KEHOT'S NOTE

שחרית דשבת יו"ד, ד. ראה לקוטי לוי"י — אגרות עי קד.

121

ובפע"ח ובמשנת חסידים בענין כוונת תשר"ק הנזכר במוסף שבת
שהוא סוד הארת כ"ב אתון במוחא עילאה

Pri Etz Chaim writes that the Shabbos Musaf should open in the order tav, shin, reish, kuf, and that this is the secret of the illumination of the twenty-two letters in the supernal brain.

Pri Etz Chaim, Gate of the Sabbath 20:4 שער השבת כ"ד: כ"ד

ואמנם צ"ל תקנת, על סדר תשר"ק, ולא למשה צוית וכו'. והוא סוד הארת כ"ב אתון במוחא עילאה מתתא לעילא, בסוד מ"ש בזהר, תי"ו רשים רשימו לעתיק יומין דלית דכוותיה. במוסף שבת, צ"ל תקנת שבת, וצ"ל תקנת בק' ולא בכ'. וצ"ל צוויי בבי יודין, כל הא"ב, ובסוף כל הא"ב יאמר מנצפ"ד, שהוא מסיני נצטוו צוויי פועליה כראוי. וצ"ל בסוף המוסף זכר למעשה בראשית, כי היסודות דו"ג הנקראים זכר שוין הם, ומזדווגין בתפלת מוסף בלחש, שעלה הז"א בחב"ד דאוי"א, נמצא עתה כי נצח הוד יסוד דאבא ואמא, שם עצמן הם הנצח הוד ...

Pri Etz Chaim (Public Domain)

122

כי אתה נרי

“For You are my lamp, Havayah.” The verse of the Mikeitz discourse on “awe and love, love and awe.”

II Samuel 22:29 שמואל ב כ"ב: כ"ט

כִּי־אֶתָּה נִירִי Havayah וְנִירָהּ גִּיָּה הָשִׁפִּי:

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

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123

Kehot's note points to Zohar, Bo 5:132 for these words.

Zohar, Bo 5:132 ספר הזהר, בא ה':קל"ב

124

The Zohar asks how David could ask to see “Him,” and connects it with the os, the sign of the covenant, which David knew he had to guard properly.

Zohar, Lech Lecha 35:402–415 ספר הזהר, לך לך ל"ה:ת"ב-תט"ו

PARAGRAPH 11

125

ובמורא גדול

“And Havayah brought us out of Egypt with a mighty hand ... and with great awe.” The Haggadah expounds: “with great awe: this is the revelation of the Shechinah.”

דברים כ"ו:8 ח"ח:8

וַיּוֹצֵאֵנוּ ה' מִמִּצְרַיִם בְּיָד חֲזָקָה וּבְזֵרַע נְטוּיָה וּבְמַרְא גָּדֹל וּבְאִתּוֹת וּבְמִפְתִּיחַ:

And the L-RD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terrible-ness, and with signs, and with wonders.

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126

ששת ימים תאכל מצות

“Six days you shall eat matzos, and on the seventh day an assembly.” The verse of the Pesach discourse to which the text refers.

דברים ט"ז:8 ח"ח:8

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּ�בִיעִי עֲצַרְתָּ לְהַאֲלִיף לָא תַעֲשֶׂה מְלָאכָה:

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

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127

“The voice of my beloved, here he comes.” The verse of the discourse in Likkutei Torah, Shir HaShirim, to which the text refers.

שיר השירים ב':8 ח"ח:8

קוֹל דּוֹדִי הִנֵּה־יָחָד בָּא מְדַלֵּג עַל־הָהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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128

ע"פ קול דודי כוי בשעה"ש

The discourse on “The voice of my beloved” distinguishes a lesser voice that is heard from the “great voice” that is not heard, and speaks of the revelation to Israel at the Exodus.

KEHOT'S NOTE

לקמן שה"ש טו, ב.

129

אם אין יראה אין חכמה אם אין חכמה אין יראה

Rabbi Elazar ben Azaryah: “If there is no wisdom there is

no awe; if there is no awe there is no wisdom.”

משנה אבות ג:יז Pirkei Avot 3:17

רבי אלעזר בן עזריה אומר, אם אין תורה, אין דרך ארץ. אם אין דרך ארץ, אין תורה. אם אין חכמה, אין יראת. אם אין יראת, 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 ושרשי מעשיו, והרוח באה ועוקרתו והופכתו על פניו, שנאמר (ירמיה יז) והיה כערער בערבה ולא יראה כי יבוא טוב ושכן חררים במדבר ארץ ...

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 ...

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

130

גבי חג השבועות ע"פ וידבר אלקים

This Shavuot discourse explains “And Elokim spoke all these words, saying, ‘I am Havayah your G-d’” as G-d’s very essence (Anochi) being revealed below, until He is called “your G-d”; to reach this one first counts the seven weeks of the Omer, subduing the natural emotions of the animal soul.

במדבר ט"ו:ד Numbers 15:4

והקריב המקריב קרבנו לה' מנחה סלת עשורן כליל ברכיעית ההין שמן: then shall he that bringeth his offering present unto the L-RD a meal-offering of a tenth part of an ephah of fine flour mingled with the fourth part of a hin of oil;

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KEHOT'S NOTE

לעיל במדבר טו, ד.

131

וידבר אלקים

“And Elokim spoke all these words, saying.” The opening of the Ten Commandments, the verse of the Shavuot discourse.

Exodus 20:1 שמות כ:א

וידבר אלקים את כל־הדברים האלה לאמר:

And G-d spoke all these words, saying:

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132

בד"ה וידעת היום

Folio 6c falls in the discourse that gives “a further explanation on the verse ‘And you shall know this day’, on daas and faith in the light that encompasses all worlds.

KEHOT'S NOTE

ראה לעיל ואתחנן ו, ג.

133

וידעת היום

“And you shall know this day, and take it to your heart.” The verse of the discourse to which the text refers.

Deuteronomy 4:39 דברים ד:ל"ט

וידעת היום והשבת אלי־לִבְךָ כי ה' הוא האֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

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

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PARAGRAPH 12

134

ואתה משמרה בקרבי

The morning blessing over the soul: “and You guard it within me.” Guarding belongs to the encompassing levels of the soul.

Berachot 60b:4 ברכות ס"ב:ד

כי מתער אומר: “אלקי, נשמה שנתת בי טהורה. אתה יצרתה בי, אתה נפתתה בי, ואתה משמרה בקרבי, ואתה עתיד ליטלה ממני ולהחזירה בי לעתיד לבא. כל זמן שהנשמה בקרבי מודה אני לפניך ה' אלקי ואלקי אבותי, רבון כל העולמים, אדון כל הנשמות. ברוך אתה ה', המחזיר נשמות לפגרים מתים.”

When he awakens he says : “O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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

135

המקיף מסמא עיני החיצונים

The note points to two places in the Tzemach Tzedek's explanations of the mitzvos, on confession and teshuvah and on the Pesach offering, for the idea that an encompassing light blinds the external forces.

KEHOT'S NOTE

ראה סהמ"צ להצ"צ מצות וידוי ותשובה. שם מצות קרבן פסח.

PARAGRAPH 13

136

רמ"ח אברים דמלכא

The Kehot note gives Tikkunei Zohar, Tikkun 30, for the mitzvos as the 248 limbs of the King.

Tikkunei Zohar 74a:8 תיקוני זוהר ע"ד א:ח"ע

ועוד מצווה דא עמודא דאמצעייתא, דאיהו מצווה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהו אש"ר, והכי צדיק מצווה ועושה מתרנויהו, ובגין דא אתמר על תרנויהו אשר קדשנו, אמא קדשנו ואבא צוננו, על מאן על שכינתא תתא, דאיהו פטר כל רחם, פתיחו דרחם.

KEHOT'S NOTE

משלי ד, יח.

148 בשעת מ"ת כפה עליהם הר כגיגית

At Sinai G-d held the mountain over Israel like a barrel, and from this, said Rav Acha bar Yaakov, comes a great protest regarding the Torah.

Shabbat 88a:5'ח:א

"וַיִּתְּצֵבּוּ בְּתַחְתִּית הָהָר", אָמַר רַב אַבְדִּימִי בַר חֲמַא בַר חֲסָא: מְלַמֵּד שְׂכִיפָה הַקְדוּשׁ בְּרוּךְ הוּא עֲלֵיהֶם אֶת הָהָר כְּגִיגִית, וְאָמַר לָהֶם: אִם אַתֶּם מְקַבְּלִים הַתּוֹרָה מוֹשֵׁב, וְאִם לֹא — שָׁם תִּהְיֶה קְבוּרַתְכֶם. אָמַר רַב אַחָא בַר יַעֲקֹב: מִכָּאן מוֹדְעָא רַבָּה לְאוֹרֵייתָא. אָמַר רַבָּא: אִף עַל פִּי כֹן הַדּוֹר קִבְּלוּהָ בְּיָמֵי אַחְשָׁוְרוּשׁ, דְּכַתִּיב: "קִיְמוּ וְקִבְּלוּ הַיְּהוּדִים" — קִיְמוּ מֶה שֶׁקִּיְבְּלוּ כְּבָר.

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

KEHOT'S NOTE

שבת פח, א. וש"נ.

149 וימינו תחבקני

"His left hand is under my head, and his right hand embraces me." The right hand is G-d's love.

Song of Songs 2:6'ר:ב שיר השירים

שְׁמָאלוֹ תַּחַת לְרֹאשִׁי וַיְמִינִי תַּחְבֶּקֵנִי:

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה"ש ב, ו.

150 אהבתי אתכם אמר ה'

"I have loved you, says Havayah." The supernal love revealed to Israel.

Malachi 1:2'ב:א מלאכי

אֶהְבֵּתִי אֶתְכֶם אָמַר ה' וְאַמְרַתֶּם בְּמֶה אֶהְבֵּתֵנוּ הֲלוֹא־אֵחָ עָשׂוּ לְעֵקֶב נְאֻם־ה' וְאֶהְבֵּתִי אֶת־יַעֲקֹב:

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

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KEHOT'S NOTE

מלאכי א, ב.

PARAGRAPH 14

151 כמים הפנים לפנים כן לב האדם

"As water reflects face to face, so the heart of man to man." Love revealed from above awakens love below.

Proverbs 27:19'ט:כ משלי

כַּמֵּיִם הַפָּנִים לַפָּנִים כֵּן לִבִּי־הָאָדָם לְאָדָם:

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

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152

פקדת הארץ ותשוקתי

"You have visited the earth and caused it to yearn." Read as G-d's visitation awakening the yearning of the soul.

Psalms 65:10'י:ס תהילים

פָּקַדְתָּ־הָאָרֶץ וַתִּשְׁקָקֶהָ רַבַּת תַּעֲשֶׂרְנָהּ פֶּלֶג אֱלֹקִים מְלֵא מִיִּם תִּכְיֶן דִּגְנָם כִּי־כֹן תִּכְיֶנָּה:

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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KEHOT'S NOTE

תהלים סה, י.

153

אשר אנכי מצוך היום על לבבך

"And these words, which I command you this day, shall be upon your heart." The mitzvah's revelation reaches the heart.

Deuteronomy 6:6'ו:ד דברים

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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154

עבירה מכבה מצוה

Earlier in this parsha the Alter Rebbe explains that the mitzvot need guarding for the "lamp" drawn from them: a transgression puts out that lamp and quenches the fire of love, but not the mitzvah itself, which still counts in a person's favor.

KEHOT'S NOTE

נסמן לעיל כ, א. וש"נ.

155

עבירה מכבה מצוה

"A transgression extinguishes a mitzvah, but a transgression does not extinguish Torah, as it is said, 'Many waters cannot extinguish the love.'"

Sotah 21a:9-10'י:א-ט סוטה

דָּבָר אַחֵר: עֲבִירָה מְכַבֶּה מִצְוָה, וְאִין עֲבִירָה מְכַבֶּה תּוֹרָה, שְׁנֵאֲמַר: "מִיִּם רַבִּים לֹא יוֹכְלוּ לְכַבּוֹת אֶת הָאֱהָבָה". אָמַר רַב יוֹסֵף: מִצְוָה, בְּעִידָנָא דְעֵסִיק בָּהּ — מְגַנָּא וּמַצְלָא, בְּעִידָנָא דְלֹא עֵסִיק בָּהּ — אֲגוּנִי מְגַנָּא, אֲצוּלִי לֹא מַצְלָא. תּוֹרָה, בִּין בְּעִידָנָא דְעֵסִיק בָּהּ וּבִין בְּעִידָנָא דְלֹא עֵסִיק בָּהּ — מְגַנָּא וּמַצְלָא.

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156

שחת לו לא בניו מומם

"Corruption is not His; His children's is the blemish." A sin harms the sinner, not G-d.

Deuteronomy 32:5'ה:ב דברים

שַׁחַת לוֹ לֹא בְנֵי מוֹמֵם דּוֹר עָקֹשׁ וּפְתִילָל:

Is corruption His? No; His children's is the blemish; A generation crooked and perverse.

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KEHOT'S NOTE

דברים לב, ה.

157

חבילו להון לא ליה

Targum Onkelos: "They have harmed themselves, not Him."

תרגום אונקלוס על דברים ל"ב:5'ה' חבילו להון לא ליה פלחו לטעותא דרא דאשניו עובדוהי ואשתניו:

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

158

לעומת זה

"G-d has made the one opposite the other." At the level of the Will of all wills there is no opposing side.

Ecclesiastes 7:14'ד' קהלת ז':

ביום טובה יהיה בטוב וכיום רעה ראה גם אתיו לעמתיו עשה האלקים על-דברת שלא ימצא האדם אחריו מאומה:

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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159

ע"פ ואתחנן

The note places the discourse on "And I pleaded" earlier in Likkutei Torah, Va'eschanan, without giving a page.

KEHOT'S NOTE

לעיל פי ואתחנן.

160

ואתחנן

"And I pleaded with Havayah at that time." The verse of the discourse to which the text refers.

Deuteronomy 3:23'ג' דברים ג':

ואתחנן אליהי בעת ההוא לאמר:

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

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161

לא הביט און ביעקב

Bilam's words: "He has not beheld iniquity in Yaakov." At the level of the supernal encompassing lights, sin does not reach.

Numbers 23:21'א' במדבר כ"ג:21

לא־הביט און ביעקב ולא־ראה עמל בישראל הי אלקיו עמו ותרועת מלך בו:

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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162

הי צלך

Kehot's note points to Psalms 121:5 for these words.

Psalms 121:5'ה' תהילים קכ"א:5

הי שמרך הי צלך עלייך ימינה:

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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KEHOT'S NOTE

תהלים קכא, ה.

PARAGRAPH 15

163

הי צלך

"Havayah is your guardian; Havayah is your shade at your right hand." A shade is an encompassing protection.

Psalms 121:5'ה' תהילים קכ"א:5

הי שמרך הי צלך עלייך ימינה:

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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164

ואשים דברי בפוך ובצל ידי כסיתיך

"And I have put My words in your mouth, and in the shade of My hand I have covered you." Words of Torah in the mouth bring an encompassing "shade."

Isaiah 51:16'ט"ז ישעיהו נ"א:16

ואשים דברי בפוך ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון עמי־אתה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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PARAGRAPH 16

165

כל האומר אין לי אלא תו

Rabbi Yosi: whoever says he has nothing but Torah does not have even Torah, for "you shall learn them and do them": whoever is not in the doing is not in the learning.

Yevamot 109b:4-5'ד' יבמות ק"ט ב:ד'5-4

ערבי שלציון — דעבדי שלוף דוץ. תוקע עצמו לדבר הלכה — דתניא, רבי יוסי אומר: כל האומר אין לו תורה — אין לו תורה. פשיטא! אלא: כל האומר אין לו אלא תורה — אין לו אלא תורה. הא נמי פשיטא! אלא דאפילו תורה אין לו. מאי טעמא? אמר רב פפא, אמר קרא: "ולמדתם ועשייתם" — כל שישנו בעשיה ישנו בלמידה, כל שאינו בעשיה אינו בלמידה.

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KEHOT'S NOTE

יבמות קט, ב.

166

וכמ"ש במ"א

A later discourse in this parsha distinguishes listening "to" G-d's voice from listening "in" His voice, hearing the inner dimension of the Torah so that the Infinite Light brings the soul to self-nullification, and notes that "there is Torah and there is Torah."

KEHOT'S NOTE

ראה לקמן כג, ב.

167

תרעא לדרתא

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

KEHOT'S NOTE

שבת לא, רע"ב.

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168 תרעא לדרתא

Rabbi Yannai: "Woe to one who has no courtyard but makes a gate for the courtyard." Torah is the gate, and the fear of Heaven the courtyard.

שבת ל"א ב:1' Shabbat 31b:1' דרש ר' ינאי: ודומה לגזבר שמסרו לו מפתחות הפנימיות ומפתחות החיצונות לא מסרו לו, בהי עייל? מכריו רבי ינאי: תכל על דלית לקה דרתא ותרעא לדרתא עבדי. אמר רב יהודה: לא פרא הקדוש ברוך הוא את עולמו אלא כדי שיראו מלפניו, שנאמר: "והאלקים עשה שיראו מלפניו".

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169 בצדקה תכונני

"Through tzedakah you shall be established." Charity, and the mitzvot generally, make a place for the light to rest.

ישעיהו נ"ד:14 Isaiah 54:14 בצדקה תכונני רחמי מעשק כ"לא תיראי וממחתה כי לא-תקרב אליך: In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear, And from ruin, for it shall not come near thee.

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KEHOT'S NOTE

ישע"י נד, יד.

170 כי לית ברכתא שריא אלא

The Zohar teaches that one may not say a blessing over an empty table, because the blessing from above does not rest in an empty place.

Zohar II, 87b פו, זח"ב

KEHOT'S NOTE

ראה זח"ב פו, ב.

171 ועשית בגדי קדש

"And you shall make holy garments for Aharon your brother." The verse of the discourse to which the text refers.

שמות כ"ח:2 Exodus 28:2

ועשית בגדי־קדש לאהרן אחיך לכבוד ולתפארת:

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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172 ר"פ ויקרא

The note places the discourse on "And He called to Moshe" at the beginning of Likkutei Torah, Vayikra.

KEHOT'S NOTE

לעיל פ' ויקרא.

173 ויקרא אל משה

"And He called to Moshe." The opening of Parshas Vayikra, the verse of the discourse to which the text refers.

ויקרא א':1 Leviticus 1:1

ויקרא אל־משה וידבר ה' אליו מאהל מועד לאמר:

And the L-RD called unto Moses, and spoke unto him out of the tent of meeting, saying:

PARAGRAPH 17

174 כי הוא צוה ונבראו

"Let them praise the Name of Havayah, for He commanded and they were created." Said of G-d's essence, which does not "create" by entering what it makes.

Psalms 148:5 תהילים קמ"ח:5

יהללו את־שם ה' כי הוא צוה ונבראו:

Let them praise the name of the L-RD; For He commanded, and they were created.

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175 כח הפועל בנפעל

Tanya explains that every creature is truly as nothing next to "the power of the Actor and the breath of His mouth within the acted-upon," which brings it into being.

תניא, חלק שני; שער היחוד והאמונה 3:1-2 Tanya, Sha'ar HaYichud ג:א-ב

והנה, אחרי הדברים והאמת האלה, כל משכיל על דבר יבין לאשורו, איך שכל נברא ויש הוא באמת נחשב לאין ואפס ממש לגבי כח הפועל ורוח פיו שבנפעל, המהנה אותו תמיד ומוציאו מאין ממש ליש. ומה שכל נברא ונפעל נראה לנו ליש ומשות, זהו, מתמת שאין אנו משיגים ורואים בעיני בשר את כח ה' ורוח פיו שבנברא, אבל אילו ניתנה רשות לעין לראות ולהשיג את החיות ורוחניות שבכל נברא, השופע בו מ"מוצא פי ה' ...

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176 בדי"ה אני ה' . . דפי ציצית

The discourse on "I am Havayah your G-d" in the section of tzitzis speaks of the inner supernal delight that shines in Torah and mitzvot, and of Rabbi Akiva, who laughed on seeing the prosperity of Rome: if those who transgress His will have so much, how much more those who do it.

KEHOT'S NOTE

לעיל פ' שלח מז, א.

177 ובשה"ש בדי"ה מי יתנך

This discourse contrasts the righteous and those who return in teshuvah, and explains the purpose of creation as a dwelling place below: "the way of Havayah," the Name going forth and being revealed even in the World of Asiyah.

KEHOT'S NOTE

לקמן שה"ש מד, ג.

178 מי יתנך כאח לי

"If only you were like a brother to me." The verse of the Shir HaShirim discourse to which the text refers.

Song of Songs 8:1 שיר השירים ח':1

מי יתנך כאח לי יונק שדי אמי אמצאך בחוץ אשקך גם לא יקבו לי:

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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PARAGRAPH 18

179

המחדש בטוב

From the first blessing before the morning Shema: “and in His goodness He renews each day, continually, the work of creation.”

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 8, חול, ימי
תפילת שחרית, ברכות קריאת שמע, יוצר אור

לאל ברוך נעִימוֹת יִתְּנוּ. לְמִלְכָּה אֵל חַי וְקַיִם זְמֵרוֹת יֵאֱמְרוּ וְתִשְׁבְּחוּת יִשְׁמְעוּ. כִּי הוּא לְבָדוּ פּוֹעֵל גְּבוּרוֹת. עוֹשֶׂה חֲדָשׁוֹת. בַּעַל מַלְחָמוֹת. זֹרֵעַ צִדְקוֹת. מַצְמִיחַ יְשׁוּעוֹת. בּוֹרֵא רְפוּאוֹת. נוֹרָא תְהִלּוֹת. אֲדוֹן הַנִּפְלְאוֹת: הַמַּחְדֵּשׁ בְּטוֹבוֹ בְּכָל־יוֹם תְּמִיד מַעֲשֵׂה בְּרָאשִׁית: בְּאִמּוֹר לַעֲשֵׂה אוֹרִים גְּדֻלִּים כִּי לַעֲוֹלָם חֲסֵדוֹ: אִרְדֵּשׁ עַל־צִיּוֹן תֹּאדִיר וְנִזְכָּה כְּלָנוּ מִהֲרָה לְאוּרוֹ: בְּרוּךְ אַתָּה ה' יוֹצֵר הַמְּאוֹרוֹת:

To the Blessed Almighty, they offer pleasant melodies; to the King, the Almighty, [Who is] living and enduring, they utter hymns and make praises heard. For He alone is the Performer of mighty deeds, Maker of new things; Master of battles, Sower of acts of righteousness, Deuteronomy 3:6 Causer of deliverance to sprout forth; Creator of cures. Awesome in praise, Master of wonders, He renews in His goodness, each day, continuously, the work of creation, as it is said: “[Give thanks to Him] Who makes the great luminaries,” for His kindness ...

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180

Rav Zutra bar Tuviah in the name of Rav: “With ten things the world was created: with wisdom, with understanding, with knowledge...” These are the Sefiros of Atzilus through which creation comes.

Chagigah 12a:13ג' א: ייב א: חגיגה

אָמַר רַב זֻטְרָא בַר טוּבְיָא אָמַר רַב: בַּעֲשָׂה דְּכָרִים נִבְרָא הָעוֹלָם: בְּחִקְמָה וּבִתְבוּנָה וּבִדְעָתָה, וּבְכַח וּבִגְעָרָה וּבִגְבוּרָה, בְּצִדִּיק וּבְמִשְׁפָּט, בְּחֶסֶד וּבְרַחֲמִים.

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181

צאינה וראינה

“Go forth and see, O daughters of Zion.” The verse of the discourse on the vav of kadosh.

Song of Songs 3:11א' ג': שיר השירים

צֵאנָה וּרְאִינָה בְּנוֹת צִיּוֹן בְּמִלְכָּה שְׁלֵמָה בַּעֲטָרָה שְׁעָטְרָה־לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שְׂמֻחַת לְבוֹ:

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

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182

כל אשר חפץ ה' עשה

“Whatever Havayah desired, He has done.” Creation by

will alone.

Psalms 135:6ו' ה': תהילים

כָּל אֲשֶׁר־חָפֵץ ה' עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ וּבְכָל־תְּהוֹמוֹת:

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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183

כי לא מחשבותי מחשבתיכם

“For My thoughts are not your thoughts.” G-d’s thought alone brings things into being.

Isaiah 55:8ח"ה נ"ה: ישעיהו

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דַּרְכֵי נֶאֱמָר ה'

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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184

בביאור ע"פ יונתי בחגוי הסלע

The explanation of “My dove, in the clefts of the rock” speaks of a soul caught in the clefts, unable to arouse love and awe, whose remedy is to remember that it descended only for the sake of ascent and to arouse great mercy on the G-dly spark within it.

KEHOT'S NOTE

לקמן ש"ה יז, ג ואילך.

185

יונתי בחגוי

“My dove, in the clefts of the rock.” The verse of the discourse to which the text refers.

Song of Songs 2:14ד"ד ב': שיר השירים

יוֹנָתִי בַּחֲגוֹי הַסֵּלַע בְּסֶתֶר הַמַּדְרֵגָה הָרְאִינִי אֶת־מְרֹאֶיךָ הַשְׁמִיעֵנִי אֶת־קוֹלְךָ כִּי־קוֹלְךָ עָרֵב וּמְרֹאֶיךָ נְאוּהָ:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.

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186

כי הוא צוה ונברא

“For He commanded and they were created.” Said of the encompassing level, which does not enter what it creates.

Psalms 148:5ח"ח ה': תהילים

יְהִלְלוּ אֶת־שֵׁם ה' כִּי הוּא צִוָּה וְנִבְרָא:

Let them praise the name of the L-RD; For He commanded, and they were created.

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187

גאה גאה

“For He is exalted, exalted.” The doubled word is read as the two levels of the Supreme Keser.

Exodus 15:1א' ט': שמות

אָז יִשְׁרֵי־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לְHavayah וַיֹּאמְרוּ לְאִמֵּר אֲשִׁירָה לְHavayah כִּי־גָאָה גָאָה סוֹס וָרִכְבוֹ רָמָה בָּיָם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for

He is highly exalted; The horse and his rider hath He thrown into the sea.

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KEHOT'S NOTE

שמות טו, א.

188 שני כתרים א' כנגד נעשה

When Israel said "we will do" before "we will hear," 600,000 angels came and tied two crowns on each of them, one for "we will do" and one for "we will hear."

Shabbat 88a:7"א: שבת פ"ח

דרש רבי סימאי: בשעה שהקדימו ישראל "נעשה" ל"נשמע" באו ששים ריבוא של מלאכי השרת, לכל אחד ואחד מישראל קשרו לו שני כתרים, אחד כנגד "נעשה" ואחד כנגד "נשמע". וכיון שחטאו ישראל, קרדו 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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KEHOT'S NOTE

שבת פח, א.

189 והיה ביום ההוא יתקע בשופר גדול

"And it shall be on that day, a great shofar shall be sounded." The verse of the discourse to which the text refers.

Isaiah 27:13"ג: ישעיהו כ"ז

והיה ביום ההוא יתקע בשופר גדול וכאז האבדים בארץ אשור והנדחים בארץ מצרים והשתחוו לה' בהר הקדש בירושלם:

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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PARAGRAPH 20

190 אחרי הוי' אלקיכם תלכו

The verse of the discourse: "After Havayah your G-d shall you walk."

Deuteronomy 13:5"ה: דברים י"ג

אחרי ה' אלקיכם תלכו ואתו תיראו ואת מצותיו תשמרו ובקלו תשמעו ואתו תעבדו ובו תדבקו:

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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191 בורא קדושים ישתבח שמך

"Creator of holy beings, may Your Name be praised forever": from the first blessing before the morning Shema.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 3, חול, ימי

תפילת שחרית, ברכות קריאת שמע, יוצר אור ג'

תתפרך צורנו מלכנו וגואלנו בורא קדושים. ישתבח שמך לעד מלכנו יוצר משרתים. ואשר משרתיו כלם עומדים ברום עולם ומשמיעים בקראה יחד בקול דברי אלקים חיים ומלה עולם. כלם אהובים. כלם ברורים. כלם גבורים. וכלם עושים באימה וביראה רצון קונם. וכלם פותחים את פיהם בקדשה ובטהרה. בשירה ובזמרה. ומכרכים ומשבחים ומפארים ומעריצים ומקדישים וממליכים:

Be blessed our Former, our Creator, He is our King, and He will be our Redeemer. our King, and our Redeemer—Creator of holy beings. Praised be Your Name forever, our King, Who forms ministering angels; and Whose ministering angels all stand at the height of the Universe, and proclaim with reverence, in unison aloud the words of the living G-d, King of the Universe. All of them are beloved,—there is no envy, jealousy or rivalry among them. Pure—they have no selfish or ulterior motives; they serve G-d with all their ...

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192 את שמות אלא שמות

On "who has made desolations (shammos) in the earth" (Psalms 46:9), the Sages say to read "names" (shemos).

Berachot 7b:10-11"א: ברכות ד' ב'

מנא לו דשמא גרים? אמר רבי אליעזר, דאמר קרא: "לכו חזו מפעלות ה' אשר שם שמות בארץ", אל תקרי "שמות" אלא "שמות". ואמר רבי יוחנן משום רבי שמעון בן יוחי: קשה תרבות רעה בתוך ביתו של אדם יותר ממלחמת גוג ומגוג. שנאמר: "מזמור לדוד בברחו מפני אכשלוס בנו", וכתיב בתריה: "ה' מה רבו צרי רבים קמים עלי", ואילו גבי מלחמת גוג ומגוג, כתיב: "למה רגשו גוים ולאמים יהגו ריק". ואילו "מה רבו צרי" לא כתיב.

Whence do we learn that the name of a person affects his life? R. Eleazar said : Because the Scriptures declare, "Come, behold the works of the L-rd, Who hath made sham-mot ['desolations'] in the earth" (Ps. xlv. 9). Read not sham-mot but shemot "names." R. Johanan also said in the name of R. Simeon b. Johai : More painful is filial impiety in a man's house than the wars of Gog and Magog; as it is said, "A Psalm of David, when he fled from Absalom his son" (ibid. ...

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KEHOT'S NOTE

ברכות ז, ב.

193 כי מנסה כו' לדעת

"For Havayah your G-d is testing you, to know."

Deuteronomy 13:4"ג: דברים י"ג

לא תשמע אל־דברי הנביא ההוא או אל־חולם החלום ההוא כי מנסה ה' אלקיכם אתכם לדעת הישכם אהבים 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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194 כי ה' אמר לו קלל

David about Shimi: "For Havayah said to him, 'Curse.'"

II Samuel 16:10: "וַיֹּאמֶר הַמֶּלֶךְ מְהֵלִי וְלָכֶם בְּנֵי צָרִיָּה כִּי יִקְלַל כִּי הָיָה חַיָּה"

וַיֹּאמֶר הַמֶּלֶךְ מְהֵלִי וְלָכֶם בְּנֵי צָרִיָּה כִּי יִקְלַל כִּי הָיָה חַיָּה
קָלַל אֶת־דָּוִד וּמִי יֹאמֶר מְדוּעַ עָשִׂיתָ כֵּן:

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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195 מי יתן טהור מטמא

"Who can bring a pure thing out of an impure one?" The pure light is brought out of the kelipah that hides it.

Job 14:4: "אִי־יָבִיט יְיָ דָּם טָהוֹר"

מִי־יָבִיט טָהוֹר מִטָּמֵא לֹא־אֶחָד:

Who can bring a clean thing out of an unclean? not one.

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KEHOT'S NOTE

איוב יד, ד.

196 בד"ה בשלח פרעה

The note places the discourse "When Pharaoh sent the people" in Torah Ohr, Beshalach, without giving a page.

KEHOT'S NOTE

בתו"א פ' בשלח.

197 בשלח פרעה את העם

"And it was when Pharaoh sent the people." The verse of the Torah Ohr discourse to which the text refers.

Exodus 13:17: "וַיֵּצֵא מֶלֶךְ מִצְרַיִם אֶת־בְּנֵי־יִשְׂרָאֵל בַּיּוֹם הַהוּא"

וַיְהִי בַשְּׁלַח פְּרַעְהָ אֶת־הָעָם וְלֹא־נָתַם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב
הוּא כִּי אָמַר אֱלֹקִים פְּנֵי־נִצָּחֵם הָעָם בְּרֹאֲתָם מִלִּחְמָה וְשָׁבוּ מִצְרַיִם:

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

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PARAGRAPH 21

198 יראו את ה'

"Fear Havayah, His holy ones." The inner awe of self-nullification.

Psalms 34:10: "לֹא־יָרֵא מִלִּיד תַּהֲלִילִים"

יִרְאוּ אֶת־יְיָ קִדְּשׁוֹ כִּי־אֵין מִחְסוֹר לִירְאָיו:

O fear the L-RD, ye His holy ones; For there is no want to them that fear Him.

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199 סד"ה ואתה מרכבות קדש

This discourse explains that the ordinary drawing-down is only from the level of "one hundred," while the root of the

Torah is in the level of "myriads" (revavos), far above it; this is "from the holy myriads," and from there it can descend even into physical things such as sukkah and tefillin.

KEHOT'S NOTE

לקמן פ' ברכה צג, ד.

200 ואתה מרכבות קדש

"And He came from the holy myriads." The verse of the discourse to which the text refers.

Deuteronomy 33:2: "וַיֵּצֵא מִצְרַיִם אֶת־בְּנֵי־יִשְׂרָאֵל בַּיּוֹם הַהוּא"

וַיֹּאמֶר ה' מִסִּינֵי כָּא וְזָרַח מִשְׁעִיר לְמוֹ הוֹפִיעַ מִהָר פָּאֶרָן וְאֶתָּה מִרְכַּבְתָּ
קֹדֶשׁ מִמִּינּוֹ אֵשׁ דָּת לְמוֹ:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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201 אות הוא בצבא שלו

On "And He came from the holy myriads" the Talmud says, "He is a sign (os) among His myriad," and on "Havayah Tzevaos is His Name," "He is Master among His host."

Chagigah 16a:1-3: "וְאֵתָּה מִרְכַּבְתָּ קֹדֶשׁ"

מֵאֵי דְרִישׁ? אָמַר רַבָּה בַּר בַּר חֲנָה אָמַר רַבִּי יוֹחָנָן: "וְאֵתָּה מִרְכַּבְתָּ קֹדֶשׁ" —
אוֹת הוּא בְּרַבְּכָה שְׁלוֹ. וְרַבִּי אֶבְרָהָם אָמַר: "דְּגוּל מִרְכַּבָּה" — דּוּגְמָא
הוּא בְּרַבְּכָה שְׁלוֹ. וְרִישׁ לְקִישׁ אָמַר: "ה' צְבָאוֹת שְׁמוֹ" — אָדוֹן הוּא בְּצָבָא
שְׁלוֹ.

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202 בד"ה אלה פקודי המשכן

In Pekudei the Alter Rebbe explains the root of the positive and negative commandments through the Tikkunei Zohar: "My Name" with yud-hei equals the 365 prohibitions, and "My remembrance" with vav-hei the 248 positive commandments; the Mishkan is a dwelling below made through subduing and transforming the other side.

KEHOT'S NOTE

לעיל פ' פקודי ג, ב.

203 אלה פקודי המשכן

"These are the accounts of the Mishkan." The verse of the discourse to which the text refers.

Exodus 38:21: "וְאֵתָּה מִרְכַּבְתָּ קֹדֶשׁ"

אֵלֶּה פְּקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדוּת אֲשֶׁר פָּקַד עַל־יְפֵי מֹשֶׁה עֲבַדַּת הַלְוִיִּם בְּיַד
אִיתָמָר בֶּן־אֶהֱרֹן הַכֹּהֵן:

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

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204

שופך דם האדם באדם

"Whoever sheds the blood of man in man, his blood shall be shed." The image of light flowing out through a blemish.

בראשית ט:6

שופך דם האדם באדם דמו ישפך כי בצלם אלקים עשה את האדם:

Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of G-d made He man.

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KEHOT'S NOTE

בראשית ט, ו.

205

שכל העוסק בתורת עולה

The Talmud teaches that whoever occupies himself with the laws of an offering is as if he had brought it. Torah reaches beyond the level of the actual service.

Menachot 110a:13-14

מנחות ק"א:יג-יד
אמר רבי יצחק מאי דכתיב (ויקרא ו, יח) זאת תורת החטאת וזאת תורת האשם כל העוסק בתורת חטאת כאילו הקריב חטאת וכל העוסק בתורת אשם כאילו הקריב אשם: מתני' נאמר בעולת בהמה (ויקרא א, ט) אשה ריח ניחוח ובעולת עוף (ויקרא א, ט) אשה ריח ניחוח ובמנחה (ויקרא ב, ב) אשה ריח ניחוח לומר לך אחד המרבה ואחד הממעיט ובלבד שיכוין לבו לשמים:

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KEHOT'S NOTE

מנחות ק, א.

206

שומר ישראל

"Behold, the Guardian of Israel neither slumbers nor sleeps."

Psalms 121:4

הנה לא ינום ולא ישן שומר ישראל:

Behold, He that keepeth Israel Doth neither slumber nor sleep.

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207

שומר ישראל

The Idra Rabba explains that the eyes of the Ancient One have no lids or brows, for "the Guardian of Israel neither slumbers nor sleeps": an ever-open, guarding eye.

Zohar, Idra Rabba 7:37-8:50

PARAGRAPH 22

208

The Talmud explains Malachi's distinction: both are completely righteous, but one who reviews his chapter a hundred times is not like one who reviews it a hundred and one times.

Chagigah 9b:10

אמר לקה בר הי הי להלל, מאי דכתיב: "ושבתם וראיתם בין צדיק לרשע בין עובד אלקים לא עבדו", היינו "צדיק" — היינו "עובד אלקים", היינו "רשע" — היינו "אשר לא עבדו"! אמר לקה: "עבדו"

י"לא עבדו" — תרוייהו צדיקי גמורי ניהו, ואינו דומה שונה פרקו מאה פעמים, לשונה פרקו מאה ואחד.

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

209

ושבתם וראיתם בין צדיק לרשע בין עובד אלקים לא עבדו

"Then you shall again discern between the righteous and the wicked, between one who serves G-d and one who has not served Him."

Malachi 3:18

ושבתם וראיתם בין צדיק לרשע בין עבד אלקים לא עבדו:

Then shall ye again discern between the righteous and the wicked, between him that serveth G-d and him that serveth Him not.

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210

בין עובד אלקים לא עבדו

Tanya explains that in those days the habit was to review each chapter a hundred times, so the hundred-and-first time went beyond habit, which had become second nature; that is "one who serves G-d."

Tanya, Likkutei Amarim 15:1-2
ט"א-ב'

וכן יובן מה שכתוב: "ושבתם וראיתם בין צדיק לרשע, בין עובד אלקים לא עבדו". שהפירש בין "עובד אלקים" ל"צדיק" הוא, ש"עובד" הוא לשון הנהגה — שהוא באמצע העבודה, שהיא המלחמה עם היצר הרע, להתגבר עליו ולגרושו מה"עיר קטנה" שלא יתלבש באברי הגוף, שהוא באמת עבודה ועמל גדול להלחם בו תמיד, והיינו — הפינוגי.

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211

פרק קמא דחגיגה דף ט' ע"ב

According to the note, this passage of the Talmud, in the words the Alter Rebbe uses here, is copied in Or HaTorah on Nach.

KEHOT'S NOTE

הלשון נעתק באוה"ת נ"ך כרך א ע' תקלב.

PARAGRAPH 23

212

שאל ר"ח בן תרדיון

Rabbi Chanina ben Tradyon, who taught Torah in public despite the Roman decree, asked Rabbi Yosi ben Kisma, "What will become of me in the life of the World to Come?"

Avodah Zarah 18a:6

תנו רבנן: כשחלה רבי יוסי בן קיסמא, הלך רבי חנינא בן תרדיון לבקרו. אמר לו: חנינא אחי, (אחי), אי אתה יודע שאומה זו מן השמים המליכה? שהחריבה את ביתו ושרפה את היכלו, והרגה את חסידיו ואבדה את טוביו, ועדיין היא קיימת. ואני שמעתי עליך שאתה יושב ועוסק בתורה [ומקהיל קהלות ברבים], וספר מונח לך בחיך!

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

KEHOT'S NOTE

ע"ז יח, א.

PARAGRAPH 24

213 אלקים גימטריא הטבע

Tanya explains that the Name Elokim, the attribute of restraint and contraction, equals hateva because it hides the light that creates and sustains the world, so that the world seems to exist and run by its own nature.

KEHOT'S NOTE

פרדס שייב, פ"ב. ובשלי"ה ש' האותיות אות קדושה בהגהה ד"ה והנה מוסיף על הראשונות (פט, א) משמע קצת שכן הוא בזהר. ר"ח ש' האהבה (ספ"א [ד"ה וכדו]). ש' התשובה (פ"ו [ד"ה והמרגיל]). ובכ"ד. וע' תשוי חכם צבי (יח). ובשלי"ה הק' תושב"כ ר"פ וראא בנר מצוה [שה, ב]. וע' בסש"ב ח"ב (רפ"ו). [כ].

214 אלקים גימטריא הטבע

The Kehot note gives this place in the Pardes, for the teaching that the Name Elokim equals hateva, "nature," in numerical value.

Pardes Rimmonim 12:2-3 ג"ב-ג"ב-ג"ב

הכלל העולה מהפרק הקודם הוא היות הלי"ב נתיבות כלל כל הנמצאות מעלה ומטה ומטעם זה בבריאת עולם נזכר ל"ב פעמים שם אלקים להורות כי כל אחד מלי"ב נתיבות היה מגלה מה שהיה מצויר בו מענין הבריאה. ובא ל"ב פעמים אלקים ולא ל"ב פעמים י"ה כפי הראוי אל החכמה. מפני שגילוי הדברים הנמצאות מחכמה הוא ע"י הבינה ששם אשד הנתיבות כדפי, ולכן באו בשם אלקים, שהרמוז אל הבינה. והטעם שנכתב בשם אלקים באותיותיו ולא בשם בן ד' בנקוד אלקים, כי הוא השם הנרמז בבינה. עם היות ששם אלקים ג"כ הרמוז אלי, ...

Pardes Rimmonim (Public Domain)

215 כי שמש ומגן הוי' אלקים

"For a sun and a shield is Havayah Elokim." Havayah is the sun, Elokim the shield that covers it.

Psalms 84:12 פ"ד:י"ב

כי שמש ומגן ה' אלקים הן וכבוד יתן ה' לא ימנע טוב להלכים בתמים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב.

216 עולם כמנהגו נוהג

The Sages answer why G-d does not destroy what idolaters worship: "the world follows its course," the constancy that we call nature.

Avodah Zarah 54b:14-15 ט"ז-ט"ז

... אילו לדבר שאין העולם צורך לו היו עובדין, הרי הוא מבטלה. הרי הן עובדין לחמה וללבנה ולכוכבים ולמזלות, ואבד עולם מפני השוטנים? אלא עולם כמנהגו נוהג, ושוטים שקלקלו עתידין ליתן את הדין. דבר אחר: הרי שגול סאה של חטים [והלך] וזרעה בקרקע — דין הוא שלא תצמח, אלא עולם כמנהגו נוהג והולך, ושוטים שקלקלו עתידין ליתן את הדין.

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217 המחדש בטובו בכל יום תמיד מעשה בראשית

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

KEHOT'S NOTE

ברכת יוצר.

218 המחדש בטובו בכל יום תמיד מעשה בראשית

From the first blessing before the morning Shema, as the Kehot note says: "and in His goodness He renews each day, continually, the work of creation."

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 8, ימי חול, שידור אשכנז, תפילת שחרית, ברכות קריאת שמע, יוצר אור ח'

לאל ברוך נעימות יתנו. למלך אל חי וקיים זמרות יאמרו ותשקחות ישמיעו. כי הוא לבדו פועל גבורות. עושה חדשות. בעל מלחמות. זורע צדקות. מצמיח ישועות. בורא רפואות. נורא תהלות. אדון הנפלאות: המחדש בטובו בכל יום תמיד מעשה בראשית: כאמור לעשה אורים גדלים כי לעולם חסדו: אור חדש עליציון תאיר ונזכה כלנו מהרה לאורו: ברוך אתה ה' יוצר המאורות:

To the Blessed Almighty, they offer pleasant melodies; to the King, the Almighty, [Who is] living and enduring, they utter hymns and make praises heard. For He alone is the Performer of mighty deeds, Maker of new things; Master of battles, Sower of acts of righteousness, Deuteronomy 3:6 Causer of deliverance to sprout forth; Creator of cures. Awesome in praise, Master of wonders, He renews in His goodness, each day, continuously, the work of creation, as it is said: "[Give thanks to Him] Who makes the great luminaries," for His kindness ...

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

219 ועיין מענין הטבע בשו"ת ח"צ סי' י"ח

According to the note, Or HaTorah on Nach quotes these words; on Shir HaShirim it compares nature to a die that stamps coins, through which G-d acts; and on Bereishis it says that although all are constant miracles, they were set to be so always and are called the world's custom.

KEHOT'S NOTE

הלשון נעתק באוה"ת ג"ך כרך ב ע' תתקעז. "לשון טבע בתש"י ח"צ כי שהוא שם מחודש מחכמים האחרונים, דבאמת אינו שייך ענין הטבע כלל דהלא הכל הוא מאתו ית' וכמ"ש המכסה שמים בעבים המכין לארץ מטר המצמיח כו', ומה שייך לומר טבע דהכל הוא מאתו ית'. ואוי שהכל הוא ניסים רק שהן ניסים תכופים כו'" — סה"מ תרע"ה ע' פח ואילך. וראה ד"ה פתח אלי תשט"ו סעי' ה (סה"מ מלוקט ח"ה ע' קח). וראה באוה"ת שה"ש כרך א ע' שיד-טו שםפרש שזהו כמו דפוס מטבעות בכלי. אבל הקב"ה פועל בהן. וכ"כ ביהל אור ע' קנד. ובאוה"ת בראשית כרך ז ע' תתשסא "ואף שהם הכל ניסים תכופים... אלא שהוסדו להיות כן תמיד ונקי מנהגו של עולם."

220 וזרחת לכם יראי שמי

"But for you who fear My Name, a sun of righteousness shall shine, with healing in its wings."

מלאכי ג' כ"ג:30 Malachi

וְזָרְחָה לָכֶם יְרֵאֵי שְׁמִי שֶׁמֶשׁ צִדְקָה וּמִרְפָּא בְּכַנְפֶּיהָ וַיְצַאֲתָם וּפְשָׁתָם כְּעֶגְלֵי מִרְבָּק:

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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KEHOT'S NOTE

מלאכי ג, כ.

221 וזרח לכם יראי שמי שמש צדקה ומרפא

The Zohar on Emor, cited by the text, quotes this verse: the light hidden for the righteous will shine for them in the World to Come.

Zohar, Emor 1:1-2:6:ר'א-א:ב-ר'ב:ספר זוהר, אמור

AND THE L-RD SAID UNTO MOSES, SPEAK UNTO THE PRIESTS THE SONS OF AARON AND SAY UNTO THEM, THERE SHALL NONE DEFILE HIMSELF FOR THE DEAD AMONG HIS PEOPLE. R. Jose said: 'What is the connection of this with the verse that immediately precedes, "A man also or a woman that hath a familiar spirit or that is a wizard shall be put to death" (Lev. 20, 27)? It is this: that having admonished the Israelites to sanctify themselves, the Scripture now admonishes the priests to sanctify themselves specially. Later, ...

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

222 הקב"ה מוציא חמה מנרתקה

Reish Lakish: in the future "the Holy One, blessed be He, takes the sun out of its sheath"; the wicked are judged by it and the righteous are healed by it. The Kehot note corrects the text's "4a" to the end of 3b.

עבודה זרה ג' ב:י"ח:Avodah Zarah 3b:18

ואיבעצת אימא לעולם הבא — כדרכי שמעון בן לקיש, דאמר רבי שמעון בן לקיש: אין גיהנם לעתיד לבא, אלא הקדוש ברוך הוא מוציא חמה מנרתקה, ומקדיר, ושעים נידונים בה, וצדיקים מתרפאים בה, ושעים נידונים

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223 (בפ"ק דע"ז דף ד' ע"א)

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

KEHOT'S NOTE

צ"ל ג, סע"ב.

224 ועיין מזה ברבות ויצא . . ובפ' אמור

According to the note, the wording of these Midrash and Zohar passages is copied in Or HaTorah on Nach.

KEHOT'S NOTE

הלשונות נעתקו באוה"ת נ"ך כרך א ע' תקלו.

225 ובפ' בא פט"ו

The note points to Or HaTorah on Re'eh for the Midrash on Bo cited here.

KEHOT'S NOTE

ראה אוה"ת פ' ראה ע' תשעב.

226 שע"י זו האחד היתירה על מאה מהפך טבעו והרגלו

Tanya: since the habit was to review a hundred times, the hundred-and-first time goes beyond habit and nature; that

is "one who serves G-d."

Tanya, Likkutei Amarim 15:10:ליקוטי אמריים; חלק ראשון; תניא, ט"ו:י

... פרסי בתרי זוי, מפני שהוא יותר מרגילותם, ולכן, זאת הפעם המאה ואחת, היתרה על הרגילות שהורגל מנעוריו - שקולה כנגד כולן, ועולה על גביהו בנדר שאת ויתר עז, להיות נקרא "עובד אלקים": מפני שקדי לשנות טבע הרגילות, צריך לעורר את האהבה לה על ידי שמתבונן בגדולת ה' במוחו, לשלוט על הטבע שבחלק השמאלי המלא דם הנפש הבהמית שמהקליפה, שממנה הוא הטבע, וזו היא עבודה תמה לבינוני.

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227 חלק אלוה ממעל

"A portion of G-d from above": the root of the soul, beyond its three lower levels.

איוב ל"א:ב'Job 31:2

ומה חלק אלוה ממעל ונחלת שדי מפרמים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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228 ועיין במהרש"א בח"א . . ובשלי"ה

According to the note, the words of the Maharsha and the Shelah cited here are quoted in Or HaTorah on Nach.

KEHOT'S NOTE

ראה הלשון באוה"ת נ"ך כרך א ע' תקלב.

229 החכמה מאין תמצא

"And wisdom, from where (me'ayin) shall it be found?" The word me'ayin equals 101.

איוב כ"ח:י"בJob 28:12

והחכמה מאין תמצא ואי זה מקום בינה:

But wisdom, where shall it be found? And where is the place of understanding?

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230 והנה פי מאין

The note points to Or HaTorah on Haazinu for me'ayin as the level above Chochmah.

KEHOT'S NOTE

ראה אוה"ת פ' האזינו ע' איתרבב.

231 ארז"ל פ"ק דקדושין

According to the note, Or HaTorah on Eikev explains the Sages' teaching that the Torah is likened to an elixir of life.

KEHOT'S NOTE

נתבאר באוה"ת פ' עקב ע' תריח.

244 ואתה מרבבות קדש

“And He came from the holy myriads.” The verse of the discourse to which the text refers.

דברים ל"ג:2 Deuteronomy 33:2

ויאמר ה' מסיני בא וזרח משעיר למו הופיע מהר פארן ואתה מרבבת קדש מימינו אש דת למו:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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

PARAGRAPH 25

245 אות הוא ברבבה שלו

On “And He came from the holy myriads,” the Talmud says, “He is a sign (os) among His myriad.”

חגיגה ט"ז Chagigah 16a

KEHOT'S NOTE

חגיגה טז, א.

246 חד ולא בחושבן

From Patach Eliyahu: “You are One, but not in number.”

Tikkunei Zohar 17a:9-11א"ט:י"א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבון. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא כך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיא (נ"א אתכסיא) מבני נשא.

Constantinople, 1740 (CC-BY-NC)

247 ושבת בשלום

Yaakov's vow: “And I return in peace to my father's house, then Havayah will be Elokim to me.” The verse of the Vayetzei discourse.

Genesis 28:21א"כ:כ"ח

ושבתי בשלום אל־בית אבי וְהָיָה ה' לִי לֵאלֹהִים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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PARAGRAPH 27

248 וכל בניך למודי הוי"ה

“And all your children shall be taught by Havayah.” The verse of the discourse to which the text refers.

ישעיהו נ"ד:13 Isaiah 54:13

וְכָל־בְּנֶיךָ לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֶיךָ:

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

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249 ושבתם וראיתם בין צדיק לרשע

“Then you shall again discern between the righteous and the wicked.” The four levels are the service of the righteous.

Malachi 3:18ח"ח:18

וּשְׁבַתְּם וּרְאִיתֶם בֵּין צָדִיק לְרָשָׁע בֵּין עַבְד אֱלֹהִים לְאִשֵּׁר לֹא עָבָדוּ:

Then shall ye again discern between the righteous and the wicked, between him that serveth G-d and him that serveth Him not.

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250 וזרחה לכם יראי שמי שמש צדקה

“But for you who fear My Name, a sun of righteousness shall shine.” The “sun,” Havayah, shines without its sheath.

Malachi 3:20כ"ג:20

וְזָרְחָה לָכֶם יְרֵאֵי שְׁמִי שֶׁמֶשׁ צִדְקָה וּמִרְפָּא בְּכַנְפֶּיהָ וַיְצַאֲתָם וּפְשָׁתָם קַעֲגִיל מִרְבֵּק:

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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251 עד יעבור עמך ה'

From the Song at the Sea: “until Your people pass over, Havayah.” Read as passing beyond the level of the Name.

Exodus 15:16ט"ז:16

תַּפַּל עֲלֵיהֶם אִמָּתָה וּפָחַד בְּגִדְלָם וְרוּעָה יִדְמוּ כְּאֶבֶן עַד־יַעֲבֹר עִמָּךְ Havayah עַד־יַעֲבֹר עִם־יְדִיו קִנִּיתָ:

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

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KEHOT'S NOTE

שמות טז, טז.

252 ולא אבה

“But Havayah your G-d would not listen to Bilam.” The verse of the discourse in Ki Seitzei to which the text refers.

Deuteronomy 23:6ו"ג:6

וְלֹא־אָבָה ה' אֱלֹהֶיךָ לְשִׁמְעַע אֶל־בִּלְעָם וַיַּהַפֵּךְ ה' אֱלֹהֶיךָ לָךְ אֶת־הַקְּלָלָה לְבִרְכָּה כִּי אָהַבְךָ ה' אֱלֹהֶיךָ:

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

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253 סדי"ה קדש ישראל

This discourse explains that through Torah and tzedakah the source of the Community of Israel rises into the inner will of G-d.

KEHOT'S NOTE

לעיל פי פנחס פ, ד.

254

קדש ישראל

"Israel is holy to Havayah, the first of His produce." The verse of the discourse to which the text refers.

Jeremiah 2:3:ג'י:י'רמיהו

קִדְשׁ יִשְׂרָאֵל לַה' יְרֵאשִׁית תְּבוּאָתָהּ כְּלִיאֲכָלֶיּוֹ יֵאָשְׁמוּ רָעָה תָּבֵא אֲלֵיהֶם נֶאֱמָר

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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255

בזח"ג פי אחרי (דס"ו ע"ב) ובפי נשא (דק"ל ע"א)

The note points to Or HaTorah on Balak and on Tavo for the explanation of "By Myself I have sworn."

KEHOT'S NOTE

בפי כי נשבעתי, ראה אוה"ת פי בלק ע' איכג ופי תבוא ע' תתרעז.

256

בי נשבעתי

After the binding of Yitzchak: "By Myself I have sworn, says Havayah."

Genesis 22:16:ט"ז:ב'ראשית

וַיֹּאמֶר בִּי נִשְׁבַּעְתִּי נֶאֱמָר בִּי יַעֲזֹב אֲשֶׁר עָשִׂיתָ אֶת־הַדָּבָר הַזֶּה וְלֹא חֲשַׁכְתָּ אֶת־בִּנְךָ אֶת־יִחִידְךָ:

and said: 'By Myself have I sworn, saith the L-RD, because thou hast done this thing, and hast not withheld thy son, thine only son,

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257

בזח"ג פי אחרי (דס"ו ע"ב) בענין כי נשבעתי

The Zohar on Acharei explains "By Myself I have sworn" as referring to a hidden level that is not revealed.

ספר זוהר, אחרי מות כ"ט:קפ"ב-29:182-31:193:ספר זוהר, אחרי מות כ"ט:קפ"ב-29:182-31:193:ל"א:קצ"ג

258

בי נשבעתי

The Idra Rabba: the Name of the Ancient One is hidden from all and is not explicit in the Torah except where G-d swore to Avraham, "By Myself I have sworn."

ספר זוהר, האדרא רבא ח'ג'ט:ס"ג:50-59:63:ספר זוהר, האדרא רבא ח'ג'ט:ס"ג:50-59:63

259

שיש ה' בחי' נרנח"י ובתוך הבחינה החמשית שהוא יחידה מלוכש הבחי' תחתונה דאור א"ס

The text cites Sha'ar 41, chapter 3, the numbering of the first printings (Sha'ar 42, chapter 1 today, as the Kehot note on paragraph 4 explains): a tiny spark of G-dliness from the last level of the Creator is en clothed in a created spark called yechidah, which holds the roots of the other levels of the soul.

Sefer Etz Chaim 42:3:ג'י:י'עץ חיים

... אור מקיף שבלבוש היותר פנימי הנדבק אל הגוף הוא אור המקיף היותר קטן שיש בכולם לכ הקליפות מדורם שם באמצע במקום שאין שם לא או"פ ולא או"מ והוא באמצע בין הפנימי למקיף ושם נקרא מקום החשך והענין הזה ככל עולם ועולם בבחי' הקלי' אשר בעולם ההוא. ואמנם אחר שבארנו הדבר בפרטות נדבר בכללות והוא כי הנה

נודע שבפנימית הא"ק היא הא"ס המתלבש בשורש הנשמות של י"ס שבו ואלו מתלבשין בבחי' הנשמות של כל הי"ס שבו ואלו מתלבשין ביי"ס של בחי' הגוף של א"ק ומהראוי הי' שהי"ס של הגופים יתלבשו

...

Sefer Etz Chaim (Public Domain)

260

והי' ה' לי לאלקים

Yaakov's vow: "then Havayah will be Elokim to me."

Genesis 28:21:כ"ח:כ"אראשית

וַיִּשְׁכַּתִּי בְּשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹהִים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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KEHOT'S NOTE

בראשית כח, כא.

261

עזי וזמרת יה

"My strength and song is Yah." The verse on which Rabbeinu Bachya quotes the Midrash Tehillim.

Exodus 15:2:ב'שמות

עֲזִי וְזִמְרַת קִה וְיִהְיֶהֱלִי לְיִשׁוּעָה זֶה אֵלֵי וְאֶנְוָהוּ אֱלֹקֵי אָבִי וְאֶרְמְמָנָהוּ:

The L-RD is my strength and song, And He is become my salvation; This is my G-d, and I will glorify Him; My father's G-d, and I will exalt Him.

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262

כי ביה הוי' צור עולמים

The Zohar on Terumah, which the text cites here, discusses the Name Yah ("in Yah is His Name").

ספר זוהר, תרומה ע"ג:תשט"ז-תשכ"ה73:716-725:ספר זוהר, תרומה ע"ג:תשט"ז-תשכ"ה73:716-725

Thus the prayer of the sorrowing does not return unto him void, but the Holy One takes pity on him. Blessed is the man who in his prayers sheds tears before the Holy One. This is true even on the Sabbath, which must be a day of joy: when a person fasts on Sabbath he manifests sadness on the day when the supernal firmament reigns, that firmament which manifests itself in joy, yes, which is the very essence of joy, communicating joy to all. Yet if he fasts because of ...

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

263

בי"ה ה' צור עולמים

"Trust in Havayah forever, for in Yah, Havayah, is the Rock of worlds." Yah and Havayah together have six letters.

Isaiah 26:4:ד'י:שעיהו

בְּטַחוּ בַּה' עַד־יָעֵד כִּי בָקָה ה' צוֹר עוֹלָמִים:

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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KEHOT'S NOTE

ישע"י כו, ד.

264

והש"ך כאן פי' ששה דברים . . שמע ישראל

The note points to Or HaTorah on this verse in Re'eh for the Shach's pairing of the six commands with the six words

of the Shema.

KEHOT'S NOTE

ראה אוה"ת כאן ע' תרפד. וראה גם סה"מ תרל"ו ח"ב ע' שמב. שנג.

265

שמע ישראל

"Hear, O Israel, Havayah is our G-d, Havayah is One": six words.

Deuteronomy 6:4 דברים ו:ד

שמע ישראל Havayah אלקינו Havayah אלה:

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

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266

בענין רומח

Pri Etz Chaim: with the six words of "Hear, O Israel" and the 248 words that follow, the Shema makes romach (254), a "spear."

Pri Etz Chaim, Gate of the Recitation of the Shema Before Retiring 11:21א"כ:א

פרי עץ חיים, שער קריאת שמע ששל המיטה י"א:כ"א:א ... ונדבק במחשבה קדושה. ויש מי שנדבק במחשבה רעה, כענין שנאמר ויהי ער רע, כנגד הקרי. וענין הש"י עולמות, נחלקים לגי חלקים, ק"ג לכ"א, והם בחג"ת, והנה ת"ת מטה כלפי חסד, ונעשים שם ב' חלקים, שהם או"ר, שב"פ ק"ג, עולה אור. וק"ג נשארים בגבורה, מנין עגל. ועל אותם שמוציאין ש"י לבטלה נאמר, פני ה' בעושי רע, כמנין ער, להכרית מארץ שהיא מלכות, זכרם בחינת הזכר. ר"ל, בחינת הדוכרא שניתן בנוקבא, וזהו מדה כנגד מדה, כמו שהם גרמו להוציא טפה העליונה, טיפת דוכרא לחוץ, ולא לתוך הנוקבא, כן הבחינה שלהם שניתן ...

Pri Etz Chaim (Public Domain)

267

שמעו אל ישראל

Yaakov to his sons: "Gather and listen, sons of Yaakov, and listen to Israel your father."

Genesis 49:2 בראשית מ"ט:ב

הקבצו ושמעו בני יעקב ושמעו אל ישראל אביכם:

Assemble yourselves, and hear, ye sons of Jacob; And hear-ken unto Israel your father.

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268

שמעו אל ישראל שבשמים אביכם

The text cites Midrash Rabbah, Vayechi, section 98, on this verse as referring to Israel in heaven, your Father.

Bereshit Rabbah 98:3 ג"ח:ב ראשית רבה

... בשעה שהיה יעקב אבינו נפטר מן העולם, קרא לשנים עשר בניו. אמר להם: שמעו אל ישראל, שבשמים אביכם, שמא יש בלבבכם מחלוקת על הקב"ה! אמר לו: (דברים ו) שמע ישראל אבינו, כשם שאין בלבך מחלוקת על הקדוש ברוך הוא, כך אין בלבנו מחלוקת, אלא ה' אלקינו ה' אחד. אף הוא פירש בשפתיו ואמר: ברוך שם כבוד מלכותו לעולם ועד. רבי ברכיה ורבי חלבו בשם רבי שמואל, הדא הוא, שישאל משכימים ומעריבים בכל יום, ואומרים: שמע ישראל אבינו, ממערת המכפלה, אותו דבר שצויתנו, עדיין הוא נוהג בנו, ה' אלקינו, ... ה'

"Assemble and hear, sons of Jacob" (Genesis 49:2) - Rabbi Berekhya, sometimes he said it in the name of Rabbi Hiyya and sometimes he said it in the name of the Rabbis from there:). From here [it may be derived] that they were scattered and an angel came and assembled them. Rabbi Tanhuma said: From here, that they were scattered and he assembled them with the Divine Spirit. "And listen to [el] Israel your father" (Genesis 49:2) - Rabbi Yudan and Rabbi Pinhas: Rabbi Yudan said: Listen to the G-d ...

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PARAGRAPH 28

269

כי שרית עם אלקים

The angel to Yaakov: "Your name shall no longer be Yaakov but Israel, for you have striven with G-d and with men and have prevailed."

Genesis 32:29 בראשית ל"ב:כ"ט

ויאמר לא יעקב יאמר עוד שמה כי אם ישראל כי שרית עם אלקים ועם אנשים ותוכל:

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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KEHOT'S NOTE

בראשית לב, כט.

270

ציון במשפט תפדה

"Zion shall be redeemed with justice, and her returnees with righteousness."

Isaiah 1:27 ישעיהו א':כ"ז

ציון במשפט תפדה ושביה בצדקה:

Zion shall be redeemed with justice, And they that return of her with righteousness.

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271

שבחי ירושלים את הוי' הללי אלקיך ציון

"Praise Havayah, O Jerusalem; praise your G-d, O Zion." Havayah and Elokim side by side, as in "Havayah our G-d."

Psalms 147:12 תהילים קמ"ז:י"ב

שבחי ירושלים את ה' הללי אלקיך ציון:

Glorify the L-RD, O Jerusalem; Praise thy G-d, O Zion.

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272

בד"ה ברבות פ' עקב

The note places the discourse that begins "In Midrash Rabbah, Parshas Eikev" earlier in Likkutei Torah, Devarim, without giving a page.

KEHOT'S NOTE

לעיל פ' דברים.

PARAGRAPH 29

273 רמ"ח פקודין אינון רמ"ח אברים דמלכא

The Tikkunei Zohar teaches that the 248 commandments are the 248 limbs of the King (Tikkun 30, as the Kehot note gives it on paragraph 13).

Tikkunei Zohar 74a:8 ח"א: ע"ד הזהר תקוני

ועוד מצוה דא עמודא דאמצעיטא, דאיהו מצוה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהו אש"ר, והכי צדיק מצוה ועושה מתרוניהו, ובגין דא אתמר על תרוניהו אשר קדשנו, אמא קדשנו ואבא צנונו, על מאן על שכינתא תתא, דאיהו פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודין, איהי מצות יהוה בכל אבר ואבר דמלכא, איהי מצוה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

274 אנת הוא חד ולא בחושבן

From Patach Eliyahu: "You are One, but not in number." A unity above all counting, beyond Atzilus.

Tikkunei Zohar 17a:9-11 א"ט: ט"א-9 תקוני הזהר י"ז א: ט"א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. 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.

Constantinople, 1740 (CC-BY-NC)

275 למס"נ באחד

The place the Kehot note gives: Pri Etz Chaim writes that we must give our lives for the sanctification of the Name at the dalet of echad ("One").

פרי עץ חיים, Gate of the Recitation of the Shema 12 ע"ד פרי עץ חיים, שער הקריאת שמע י"ב

276 אנכי כולל כל רמ"ח מ"ע ודבור לא יהי לך כולל כל שס"ה ל"ת

The Zohar on Yisro, which the Kehot note gives, teaches that "I am" and "You shall not have" are said in the mystery of the Torah as "remember" and "keep," the root of the positive and negative commandments; the note also points to folio 276a.

Zohar II, 91a א"א, זח"ב

KEHOT'S NOTE

ראה זח"ב צא, א. ועיג"כ שם רעו, א.

277 ולא אבה הוי אלקיך לשמוע אל בלעם

"But Havayah your G-d would not listen to Bilam." The verse of the discourse to which the text refers.

דברים כ"ג:6 ד"ג: Deuteronomy 23:6

וְלֹא־אָבָה ה' אֱלֹקֶיךָ לְשָׁמֹעַ אֶל־בִּלְעָם וַיִּהְיֶה ה' אֱלֹקֶיךָ לְךָ אֶת־הַקְּלָלָה לְבָרְכָהּ כִּי אָחֲבָה ה' אֱלֹקֶיךָ:

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

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278

וזהו"ע למסור נפשו באחד

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

KEHOT'S NOTE

פע"ח שער הק"ש פי"ב. ב"ח לטווא"ח רסס"א.



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THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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