



LIKKUTEI TORAH • PARSHAS RE'EH • MAAMAR 4

כי תשמע בקול ה' אלקיך לשמור את כל...

When you hearken to the
voice of Havayah your G-d



Awe that comes from contemplating creation is only the outer key; the Torah is the inner key, through which G-d's very essence, the "I" who commands "today," is revealed in the soul. That light endures only in the vessels of the mitzvos done in this world, and its aim is a bittul in which above and below are level: G-d's two "eyes" made one.

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

Awe that comes from contemplating creation is only the outer key; the Torah is the inner key, through which G-d's very essence, the "I" who commands "today," is revealed in the soul. That light endures only in the vessels of the mitzvot done in this world, and its aim is a bittul in which above and below are level: G-d's two "eyes" made one.

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

THE MAAMAR IN BRIEF

The maamar explains the verse "When you hearken to the voice of Havayah your G-d, to keep all His commandments... to do what is right in His eyes," together with a puzzle: G-d has a single "eye" on those who fear Him but two "eyes" on the righteous. Torah and awe are the Talmud's inner and outer keys. Contemplating how G-d gives life to the worlds and the angels brings awe, but it reaches only His radiance, the light the souls enjoy in the World to Come. The Torah, G-d's Name, "calls" His very essence: to hearken "in the voice" is to reach its inner dimension, the Infinite Light, before which all worlds are nothing. There is an order, outer courtyard before inner: Pesukei deZimrah, the Shema, then the Amidah; and the Torah keeps the bittul of prayer through the day. The Torah's light needs the mitzvot as its lamp: charity, the mitzvot as a whole, makes the heart a dwelling, and in the mitzvot done "today" G-d's essence is revealed, more than in the World to Come. Finally the two eyes are the higher and lower unity, which the Torah's inner dimension makes level, "yashar."

OUTLINE

- 1 The verse, the two eyes and the two keys** ¶1-2
Torah is the inner key and awe the outer key. The mitzvot draw down the radiance enjoyed in Gan Eden, and in this world, where the body hides it, a person must bring it out by contemplating how G-d gives life to the worlds and the angels.
- 2 Awe, and the inner key** ¶3
Awe drawn from creation touches only G-d's radiance. The inner key reveals the Infinite Light itself, before which this world and the World to Come are truly nothing, so that He is alone now as before Creation.
- 3 The Torah calls G-d Himself** ¶4-6
Love is the desire that G-d be revealed to the soul. This comes through the Torah, His "voice" and His Name, which, being His wisdom and will, calls and draws down His very essence: He is near to all who call Him.

4 In the voice, and the order of prayer

¶7-8

“Bekol,” in the voice, means its inner dimension. The outer courtyard is Pesukei deZimrah, the inner courtyard the Shema, the king’s house the Amidah; the Torah, above time, keeps the bittul of prayer fixed in the heart all day.

5 The mitzvos as the lamp of the Torah’s light

¶9-12

The Infinite Light rests in a heart cleansed by the commandments. Torah alone is light without a vessel; the mitzvos, summed up in charity and kindness, are its lamp, and G-d willed that in the mitzvos done “today” His essence be revealed, whereas the World to Come is only a radiance.

6 Why the World to Come requires suffering

¶13

The radiance of the World to Come comes down through many levels, and each soul must be fitted to its measure; in this world the essence is revealed, before which small and great are equal.

7 The two unities and the two eyes

¶14-17

The aim of Torah and mitzvos is bittul. G-d watches from above to below, the higher unity, or from below to above, the lower unity; those who fear Him receive one eye, while in the righteous both are equal, the higher unity resting within the lower.

8 Modim, and doing what is right

¶18

In Modim we acknowledge that all is as nothing before G-d; the Torah’s inner dimension, where above and below are equal, reveals this below as above. This is “to do what is right (yashar)”: to make both eyes level.

KEY CONCEPTS

The inner and the outer keys מפתחות הפנימיות ומפתחות החיצוניות

The Talmud’s image of a treasurer: Torah is the key to the inner doors, awe of Heaven the key to the outer door. Awe must come first, for without it there is no way in.

Radiance and illumination זיו והארה

A mere glimmer of G-d’s light, which brings the worlds into being and which the souls enjoy in the World to Come; it is nothing compared with His essence.

“I” itself אנכי ממש

G-d’s very essence, as against His “Name” or radiance. It is revealed through the Torah, and is held in the mitzvos performed “today,” in this world.

In the voice, not to the voice בקול ולא לקול

To hearken “to the voice” is to grasp the outward flow from concealment to revelation; to hearken “in the voice” is to reach what is within it, the Infinite Light itself.

The mitzvah as a lamp נר לאור התורה

As a flame needs oil, wick and lamp, the light revealed through the Torah needs the mitzvos, actually performed, to hold it and keep it from withdrawing to its source.

Charity, the mitzvos as a whole צדקה כללות המצות

Every mitzvah, like charity, draws life downward, so charity is called simply “the mitzvah” and stands for all of them; through it a person becomes an abode for the Infinite Light.

The higher and the lower unity יחודא עילאה ויחודא תתאה

The higher unity, from above to below, sees all as nothing before G-d (the Name Havayah); the lower unity, from below to above, sees the world as a “something” that is nullified before Him (the Name Elokim). They are G-d’s two “eyes.”

SECTION 1 • 11-2

The verse, the two eyes and the two keys

1 כי תשמע¹ בקול² ה' אלקיך לשמור את כל מצותיו אשר אנכי מצוך היום^{3,4} לעות הישר בעיני ה' אלקיך.

“When you hearken to the voice of Havayah your G-d, to keep all His commandments which I command you today, to do what is right in the eyes of Havayah your G-d.”

The maamar opens with its verse, Deuteronomy 13:19, from Parshas Re'eh. Each phrase will be explained in turn: hearkening “to the voice” as the Torah, keeping “all His commandments” as what preserves the Torah’s light, and doing “what is right” as the goal the whole maamar builds toward.

הנה כתיב עין ה' אל יראיו⁵ וכתיב עיני ה' אל צדיקים.⁶ והענין יובן כי הנה התורה נקראת מפתחות הפנימיות והיראה נקרא מפתחות החיצוניות.

Now, it is written, “The eye of Havayah is toward those who fear Him,” and it is written, “The eyes of Havayah are toward the righteous.” The matter will be understood [as follows]: the Torah is called “the inner keys,” and awe is called “the outer keys.”

Two verses in Psalms speak of G-d’s watching differently: a single “eye” on those who fear Him (Psalms 33:18), and two “eyes” on the righteous (Psalms 34:16); the difference is explained near the end of the maamar. The way in is a Talmudic image: Torah is the key to the inner doors, and awe of G-d the key to the outer ones.

2 ואמרו כל מי שיש בו תורה ואין בו יראת שמים דומה לגובר שמסרו לידו מפתחות הפנימיות ומפתחות החיצוניות⁷ לא מסרו לידו⁸ כו'.

And [the Sages] said: Whoever has Torah but has no fear of Heaven is like a treasurer into whose hands they gave the inner keys, but the outer keys they did not give into his hands, etc.

The Talmud (Shabbos 31a-b) compares one who has Torah without fear of Heaven to a treasurer given the keys to the inner doors of a treasury but not to the outer door: he has no way in. Torah is the inner key; awe is the outer key, which must open first.

וביאור ענין זה הנה נודע ענין המצות דרמ"ח פיקודין אינן רמ"ח אברין דמלכא.^{9,10} שכמו שהאברים ממשיכים החיות של הנפש.

The explanation of this matter: it is known, concerning the mitzvos, that “the 248 commandments are the 248 limbs of the King.” For just as the limbs draw the life-force of the soul,

To explain this, the Alter Rebbe recalls the teaching that the 248 positive commandments are “the 248 limbs of the King.” Just as the body’s limbs are the channels through which the soul’s life flows, each mitzvah is a channel for G-d’s light.

כך המצות ממשיכים חיי עולם הבא לצדיקים שיושבין ונהנין מזיו השכינה שהנאתם ותענוגם על ה' אור אי"ס ב"ה שאין לו סוף כו"י¹¹

so the mitzvos draw down the life of the World to Come for the righteous, who “sit and enjoy the radiance of the Shechinah.” For their enjoyment and delight in G-d, the Infinite Light (Or Ein Sof), blessed be He, who has no end, etc.,

In the same way, the mitzvos draw down the life of the World to Come, which the Talmud (Berachos 17a) describes as the righteous sitting and enjoying the radiance of the Shechinah. The question is what that enjoyment truly is, since G-d is infinite.

ואין ערוך אליו ית' כלל אין זה אלא זיו והארה בעלמא להיות גילוי השגה בנשמות שהן בחי' נברא ומחודש יש מאין.

and to whom, may He be blessed, there is no comparison at all, this is nothing but a mere radiance and illumination, so that there be a revelation of comprehension in the souls, which are on the level of a created being, brought into being anew, something from nothing.

Since G-d is infinite and beyond all comparison, what souls enjoy in the World to Come cannot be He Himself; it is only a radiance, a glimmer of His light. That glimmer is suited to the souls, which are created beings, made something from nothing, so that they can grasp it.

והגרם להמשכה זו הם המצות שהם הממשיכות הזיו הזה בגן עדן וזיו זה הוא זיו המצות עצמן¹² וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] שכל מצוה מצוה^{13, 14, 15} (וכמ"ש הענין בסש"ב [בספר של בינונים] פלי"ט)¹⁶

And what brings about this drawing-down is the mitzvos: they draw this radiance down in Gan Eden, and this radiance is the radiance of the mitzvos themselves, as our Sages, of blessed memory, said, “The reward of a mitzvah is the mitzvah” (as the matter is explained in Sefer Shel Beinonim [Tanya], chapter 39).

The mitzvos are what draw this radiance into Gan Eden, and the radiance is in fact the light of the mitzvos themselves. This is how the Alter Rebbe reads the Mishnah's “the reward of a mitzvah is the mitzvah” (Avos 4:2), as he explains in Tanya, chapter 39.

וע"ז נאמר ויניחהו בגן עדן לעבדה ולשמרה לעבדה במצות עשה¹⁷ כו' שע"י המצות עשה הוא עובד את הג"ע [הגן עדן] שממשיך בו את הזיו.

Of this it is said, “And He placed him in the Garden of Eden, to work it and to keep it”: “to work it,” through the positive commandments, etc.; for through the positive commandments one works Gan Eden, drawing the radiance down into it.

The verse about Adam in Eden (Genesis 2:15) says the same thing. The Zohar reads “to work it” as the positive commandments and “to keep it” as the prohibitions; by doing the positive commandments a person “works” Gan Eden, drawing the radiance into it.

והנה לפי שיפה שעה אחת בתשובה¹⁸ ומעשים טובים בעוה"ז מכל חיי עוה"ב [עולם הבא]¹⁹ אי לזאת מכ"ש [מכל שכן] וק"ו [וקל וחומר]

Now, since “one hour of teshuvah and good deeds in this world is better than the whole life of the World to Come,” therefore, all the more so and a fortiori,

The Mishnah (Avos 4:17) says that one hour of teshuvah and good deeds in this world is better than the whole life of the World to Come. If the World to Come receives the radiance of the mitzvos, then all the more so must it be drawn into this world.

שצריך להמשיך המשכת הזיו לעבודתו ית' בעוה"ז ומה גם שעוה"ז²⁰ הוא דומה לפרוזדור בפני עוה"ב [עולם הבא] שדומה לטרקלין והתקן עצמך בפרוזדור^{21, 22} כו'

one must draw the flow of the radiance into the service of Him, may He be blessed, in this world. And all the more so since “this world is like a corridor before the World to Come,” which is like a banquet hall, and “prepare yourself in the corridor,” etc.

So a person must draw that radiance into his service of G-d here and now. The Mishnah's image (Avos 4:16) makes the same point: this world is the corridor in which one prepares for the banquet hall of the World to Come.

אלא שבעוה"ז אינו בבחי' נהנה מהשגה ותענוג נפלא כבעולם הבא דשכר מצוה בהאי עלמא ליכא²³ רק בבחי' באמונתו יחיה²⁴ יחיה ממש כמ"ש במ"א (ע"פ וידעת היום²⁵ כו').

Only, in this world it is not at the level of enjoying comprehension and wondrous delight, as in the World to Come, for “there is no reward for a mitzvah in this world”; it is only at the level of “by his faith he shall live,” “shall live” literally, as is explained elsewhere (on the verse “And you shall know this day,” etc.).

There is a difference: here the light of the mitzvos is not felt as comprehension and delight, for “there is no reward for a mitzvah in this world” (Kiddushin 39b). It is held by faith, as in “the righteous shall live by his faith” (Habakkuk 2:4), and that faith is truly the soul's life; the Alter Rebbe refers to his maamar on “And you shall know this day.”

והנה העוה"ב [העולם הבא] שהוא משכן הנשמות בלא גופין מתגלה בחי' הזיו מן המצות בבחי' גילוי. אבל בעוה"ז שהנשמה מתלבשת בגוף צריך לשית עצות כנפשו להיות המשכה זו בגילוי הנפש

Now, in the World to Come, which is the dwelling place of souls without bodies, the radiance from the mitzvos is revealed in an open manner. But in this world, where the soul is clothed in a body, one must “set counsels in his soul” so that this drawing-down be revealed in the soul.

In the World to Come, where souls have no bodies, the radiance of the mitzvos is openly revealed. In this world the body hides it, so a person must “set counsels in his soul,” a phrase from Psalms 13:3, working deliberately to make this light felt within him.

והיינו ע"י שיתבונן איך שהוא ית' ממלא כל עלמין אתה עשית את השמים²⁶ ושמי השמים כו'

That is, through contemplating how He, may He be blessed, fills all worlds (memalei kol almin):
"You made the heavens and the heavens of the heavens," etc.;

The way to do this is contemplation: how G-d fills all worlds and gives them life. Nehemiah 9:6 gives the theme: "You made the heavens, the heavens of the heavens," and all their hosts.

יוצר משרתים ואשר משרתיו²⁷ כולם עומדים ביראה ומשמיעים בקול כו' והאופנים וחיות הקדש ברעש גדול כו'.^{28, 29, 30}

"Who forms ministering [angels], and whose ministers all stand in awe and proclaim aloud," etc.;

"and the Ofanim and the holy Chayos, with a great noise," etc.

A person also contemplates the angels, in the words of the morning blessing before the Shema (the Yotzer blessing): all G-d's ministering angels stand in awe and proclaim His praise, and the Ofanim and the holy Chayos rise with a great noise. Seeing that even they stand in awe brings a person to awe as well, as the next paragraph says.

SECTION 2 • 13

Awe, and the inner key

3 ומזה תפול על האדם ג"כ אימה ויראה והיא בחי' מפתחות החיצוניות שיראה זו לקוחה מבחינת חיצוניות היא בחינת זיו והארה בעלמא להיות התהוות העולמות וכל צבא מעלה שבהם וע"י נמשכה בחינת היראה וכמ"ש

From this, dread and awe will fall upon the person as well. This is the level of the outer keys, for this awe is taken from the level of the outer dimension (chitzoniyus), which is the level of a mere radiance and illumination, for the coming into being of the worlds and all the host on high within them; and through it the quality of awe is drawn down, as it is written,

Contemplating how G-d gives life to the worlds and their hosts brings a person to dread and awe. This awe is the "outer key," because what it contemplates is only G-d's outer dimension: the mere radiance that brings the worlds and the angels into being.

כי אראה שמ"ך³¹ מעשה אצבעותיך כו' שאו מרום עיניכם³² וראו מי ברא אלה כו' ברוך שאמר והיה העולם שמה שברוך נלקח ממה שאמר והיה העולם שאין זה

"When I behold Your heavens, the work of Your fingers," etc.; "Lift up your eyes on high and see: who created these?" etc.; "Blessed is He who spoke, and the world came into being": that is, "Blessed" is derived from "who spoke, and the world came into being," for this is nothing

These verses draw awe from looking at creation: "When I behold Your heavens, the work of Your fingers" (Psalms 8:4) and "Lift up your eyes on high and see who created these" (Isaiah 40:26). So too the morning prayer praises G-d as "Blessed is He who spoke, and the world came into being": the praise "blessed" is drawn from His creating the world, which is only a radiance.

אלא זיו³³ כו' ועמשי"ל [ועיין מה שכתוב לעיל] ע"פ אחרי ה' אלקיכם תלכו. אבל העיקר הוא מפתחות הפנימיות בחי מפתח לפתוח בגילוי בחי פנימיות.

but a radiance, etc. And see what is written above on the verse "After Havayah your G-d shall you walk." But the main thing is the inner keys: the level of a key, to open up and reveal the level of the inner dimension (pnimiyus).

The Alter Rebbe refers to the earlier maamar in this parsha on "After Havayah your G-d shall you walk" (Deuteronomy 13:5). But the main thing is the inner key, which opens and reveals G-d's inner dimension.

דהיינו גילוי אור א"ס ב"ה ממש שאינו בגדר עלמין כלל וכמ"ש אתה הוא³⁴ ה' לבדך ממש

That is, the revelation of the Infinite Light (Or Ein Sof), blessed be He, itself, which is not within the bounds of worlds at all, as it is written, "You are Havayah, alone": truly alone,

The inner dimension is the Infinite Light itself, which is not in the category of worlds at all. Nehemiah 9:6 says "You are Havayah, alone," and the Alter Rebbe stresses: truly alone, even now.

כמו קודם שנברא העולם שהיה הוא לבדו ית' ואני ה' לא שנית³⁵ וגוי' והיינו משום דכולא קמיה כלא³⁶ וכאין ממש חשיבא.

just as before the world was created, when He, may He be blessed, was alone; and "I, Havayah, have not changed," etc. And this is because "all before Him is considered as nothing," and as truly naught.

G-d is now as alone as before the world was created, as the verse says, "I, Havayah, have not changed" (Malachi 3:6). This is because, as the Zohar says, all before Him is considered as nothing.

כי הנה כתיב כי ביה ה' צור עולמים ביו"ד נברא העוה"ב [העולם הבא]³⁷ ובה' נברא העוה"ז שהן

For it is written, "For with Yah, Havayah is the Rock of the worlds": with the yud the World to Come was created, and with the hei this world was created. These are

The Sages (Menachos 29b) read "with Yah" in Isaiah 26:4 as the two letters of the name Yah, with which the two worlds were created: the World to Come with the yud, and this world with the hei.

כמו אותיות היו"ד והה"א במחשבתו של אדם שבטילות לגבי כללות מחשבתו ושכלו ומכ"ש [ומכל שכן] לגבי מהותו ועצמותו כן ויותר מכן בטילות כל בחי' העוה"ז והעוה"ב [והעולם הבא] לגבי אור א"ס ב"ה בעצמו ובכבודו ואין עולות בשם עולמות כלל

like the letters yud and hei in a person's thought, which are nullified relative to his thought and intellect as a whole, and all the more so relative to his being and essence. So, and even more so, are all the levels of this world and the World to Come nullified relative to the Infinite Light, blessed be He, in His very Self and Glory, and they are not reckoned under the name "worlds" at all,

Two letters in a person's mind are nothing next to his mind as a whole, and even less next to his very self. Far more so are this world and the World to Come nothing before the Infinite Light; they do not even deserve the name "worlds."

שהם כאין ואפס ממש והיה כלא היה רק לשכך את האזן ע"ד משל גשמי איתא בכתבי האריז"ל [האר"י זכרונו לברכה] שהוא כדמיון טפה אחת בים אוקיינוס כו' ולכן גם עתה הוא לבדו יתברך.^{38,39}

for they are as truly naught and nothing, and as if they had never been. Only, to soothe the ear by way of a physical analogy, it is found in the writings of the Arizal, of blessed memory, that it is like a single drop in the ocean, etc. Therefore, now too, He is alone, may He be blessed.

They are utterly nothing, as if they had never been. Only to give the ear something it can take in do the Arizal's writings compare them to a single drop in the ocean; so G-d is alone now, just as before Creation.

SECTION 3 • ¶4-6

The Torah calls G-d Himself

4 ואותו אנו מבקשים שיהיה בגילוי הנפש וכמ"ש ואהבת את⁴⁰ הוי' אלהיך. פי' ואהבת מלשון אבה שהוא לשון חפץ ורצון שיהיה רצון הנפש שיהיה הוי' אלהיך בגילוי לנוכח.

And it is He whom we ask to be revealed in the soul, as it is written, "And you shall love Havayah your G-d." The meaning: "ve'ahavta" (and you shall love) is from the word "avah," which denotes desire and will: that it be the soul's will that Havayah your G-d be revealed, present before [you].

It is G-d Himself, the Infinite Light, that we ask to have revealed in the soul. The Alter Rebbe reads "ve'ahavta," "you shall love" (Deuteronomy 6:5), as related to "avah," to desire: the command is to want Havayah to be revealed as "your G-d," present before you.

וכמ"ש בזוהר ע"פ ויקחו לי⁴¹ תרומה^{42, 43, 44} כי לי פי' אותי כו' דהיינו שיהיה גילוי אור א"ס ב"ה ממש על נפשו להיות ביטול הנפש אליו ית' בכל לבבך וגו'

As is written in the Zohar on the verse "That they take for Me an offering": that "for Me" (li) means "Me" (osi), etc. That is, that there be a revelation of the Infinite Light (Or Ein Sof), blessed be He, it-self, upon one's soul, so that there be self-nullification (bittul) of the soul toward Him, may He be blessed, "with all your heart," etc.

On "That they take for Me an offering" (Exodus 25:2), "for Me" is read as "Me": G-d gives Himself. So the goal is that the Infinite Light itself be revealed upon the soul, until the soul is nullified before Him, loving Him "with all your heart."

(ועמ"ש בביאור ע"פ⁴⁵ וארשתישך לי) והיינו ע"י התורה והיו הדברים האלה אשר אנכי מצוך היום⁴⁶ אנכי ממש ולא בחי' שם בלבד שהוא בחי' זיו והארה

(And see what is written in the explanation on the verse "And I will betroth you to Me.") And this is through the Torah: "And these words, which I command you today, shall be": "I" (Anochi) literally, and not the level of a name alone, which is the level of radiance and illumination,

After a reference to his explanation of "And I will betroth you to Me" (Hosea 2:21), the Alter Rebbe says that this revelation comes through the Torah. In "these words which I command you today" (Deuteronomy 6:6), the "I" (Anochi) is G-d Himself, not merely His name, which is only a radiance.

אלא עצמותו ומהותו כביכול מתגלה ע"י התורה כי התורה נקראת קול הקל קול יעקב⁴⁷ כמו שהקול הוא ממשיך מהלב אל הדיבור והוא המחבר רוחניות עם גשמיות.

but His Essence and Being, as it were, is revealed through the Torah. For the Torah is called "voice": "The voice is the voice of Jacob." Just as the voice draws from the heart to speech, and it is what joins spirituality with physicality,

Through the Torah G-d's very essence, "as it were," is revealed. The Torah is called "voice," as in "the voice is the voice of Jacob" (Genesis 27:22); a person's voice carries what is in his heart out into speech, joining the spiritual with the physical.

כך התורה היא המשכת גילוי בחי פנימיות שהוא אור א"ס ב"ה ממש להתלבש בגשמיות התורה ומצותיה הכתובים בה.

so the Torah is the drawing-down of the revelation of the inner level, which is the Infinite Light, blessed be He, itself, to be clothed in the physicality of the Torah and of its mitzvos written in it.

So too the Torah draws the inner level, the Infinite Light itself, down to be clothed in the physical: the words of the Torah and the mitzvos written in it.

5 ולכן נקי קורא בתורה^{48, 49} כאדם הקורא את חברו שיבא אצלו כי כל התורה שמותיו של הקב"ה.⁵⁰

Therefore it is called "reading (korei) in the Torah," like a person who calls (korei) his friend to come to him; for the whole Torah is the Names of the Holy One, blessed be He.

Because the Torah draws down G-d Himself, studying it is called "reading" (korei) in the Torah, the same word as "calling": like a person who calls his friend to come to him. For the whole Torah is made of G-d's Names.

פי' כמו שע"י שם האדם קורין עצמותו ומהותו. כך ע"י התורה קוראין וממשיכין עצמות אור א"ס ב"ה

That is: just as through a person's name one calls his essence and being, so through the Torah one calls and draws down the essence of the Infinite Light (Or Ein Sof), blessed be He,

A person's name calls him, his very self, to respond. In the same way the Torah, G-d's Name, calls and draws down the essence of the Infinite Light.

כי היא שמו ית' שהיא חכמתו ורצונו ית' שאינו מובן ומושג בשכל אנושי שעל פי

for it is His Name, may He be blessed, being His wisdom and will, may He be blessed, which is not understood or grasped by human intellect; for according to

The Torah is G-d's Name because it is His wisdom and will, which human intellect cannot understand or grasp.

שכל אנושי לא היה הדין נותן כך כמ"ש בתורה אלא שכך עלה ברצונו ית' וכך חייבה חכמתו ית' שהוא למעלה משכל והשגת הנבראים.

human intellect, reason would not have dictated [that it be] as is written in the Torah; rather, so it arose in His will, may He be blessed, and so His wisdom, may He be blessed, required, which is above the intellect and comprehension of created beings.

Human reason would not have arrived at the Torah as it is written. It is so because G-d willed it and His wisdom required it, a wisdom above all created understanding.

6 ולכך נקראת בבחי' שמו שבה ועל ידה יקראוהו להמשיך גילוי אור א"ס ב"ה ממש פותח את ידך⁵¹ ומשביע לכל חי רצון שנמשך רצון

Therefore it is called the level of "His Name," for with it and through it "they call Him," to draw down the revelation of the Infinite Light (Or Ein Sof), blessed be He, itself. "You open Your hand and satisfy every living thing [with] will": that there is drawn the Will

Because the Torah calls G-d Himself, it is called His "Name." The Alter Rebbe reads Psalms 145:16, "You open Your hand and satisfy every living thing [with] will," as saying that the Supreme Will itself is drawn down to every creature.

העליון לכל חי ורחמיו על כל מעשיו⁵² ארך אפים וגדל חסד⁵³ להיות קרוב לכל קוראיו⁵⁴ ולכל אשר יקראוהו דייקא אותו בעצמו ולא בחי' שם כו':

of the Most High to every living thing; and "His mercies are upon all His works," "slow to anger and great in kindness," to be "near to all who call upon Him, to all who call Him": precisely "Him," Himself, and not the level of a name, etc.

The same psalm says that G-d's mercies are on all His works, that He is slow to anger and great in kindness, and that He is "near to all who call upon Him, to all who call Him" (Psalms 145:18). The Alter Rebbe stresses "Him" (yikra'uhu): one who calls through the Torah reaches G-d Himself, not only His name.

SECTION 4 • 17-8

In the voice, and the order of prayer

7 ב וזהו כי תשמע בקול⁵⁵ ה' אלהיך דכתיב בקול ולא לקול וכמ"ש ויאמר אם שמוע תשמע לקול⁵⁶ ה' אלהיך כו'

2. And this is [the meaning of] “When you hearken to the voice (bekol) of Havayah your G-d”: for it is written “bekol” [in the voice] and not “lekol” [to the voice], as it is written, “And He said: If you will diligently hearken to the voice (lekol) of Havayah your G-d,” etc.

The maamar returns to its verse. Deuteronomy 13:19 says “bekol,” literally “in the voice,” while Exodus 15:26 says “lekol,” “to the voice,” and the Alter Rebbe draws a lesson from the difference.

קול היינו המשכה מההעלם אל הגילוי ולקול פי' השמיעה וההכנה להמשכה זו והיינו לבחינת ההמשכה עצמה שהיא בחינת חיצוניות.

“Voice” is a drawing-forth from concealment into revelation; and “lekol” means hearing and understanding [directed] to this drawing-forth, that is, to the drawing-forth itself, which is the level of the outer dimension (chitzoniyus).

A voice brings what was hidden inside a person out into the open. To hearken “to the voice” is to hear and understand this outward movement itself, which is only the outer dimension.

אבל בקול⁵⁷ היינו בפנימית הקול כי תשמע שתהיה השמיעה בבחי' פנימית ההמשכה מה שנמשך מההעלם

But “bekol” means in the inner dimension (pnimiyus) of the voice: “when you hearken,” that the hearing be at the level of the inner dimension of the drawing-forth, that which is drawn forth from the concealment,

To hearken “in the voice” is to hear what is inside the voice: what the voice brings out from concealment.

דהיינו בחינת אור א"ס ב"ה שיומשך גילוי זה על נפשו להיות בבחינת ביטול וזהו שאמרו רז"ל [רבתינו זכרונם לברכה] ברבות ר"פ

that is, the level of the Infinite Light (Or Ein Sof), blessed be He: that this revelation be drawn upon one's soul, so that it be in a state of self-nullification (bittul). And this is what our Sages, of blessed memory, said in [Midrash] Rabbah at the beginning of Parshas

What is inside the voice is the Infinite Light itself, and the aim is that its revelation come upon the soul and bring it to bittul. The Alter Rebbe brings support from the Midrash Rabbah on Parshas Ki Savo.

כי תבא ע"פ אשרי אדם ⁵⁸ שומע לי ⁵⁹ אשרי לאדם בשעה ששמועותיו לי ⁶⁰ כיו (ועיין בזהר בהעלותך) ⁶¹

Ki Savo, on the verse "Fortunate is the man who listens to Me": fortunate is the man at the time when his hearings are for Me, etc. (And see in the Zohar, Beha'aloscha)

The Midrash reads "Fortunate is the man who listens to Me" (Proverbs 8:34) as "fortunate is the man when his hearings are for Me": his listening reaches G-d Himself. The text then points to the Zohar in Parshas Beha'aloscha.

(דף קנ"ב ע"א) נשמתא דאמרן דא תפארת ישראל דאיהי אורייתא ממש ונודע דתפארת נקרא קול הקל קול יעקב ⁶² כו'.

(folio 152a): "The soul of which we spoke: this is Tiferes Yisrael, which is the Torah itself." And it is known that Tiferes is called "voice": "The voice is the voice of Jacob," etc.

The Zohar there (3:152a) describes layers in the Torah: a garment, a body, a soul and a soul of the soul; its "soul" is Tiferes Yisrael, the Torah itself. Tiferes, in turn, is called "voice," as in "the voice is the voice of Jacob."

וא"כ מה שמלובש בפנימיות הקול זהו מש"ש [מה שכתוב שם] בזהר ונשמתא לנשמתא דא הוא ע"ק [עתיקא קדישא] כו' ⁶³ ועמ"ש בד"ה שימני כחותם

If so, what is clothed in the inner dimension of the voice is what is written there in the Zohar: "And the soul of the soul: this is Atika Kadisha," etc. And see what is written in the discourse beginning "Set me as a seal,"

If the voice is Tiferes, then what is clothed inside the voice is the "soul of the soul," which the same Zohar calls Atika Kadisha, the inner dimension of Keser. The Alter Rebbe also refers to his discourse on "Set me as a seal."

כי יש תורה ויש תורה כו' נקרא קורא בתורה כו' ע"ש והוא ענין מש"כ [מה שכתוב] ולכן נקרא קורא בתורה כו' וזהו כי תשמע בקול כו'.

that there is Torah and there is Torah, etc., [and that it] is called "reading in the Torah," etc.; see there. And this is the matter of what was written [above], "Therefore it is called 'reading in the Torah,'" etc. And this is "When you hearken to the voice (bekol)," etc.

That discourse distinguishes two levels of Torah ("there is Torah and there is Torah") and speaks of study as "reading," that is, calling, as paragraph 5 did. Harkening "in the voice" means reaching G-d Himself through the Torah.

אך צריך להיות כסדר המדרגות תחלה מפתחות החיצוניות ואח"כ מפתחות הפנימיות כי הנה יש חצר החיצונה וחצר הפנימית ⁶⁴ כמ"ש במגלת אסתר ⁶⁵ ותעמוד בחצר בית המלך הפנימית ⁶⁶ והמן בא לחצר בית המלך החיצונה. ⁶⁷

But it must be in the order of the levels: first the outer keys, and afterwards the inner keys. For there is an outer courtyard and an inner courtyard, as it is written in the Megillah of Esther, "And she stood in the inner courtyard of the king's house," and "Haman had come into the outer courtyard of the king's house."

Yet there is an order: first the outer keys, awe, and only then the inner keys. The Book of Esther speaks of an outer and an inner courtyard of the king's house: Esther stood in the inner courtyard (Esther 5:1), and Haman came to the outer one (Esther 6:4).

חצר החיצונה הוא בחי' פסוקי דזמרה שהם המדברים בשבח גדולת יוצר הכל והתפשטותו על כל הנבראים ואשר עשה את הנפלאות ואת הגדולות הללו את ⁶⁸ ה' מן השמים כו'

The outer courtyard is the level of Pesukei deZimrah (the Verses of Praise), which speak in praise of the greatness of the Former of all, and of His extending over all creatures, and of His having done the wonders and these great deeds: "Praise Havayah from the heavens," etc.;

The outer courtyard corresponds to Pesukei deZimrah, the psalms of praise at the start of the morning prayers. They praise G-d's greatness as Creator, how His power extends over all creatures, and His wonders, as in "Praise Havayah from the heavens" (Psalms 148:1).

אתה עשית את השמים ⁶⁹ כו' וכן ענין השירה שעל קריעת ים סוף התגלות הנס הנפלא בעולם הזה. ⁷⁰
"You made the heavens," etc.; and so too the Song over the splitting of the Sea of Reeds, the revelation of the wondrous miracle in this world.

Pesukei deZimrah also includes "You made the heavens" (Nehemiah 9:6) and the Song at the Sea, which celebrates the open miracle of the splitting of the sea in this world. All of these look at G-d as He gives life to creation and acts within it: the outer courtyard.

8 וחצר הפנימית הוא קריאת שמע ⁷¹ וברכותיה. והמלך יושב ⁷² על כסא מלכותו בבית המלכות הוא בחי' תפלת שמונה עשרה שהוא בחי' ביטול כו'

And the inner courtyard is the recital of the Shema and its blessings. And "the king was sitting on his royal throne in the royal house": this is the level of the prayer of Shemoneh Esreh, which is the level of self-nullification (bittul), etc.

The inner courtyard is the Shema and its blessings, in which a person accepts the yoke of Heaven. The "royal house," where the king sits on his throne (Esther 5:1), is the Shemoneh Esreh, the standing prayer, in which a person stands in bittul before the King.

ומשם ויושט המלך את שרביט הזהב⁷³ הוא בחינת ומעלת הזהב דהיינו רשפי אש האהבה⁷⁴ כו'

And from there, “the king extended the golden scepter”: this is the level and the quality of gold, namely, “the flashes of fire” of love, etc.,

From the royal house “the king extended the golden scepter” to Esther (Esther 5:2). Gold stands for love, the “flashes of fire” of the Song of Songs (8:6).

שהושיט והמשיך מבחינת בית לבחינת חצר הפנימית דהיינו שיהא גילוי אהבה זו גם בק"ש [בקריאת

שמע] בקיום ואהבת⁷⁵ כו'.^{76, 77}

which he extended and drew from the level of “house” to the level of “inner courtyard”; that is, that this love be revealed also in the Shema, in the fulfillment of “And you shall love,” etc.

The king extended the scepter from the “house” to the “inner courtyard”: the love of the level of the Shemoneh Esreh is drawn into the Shema, so that it is revealed as a person fulfills “And you shall love.”

וזהו אשרי תבחר ותקרב⁷⁸ ישכון חצריך ב' חצרות חצר החיצונה וחצר הפנימית והדר נשבעה בטוב

ביתך בחינת בית בתפלת שמונה עשרה שהוא בחינת ביטול כו'

And this is “Fortunate is the one You choose and bring near; he shall dwell in Your courtyards”: two courtyards, the outer courtyard and the inner courtyard; and afterwards, “we shall be satisfied with the goodness of Your house”: the level of “house,” in the prayer of Shemoneh Esreh, which is the level of self-nullification, etc.

Psalms 65:5 alludes to the same order: “he shall dwell in Your courtyards,” in the plural, the outer and the inner courtyard, and then “we shall be satisfied with the goodness of Your house,” the Shemoneh Esreh, the level of bittul.

(ע' [עייין] בזהר חיי שרה דף קכ"ט ע"ב מענין ישכון חצריך ועיין מ"ש ע"פ וארשתוך לי⁷⁹ כו' בהפטרה

דפרשת במדבר.

(See in the Zohar, Chaye Sarah, folio 129b, on the matter of “he shall dwell in Your courtyards”; and see what is written on the verse “And I will betroth you to Me,” etc., in the haftarah of Parshas Bamidbar.

The Alter Rebbe refers to the Zohar on “he shall dwell in Your courtyards” (1:129b), and to his explanation of “And I will betroth you to Me” in the haftarah of Parshas Bamidbar.

גם ע"פ ויקהל משה מענין שער החצר הפנימית כו' וע"פ ויושט המלך⁸⁰ לאסתר כו' ומענין שמו"ע [שמונה עשרה] שנק' בית ע"פ השמים כסאי^{81,82} כו' איזה בית כו')

Also on the verse "And Moshe assembled," on the matter of the gate of the inner courtyard, etc.; and on the verse "And the king extended to Esther," etc.; and on the matter of the Shemoneh Esreh being called "house," on the verse "The heavens are My throne," etc., "what house," etc.)

He also refers to the discourses on "And Moshe assembled," about the gate of the inner courtyard; on "And the king extended to Esther"; and on "The heavens are My throne... what house" (Isaiah 66:1), where the Shemoneh Esreh is called "house."

והנה המשכת ביטול זה להיות תקועה וקבועה בלב ונפש כל היום שלא יפסיקוהו ולא יטרידוהו מחשבות הזמן הטורדות כו'

Now, drawing down this self-nullification, so that it be fixed and established in the heart and soul all day, and the distracting thoughts of the times not interrupt it or disturb it, etc.,

The bittul reached in prayer must last all day, fixed in the heart, so that the distracting thoughts of daily life do not break it off.

היינו ע"י התורה שנאמר ודברת בם בשבתך בביתך ובלכתך כו' וזהו אשר יקראוהו באמת⁸³ ואין אמת⁸⁴

is through the Torah, as it is said, "And you shall speak of them when you sit in your house and when you walk," etc. And this is "to all who call Him in truth," and "there is no truth

That comes through Torah study, which "you shall speak of them when you sit in your house and when you walk" (Deuteronomy 6:7) carries through the whole day. Calling G-d "in truth" (Psalms 145:18) means through the Torah, for the Sages say, "there is no truth but Torah."

אלא תורה^{85,86,87} כו' כי שפת אמת דוקא תכון לעד⁸⁸ כי האהבה המתגלה בתפלה לפי שהיא בזמן לכך חולפת ועוברת אחר התפלה.

but Torah," etc.; for specifically "the lip of truth shall be established forever." For the love that is revealed in prayer, since it is in time, therefore passes and goes away after the prayer.

Only "the lip of truth shall be established forever" (Proverbs 12:19). The love revealed in prayer belongs to a set time, so it passes once the prayer is over.

אבל התורה היא למעלה מן הזמן אשר אנכי מצוך אנכי ממש הוא אור א"ס ב"ה הסובב כל עלמין

But the Torah is above time: “which I command you”: “I” (Anochi) literally, which is the Infinite Light (Or Ein Sof), blessed be He, that encompasses all worlds (sovev kol almin);

The Torah is above time, because the “I” of “which I command you” is G-d Himself, the Infinite Light that encompasses all worlds.

ולכך נאמר בה היום כי כל מקום שנאמר היום פי' לעולם ולעולמי עולמים שאין לו ביטול והפסק:⁸⁹

and therefore “today” is said of it, for wherever “today” is said, it means forever and to all eternity, without cessation or interruption.

That is why the verse says “today”: wherever “today” is said, the Alter Rebbe explains, it means forever, without cessation or interruption.

SECTION 5 • 19-12

The mitzvos as the lamp of the Torah's light

9 ג אך הנה יסוד התורה הוא מיוסד על מצות עשה ומצות לא תעשה הכתובים בה

3. However, the foundation of the Torah is founded on the positive commandments and the negative commandments written in it.

A new section begins. The Torah itself is built on its positive and negative commandments.

ולכך אין אור א"ס ב"ה שורה ומתגלה על פי התורה להיות קבוע בלב ונפש כ"א בקיום מצות עשה

ומצות לא תעשה ובערת הרע⁹⁰ כו'

Therefore the Infinite Light (Or Ein Sof), blessed be He, does not rest and become revealed through the Torah, so as to be fixed in the heart and soul, except through fulfilling the positive commandments and the negative commandments, and “you shall eradicate the evil,” etc.

So the Infinite Light drawn through Torah study settles and stays in the heart only when a person keeps the commandments, doing the positive ones and refraining from the prohibitions, and “eradicates the evil” (Deuteronomy 13:6).

כי לא יגורך רע⁹¹ וטהור עינים מראות ברע⁹² וכמשל הבית שרוצה להכניס שם את המלך שצריך כיבוד וריחון שיהיה מנוקה מכל דבר מלוכלך שלא ימצא בו שום ניוול ואשפה כך

For “evil shall not dwell with You,” and [You are] “of eyes too pure to look upon evil.” It is like the analogy of a house into which one wishes to bring the king: it needs sweeping and washing, so that it be clean of anything soiled, and no unsightliness or refuse be found in it. So,

G-d does not dwell with evil: “evil shall not dwell with You” (Psalms 5:5), and He is “too pure of eyes to look upon evil” (Habakkuk 1:13). A house that is to receive a king must first be swept and washed clean of every stain and all refuse.

כדי שיהי' [שיהיה] הלב משכן ומכון להשראת גילוי אור א"ס בתוכו ובפנימיותו צריך לטהר את הלב מכל רע הן בסור מרע גמור באיסור כו' והן בכיבוש מדות רעות בנפש

in order that the heart be a dwelling and an abode for the indwelling of the revelation of the Infinite Light within it and in its inner depths, one must purify the heart of all evil: both by turning away from outright evil, in what is forbidden, etc., and by subduing bad traits in the soul,

So too, for the heart to become a dwelling for the revealed Infinite Light, it must be purified of all evil: by avoiding outright sins, and also by mastering bad traits of character.

כמו כעס כו' ולא תתורו אחרי לבבכם⁹³ ואחרי עיניכם אשר אתם זונים כו' שקראם הכתוב כלשון זונים כמו זונה שאסורה לבעלה אחרי אשר הוטמאה⁹⁴ וגו'.

such as anger, etc.; and “you shall not stray after your heart and after your eyes, after which you go astray (zonim),” etc. Scripture calls them by the term “zonim,” like an unfaithful woman (zonah), who is forbidden to her husband “after she has been defiled,” etc.

Anger is one example of such a trait. The Torah warns, “you shall not stray after your heart and after your eyes” (Numbers 15:39), using the word for a woman unfaithful to her husband, who “after she has been defiled” is forbidden to him (Deuteronomy 24:4); straying after heart and eyes makes the heart unfit for G-d to dwell in.

10 ולכן אמרו רז"ל [רבתינו זכרונם לברכה] כל האומר אין לי אלא תורה⁹⁵ אפילו תורה אין לו כי התורה בבחינה זו אשר אינה בטהרת הלב נקרא בחינת תרעא לדרתא^{96, 97} שהיא למטה ממדרגת היראה כו'.

Therefore our Sages, of blessed memory, said, “Whoever says, ‘I have only Torah,’ does not have even Torah.” For the Torah at this level, when it is not in purity of heart, is called the level of “a gate to the courtyard,” which is below the level of awe, etc.

This follows from the previous paragraph: the Torah’s light does not rest in a heart that has not been cleansed through the commandments. The Talmud (Yevamos 109b) says that one who claims to have only Torah lacks even Torah; Torah without a purified heart is, in Rabbi Yannai’s image (Shabbos 31b), a gate built for a courtyard that is not there, the courtyard being awe of Heaven.

וזהו לשמור את כל מצותיו את פי כמכו עם (כמו הולך את חכמים יחכם⁹⁸ פי עם חכמים)

And this is “to keep (es) all His commandments”: “es” means “with” (as in “He who walks with (es) the wise will become wise,” meaning with the wise);

The Alter Rebbe now reads the next phrase of the maamar’s verse. The small word “es” before “all His commandments” can mean “with,” as it does in Proverbs 13:20, “He who walks with the wise will become wise.”

דהיינו שעם המצות תהיה בחי' שמירה לבחינת המשכת אשר אנכי מצוך היום הנמשכת ע"י התורה להיות לה שמירה וקיום בלב כל תמוט עולם ועד.⁹⁹

that is, together with the mitzvos there is to be the aspect of safekeeping for the drawing-down of “which I command you today,” which is drawn through the Torah, so that it have safekeeping and permanence in the heart, “never to be moved, forever and ever.”

Read this way, the verse says that the mitzvos must go together with the Torah as its guard: the revelation of G-d’s “I” drawn down through Torah study needs the mitzvos to keep it firmly in the heart. The closing words borrow the description of the earth in Psalms 104:5, “never to be moved, forever and ever.”

כי הנה במצות יש ב' בחינות כי המות הם רמ"ח אברין הממשיכים החיות של הנפש והב'

For in the mitzvos there are two aspects: [one,] that the mitzvos are the 248 limbs, which draw the life-force of the soul; and the second,

The mitzvos do two things. The first, explained in paragraph 2, is that they are like the 248 limbs of the King, channels through which life-force flows.

שהם כלים לאור הנאחז ודולק שם שמבלעדי השמן והפתילה אין האור מאיר כלל וכן מבלעדי המנורה ישפך השמן ולא יומשך אחר הפתילה ויסתלק האור.

that they are vessels for the light that takes hold and burns there. For without the oil and the wick the light does not shine at all; and likewise, without the lamp the oil would spill and not be drawn after the wick, and the light would depart.

The second is that the mitzvos are vessels that hold the light, like a lamp. A flame needs oil and a wick to burn at all, and the oil needs the lamp to contain it; without the lamp the oil spills, the wick is not fed, and the flame goes out.

כך המצוה היא בחיי נר לאור התורה שאור א"ס ב"ה הנמשך ומתגלה בתורה אין לו קיום אמיתי כ"א ע"י המצות שהן בחיי שמירה וקיום

So the mitzvah is the level of a lamp for the light of the Torah: the Infinite Light (Or Ein Sof), blessed be He, that is drawn down and revealed in the Torah has no true permanence except through the mitzvos, which are the level of safekeeping and permanence

Applied here, the Torah is the light and the mitzvah is its lamp, in the spirit of the verse "a mitzvah is a lamp and the Torah is light" (Proverbs 6:23). The Infinite Light revealed through Torah study cannot remain without the mitzvos to hold it.

לאור התורה שיהא נשמר ומתקיים על ידן בקיום המצות במעשה בפועל ממש וע"ז נאמר והיה מעשה הצדקה שלום¹⁰⁰ מעשה דוקא שצדקה היא כללות המצות.

for the light of the Torah, so that it be kept and endure through them, by fulfilling the mitzvos in actual deed. Of this it is said, "And the deed of charity shall be peace": specifically "the deed," for charity is the general and collective expression (klalus) of the mitzvos.

The light is kept only when the mitzvos are actually done. Isaiah 32:17, "the deed of charity shall be peace," stresses "the deed"; and charity is singled out because it is the general expression of all the mitzvos, as the next paragraph explains.

11 ולכן נקרא בשם מצוה סתם¹⁰¹ וכמ"ש בנחמיה והעמדנו עלינו מצות¹⁰² לתת¹⁰³ שלישית השקל וגוי' כי

Therefore it is called simply by the name "mitzvah," as it is written in Nehemiah, "And we laid upon ourselves commandments, to give a third of a shekel," etc. For

Because charity embraces all the mitzvos, it is called simply "the mitzvah," as it is throughout the Jerusalem Talmud (so Tanya, chapter 37). Nehemiah 10:33 likewise calls the yearly gift of a third of a shekel for the service of the Temple "commandments."

כמו שהצדקה היא השפעת והמשכת החיות להחיות רוח שפלים¹⁰⁴ כך הוא קיום כל המצות כולם נקראים על שם צדקה וכתוב בצדקה תכונני.^{105, 106}

just as charity is the bestowing and drawing-down of life-force, "to revive the spirit of the lowly," so is the fulfillment of all the mitzvos; they are all called by the name of charity. And it is written, "Through charity you shall be established (tikonani)."

Charity gives life to the poor, "to revive the spirit of the lowly" (Isaiah 57:15). Every mitzvah likewise draws G-dly life-force down into the world, so all the mitzvos share the name "charity"; and Isaiah 54:14 says, "Through charity you shall be established."

פיי תכונני שע"י הצדקה תעשה מכון ומשכן להשראת אור א"ס ב"ה שאין לו קיום ומצב לעמוד על כנו אלא ע"י הצדקה שהוא בחי' כללות המצות שהן הן השומרים ומקיימים את האור.

The meaning of "tikonani" is that through charity you will become an abode (machon) and a dwelling for the indwelling of the Infinite Light (Or Ein Sof), blessed be He, which has no permanence or footing to stand firmly in its place except through charity, which is the level of the general and collective expression of the mitzvos; for it is they that keep the light and make it endure.

The Alter Rebbe reads "tikonani" (you shall be established) as related to machon, an abode: through charity a person becomes a fixed dwelling for the Infinite Light. The light has no stable place except through charity, the mitzvos as a whole, which guard it and keep it in place.

12 ולכן אמרו רז"ל [רבותינו זכרונם לברכה] כל האומר אין לי אלא תורה¹⁰⁷ כו' שהפירוש הפשוט הוא שצריך שיעסוק בתורה ובגמילות חסדים ולא בתורה לבדה.

Therefore our Sages, of blessed memory, said, "Whoever says, 'I have only Torah,'" etc.; its plain meaning is that one must occupy oneself with Torah and with acts of kindness, and not with Torah alone.

The Alter Rebbe returns to the saying from Yevamos 109b. On its plain level it teaches that Torah study must go together with acts of kindness.

והענין כי התורה לבדה הוא אור בלא כלי ואין לה קיום כ"א ע"י גמילות חסדים כללות המצות.

The point is that Torah alone is light without a vessel, and it has no permanence except through acts of kindness, the general and collective expression of the mitzvos.

The inner reason is that Torah alone is light without a vessel, and light without a vessel does not last. Acts of kindness, which stand for all the mitzvos, are its vessel.

(ועיין מ"ש ע"פ אם בחקתי תלכו¹⁰⁸ ואת מצותי תשמרו¹⁰⁹ ג"כ שהשמירה היא ע"י המצות והיינו שע"י הכלים נשמר ומתקיים האור כו'.

(And see what is written on the verse "If you walk in My statutes and keep My commandments," that there too the keeping is through the mitzvos, that is, that through the vessels the light is kept and endures, etc.

A long parenthesis begins here. It first refers to the maamar on Leviticus 26:3, "If you walk in My statutes and keep My commandments," where the "keeping" is likewise done by the mitzvos, the vessels that preserve the light.

אמנם לעיל ע"פ אחרי הוי' אלקיכם תלכו¹¹⁰ נתבאר שע"י התורה הוא השמירה לנר מצוה¹¹¹ ולפ"ז [ולפי זה] היה אפשר לפרש כאן הפסוק כפשוטו

However, above, on the verse "After Havayah your G-d shall you walk," it was explained that the safekeeping of the "lamp of mitzvah" is through the Torah. Accordingly, one could have explained the verse here according to its plain sense:

But in the earlier maamar of this parsha, on "After Havayah your G-d shall you walk" (Deuteronomy 13:5), the roles are reversed: there the Torah guards the "lamp of mitzvah." On that view, the maamar's verse could be read in its simple order.

כי תשמע בקול שהוא בחי' תורה שע"י יומשך לשמור את כל מצותיו שהתורה היא השמירה לנר מצוה כו' וע' פנים לתורה^{112, 113, 114, 115} וגם כי פי' השמירה הנזכר כאן ר"ל [רוצה לומר] שלא יסתלק האור לשרשו

"When you hearken to the voice," which is the level of Torah, so that through this it will be drawn "to keep all His commandments," for the Torah is the safekeeping of the lamp of mitzvah, etc. And there are seventy facets to the Torah. Also, the "keeping" mentioned here means that the light not withdraw to its source,

On that reading, hearkening to the voice, the Torah, leads to keeping the commandments, since the Torah protects them; and since the Torah has "seventy facets," both readings stand. Besides, the two "keepings" are different: here "keeping" means preventing the light from withdrawing back to its source.

וזה הוא ע"י הכלים דוקא וכמשנ"ת [וכמו שנתבאר] בביאור ע"פ וקבל היהודים בפ"י ענין נעשה ונשמע כו' ע"ש וע"פ והארץ הדום רגלי¹¹⁶ כו' ולעיל ר"ל [רוצה לומר] השמירה מבחי' עבירה מכבה מצוה¹¹⁷ דהיינו מיניקת החיצונים מהא"פ [מהאור פנימי] והכלי.

and this is specifically through the vessels, as was explained in the explanation on the verse "And the Jews accepted," on the meaning of "we will do and we will hear," etc.; see there; and on the verse "And the earth is My footstool," etc. While above, the keeping meant [keeping] from the level of "a sin extinguishes a mitzvah," that is, from the external forces' drawing nourishment from the inner light (or pnimi) and the vessel.

Holding the light in place is the work of vessels, as explained in the discourses on "And the Jews accepted" (on "we will do and we will hear") and on "And the earth is My footstool." The earlier maamar meant a different keeping: protection from what the Sages call "a sin extinguishes a mitzvah," that is, from the external forces, the kelipos, drawing nourishment from the inner light and its vessel.

ושמירה זו הוא דייקא ע"י אורות מקיפים כ"י ועיין מ"ש בפ' ואתחנן ע"פ וזאת המצוה כ"י לשמור את כל חקותיו כ"י ושמרת כ"י ב' שמירות. ועיין מ"ש ע"פ תשמרו להקריב¹¹⁸ כ"י שמור זו משנה כ"י).

And this keeping is specifically through encompassing lights (orot makifim), etc. And see what is written in Parshas Vaeschanan on the verse "And this is the commandment," etc., "to keep all His statutes," etc., "and you shall keep," etc.: two keepings. And see what is written on the verse "You shall keep, to offer," etc., "'Keep': this is Mishnah," etc.)

That protection comes through encompassing lights, which shield from outside. The parenthesis ends by referring to the maamar in Va'eschanan on "And this is the commandment" (Deuteronomy 6:1-3), which speaks of two kinds of keeping, and to the maamar on "You shall keep, to offer" (Numbers 28:2), where "keep" is identified with the study of Mishnah.

ובזה יובן מ"ש כי אם בזאת יתהלל המתהלל¹¹⁹ השכל¹²⁰ וידוע אותי^{121, 122} כי אני ה' עושה חסד משפט וצדקה בארץ.^{123, 124}

With this will be understood what is written, "But let him who glories glory in this: that he understands and knows Me, that I am Havayah who does kindness, justice and charity on the earth."

The principle that the Torah's light needs the vessels of the mitzvos now explains Jeremiah 9:23: one should take pride only in understanding and knowing G-d, "for I am Havayah who does kindness, justice and charity on the earth."

ולכאורה אינו מובן כי השכל וידוע אותי היינו להיות דעת¹²⁵ אלהים אצלו ומאי מסיים כי אני¹²⁶ ה' עושה חסד כ"י.

At first glance this is not understood: "understands and knows Me" means having the knowledge of G-d; so why does it conclude, "that I am Havayah who does kindness," etc.?

The difficulty: "understanding and knowing Me" is a matter of the mind, the knowledge of G-d. Why, then, does the verse end with deeds of kindness, justice and charity?

אך עם הנ"ל יובן כי השכל וידוע אותי. פ"י אותי ממש הוא אור א"ס ב"ה ממש עצמותו ומהותו כביכול המתגלה בתורה ועיין ברבות נשא ר"פ עשירי.

But with what was said above it will be understood: "understands and knows Me" means "Me" literally, which is the Infinite Light (Or Ein Sof), blessed be He, itself, His essence and being, as it were, which is revealed in the Torah. And see [Midrash] Rabbah, Naso, at the beginning of [chapter] ten.

The answer: "Me" means G-d Himself, His very essence as it is revealed in the Torah, like the "I" of "which I command you" explained above. The Midrash at the start of Bamidbar Rabbah 10 also cites this verse, explaining "knowledge" as recognizing one's Creator.

אך אין זה קיום אמיתי כ"א ע"י עשיית חסד משפט וצדקה שהם בחי' כלים והטעם שהם דייקא בחי' כלים מפרש הכתוב

But this has no true permanence except through doing kindness, justice and charity, which are the level of vessels. And the reason why specifically they are the level of vessels, the verse explains:

This knowledge of G-d Himself lasts only through deeds of kindness, justice and charity, which are its vessels. Why deeds in particular should be the vessels, the verse itself explains in its closing words.

כי באלה חפצתי כלומר שכך עלה ברצונו ית' להיות המצות דוקא בחי' כלים לגילוי אור א"ס ב"ה אשר אנכי מצוך היום שבבחי' היום לעשותם¹²⁷ הוא גילוי אנכי ממש דהיינו מהותו ועצמותו כביכול

“for in these I delight”; that is, so it arose in His will, may He be blessed, that specifically the mitzvos be the level of vessels for the revelation of the Infinite Light, blessed be He. “Which I command you today”: at the level of “today, to do them” there is the revelation of “I” (Anochi) itself, that is, His being and essence, as it were

“For in these I delight”: it is simply G-d’s will that the mitzvos be the vessels for His light, a reason above human logic. Therefore the maamar’s verse says “which I command you today,” echoing “today, to do them” (Deuteronomy 7:11): in the doing of the mitzvos in this world, G-d’s very “I” is revealed.

(ועיין ברבות סוף קהלת בפ' ויותר שהיה קהלת חכם ובפ' נח ס"פ ל"ה משפטים פ"ל זח"ב [זהר חלק ב'] קכ"ב סע"א [סוף עמוד א] קנ"ח ב' ¹²⁸ ח"ג [חלק ג'] ק"י ע"א רנ"ו ע"ב) משא"כ עולם הבא הוא גילוי זיו והארה בעלמא.

(and see [Midrash] Rabbah at the end of Koheles, on “And moreover, because Koheles was wise,” and in Parshas Noach, at the end of chapter 35; Mishpatim, chapter 30; Zohar, Part II, end of 122a, and 158b; Part III, 110a and 256b), whereas the World to Come is the revelation of a mere radiance and illumination.

After further references to the Midrash and the Zohar, the contrast is drawn: the World to Come reveals only a radiance of G-d’s light, while the mitzvos done “today,” in this world, reveal His essence.

ובזה יובן מ"ש מי יעלה בהר¹²⁹ ה' ומי יקום במקום קדשו נקי כפים¹³⁰ כו' שלא כל האדם זוכה לעוה"ב [לעולם הבא]

With this will be understood what is written, “Who shall ascend the mountain of Havayah, and who shall stand in His holy place? One of clean hands,” etc.: that not every person merits the World to Come

This also explains Psalms 24:3-4: not everyone may “ascend the mountain of Havayah,” only one “of clean hands.” So too, not every person merits the World to Come without first being cleansed.

כי אם ע"י יסורים של גיהנם ונהר דינור¹³¹ כ"י וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] שלש מתנות טובות¹³² נתן הקב"ה לישראל וכולם לא נתנו אלא ע"י יסורים.¹³³ עולם הבא תורה וארץ ישראל.

except through the sufferings of Gehinnom and the River of Fire (Nehar Dinur), etc., as our Sages, of blessed memory, said, "The Holy One, blessed be He, gave three good gifts to Israel, and all of them were given only through suffering: the World to Come, Torah, and the Land of Israel."

Many reach it only through the sufferings of Gehinnom and the "river of fire" that Daniel saw flowing before G-d's throne (Daniel 7:10). The Talmud (Berachos 5a) teaches that the World to Come, like the Torah and the Land of Israel, is given only through suffering; the next paragraph asks why this should be so.

SECTION 6 • 113

Why the World to Come requires suffering

13 ויסורי עוה"ב [עולם הבא] הם כפלי כפלים מיסורי עוה"ז עד שאין ערך כ"י ולכאורה אינו מובן שהרי אמרו

And the sufferings of the World to Come are many times over the sufferings of this world, to the point that there is no comparison, etc. At first glance this is not understood, for [the Sages] said,

The sufferings through which a soul reaches the World to Come are far greater than any suffering of this world, beyond comparison. This raises a difficulty, built on the saying of the Sages quoted in the next part.

יפה שעה אחת¹³⁴ בתשובה ומע"ט [ומעשים טובים] בעוה"ז מכל חיי עוה"ב [עולם הבא]¹³⁵ ולמה בעוה"ז יכול להיות בתשובה ומעשים טובים ואין צורך יסורים כ"כ [כל כך] לחיי עוה"ב [עולם הבא].

"One hour of teshuvah and good deeds in this world is better than the whole life of the World to Come." Why, then, can one in this world be in teshuvah and good deeds with no need of sufferings, [while] so much [suffering is needed] for the life of the World to Come?

The Mishnah (Avos 4:17) says that one hour of teshuvah and good deeds in this world is better than the whole life of the World to Come. If the greater thing is reached here through teshuvah and good deeds alone, why does the lesser World to Come demand so much suffering?

אך הענין הוא לפי שעוה"ב [שעולם הבא] הוא גילוי הזיו שהגילוי הזה הוא דרך ירידת והשתלשלות המדרגות

But the explanation is this: the World to Come is the revelation of the radiance, and this revelation comes by way of the descent and chaining-down (hishtalshelus) of the levels,

The answer: the World to Come is a revelation of G-d's radiance, and that radiance reaches the souls only by coming down through a long chain of levels.

שהן רבות ושונות וכדי להיות גילוי זה לכל אחד ואחד כאוי לו לפי מעשיו ומדרגתו מוכרח הוא לסבול יסורים כ"כ [כל כך] לפי ערך כו'

which are many and varied; and in order that this revelation come to each and every one as befits him, according to his deeds and his level, he must of necessity bear so much suffering, in proportion, etc.

Since those levels are many and different, each soul receives the revelation that suits its own deeds and standing. To be fitted to its exact measure, a soul must undergo suffering in proportion.

אבל בעוה"ז שהוא גילוי אנכי ממש הנה עליו ית' נאמר גם חשך לא יחשיך¹³⁶ כו' וקרוב ה' לכל קוראיו לכל אשר יקראוהו באמת¹³⁷

But in this world, which is the revelation of "I" (Anochi) itself, behold, of Him, may He be blessed, it is said, "Even darkness does not darken," etc., and "Havayah is near to all who call upon Him, to all who call Him in truth."

In this world, through the mitzvos, G-d's very "I" is revealed, and before Him all levels are alike: "even darkness is not dark" for Him (Psalms 139:12). So He is near to all who call Him in truth (Psalms 145:18), whatever their level, and no long process of refining is needed.

כי הוא השוה ומשוה קטן וגדול¹³⁸ והמלאכים שואלים איה מקום כבודו היינו אר"ס ב"ה ממש שאינו מושג כו'

For He is the One who is equal and makes small and great equal. And the angels ask, "Where is the place of His glory?": that is, the Infinite Light (Or Ein Sof), blessed be He, itself, which is not grasped, etc.

As the piyut "Vechol Maaminim" says, He is equal and makes small and great equal. The angels ask "Where is the place of His glory?" because G-d's essence, the Infinite Light itself, is beyond their grasp.

(משא"כ בבחי' הזיו הרי והאופנים ברעש גדול¹³⁹ כו' יהללו את שם¹⁴⁰ ה') ואומרים מלא כל הארץ.¹⁴¹ הלזו הגשמית. כבודו:

(Whereas at the level of the radiance, behold: "and the Ofanim, with a great noise," etc.; "let them praise the Name of Havayah.") And they say, "The whole earth" (this physical one) "is full of His glory."

The radiance, by contrast, is what the Ofanim praise "with a great noise" (in the blessings before the Shema, after Ezekiel 3:13), and of it Psalms 148:5 says "let them praise the Name of Havayah": the Name, which the maamar has called only a radiance. Yet the angels also say that "the whole earth is full of His glory" (Isaiah 6:3), this physical earth: the essence they cannot grasp is present here.

SECTION 7 • ¶14-17

The two unities and the two eyes

14 ד אך הנה תכלית המכוון בכי תשמע בקול ה' אלהיך הוא המשכת בחינת אור א"ס

4. However, the ultimate intent in “When you hearken to the voice of Havayah your G-d,” which is the drawing down of the level of the Infinite Light (Or Ein Sof),

Section 4 begins by stating the purpose. Harkening “in the voice,” that is, Torah study, draws the Infinite Light down openly into the soul.

ב"ה בגילוי על נפשו ובשמירת כל מצותיו להיות כלי ואור לגילוי זה הוא כדי להיות בחי' ביטול כו' וזהו לעשות הישר בעיני ה' כו'.¹⁴²

blessed be He, in revelation upon one's soul, and in keeping all His commandments, to be a vessel and a light for this revelation, is so that there be the level of self-nullification (bittul), etc. And this is “to do what is right in the eyes of Havayah,” etc.

Keeping all the commandments makes them the vessel that holds this revealed light. The aim of both is bittul, the soul's self-nullification before G-d, and this is what the verse calls “doing what is right in the eyes of Havayah.”

15 וביאור ענין זה¹⁴³ הנה כתיב אל דעות ה' ב' דעות יחודא עילאה ויחודא תתאה יחודא עילאה מלמעלה למטה דכולא קמיה כלי [כלשון]¹⁴⁴ כו'.

The explanation of this matter: it is written, “A G-d of knowledges (de'os) is Havayah”: two knowledges, the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah). The higher unity is from above to below: “all before Him is as nothing,” etc.

Hannah's song calls G-d “a G-d of knowledges” (I Samuel 2:3), in the plural, which the Alter Rebbe reads as two ways of knowing G-d's unity. In the higher unity, seen from above looking down, nothing exists besides Him: as the Zohar says, all before Him is as nothing.

ויחודא תתאה ממטה למעלה בחי' יש מאין כו' כמ"ש במ"א ושתייהם הם כחות אלהות יחודא תתאה בשם אלקים המצמצם ומפריד להיות עלמא דפרודא בחי' יש כו' שיהיה ביטול היש דוקא ויחודא עילאה בשם הוי' כו'.¹⁴⁵

And the lower unity is from below to above: the level of something from nothing, etc., as is explained elsewhere. And both of them are G-dly powers: the lower unity is in the Name Elokim, which contracts and separates so that there be a world of separation, the level of "something" (yesh), etc., so that there be specifically the nullification of the "something"; and the higher unity is in the Name Havayah, etc.

In the lower unity, seen from below looking up, the world exists as a "something" created from nothing, and its unity with G-d is that this "something" is nullified before Him. Both are G-dly powers: the Name Elokim contracts and conceals, letting a world of separate beings appear so that it can be nullified; the Name Havayah is the higher unity.

16 וזהו משמים הביט¹⁴⁶ ה' השקיפה ממעון קדשך¹⁴⁷ מן השמים ה' משמים השקיף¹⁴⁸ כו'. פי' שנתלבש במדה זו להשגיח משמים¹⁴⁹ מלמעלה למטה

And this is "From heaven Havayah looked"; "Look down from Your holy abode, from heaven"; "Havayah looked down from heaven," etc. That is, He clothed Himself in this attribute, to watch over from heaven, from above to below,

Several verses speak of G-d looking down "from heaven": Psalms 33:13, Deuteronomy 26:15 and Psalms 14:2. "From heaven" means that G-d clothes Himself in the attribute of watching from above to below.

דהיינו בחינת יחודא עילאה שלפעמים מתלבש במדה זו ולפעמים מתלבש ומשגיח במדה שממטה למעלה בחי' יחודא תתאה.

that is, the level of the higher unity (yichuda ila'ah). For at times He clothes Himself in this attribute, and at times He clothes Himself in, and watches over with, the attribute that is from below to above, the level of the lower unity (yichuda tata'ah).

Watching from above to below is the higher unity. At other times G-d watches through the opposite attribute, from below to above, which is the lower unity.

17 וזהו עין ה' אל יראיו^{150, 151} שליראיו שהן בבחי' מפתחות החיצוניות הוא משגיח בבחי' עין אחת או

יחודא עילאה או יחודא תתאה משא"כ אל הצדיקים שהן בבחינת התקשרות עמוד אחד וצדיק שמו¹⁵²

And this is "The eye of Havayah is toward those who fear Him": toward those who fear Him, who are at the level of the outer keys, He watches over with the level of one eye, either the higher unity (yichuda ila'ah) or the lower unity (yichuda tata'ah). Whereas toward the righteous, who are at the level of a bond (hiskashrus), "one pillar, and Tzaddik is its name,"

This explains the single "eye" of Psalms 33:18. Those who fear Him have only the outer key of awe, so G-d watches them with one eye, either the higher unity or the lower. The righteous are bound to G-d; the Talmud (Chagigah 12b) says the world stands on "one pillar, and Tzaddik is its name."

כי כל בשמים ובארץ¹⁵³ ותרגום אונקלוס¹⁵⁴ דאחיד בשמיא וכו' הוא בבחי' עיני ה' שאלו השני בחי'

עינים הן שוין ממטה למעלה כמו מלמעלה למטה

"for all in heaven and on earth," which Onkelos translates, "who holds fast in heaven," etc., it is at the level of "the eyes of Havayah": for these two levels of eyes are equal, from below to above as from above to below.

The phrase "for all in heaven and on earth" (I Chronicles 29:11) is rendered in the Targum "who holds fast in heaven and on earth": the righteous one holds both together. So toward the righteous G-d watches with "the eyes of Havayah" (Psalms 34:16), both eyes, because for them above-to-below and below-to-above are equal.

(ועד"ז הוא מאמר המדרש סוף¹⁵⁵ שיר השירים רבה בשעה שישראל עושין רצונו של מקום הקב"ה

מביט אליהם בשתי עיניו הה"ד [הדא הוא דכתיב] עיני ה' אל צדיקים¹⁵⁶ ובשעה שאין עושין רצונו של

הקב"ה הוא מביט עליהם בעינו אחת הה"ד [הדא הוא דכתיב] עין ה' אל יראיו)

(Along these lines is the saying of the Midrash at the end of Shir HaShirim Rabbah: At the time when Israel do the will of the Omnipresent, the Holy One, blessed be He, looks upon them with both His eyes, as it is written, "The eyes of Havayah are toward the righteous"; and at the time when they do not do the will of the Holy One, blessed be He, He looks upon them with His one eye, as it is written, "The eye of Havayah is toward those who fear Him.")

The Midrash at the end of Shir HaShirim Rabbah compares G-d to a deer that sleeps with one eye open: when Israel do His will He looks at them with both eyes, as in "the eyes of Havayah are toward the righteous," and when they do not, with one eye, as in "the eye of Havayah is toward those who fear Him."

וכמ"ש ישר יחזו פנימו¹⁵⁷ ישר ממש שגם ממטה למעלה מתגלה בחי' ביטול דכולא קמיה כלא חשיב¹⁵⁸
וכמ"ש

And as it is written, "The upright (yashar) shall behold His face": truly yashar [level], so that from below to above too there is revealed the level of the self-nullification (bittul) of "all before Him is considered as nothing"; and as it is written,

Psalms 11:7, "the upright (yashar) shall behold His face," is read with yashar meaning "level" or "even": for the righteous, the bittul of "all before Him is as nothing" is revealed even from below to above, so both views stand level.

כי עין בעין יראו¹⁵⁹ וכי דהיינו עין שמלמעלה למטה בעין שמלמטה למעלה וכמ"ש בזהר הקדוש למהוי
אחד באחד^{160, 161} שבבחי' יחודא תתאה שורה ומתגלה יחודא עילאה.

"For eye in eye they shall see," etc.: that is, the eye that is from above to below in the eye that is from below to above; and as is written in the holy Zohar, "to be one within one": that within the level of the lower unity, the higher unity rests and is revealed.

So too "eye in eye they shall see" (Isaiah 52:8): the eye looking down meets the eye looking up. The Zohar (Part II, 135a) calls this "to be one within one": the higher unity rests within the lower.

כי בלא גילוי בחינת יחודא תתאה תחלה אינו שורה ומתגלה יחודא עילאה כמאמר קוב"ה [קודשא בריך
הוא] אחד¹⁶² לעילא לא יתיב כו'.¹⁶³

For without the revelation of the level of the lower unity first, the higher unity does not rest and become revealed, as the saying goes, "The Holy One, blessed be He, [who is] One above, does not sit," etc.

The order matters: the lower unity must be revealed first, and only then does the higher unity rest within it. The same Zohar says that the Holy One, blessed be He, who is One above, does not sit on His throne of glory until there is below a oneness like His.

SECTION 8 • 118

Modim, and doing what is right

18 וע"ז אומרים מודים אנחנו לך כו' כאדם שמודה לחבירו שאמת הוא כמו שהוא אומר כך מודים אנחנו לך שאמת הוא דכולא קמיה כלא¹⁶⁴ כו'.

And of this we say, "We give thanks (modim) to You," etc.: like a person who concedes (modeh) to his fellow that it is truly as he says, so "we acknowledge (modim) to You" that it is true that "all before Him is as nothing," etc.,

In the Modim blessing of the Amidah we "acknowledge" G-d, the way a person concedes that another's words are true. What we concede is that, in truth, all before Him is as nothing.

ולא כאשר נראה לעיני בשר יש מאין כו' ומאן דלא כרע במודים¹⁶⁵ כו' שצריך להיות בבחי' הודיה עכ"פ [על כל פנים].

and not as it appears to eyes of flesh, something from nothing, etc. And "one who does not bow at Modim," etc.: for one must be at the level of acknowledgment at any rate.

This runs against the way the world looks to physical eyes, as a "something" existing in its own right. The Zohar and the Talmud speak severely of one who does not bow at Modim; at the very least, a person must acknowledge this truth.

אך להיות גילוי ממש בבחי' ביטול זה למטה כמו למעלה הוא ע"י התורה כי תשמע בקול¹⁶⁶ ה' אלהיך בפנימיות הקול שפנימיות זו

But for this self-nullification (bittul) to be truly revealed below as above, that is through the Torah: "When you hearken to the voice (bekol) of Havayah your G-d," in the inner dimension (pnimiyus) of the voice. This inner dimension

Acknowledging is not yet revealing. For this bittul to be truly revealed below as it is above, one needs the Torah: hearkening "in the voice," to its inner dimension.

היינו אור אי"ס ב"ה ממש שלמעלה מעלה מסדר ההשתלשלות ושם מעלה ומטה שוים לכך נמשך ממש להיות גילוי ביטול זה למטה כמו למעלה.

is the Infinite Light (Or Ein Sof), blessed be He, itself, which is far above the order of the chain of descending worlds (hishtalshelus), and there above and below are equal. Therefore it is drawn from there that this self-nullification be revealed below as above.

The inner dimension of the Torah's voice is the Infinite Light itself, far above the whole chain of worlds, where above and below are the same. Drawn from there, the bittul is revealed below just as above.

וזהו לעשות הישר בעיני ה' אלהיך פי' הישר כמו ישר יחזו פנימו¹⁶⁷ דהיינו לעשות ב' בחי' עינים בבחי' ישר בהשואה א' למהוי אחד באחד¹⁶⁸ ועין בעין יראו¹⁶⁹ וגו':

And this is “to do what is right (hayashar) in the eyes of Havayah your G-d”: “hayashar” as in “The upright (yashar) shall behold His face”; that is, to make the two levels of eyes at the level of yashar, in one equality, “to be one within one,” and “eye in eye they shall see,” etc.

This is the meaning of the verse's last words, “to do what is right (hayashar) in the eyes of Havayah your G-d.” As in “the upright (yashar) shall behold His face,” it means making the two “eyes” level and equal, “one within one,” “eye in eye.”

IN ONE'S AVODAH

First come to awe by contemplating how G-d gives life to all the worlds and the angels, as in Pesukei deZimrah; then rise through the Shema to the bittul of the Amidah. Keep that bittul through the whole day by studying Torah, which is above time. Purify the heart so G-d's light can rest there: turn from outright sin and master bad traits such as anger. Do not be content with Torah alone, but act: perform the mitzvos in deed, above all charity and kindness, which hold the Torah's light. And in Modim, at the least, truly acknowledge that all is as nothing before Him.

QUESTIONS FOR DISCUSSION

1. Why is awe called the outer key and Torah the inner key, and why must the outer door be opened first?
2. What is the difference between hearkening “to the voice” and “in the voice,” and how does the Torah, as G-d's Name, “call” His very essence?
3. Why does the Torah's light need the mitzvos as a lamp, and why is charity singled out as the mitzvos as a whole?
4. If one hour of good deeds in this world is better than the whole life of the World to Come, why does the World to Come require so much suffering?
5. How do the single eye and the two eyes correspond to the higher and the lower unity, and what does it mean to make them “level”?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 כי תשמע
According to the note, the Mittlerer Rebbe's transcript (hanachah) of this maamar is printed there.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בטה"מ תקס"ו ע' שכב. בלי הגהות בתו"א לעמבערג תרי"א כב, ב. ביאורים והגהות באוה"ת ראה ע' תשיב. באוה"ת דברים כרך ו ע' בישכה עם הגהות אחרות. שם ע' בישכט. שם ע' בישלו קיצורים. הערות שם ע' בישמ. עוד הגהות באוה"ת שה"ש כרך ג ע' תתקצו ואילך. במאמרי אדה"א דברים מאמר זה באריכות יותר.

2 כי תשמע בקול ה' אלקיך
“When you hearken to the voice of Havayah your G-d, to keep all His commandments which I command you today, to do what is right in the eyes of Havayah your G-d.” The verse of the maamar; each of its phrases is explained in the course of it.

Deuteronomy 13:19ט"ט: דברים

כי תשמע בקול ה' אלקיך לשמר את כל מצותיו אשר אנכי מצוך היום לעשות הישר בעיני ה' אלקיך:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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

KEHOT'S NOTE

דברים יג, יט.

3 Kehot's note points to Deuteronomy 30:8 for these words.

Deuteronomy 30:8ח: דברים

ואתה תשוב ושמעת בקול ה' ועשית את כל מצותיו אשר אנכי מצוך היום:

And thou shalt return and hearken to the voice of the L-RD, and do all His commandments which I command thee this day.

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4 Kehot's note points to Deuteronomy 28:1 for these words.

Deuteronomy 28:1א: דברים

והיה אם שמעו תשמע בקול ה' אלקיך לשמר לעשות את כל מצותיו אשר אנכי מצוך היום ונתנה ה' אלקיך עליון על כל גוים הארץ:

And it shall come to pass, if thou shalt hearken diligently unto the voice of the L-RD thy G-d, to observe to do all His commandments which I command thee this day, that the L-RD thy G-d will set thee on high above all the nations of the earth.

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5 עין ה' אל יראיו
“Behold, the eye of Havayah is toward those who fear Him, toward those who hope for His kindness.” Its single “eye”

is set beside the “eyes” of Psalms 34:16.

Psalms 33:18ח"ג: תהילים

הנה עין ה' אליהם למיחלים להסדו:

Behold, the eye of the L-RD is toward them that fear Him, Toward them that wait for His mercy;

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KEHOT'S NOTE

תהלים לג, יח.

6 עיני ה' אל צדיקים
“The eyes of Havayah are toward the righteous, and His ears toward their cry.” Its two “eyes” are set beside the single “eye” of Psalms 33:18.

Psalms 34:16ז"ט: תהילים

עיני ה' אל צדיקים ואזניו אל שועתם:

The eyes of the L-RD are toward the righteous, And His ears are open unto their cry.

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KEHOT'S NOTE

תהלים לד, טז.

PARAGRAPH 2

7 כל מי שיש בו תו . . ומפתחות החיצוניות
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שבת לא, סע"א-ב. ושם הגירסא “כל אדם”, אבל בכ"מ בדא"ח מובא הגירסא כמו שהוא כאן.

8 דומה לגזבר שמסרו לידו מפתחות הפנימיות ומפתחות החיצוניות לא מסרו לידו

Rabbah bar Rav Huna: anyone who has Torah but no fear of Heaven is like a treasurer given the keys to the inner doors but not to the outer door: “with what will he enter?” The saying begins at the end of 31a.

Shabbat 31b:1א"ב: שבת

יראת שמים, דומה לגזבר שמסרו לו מפתחות הפנימיות ומפתחות החיצונות לא מסרו לו, בהי עייל? מקריז רבי ינאי: חבל על דלית לקה דרתא ותרעא דרתא עבד. אמר רב יהודה: לא פרא הקדוש ברוך הוא את עולמו אלא כדי שיראו מלפניו, שנאמר: “והאלקים עשה שיראו מלפניו”.

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

9 דרמ"ח פיקודין . . אברין דמלכא

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

KEHOT'S NOTE

ראה ת"ז ת"ל.

10 דרמ"ח פיקודין אינון רמ"ח אברין דמלכא

The Tikkunei Zohar speaks of the 248 commandments as G-d's commandment “in each and every limb of the

King." The Alter Rebbe builds on it: as the limbs carry the soul's life, the mitzvot carry G-d's light.

Tikkunei Zohar 74a:8 ח"א:ח"ח

ועוד מצוה דא עמודא דאמצעימא, דאיהו מצוה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהו אש"ר, והכי צדיק מצוה ועושה מתרנייהו, ובגין דא אתמר על תרנייהו אשר קדשנו, אמא קדשנו ואבא צונו, על מאן על שכנינתא תתא, דאיהו פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודיו, איהי מצות יהוה בכל אבר ואבר דמלכא, איהי מצוה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

11 לצדיקים שיושבים ונהנין מזיו השכינה

Rav's saying: in the World to Come there is no eating or drinking, "but the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." The Alter Rebbe explains that this enjoyment is only a radiance of G-d's light.

Berakhot 17a:12 ברכות י"ז א:י"ב

מרקלא בפומיה דרב: לא עולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משה ומתן ולא קנאה ולא שגא ולא תחרות, אלא צדיקים יושבין ועטרותיהם בראשיהם ונהנינים מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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KEHOT'S NOTE

ברכות יז, א.

12 זיו המצות עצמן

The note points to a gloss there on the idea that the radiance in Gan Eden is the radiance of the mitzvot themselves.

KEHOT'S NOTE

ראה דרך מצותיך כ, ב בהגהה. ד"ה אדון עולם סה"מ תש"ג ע' 14.

13 שכר מצוה מצוה

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

KEHOT'S NOTE

אבות ד, ב.

14 שכר מצוה מצוה

Ben Azzai: "the reward of a mitzvah is a mitzvah." Here it means that the reward in Gan Eden is the light of the mitzvah itself.

Pirkei Avot 4:2 ב"ב:ד

בן עזאי אומר, הוי רץ למצוה קלה כבחמורה, ובזרם מן העברה. שמצוה גוררת מצוה, ועברה גוררת עברה. ששכר מצוה, מצוה. ושכר עברה, עברה:

Ben Azzai said: Be quick in performing a minor commandment as in the case of a major one, and flee from transgression; For one commandment leads to another commandment, and transgression leads to another transgression; For the reward for performing a commandment is another commandment and the reward for committing a transgression is a transgression.

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15 זיו זה הוא זיו המצות עצמן וכמארו"ל שכר מצוה מצוה

The chapter the text cites: the souls in Gan Eden enjoy the radiance of the Shechinah, which "is the radiance of their Torah and service itself," for the reward of a mitzvah is the mitzvah itself.

Tanya, Likkutei Amarim 39:15 אמרים; חלק ראשון; ליקוטי ל"ט:ט"ו

והנה, "שכר מצוה - מצוה", פירוש, שמשכרה נדע מהותה ומדרגתה, ואין לנו עסק בנסתרות שהם צדיקים הגדולים, שהם בבחינת מרפכה, רק הנגלות לנו, שאתריהם כל אדם ימשה, לידע נאמנה מהות ומדרגת עבודת ה' בדחילו ורחימו בהתגלות לבו, הנמשכות מן הבינה ודעת בגדולת אינסוף ברוח"הוא - מקומה ב"י ספירות דבריה, ועבודה בדחילו ורחימו הטבעיים שבמחוחו - ב"י ספירות דיצירה.

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16 בס"ב פלי"ט

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

KEHOT'S NOTE

ראה גם לעיל פ' בהר מב, ב. פ' מטות פג, א.

17 לעבדה ולשמרה לעבדה במצות עשה

The Tikkunei Zohar gives the same reading: "to work it" with the positive commandments, "to keep it" with the negative ones.

Tikkunei Zohar 62a:15-16 ט"ו-ט"ז

וזכאה איהו מאן דאיהי באמנה אתו בגלותא. דלא דחיל מעלאין ותתאין. דבגינה אתמר לאדם ויניחהו בגן עדן לעבדה ולשמרה. לעבדה בפקודין דעשה. ולשמרה בפקודין דלא תעשה. בגין דאיהי גין סדרים דאורייתא. ואיהי עדונא דאורייתא. מאי אורייתא עמודא דאמצעימא. איהי גן דיליה ועדן דיליה.

Constantinople, 1740 (CC-BY-NC)

18 שיפה שעה אחת בתשובה

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

KEHOT'S NOTE

אבות ד, ז.

19 שיפה שעה אחת בתשובה ומעשים טובים בעוה"ז מכל חיי עוה"ב

"One hour of teshuvah and good deeds in this world is better than the whole life of the World to Come." From this the Alter Rebbe argues that the light of the mitzvot must be drawn into one's service here, all the more so.

Pirkei Avot 4:17 ב"ב:יז

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

חיי העולם הזה:

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

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20

ומה גם שעוה"ז

The note gives this as a parallel discussion of this world as the corridor to the World to Come.

KEHOT'S NOTE

ראה תו"א לא, א. אוה"ת ויקרא כרך ב ע' תפב.

21

והתקן עצמך בפרוודור

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

KEHOT'S NOTE

אבות ד, טז.

22

שעוה"ז הוא דומה לפרוודור בפני עוה"ב שדומה לטרקלין והתקן עצמך בפרוודור

Rabbi Yaakov: this world is like a corridor before the World to Come; prepare yourself in the corridor so that you may enter the banquet hall.

Pirkei Avot 4:16 ט"ז: משנה אבות ד

רבי יעקב אומר, העולם הזה דומה לפרוודור בפני העולם הבא. התקן עצמך בפרוודור, כדי שתכנס לטרקלין:

Rabbi Jacob said: this world is like a vestibule before the world to come; prepare yourself in the vestibule, so that you may enter the banqueting-hall.

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23

דשכר מצוה בהאי עלמא ליכא

Rava explains a Mishnah according to Rabbi Yaakov, who holds that "there is no reward for a mitzvah in this world." Hence here the light of the mitzvot is not felt as delight.

Kiddushin 39b:6-7 י"ז: ב- קידושין

אמר אביי: מתניתין דעבדין לקה יום טוב ויום ביש. רבא אמר: הא מני - רבי יעקב היא, דאמר: שכר מצוה בהאי עלמא ליכא. דתניא, רבי יעקב אומר: אין לה כל מצוה ומצוה שכתובה בתורה שמתן שכרה בצדה שאין תחית המתים תלויה בה. ככיבוד אב ואם כתיב: "למען יאריכון ימיה ולמען ייטב לה", בשילוח הן כתיב: "למען ייטב לה והארכת ימים".

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

KEHOT'S NOTE

ראה קידושין לט, ב.

24

באמונתו יחי

"The righteous shall live by his faith." In this world the light of the mitzvot is held by faith, and the Alter Rebbe stresses that by it the soul truly lives.

Habakkuk 2:4 ד'ב: חבקוק

הנה עפלה לא ישרה נפשו בו וצדיק באמונתו יחיה:

Behold, his soul is puffed up, it is not upright in him; But the righteous shall live by his faith.

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KEHOT'S NOTE

חבקוק ב, ד.

25

כמ"ש במ"א (ע"פ וידעת היום)

There the Alter Rebbe explains that the qualities of "milk and honey" are still at the level of faith, and have not yet reached the actual knowledge and feeling of the future, when "the earth shall be full of knowledge." The text points there for the idea that in this world the light is held as faith.

KEHOT'S NOTE

לעיל פ' ואתחנן ד, ג. והנחת אדה"א בסה"מ תקס"ה ע' תשלכ.

26

אתה עשית את השמים

"You made the heavens, the heavens of the heavens, and all their host." A model of contemplating how G-d brings all the worlds into being and gives them life.

Nehemiah 9:6 ט': נחמיה

אתה-הוא ה' לבדך אתה עשית את-השמים שמי השמים וכל-צבאם הארץ וכל-אשר עליה הימים וכל-אשר בהם ואתה מחיה את-כלם וצבא השמים לה משהתחיים:

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

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KEHOT'S NOTE

נחמ" ט, ו.

27

יוצר משרתים ואשר משרתיו

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

KEHOT'S NOTE

ברכת יוצר.

28

ויניחהו בג"ע לעבדה ולשמרה

G-d placed Adam in the Garden of Eden "to work it and to keep it." The Alter Rebbe reads it, with the Zohar, as the work of the mitzvot that draw light into Gan Eden.

Genesis 2:15 ט"ו: בראשית

ויקח ה' אלקים את-האדם ויניחהו בגן-עדן לעבדה ולשמרה:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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KEHOT'S NOTE

בראשית ב, טו.

29

לעבדה במ"ע

The Zohar reads "to work it" as the positive commandments and "to keep it" as the negative commandments.

Zohar I, 27a כז, א תו"א

KEHOT'S NOTE

תו"א כז, א. תו"א תכ"א בסופו.

- 30 “How long shall I set counsels in my soul.” The Alter Rebbe borrows the phrase for the deliberate inner work a person must do in this world to feel the light of the mitzvot.

תהילים י"ג:3 Psalms 13:3

עד־אָנָה אֲשִׁית עֲצוֹת בְּנַפְשִׁי יְגוֹן בְּלִבִּי יוֹמָם עַד־אָנָה יָרוּם אִיבִי עָלַי:

How long shall I take counsel in my soul, having sorrow in my heart by day? How long shall mine enemy be exalted over me?

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PARAGRAPH 3

- 31 כי אראה שמירך

“When I behold Your heavens, the work of Your fingers, the moon and the stars which You established.” Looking at creation leads to awe of its Creator.

תהילים ח:4 Psalms 8:4

כִּי־אֶרְאֶה שְׁמִירְךָ מַעֲשֵׂה אֲצָבָעֶיךָ יָרַח וְכּוֹכְבִּים אֲשֶׁר כּוֹנְנָתָה:

When I behold Thy heavens, the work of Thy fingers, The moon and the stars, which Thou hast established;

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KEHOT'S NOTE

תהלים ח, ד.

- 32 שאו מרום עיניכם

“Lift up your eyes on high and see: who created these?” Here too awe comes from looking at creation.

ישעיהו מ':26 Isaiah 40:26

שְׂאוּ־מְרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֱלֹהַּ הַמּוֹצִיא בְּמִסְפָּר צְבָאָם לְכֻלָּם בְּשֵׁם יְקָרָא מְרַב אוֹנִים וְאִמְיָן כֹּחַ אִישׁ לֹא נִעְדָּר:

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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KEHOT'S NOTE

ישעיי מ, כו.

- 33 ויראה והיא בחי מפתחות החיצוניות . . שאין זה אלא זיו

According to the note, this passage on awe as the outer key is quoted there.

KEHOT'S NOTE

קטע זה מובא באוה"ת פ' קרח ע' תרסב.

- 34 אתה הוא ה' לבדך

“You are Havayah, alone; You made the heavens...” The Alter Rebbe stresses “alone”: the Infinite Light is not within the worlds at all.

נחמיה ט':6 Nehemiah 9:6

אֶתְהִי־הוּא ה' לְבַדְךָ אַתָּה עֲשִׂית אֶת־הַשָּׁמַיִם שְׁמִי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחִיָּה אֶת־כָּלֶם וְצָבֵא הַשָּׁמַיִם לְךָ מְשֻׁתָּחִים:

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

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KEHOT'S NOTE

נחמיי ט, ו.

- 35 ואני ה' לא שניתי

“For I, Havayah, have not changed.” Creation made no change in G-d; He is as alone now as before.

Malachi 3:6 מלאכי ג':6

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא קִלִּיתֶם:

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

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KEHOT'S NOTE

מלאכי ג, ו.

- 36 דכולא קמיי כלא

The Zohar on true awe: to fear G-d because He is great and rules over all, the root of all worlds, “and all before Him is considered as nothing.”

Zohar I, 11b זח"א יא, בב

KEHOT'S NOTE

זח"א יא, ב.

- 37 ביו"ד נברא העוה"ב

Rabbi Yehudah bar Rabbi Ilai: these are the two worlds the Holy One, blessed be He, created, one with hei and one with yud; this world was created with hei and the World to Come with yud.

מנחות כ"ט ב:י"ג-י"ד Menachot 29b:13-14

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב סית שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות כט, ב.

- 38 כי בי-ה ה' צור עולמים

“Trust in Havayah forever, for in Yah, Havayah, is the Rock of the worlds.” The Sages read “Yah” as the letters yud and hei, with which the two worlds were created.

ישעיהו כ"ו:4 Isaiah 26:4

בְּטַחוּ בַּה' עַד־יָעַד כִּי בִקָּה 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

ישעיי כו, ד.

39 | Kehot's note points to Isaiah 37:16 for these words.

Isaiah 37:16 ט"ז:י"ח

ה' צבאות אלקי ישראל ישב הכרבים אתה הוא האלקים לבדך לכל ממלכות הארץ אתה עשית את השמים ואת הארץ:

'O L-RD of hosts, the G-d of Israel, that sittest upon the cherubim, Thou art the G-d, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth.

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PARAGRAPH 4

40 | ואהבת את הוי' אלהיך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe reads "love" as the desire that G-d be revealed to oneself.

Deuteronomy 6:5 וי' דברים

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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

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41 | בזהר ע"פ ויקחו לי

"It is not written 'take for Me and an offering,' but 'take for Me an offering,' to show that all is one, without separation."

Zohar II, 140b קמ, זח"ב

KEHOT'S NOTE

קכו, א. ילקוט תרומה (ר' שס"ד) ויקחו תרומה אין כתיב כאן אלא ויקחו לי כלומר תורתי. ובוהר שם ל"מ רק הקושיא אבל הפי' אותי לי שם, ודו"ק. ועי' בסשי"ב (פמ"י) ב' הוזהר. [כ]. ראה זח"ב קמ, ב. ובאוה"ת פ' ראה כרך ו ע' בישכת מוסיף" (ותרומה תרגום אפרשותא הוא בחי' הויו שהוא הארה וזהו לי תרומה והל"ל לי ותרומה אלא משום דכולא חד כו').

42 | ויקחו לי תרומה

"Speak to the Children of Israel, that they take for Me an offering." The Zohar and the Midrash read "for Me" as G-d Himself.

Exodus 25:2 ב"ה:יב שמות

דבר אלי בני ישראל ויקחו לי תרומה מאת כל איש אשר ידבנו לבו תקחו את תרומתי:

'Speak unto the children of Israel, that they take for Me an offering; of every man whose heart maketh him willing ye shall take My offering.

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43 | ויקחו לי תרומה

The place in the Zohar the Kehot note gives for this verse, where "for Me" and "an offering" are called two levels that are one, joined together.

Zohar, Terumah 2:12-4:23ג"ד:כ"ב-כ"ג:ד תרומה ב' י"ב-כ"ג:ד:כ"ג:ד that is to say, to other men permission has not been granted to penetrate to the higher point (Binah), but only as far as the "costly possession" (Malkuth), which is a lower grade;

and from this they can ascend higher in intention but not in actual attainment, as Jacob did.

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

44 | ויקחו לי תרומה

G-d says to Israel: you have taken My Torah, take Me with it; "it is not written 'that they take an offering,' but 'that they take for Me.'"

Yalkut Shimoni on Torah 364:1א"ד שס"ד על התורה

... בבכורות (במדבר ח, יז) "כי לי כל בכור", במקדש (להלן פסוק ח) "ועשו לי מקדש", בתרומה "ויקחו לי תרומה", בירושלים "העיר אשר בחרתי לי", במזבח (שמות כ, כא) "מזבח אדמה תעשה לי", בשמן המשחה "שמן משחת קדש יהיה זה לי", בקרבנות (במדבר כח, ב) "להקריב לי במועדו".

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45 | ועמ"ש בביאור ע"פ וארשתיוך לי

There the Alter Rebbe refers back to this maamar: the outer courtyard is Pesukei deZimrah, which tells of G-d's greatness in giving life to worlds and angels, and the inner courtyard is the Shema, with its acceptance of the yoke of Heaven and of the mitzvos.

KEHOT'S NOTE

לעיל פ' במדבר ט, ב.

46 | והיו הדברים האלה אשר אנכי מצוך היום

"And these words, which I command you today, shall be upon your heart." The Alter Rebbe reads "I" (Anochi) as G-d's very essence, revealed through the Torah.

Deuteronomy 6:6 וי' דברים

והיו הדברים האלה אשר אנכי מצוך היום עלי לבבך:

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

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47 | הקל קול יעקב

Isaac's words, "The voice is the voice of Jacob." Here the Torah is called "voice."

Genesis 27:22כ"ז:כ"ב בראשית

ויגש יעקב אלי יצחק אביו וימשהו ויאמר הקל קול יעקב והידיים ידי עשו:

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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KEHOT'S NOTE

בראשית כז, כב.

PARAGRAPH 5

48 | קורא בתורה

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

KEHOT'S NOTE

ראה ברכות רפ"ב. ובכ"מ.

49

קורא בתורה

"If one was reading in the Torah (korei baTorah) and the time for the Shema arrived..." The Mishnah's ordinary term for Torah reading, which the Alter Rebbe reads as "calling."

Mishnah Berakhot 2:1 א"ל: משנה ברכות

היה קורא בתורה, והגיע זמן המקרא, אם כן לבו, יצא. ואם לאו, לא יצא. בפרקים שואל מפני הכבוד ומשיב, ובאמצע שואל מפני היראה ומשיב, דברי רבי מאיר. רבי יהודה אומר, באמצע שואל מפני היראה, ומשיב מפני הכבוד, בפרקים שואל מפני הכבוד, ומשיב שלום לכל אדם:

If one was reading in the Torah [the section of the Shema] and the time for its recital arrived, if he directed his heart [to fulfill the mitzvah] he has fulfilled his obligation, but if not he has not fulfilled his obligation. In the breaks [between sections] one may give greeting out of respect and return greeting; in the middle [of a section] one may give greeting out of fear and return it, the words of Rabbi Meir. Rabbi Judah says: in the middle one may give greeting out of ...

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50

כל התורה שמותיו של הקב"ה

The note sends the reader to Likkutei Torah, Pinchas 76b, and the sources cited there, for the saying that the whole Torah is the Names of the Holy One, blessed be He.

KEHOT'S NOTE

ע"ל פינחס (עו, ב). וש"נ. [כ].

PARAGRAPH 6

51

פותח את ידך

"You open Your hand and satisfy every living thing [with] favor." The Alter Rebbe reads ratzon as the Supreme Will, drawn down to every living thing.

Psalms 145:16 ט"ז: תהילים קמ"ה

פותח את ידך ומשביע לכל־חי רצון:

Thou openest Thy hand, And satisfiest every living thing with favour.

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KEHOT'S NOTE

תהלים קמ"ה, טז.

52

ורחמיו על כל מעשיו

"Havayah is good to all, and His mercies are upon all His works."

Psalms 145:9 ט"ט: תהילים קמ"ה

טוב־יה לכל ורחמיו על־כל־מעשיו:

The L-RD is good to all; And His tender mercies are over all His works.

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KEHOT'S NOTE

תהלים קמ"ה, ט.

53

ארץ אפים וגדל חסד

"Havayah is gracious and compassionate, slow to anger and great in kindness."

Psalms 145:8 ח"ח: תהילים קמ"ה

חננו ורחום ה' ארץ אפים וגדל־חסד:

The L-RD is gracious, and full of compassion; Slow to anger, and of great mercy.

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KEHOT'S NOTE

תהלים קמ"ה, ח.

54

לכל קוראיו

"Havayah is near to all who call upon Him, to all who call Him in truth." The Alter Rebbe reads "call Him" as reaching G-d Himself.

Psalms 145:18 י"ח: תהילים קמ"ה

קרוב ה' לכל־קראיו לכל אשר יקראוהו באמת:

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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PARAGRAPH 7

55

כי תשמע בקול ה' אלהיך

The verse of the maamar, which says "bekol," in the voice.

דברים י"ג:19 Deuteronomy 13:19

כי תשמע בקול ה' אלקיך לשמר את־כל־מצותיו אשר אנכי מצוך היום לעשות הישר בעיני ה' אלקיך:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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56

ויאמר אם שמוע תשמע לקול ה' אלקיך

"If you will diligently hearken to the voice of Havayah your G-d..." Here it says "lekol," to the voice, which the Alter Rebbe contrasts with "bekol."

שמות ט"ו:26 Exodus 15:26

ויאמר אם־שמוע תשמע לקול ה' אלקיך והישר בעיניו תעשה והאזנת למצותיו ושמרת כל־חקיו כל־המחלה אשר־שמת במצרים לא־אשים עליך כי אני ה' רפאך:

and He said: 'If thou wilt diligently hearken to the voice of the L-RD thy G-d, and wilt do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians; for I am the L-RD that healeth thee.'

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KEHOT'S NOTE

שמות טו, כו.

57

קול היינו המשכה מהעלם אל הגילוי . . אבל בקול

There "Hear my voice (bekoli)" is read as what is inside the voice, its inner core: the inner dimension of the heart,

above wisdom, which cannot be put into words, whereas the voice itself comes from the outer dimension of the heart.

KEHOT'S NOTE

ראה גם לקמן נד, ג.

58 אשרי אדם

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

KEHOT'S NOTE

משלי (ח, לד). [כ].

59 אשרי אדם שומע לי

"Fortunate is the man who listens to Me, watching daily at My doors."

Proverbs 8:34

אשרי אדם שמע לי לשקד עלי דלתתי יום יום לשמר מזוות פתחי:

Happy is the man that hearkeneth to me, Watching daily at my gates, waiting at the posts of my doors.

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60 אשרי אדם שומע לי אשרי לאדם בשעה ששמועותיו לי

The Midrash on Parshas Ki Savo expounds Proverbs 8:34: the Holy One, blessed be He, says, fortunate is the man when his hearings are for Me.

Devarim Rabbah 7:2

61 ועיין בזהר בהעלותך

The note points there for a discussion of this Zohar on the layers of the Torah.

KEHOT'S NOTE

ראה המשך תעריב ח"ג ע' א'תלה. וראה גם לעיל פ' ויקרא ג, ב.

62 הקל קול יעקב

"The voice is the voice of Jacob." Here it shows that Tiferes is called "voice."

Genesis 27:22

ויגש יעקב אלי יצחק אביו וימשהו ויאמר הקל קול יעקב והידיים ידי עשו:

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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63 מש"ש בזהר ונשמתא דא הוא ע"ק כו

The note points to what the Rebbe Rashab writes there, in the name of Me'orei Or, on the Zohar's "soul of the soul," Atika Kadisha.

KEHOT'S NOTE

ראה בהמשך תעריב ח"ג ע' א'תלה מה שכתב בשם המא"א.

64 חצר חיצונית וחצר הפנימית

The note points there for the outer courtyard and the inner courtyard.

KEHOT'S NOTE

ראה המשך תעריב שם ע' א'רסו.

כמ"ש במגילת אסתר

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

KEHOT'S NOTE

ה, א.

65 ותעמוד בחצר בית המלך הפנימית

"Esther put on royalty and stood in the inner courtyard of the king's house." The inner courtyard, as against the outer one.

אסתר 5:1

ויהי ביום השלישי ותלבש אסתר מלכות ותעמד בחצר בית המלך הפנימית נכח בית המלך והמלך יושב על כסא מלכותו בבית המלכות נכח פתח הבית:

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house; and the king sat upon his royal throne in the royal house, over against the entrance of the house.

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67 והמן בא לחצר בית המלך החיצונית

"And Haman had come into the outer courtyard of the king's house." The outer courtyard, as against the inner one.

אסתר 6:4

ויאמר המלך מי בחצר והמן בא לחצר בית המלך החיצונית לאמר למלך לתלות את מרדכי עלי העץ אשר הכין לו:

And the king said: 'Who is in the court?'—Now Haman was come into the outer court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.—

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KEHOT'S NOTE

אסתר ו, ד.

68 הללו את ה' מן השמים

"Praise Havayah from the heavens, praise Him in the heights." One of the psalms of Pesukei deZimrah, praising G-d through His creations.

Psalms 148:1

הללו יה הללו את ה' מן השמים הללו יה במרומים:

Hallelujah. Praise ye the L-RD from the heavens; Praise Him in the heights.

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69 אתה עשית את השמים

"You made the heavens..." Also said in Pesukei deZimrah, praising G-d as the Maker of all.

Nehemiah 9:6

אתה יהוה ה' לבדך אתה עשית את השמים שמי השמים וכל צבאם הארץ וכל אשר עליה הימים וכל אשר בהם ואתה מחיה את כלם וצבא השמים לך משתחווים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and

all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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- 70** The Zohar on the layers of the Torah: “The soul of which we spoke is Tiferes Yisrael, which is the Torah itself; and the soul of the soul is Atika Kadisha.”

ספר זוהר, בהעלותך י"ב:נ"ו-12:56-13:65
י"ג:ס"ה

Observe that in a similar way in the supernal world there is garment, body, soul and super-soul. The heavens and their hosts are the outer garment, the Community of Israel is the body which receives the soul, to wit, the “Glory of Israel”; and the super-soul is the Ancient Holy One. All these are interlocked within each other.

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

PARAGRAPH 8

- 71** וחצר הפנימית הוא ק"ש וברכותיה והמלך יושב . . שמו"ע

According to the note, this passage is quoted in Or HaTorah on Tetzaveh, which adds that Mikdash Melech explains “the king extended to Esther the golden scepter” as the joining of redemption to prayer; the wording of Mikdash Melech is given in Or HaTorah on Megillas Esther.

KEHOT'S NOTE

מובא באוה"ת פ' תצוה ע' איתקדש ושם מציין ש"ה במק"מ פ' ויחי דרכ"ה ע"ב שזהו ענין ויושט המלך לאסתר את שרביט הזהב הוא ענין סמיכת גאולה לתפלה. וראה גם בתו"א צד, ג דשם מציין לכאן ומציין גם למק"מ הנ"ל. וראה הלשון מק"מ באוה"ת מג"א (הוצאה תשי"ג) ע' קכ ומשם ויושט המלך.

- 72** והמלך יושב

“And the king was sitting on his royal throne in the royal house, facing the entrance of the house.” The royal house, beyond both courtyards.

אסתר ה':א'1 Esther 5:1

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי וַתִּלְבַּשׁ אֶסְתֵּר מְלֻכּוֹת וַתַּעֲמֵד בַּחֲצַר בֵּית־הַמֶּלֶךְ הַפְּנִימִית נֹכַח בֵּית הַמֶּלֶךְ וְהַמֶּלֶךְ יוֹשֵׁב עַל־כִּסֵּא מְלָכוֹת בְּבֵית הַמְּלָכוֹת נֹכַח פֶּתַח הַבַּיִת:

Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house; and the king sat upon his royal throne in the royal house, over against the entrance of the house.

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KEHOT'S NOTE

אסתר ה, א.

- 73** ויושט המלך את שרביט הזהב

“And the king extended to Esther the golden scepter that was in his hand.” The love extended from the “house” to

...כי תשמע בקול ה' אלקיך לשמור את כל

the inner courtyard.

אסתר ה':ב'2 Esther 5:2

וַיְהִי כִּרְאוֹת הַמֶּלֶךְ אֶת־אֶסְתֵּר הַמְּלִכָּה עֹמֶדֶת בַּחֲצַר נִשְׁאָה חֹן בְּעֵינֶיהָ וַיּוֹשֻׁט הַמֶּלֶךְ לְאֶסְתֵּר אֶת־שִׁרְבִיט הַזֶּהָב אֲשֶׁר בְּיָדוֹ וַתִּקְרַב אֶסְתֵּר וַתִּגַּע בְּרֹאשׁ הַשִּׁרְבִיט:

And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

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KEHOT'S NOTE

אסתר ה, ב.

- 74** רשפי אש האהבה

“For love is fierce as death... its flashes are flashes of fire.” The fiery love signified by the gold.

שיר השירים ח':ו"6 Song of Songs 8:6

שִׁמְנִי כַחֲתָם עַל־לִבִּי כַחֲתָם עַל־זְרוֹעֲךָ כִּי־עֵצָה כְּמוֹת אֶהְבֶּה קֶשֶׁה כְּשֹׁאֵל כְּנָאָה רִשְׁפֶּיהָ רִשְׁפֵּי אֵשׁ שְׁלֹהֲכֶתֶיהָ:

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

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- 75** שיהא גילוי אהבה זו גם בק"ש בקיום ואהבת

As the note quotes it: until the Shema the love is what a person arouses in his own soul, but in the Shema a revelation of supernal love is drawn from above into the soul; this is “the king extended to Esther the golden scepter,” from the royal house in Atzilus to the inner courtyard, the World of Beriah.

KEHOT'S NOTE

כי עד ק"ש הוא האהבה שהאדם מעורר בנפשו, אבל בק"ש נמשך גלוי אהבה עליונה מלמעלה בנפש האדם, וה"ע ויושט המלך לאסתר את שרביט הזהב מבית המלכות שבאצ"ל לחצר הפנימי שהוא בחי' עולם הבריאה — אוה"ת שמות כרך ח ד"ה וידבר כו' וארא סעי' ב.

- 76** בקיום ואהבת כו'

According to the note, this passage is quoted there, with a reference to Mikdash Melech.

KEHOT'S NOTE

מובא באוה"ת מג"א לד"ה ויושט המלך לאסתר. ומציין למק"מ פ' ויחי דף רכה, ב שכתב ויושט המלך לאסתר ה"ס סמיכת גאולה לתפלה, כי גאולה מוריד הארה מלמעלה למעלה את התפלה יסוד המלי באצילות כו', ואח"כ עולה התפלה עם הגאולה עצמה כו'. ע"ש.

- 77** ואהבת כו'

“And you shall love Havayah your G-d,” in the first paragraph of the Shema, where this love is to be revealed.

דברים ו':ה'5 Deuteronomy 6:5

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

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

86

ואין אמת אלא תורה

On "and it cast truth to the ground" (Daniel 8:12): "there is no truth but Torah," as it says, "Buy truth and do not sell it."

Jerusalem Talmud Rosh Hashanah 3:9 השנה ראש השנה ג'ט'

... בר נש ביש הוא. כי דור תהפוכות המה. רבי לוי בשם רבי חמא בר חנינה. והיה הנשוי אין כתוב כאן אלא כל הנשוי. אפילו נשיכת כלב. אפילו נשיכת נחש. ולא דמיא. נשיכת כלב וראה. נשיכת נחש והביט. רבי יודה גוריא בשם רבי אהא. נשיכת כלב שאינו ממינו. וראה. נשיכת נחש שהוא ממינו. והביט. ורבנן אמרי. נשיכת כלב שאינו מחלחל. וראה. נשיכת נחש שהוא מחלחל. והביט.

MISHNAH: Similarly, the Eternal said to Moses, yourself make a poisonous snake and put it on a pole. 21:8., etc. Does the snake kill or the snake make live? But in times when Israel look upwards and make their thought subservient to their Father in Heaven they were healed, otherwise they were rotting. HALAKHAH: . rabba 31(8). Rabbi Yasa said, in four places it is said "make for yourself." In three it is explicit, one is not explicit. Make yourself an ark of gopher wood. 6:14.. Make yourself two silver ...

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)

87

ואין אמת אלא תורה

The same teaching: when Israel casts the words of Torah to the ground the wicked kingdom prospers, for "there is no truth but Torah."

Eikhah Rabbah, Petichta ב' פתיחתא רבה, איכה רבה,

... בפשע, בפשעה של תורה, כל זמן שישראל משליכין דברי תורה לארץ, המלכות היא גזירת ומצלתה, שנאמר (דניאל ח, יב): ותשלך אמת ארצה וגוי, ואין אמת אלא תורה, שנאמר (משלי כג, כג): אמת קנה ואל תמכר, אם השלכת דברי תורה לארץ מיד הצליחה המלכות, הלא הוא דכתיב (דניאל ח, יב): ועשתה והצליחה. אמר רבי יהודה בן פזי (הושע ח, ג): זנח ישראל טוב וגוי, ואין טוב אלא תורה, שנאמר (משלי ד, ב): כי לקח טוב נתתי לכם וגוי. אמר רבי אבהא בר כהנא ...

Rabbi Abba bar Kahana began: "Who is the wise man who will understand this..." (Jeremiah 9:11). Rabbi Shimon ben Yohai taught: If you have seen towns uprooted from their place in the Land of Israel, know that they did not provide the salaries of the Bible teachers and the Mishna teachers, as it is stated: "For what reason did the land perish.... The L-rd said: Because they have forsaken My Torah" (Jeremiah 9:11-12). Rabbi [Yehuda HaNasi] would dispatch Rabbi Asi and Rabbi Ami to go out and establish [educational programs] ...

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88

שפת אמת . . תכון לעד

"The lip of truth shall be established forever, but a lying tongue only for a moment." Torah, the "truth," endures

beyond the time of prayer.

משלי י"ב:ט"ט Proverbs 12:19

שפת אמת תכון לעד ועד ארגיעה לשון שקר:

The lip of truth shall be established for ever; But a lying tongue is but for a moment.

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KEHOT'S NOTE

משלי יב, יט.

89

The Zohar on this verse: G-d brings the souls of the righteous near, each to its place, and "Your courtyards" are places and levels outside.

Sfar haZohar, חיי שרה ט"ז קכ"א-Zohar, Chayei Sara 16:121-17:127

Happy are the penitent who in the space of one day, one hour, nay, one second, can draw near to the Holy One, as near as even the truly righteous in the space of many years. Abraham did not reach that high grade until he was old, as already said. So, too, David, of whom it is written, "and King David was old, he came into days" (I Kings 1, 1). But the penitent immediately finds entrance, and is brought close to the Holy One, blessed be He.' R. Jose ...

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

PARAGRAPH 9

90

ובערת הרע

"And you shall eradicate the evil from your midst," a phrase the Torah repeats in several places.

דברים י"ג:ו Deuteronomy 13:6

והנביא שהוא או חלם החלום הוא יומת כי דבר סרה עליה אלקים המוציא אתכם מארץ מצרים והפך מבית עבדים להדיחה מן הדרך אשר צוה ה' אלקיך ללכת בה ובערת הרע מקרבך:

And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken perversion against the L-RD your G-d, who brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which the L-RD thy G-d commanded thee to walk in. So shalt thou put away the evil from the midst of thee.

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KEHOT'S NOTE

דברים יג, ו. ועוד.

91

לא יגורך רע

"For You are not a G-d who desires wickedness; evil shall not dwell with You."

תהילים ה:ה Psalms 5:5

כי לא אליהפצר שעה אתה לא יגורך רע:

For Thou art not a G-d that hath pleasure in wickedness; Evil shall not sojourn with Thee.

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KEHOT'S NOTE

תהילים ה, ה.

92

וטהור עינים מראות ברע

"You are of eyes too pure to look upon evil."

Habakkuk 1:13 חבקוק א':יג

טהור עינים מראות רע והביט אל-עמל לא תוכל למה תביט בוגדים
תחריש בכלע רשע צדיק ממנו:

Thou that art of eyes too pure to behold evil, And that canst
not look on mischief, Wherefore lookest Thou, when they
deal treacherously, And holdest Thy peace, when the wicked
swalloweth up The man that is more righteous than he;

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KEHOT'S NOTE

חבקוק א, יג. שם אי טהור בלא רי וגם ליי ברע, בלא ב' כתיב [כ]. וראה
במנחת שי שם.

93

ולא תתורו אחרי לבבכם

From the paragraph of tzitzis: "and you shall not stray af-
ter your heart and after your eyes, after which you go
astray."

Numbers 15:39 במדבר ט"ו:ל"ט

והיה לכם לציצת וראיתם את-כפת-מזות ה' ועשיתם אתם
ולא-תתורו אחרי לבבכם ואחרי עיניכם אשר-אתם זנים אחריהם:

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

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KEHOT'S NOTE

במדבר טו, לט.

94

זונה שאסורה לבעלה אחרי אשר הוטמאה

A divorced woman who has married another may not re-
turn to her first husband "after she has been defiled."

Deuteronomy 24:4 דברים כ"ד:ד

לא-יוכל בעלה הראשון אשר-שלחה לשוב לקחתה להיות לו לאשה
אחרי אשר הטמאה כִּי-תועבה הוא לפני ה' ולא תחטא את-הארץ אשר
ה' אלקיך נתן לך נחלה:

her former husband, who sent her away, may not take her
again to be his wife, after that she is defiled; for that is
abomination before the L-RD; and thou shalt not cause the
land to sin, which the L-RD thy G-d giveth thee for an
inheritance.

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Sotah 26b:1-2 סוטה כ"ו ב'א-ב'א

מהו דתימא: "נטמאה" נטמאה שני פעמים: אהד לפעל ואחד לבועל.
היכא דקא מיתסרא בהא זנות, אכל הא הואיל ואסורה וקיימא, אימא
לא, קא משמע לו. חוץ מן הקטן וכו'. "איש" אמר רחמנא, ולא קטן
ושאינו איש. למעוטי מאי? אילימא למעוטי שחור, והאמר שמואל:
שחור מקנין על ידו, ופוסל בתרומה!

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KEHOT'S NOTE

דברים כד, ד. וראה סוטה כו, ב. הובא ברש"י שם.

PARAGRAPH 10

95

כל האומר אין לי אלא תורה

Rabbi Yosei: whoever says he has only Torah has not even
Torah, for it is written "and you shall learn them and do
them": whoever is not engaged in doing is not engaged in
learning. The Alter Rebbe explains why: Torah not joined
to the mitzvos is not kept in the heart.

Yevamot 109b:4-5 יבמות ק"ט ב'ד-ה'5

ערבי שלציון — דעבדי שלוף דוץ. תוקע עצמו לדבר הלכה — דתנא,
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 ועשיתם" — כל שישנו בעשיה ישנו בלמידה, כל שאינו
בעשיה אינו בלמידה.

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KEHOT'S NOTE

יבמות קט, ב.

96

כל האומר . . בחי תרעא לדרתא

As the note quotes it, the passage there remarks that in the
discourse "Ki Sishma" (this maamar) the explanation of
"whoever says..." as the level of "a gate to the courtyard"
is strained, and that there is another approach, as in the
discourse beginning "Vaydaber... Anochi."

KEHOT'S NOTE

ראה סה"מ תרל"ו ח"ב ע' שו: בדרוש כי תשמע . . דחק להעמיד פי' כל
האומר . . בחי תרעא לדרתא . . ויש לו עוד שיטה אחרת כמ"ש בד"ה וידבר
כו' אנכי.

97

תרעא לדרתא

Rabbi Yannai, after the saying about the treasurer with
only the inner keys: "Woe to one who has no courtyard, yet
makes a gate for the courtyard." Here Torah without a pu-
rified heart is that gate, below the level of awe.

Shabbat 31b:1א שבת ל"א ב'א

יראת שמים, דומה לגזבר שמסרו לו מפתחות הפנימיות ומפתחות
החיצוניות לא מסרו לו, בהי עייל? מקריז רבי ינאי: תכל על דלית לקה
דרתא ותקעא לדרתא עבדי. אמר רב יהודה: לא ברא הקדוש ברוך הוא
את עולמו אלא כדי שיראו מלפניו, שנאמר: "והאלקים עשה שיראו
מלפניו".

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KEHOT'S NOTE

שבת לא, ב.

98

הולך את חכמים יחכם

"He who walks with the wise will become wise." The word
"es" here means "with," and so the Alter Rebbe reads "es"
in "to keep (es) all His commandments."

Proverbs 13:20 משלי י"ג:כ

הולך את-חכמים יחכם ורעה כסילים ירוע:

He that walketh with wise men shall be wise; But the com-
panion of fools shall smart for it.

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KEHOT'S NOTE

משלי יג, כ.

99

בל תמוט עולם ועד

"He established the earth on its foundations, never to be moved, forever and ever." The words describe the lasting hold the mitzvot give to the Torah's light in the heart.

Psalms 104:5:ה' קיד:ה' תהילים

יְסַד־אֶרֶץ עַל־מְכוּנֶיהָ בִּלְת־תִּמוּט עוֹלָם וָעֶד:

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

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100

והי מעשה הצדקה שלום

"And the deed of charity shall be peace, and the work of charity, quiet and security forever." The Alter Rebbe stresses "the deed": the light is kept by the mitzvot in actual practice.

Isaiah 32:17:י"ב:י"ז ישעיהו

וְהָיָה מַעֲשֵׂה הַצְדָקָה שְׁלוֹם וְעִבְדַּת הַצְדָקָה הַשְׁקֵט וְכֵסֶף עַד־עוֹלָם:

And the work of righteousness shall be peace; And the effect of righteousness quietness and confidence for ever.

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KEHOT'S NOTE

ישע"י לב, יז.

PARAGRAPH 11

101

נק' בשם מצוה סתם

According to the note, Tanya there points out that charity is called simply "mitzvah" throughout the Jerusalem Talmud.

Tanya, Likkutei Amarim 37:19:אמרי"ם חלק ראשון; ליקוטי אמרי"ם חלק ראשון

ובזה יובן מה שהפליגו רבותינו זכרונם לברכה במאד מאד במעלת הצדקה, ואמרו ש"שקולה כנגד כל המצוות", ובכל תלמוד ירושלמי היא נקראת בשם "מצוה" סתם, כי כך היה הרגל הלשון לקרוא צדקה בשם "מצוה" סתם, מפני שהיא עיקר המצוות מעשיות, ועולה על כולן, שכולן הן רק להעלות נפש החיונית לה, שהיא היא המקיימת אותן, ומתלבשת בהן ליכלל באור-איוסוף ברוך-הוא המלובש בהן, ואין לה מצוה שנפש החיונית מתלבשת ...

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KEHOT'S NOTE

בכל תלמוד ירושלמי (תניא פל"י).

102

בנחמ"י והעמדנו עלינו מצות

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

KEHOT'S NOTE

י, לג.

103

"And we laid upon ourselves commandments, to give a third of a shekel a year for the service of the House of our

G-d." A gift of money is called "commandments," as charity is called "the mitzvah."

Nehemiah 10:33:י"ג:ל' נחמיה

וְהַעֲמַדְנוּ עָלֵינוּ מִצְוֹת לָתֵת עָלֵינוּ שְׁלִישִׁית הַשֶּׁקֶל בַּשָּׁנָה לַעֲבֹדַת בֵּית אֱלֹהֵינוּ:

Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our G-d;

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104

להחיות רוח שפלים

G-d dwells with the crushed and lowly in spirit, "to revive the spirit of the lowly and to revive the heart of the crushed." Charity, like every mitzvah, gives life.

Isaiah 57:15:י"ז:ט"ו ישעיהו

כִּי כֹה אָמַר יְיָ וְנָשָׂא שְׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מְרוֹם וְקָדוֹשׁ אֲשַׁכֵּן וְאֶת־דָּכָא וְשַׁפְלֵי־רוּחַ לְהַחְיֹת רוּחַ שְׁפִלִים וְלְהַחְיֹת לֵב נִדְכָּאִים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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105

בצדקה תכונני

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

KEHOT'S NOTE

ישע"י נד, יט.

106

בצדקה תכונני

"Through charity you shall be established." The Alter Rebbe reads "tikonani" as becoming a machon, an abode for the Infinite Light.

Isaiah 54:14:י"ד:י"ד ישעיהו

בַּצְדָקָה תִּכְוֶנֶנִי רַחֲמֵי מַעֲשֶׂה כִּי־לֹא תִירָאִי וּמִמַּחֲתָה כִּי לֹא־תִקְרַב אֵלֶיךָ: 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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PARAGRAPH 12

107

כל האומר אין לי אלא תורה

"Whoever says he has only Torah has not even Torah," for "whoever is not engaged in doing is not engaged in learning." Here: Torah without the vessel of the mitzvot does not endure.

Yevamot 109b:4-5:ה'ד'-ה'ב:ט"ז במות ק"ט

עֲרֵבִי שְׁלִצִיּוֹן — דַּעֲבָדִי שְׁלוֹף דוּץ. תוֹקֵעַ עֲצָמוֹ לְדַבֵּר הֶלְכָה — דַּתְנִיָא, רַבִּי יוֹסִי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תוֹרָה — אֵין לוֹ תוֹרָה. פְּשִׁיטָא! אֵלָא: כָּל הָאוֹמֵר אֵין לוֹ אֵלָא תוֹרָה — אֵין לוֹ אֵלָא תוֹרָה. הָא נִמֵּי פְּשִׁיטָא! אֵלָא דְּאִפִּילוּ תוֹרָה אֵין לוֹ. מַאי טַעֲמָא? אָמַר רַב פֶּפְא, אָמַר קְרָא: "וְלִמְדַתְּם וַעֲשִׂיתֶם" — כָּל שֵׁשְׁנֵנוּ בַּעֲשִׂיָה יִשְׁנֵנוּ בְּלִמְדָה, כָּל שְׁאִינוּ בַּעֲשִׂיָה אֵינוּ בְּלִמְדָה.

117

עבירה מכבה מצוה

On "a mitzvah is a lamp and the Torah is light": "a sin extinguishes a mitzvah, but a sin does not extinguish Torah." In the earlier maamar the Torah guards the mitzvah from this.

סוטה כ"א א"ט: 10-9 Sotah 21a:9-10

דבר אחר: עבירה מכבה מצוה, ואין עבירה מכבה תורה, שנאמר: "מיס רבים לא יוכלו לקבול את ההנהגה". אמר רב יוסף: מצוה, בעידנה דעסיק בה — מגנא ומצלא, בעידנה דלא עסיק בה — אגוני מגנא, אצולי לא מצלא. תורה, בין בעידנה דעסיק בה ובין בעידנה דלא עסיק בה — מגנא ומצלא.

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118

תשמרו להקריב

"My offering, My bread for My fire-offerings... you shall keep, to offer to Me in its appointed time." The verse of a discourse the text cites on "keeping."

במדבר כ"ח: 2 Numbers 28:2

צו את בני ישראל ואמרת אליהם את-קרבני לחמי לאשי ריח ניחח תשמרו להקריב לי במועדו:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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119

כי אם בזאת יתהלל המתהלל

"But let him who glories glory in this: that he understands and knows Me, that I am Havayah who does kindness, justice and charity on the earth, for in these I delight, says Havayah." Knowing G-d Himself is joined to the deeds that are His vessels.

ירמיהו ט"ז: 3 Jeremiah 9:23

כי אם-בזאת יתהלל המתהלל השכל וידע אותי כי אני ה' עשה חסד משפט וצדקה בארץ כִּי-בִאֵלָה חֲפָצְתִּי נֶאֱמָרָה

But let him that glorieth glory in this, that he understandeth, and knoweth Me, That I am the L-RD who exercise mercy, justice, and righteousness, in the earth; for in these things I delight, Saith the L-RD.

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KEHOT'S NOTE

ירמיי ט, כג.

120

כי אם בזאת יתהלל המתהלל השכל

At the end of the chapter (Noach) the Midrash reads "all desirable things (chafatzim)" as mitzvos and good deeds and cites this verse; Rabbi sent Artaban a mezuzah in return for a pearl: "you sent me something I must guard, and I sent you something that guards you."

בראשית רבה ל"ה: 3 Bereshit Rabbah 35:3

... וכל חפציו לא ישוו בה, חפצים אלו מצוות ומעשים טובים, חפציו אלו אבנים טובות ומרגליות. רבי אחא בשם רבי תנחום בר רבי חיאי

חפצי וחפציו לא ישוו בה אלא כי אם בזאת יתהלל המתהלל השכל וגו' (ירמיה ט כג).

"My rainbow I have set in the cloud, and it shall be as a sign of a covenant between Me and the earth" (Genesis 9:13). "My rainbow [kashti] I have set" - My likeness [kishuti]; something that is likened to Me. Is that possible? It is, rather, like the straw [kashin] of the grain. "It will be, when I bring a cloud over the earth, and the rainbow will be seen in the cloud" (Genesis 9:14). "It will be, when I bring a cloud over the earth" - Rabbi Yudan ...

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121

השכל וידוע אותי

The Midrash at the start of chapter 10 (Naso) says the world was founded on wisdom, understanding and knowledge, and that knowledge "is one who recognizes his Creator," citing "that he understands and knows Me."

Bamidbar Rabbah 10:1א"י במדבר רבה

122

כי אם בזאת יתהלל המתהלל השכל וידוע אותי

The Zohar says the prophet cried out to the masters of Torah, wise and rich in it: "let him who glories glory in this, that he understands and knows Me."

ספר הזהר, תרומה נ"ד: תקפ"ה-תקצ"ג Zohar, Terumah 54:585-593

123

משפט וצדקה בארץ

In the chapter on Mishpatim, Rabbi Nasan says that judgment befits G-d, for He keeps it and shows no favor, as it says, "for I am Havayah who does kindness, justice and charity on the earth."

שמות רבה ל"ט: 16 Shemot Rabbah 30:16

ר' נתן אומר: נאה לאלקים הדין, שהוא שומרו ואינו נושא פנים, שנאמר (ירמיה ט): כי אני ה' עושה חסד ומשפט וצדקה בארץ שכן מצינו באברהם, שעמד בעשר נסיונות ולא נשא (לו) פנים, אלא בדבר אחד שאמר (בראשית טו): ידוע תדע כי גר יהיה זרעך, אלא הוא היה מבקש מן האלקים שישמור המשפט, שנאמר (שם יח): השופט כל הארץ לא יעשה משפט. ראה שלמה המלך היאך נתפש במצודה, שנאמר (איוב ה): לוכד חכמים בערמם. וכמה רוחות ושדים כבש שלמה והורה המשפט לכל, ולבסוף נלכד בוקנתו, והתחיל מפחד מן הרוחות, שנאמר (שיר ...) ...

Rabbi Natan says: Justice is fitting for G-d, as He upholds it and does not show favor, as it is stated: "For I am the L-rd, who performs kindness, justice and righteousness in the land" (Jeremiah 9:23), as we find regarding Abraham, who withstood ten ordeals, but He did not show him favor even for one matter, as He said: "Know, that your descendants will be strangers" (Genesis 15:13). 32a). Nevertheless, he asked G-d to uphold justice, as it is stated: "Will the Judge of the earth not implement justice?" ...

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124

עושה חסד משפט וצדקה בארץ

Rabbi Yehudah: one who falsifies a judgment falsifies “the adornments of the King,” which are “kindness, justice and charity on the earth,” and “for in these I delight.”

ספר הזהר, משפטים כ"א:תק"א-20:511-21:519 Zohar, Mishpatim כ"א:תק"א

R. Abba also said that the words: “Execute judgement in the morning” (Jer. 21, 12) mean that judges should sit in judgement “in the morning”, that is, before they have had anything to eat or drink, since he who executes judgement after dating and drinking is not a true judge, as it is written: “Ye shall not eat with the blood” (Lev. 19, 26), which means that a judge who eats before sitting in judgement is, as it were, guilty of shedding his neighbour’s blood, for, indeed, he gives the “blood” ...

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

125

היינו להיות דעת אלקים

According to the note, Yahel Or brings there, from Radak in the name of a certain sage, that “understands and knows” is the highest of the levels of wisdom, like the “crown of Torah.”

KEHOT’S NOTE

ביהל אור ע' שיא מביא בשם רד"ק שכתב בשם חכם א' "דהשכל וידוע הוא היותר עליון שבמדריגות החכמה, וכענין כתר תורה" ע"ש.

126

ומאי מסיים כי אני ה' עושה חסד

As the note quotes it: “understands and knows” is the drawing of wisdom downward to refine the world, as one brings what he grasps of G-dliness into the practice of the mitzvot, “in all your ways know Him”; and so the verse gives the reason “for I am Havayah who does kindness...”, since above too the chief intent is kindness, justice and charity on the earth, and drawing wisdom down into deed is higher than wisdom itself.

KEHOT’S NOTE

ואפ"ל כי השכל וידוע זהו המשכת החכמה למטה לברר בירוריי ולמעלה הוא ענין נובלות חכמה שלמעלה תורה. וכן עדי"ל למטה הוא שיכניס החכמה שמשיג באלקות יכניסה בקיום המעשה המצות כני"ל [שם בתקס"ה] בענין שכל טוב לכל עושיהם זהו הנק' השכל וידוע אותי, ע"ד בכל דרכיך דעהו. ולכן ע"ז בא הטעם כי אני ה' עושה כי שכמ"כ למעלה עיקר המכוון להיות חסד ומשפט וצדקה בארץ וזהו ארץ קדמה, וכן הוא ענין המשכת החכמה לברר בירוריי ע"י מעשה זהו גבוה מעצם החכמה — סה"מ תקס"ה כרך ב ע' תשכו. ראה אוה"ת נ"ך כרך ב ע' תתעז ואילך.

127

היום לעשותם

“And you shall keep the commandment and the statutes and the ordinances which I command you today, to do them.” In the doing, “today,” the “I” is revealed.

Deuteronomy 7:11א"ז: דברים

ושמרת את המצוה ואת החקים ואת המשפטים אשר אנכי מצוך היום לעשותם:

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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KEHOT’S NOTE

דברים ז, יא.

128

קנ"ח ב'

According to the note, the passage of the Zohar cited here (Part II, 158b) is explained there.

KEHOT’S NOTE

ראה ביאור ע"ז באוה"ת נ"ך כרך ב ע' תתעז.

129

מי יעלה בהר ה'

“Who shall ascend the mountain of Havayah, and who shall stand in His holy place?” Here it shows that not every person merits the World to Come without first being cleansed.

Psalms 24:3ג'ג: תהילים

מי יעלה בהר ה' ומי יקום במקום קדשו:

Who shall ascend into the mountain of the L-RD? And who shall stand in His holy place?

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KEHOT’S NOTE

תהלים כד, ג.

130

נקי כפיים

“One of clean hands and a pure heart.” Only one who is cleansed may ascend.

Psalms 24:4ד'ד: תהילים

נקי כפיים ובר-לבב אשר לא-נשא לשוא נפשי ולא נשבע למרמה:

He that hath clean hands, and a pure heart; Who hath not taken My name in vain, and hath not sworn deceitfully.

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131

ונהר דינור

“A river of fire flowed and came forth from before Him.” Here it is one of the cleansing sufferings before the World to Come.

Daniel 7:10י"ז: דניאל

נהר דינור נגד ונפק מן-קדמוהי אלה אלפיו ושמשונה ורבו רבבן קדמוהי וקומוו דינא יתב וספרין פתיחו:

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

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KEHOT’S NOTE

דניאל ז, י.

132

שלש מתנות טובות

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

KEHOT’S NOTE

ברכות ה, סע"א.

133

שלש מתנות טובות נתן הקב"ה לישראל וכולם לא נתנו אלא ע"י יסורים

Rabbi Shimon bar Yochai: “The Holy One, blessed be He, gave Israel three good gifts, and all of them were given

only through suffering: Torah, the Land of Israel and the World to Come.”

ברכות ה' א:כ"א-כ"ב Berakhot 5a:20-21

תנ"א, רבי שמעון בן יוחאי אומר: שלש מתנות טובות נתן הקדוש ברוך הוא לישראל, וכולן לא נתן אלא על ידי יסורין, אלו הן: תורה וארץ ישראל והעולם הבא. תורה מנין — שנאמר: "אשרי הגבר אשר תסורנו קה ומתורתך תלמדנו".

There is a teaching : R. Simeon b. Johai said : Three precious gifts did the Holy One, blessed be He, give to Israel, and all of them He gave only through the medium of suffering ; they are : Torah, the land of Israel, and the world to come. Whence is it deduced that Torah [was given through the medium of suffering]? As it is said : "Happy is the man whom Thou chastenest, O L-rd, and teachest him out of Thy law " (Ps. xciv. 12).

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

PARAGRAPH 13

134 יפה שעה אחת

The note sends the reader back to paragraph 2 of this maamar, where the same Mishnah showed that the radiance of the mitzvos must be drawn into one's service in this world, all the more so, since this world is the corridor to the World to Come.

KEHOT'S NOTE

לעיל כב, ד. ושי"ג.

135 יפה שעה אחת בתשובה ומע"ט בעוה"ז מכל חיי עוה"ב

"One hour of teshuvah and good deeds in this world is better than the whole life of the World to Come." Here it sharpens the question: why does the World to Come require so much suffering?

Pirkei Avot 4:17: "משנה אבות ד":י"ז

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

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

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

136 גם חושך לא יחשיך

"Even darkness is not dark for You, and the night shines like the day." Before G-d's essence all levels are alike.

Psalms 139:12: "תהילים קל"ט:י"ב"

גם-החשך לא-יחשיך ממך ולילה כיום יאיר כחשיכה באורה:

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

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KEHOT'S NOTE

תהלים קלט, יב.

קרוב ה' לכל קוראיו לכל אשר יקראוהו באמת

"Havayah is near to all who call upon Him, to all who call Him in truth." Near to all alike, whatever their level.

Psalms 145:18: "תהילים קמ"ה:י"ח"

קרוב ה' לכל-קראיו לכל אשר יקראוהו באמת:

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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138 השוה ומשוה קטן וגדול

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

KEHOT'S NOTE

פיוט וכל מאמינים.

139 והאופנים ברעש גדול

"...and the sound of the Ofanim alongside them, and the sound of a great noise." The words of the blessings before the Shema are based on this verse.

Ezekiel 3:13: "יחזקאל ג':י"ג"

וקול כנפי החיות משיקות אשה אל-אחותה וקול האופנים לצמתם וקול רעש גדול:

also the noise of the wings of the living creatures as they touched one another, and the noise of the wheels beside them, even the noise of a great rushing.

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KEHOT'S NOTE

נוסח ברכות ק"ש. ע"פ יחזקאל ג, יג.

140 יהללו את שם ה'

"Let them praise the Name of Havayah, for He commanded and they were created." The hosts of heaven praise His Name, the level of radiance.

Psalms 148:5: "תהילים קמ"ח:ה"

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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KEHOT'S NOTE

תהלים קמח, ה.

141 מלא כל הארץ

"Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." The Alter Rebbe stresses that this means the physical earth.

Isaiah 6:3: "ישעיהו ו':ג"

וקרא זה אליזה ואמר קדוש קדוש קדוש ה' צבאות מלא כל-הארץ כבודו:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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PARAGRAPH 14

142 כי תשמע בקול ה' אלהיך

The verse of the maamar, whose last phrase, “to do what is right in the eyes of Havayah your G-d,” is now explained.

Deuteronomy 13:19 ט"ז: דברים י"ג: י"ט

כי תשמע בקול ה' אלקיך לשמר את כל מצותיו אשר אנכי מצוך היום לעשות הישר בעיני ה' אלקיך:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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PARAGRAPH 15

143 וביאור ענין זה

The note gives this as a parallel discussion of the explanation that follows, on the higher and the lower unity.

KEHOT'S NOTE

ראה אוה"ת פ' כי תשא ע' ב'לו.

144 דכולא קמ"י כלא

The Zohar on true awe: to fear G-d because He is great and rules over all, the root of all worlds, “and all before Him is considered as nothing.” This is the higher unity.

Zohar I, 11b, זח"א י"א, כ

KEHOT'S NOTE

זח"א י"א, ב.

145 א-ל דעות ה'

From Hannah's prayer: “for Havayah is a G-d of knowledges.” The plural “knowledges” is read as the two unities.

I Samuel 2:3 ג' ב': שמואל א ב' ג' 2: Samuel I

אל-תרבו תדברו גבהה גבהה יצא עתק מפיכם כי אל דעות Havayah ולו נתקנו עללות:

Multiply not exceeding proud talk; Let not arrogance come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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KEHOT'S NOTE

ש"א ב, ג.

PARAGRAPH 16

146 משמים הביט ה'

“From heaven Havayah looked; He saw all mankind.”

Psalms 33:13 ג' י"ג: תהילים ל"ג: י"ג

משמים הביט ה' ראה את כל בני האדם:

The L-RD looketh from heaven; He beholdeth all the sons of men;

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KEHOT'S NOTE

תהלים לג, יג.

147

השקיפה ממעון קדשך

“Look down from Your holy abode, from heaven, and bless Your people Israel.”

דברים כ"ו:ט"ז: Deuteronomy 26:15

השקיפה ממעון קדשך מן השמים וברך את עמך את ישראל ואת האדמה אשר נתת לנו כאשר נשבעת לאבותינו ארץ זבת חלב ודבש:

Look forth from Thy holy habitation, from heaven, and bless Thy people Israel, and the land which Thou hast given us, as Thou didst swear unto our fathers, a land flowing with milk and honey.

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KEHOT'S NOTE

דברים כו, טו.

148

ה' משמים השקיף

“Havayah looked down from heaven upon mankind.”

תהילים כ"ב:ב' Psalms 14:2

ה' משמים השקיף על בני אדם לראות היש משכיל דרש את אלקים:

The L-RD looked forth from heaven upon the children of men, to see if there were any man of understanding, that did seek after G-d.

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KEHOT'S NOTE

תהלים יד, ב.

149

פ"י שנתלבש במדה זו להשגיח משמים

The note gives this as a further discussion of G-d's clothing Himself in an attribute to watch over the world from heaven.

KEHOT'S NOTE

אוה"ת פ' וירא (קג, א ואילך). וראה שומר אמונים (להר"י אירגס) בסופו. כן בסמך בלק"ש ח"ל ע' 150 הערה 26.

PARAGRAPH 17

150

עין ה' אל יריאיו

“Behold, the eye of Havayah is toward those who fear Him, toward those who hope for His kindness.” A single eye.

תהילים ל"ג:י"ח Psalms 33:18

הנה עין ה' אלי יראיו למיחלים להסדו:

Behold, the eye of the L-RD is toward them that fear Him, Toward them that wait for His mercy;

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KEHOT'S NOTE

תהלים לג, יח. [כ].

151

עין ה' אל יראיו

In the Idra Rabba the Zohar sets “the eye of Havayah is toward those who fear Him” beside “the eyes of Havayah roam the whole earth” and refers them to Z'eir Anpin and

162

קוב"ה אחד

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

KEHOT'S NOTE

זהר שם.

163

Like a deer that sleeps with one eye open and one closed: when Israel do the will of the Holy One, blessed be He, He looks at them with both eyes, and when they do not, with one eye.

שיר השירים רבה ח' י"ג:א' Shir HaShirim Rabbah 8:13:1

ברח דודי ודמה לה לצבי, לצבא של מעלה, הדומים לכבודך בקול אחד, בנעימה אחת. על הרי בשמים, בשמי שמים העליונים. דבר אחר, ברח דודי מן גלות שאנו בה ומתלכלכין בעוונות. ודמה לה לצבי, טהרינו כצבי. או לעפר האילים, שתקבל את תפלתינו בקרבן גדיים ואילים. על הרי בשמים, איתא לה לריחא טבא בזכות אבותינו שריחן עולה לפניה כבשמים, זו גז עזן שקלה בשמים, לכה נאמר: על הרי בשמים. דבר אחר, היושבת בגנים ...

"Flee, my beloved, and be like a gazelle or a young deer on the mountains of spices" (Song of Songs 8:14). "Flee, my beloved, and be like a gazelle [tzevi]" - [flee] to the hosts [tzava] On High, who praise Your glory with one voice, in one melody; "on the mountains of spices" - in the upper heavens of heavens. Another matter: "Flee, my beloved" - from the Diaspora, in which we are located and are sullied with iniquities. "And be like a gazelle" - render us pure like a ...

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PARAGRAPH 18

164

דכולא קמיה כלא

"All before Him is considered as nothing": the truth acknowledged in Modim.

ספר הזהר, הקדמה כ"קפ"ח-20:188-22:199 Zohar, Introduction 20:188-22:199

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

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

165

ומאן דלא כרע במודים

"A person's spine, after seven years, becomes a snake: that is, if he did not bow at Modim."

Zohar II, 100a, ק"ב זח

Zohar III, 164a, קסד זח"ג

Bava Kamma 16a:22, א:כ"ב

דתנא: צבוע זכר לאחר שבע שנים נעשה עטלף, עטלף לאחר שבע שנים נעשה ערפד, ערפד לאחר שבע שנים נעשה קימוש, קימוש לאחר שבע שנים נעשה חוח, חוח לאחר שבע שנים נעשה שד. שדרו של אדם - לאחר שבע שנים נעשה נחש. והני מילי דלא כרע במודים."

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

KEHOT'S NOTE

זח"ב ק, א. זח"ג קסד, א. וראה ב"ק טז, א. פר"ח באו"ח סק"ג.

166

כי תשמע בקול ה' אלהיך

The verse of the maamar: hearkening "in the voice," to its inner dimension, through the Torah.

דברים י"ג:ט"ט Deuteronomy 13:19

כי תשמע בקול ה' אלקיך לשמר את כל מצותיו אשר אנכי מצוך היום לעשות הישר בעיני ה' אלקיך:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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167

ישר יחזו פנימו

"The upright shall behold His face." Hayashar in the maamar's verse is read the same way: level, equal.

תהילים י"א:ז' Psalms 11:7

כי צדיק ה' צדקות אהב ישר יחזו פנימו:

For the L-RD is righteous, He loveth righteousness; the upright shall behold His face.

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168

למהוי אחד באחד

"To be one within one": the higher unity resting within the lower.

ספר הזהר, תרומה י"ג:קנ"ג-י"ד:קס"ד Zohar, Terumah 13:153-14:164

The Holy One, blessed be He, who is One above, does not take His seat upon the Throne of Glory, until She has entered within the mystery of the One in accordance with His very essence of Oneness, to be the One in One. This, as we have said, is the significance of the words: "The L-rd is One, and His Name is One."

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

169

ועין בעין יראו

"For eye in eye they shall see." The two eyes made level.

ישעיהו נ"ב:ח' Isaiah 52:8

קול צפיה נשאו קול יחדו ירינו כי עין בעין יראו בשוב ה' ציון:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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