



LIKKUTEI TORAH • PARSHAS RE'EH • MAAMAR 6

ושמתי כדכד שמשותיך ושעריך לאבני אקדח וגוי (בישעיה...)

“And I will make your windows of
kadmah, and your gates of ekdah stones”



Teshuvah lifts the soul above even its source in G-d's thought, to His very essence, and tzedakah, which raises the animal soul, makes this possible. The verse's two “suns,” of Havayah and of tzedakah, and the angels' two stones, Yosef's shoham and Binyamin's yashfeh, are the two ways G-d's light reaches the world, drawn down from above and raised from below; in the Time to Come both will be fulfilled and joined in “great peace.”

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

Teshuvah lifts the soul above even its source in G-d's thought, to His very essence, and tzedakah, which raises the animal soul, makes this possible. The verse's two "suns," of Havayah and of tzedakah, and the angels' two stones, Yosef's shoham and Binyamin's yashfeh, are the two ways G-d's light reaches the world, drawn down from above and raised from below; in the Time to Come both will be fulfilled and joined in "great peace."

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

Isaiah promises that Jerusalem's windows will be of kadkod; the angels disputed whether it is shoham or yashfeh, and G-d said, "Let it be like this and like this." The plural shimshosayich points to two suns: of Havayah and of tzedakah. To explain them, the Alter Rebbe defines teshuvah as the soul's return above its source in G-d's thought, to His essence, through the Yechidah's self-giving at "One" in the Shema. Since the other side has its own unreasoning will, David prayed to save his Yechidah "from the young lions"; tzedakah, "with all your money," transforms the animal soul and draws down mercy measure for measure. The Thirteen Attributes of Elul are the arousal from above that makes teshuvah possible; the healing sun of tzedakah shines in Elul and the sun of Havayah on Yom Kippur, or, by another reading, the sun of tzedakah is the higher future light. The stones are Yosef, drawing down, and Binyamin, raising up, and both ways will be fulfilled. Binah's gates and Chochmah's paths will become fiery and inner love, and "great peace" will join the two ways.

OUTLINE

- 1 The verse, the angels' dispute and the two suns** ¶11
Isaiah's kadkod, the angels' dispute over shoham and yashfeh, and the two "suns" of the plural shimshosayich; the question of how Elul differs from the Ten Days of Teshuvah, and teshuvah as the soul's return.
- 2 Teshuvah above thought** ¶12-4
The souls come from G-d's thought; as an insight is above its letters and the maskil above the insight, teshuvah raises the soul above thought: the upper hei returns to the yud, and teshuvah rises to Keser.
- 3 The essence, the Yechidah and the young lions** ¶15
G-d's essence is beyond the one thought of creation; the Yechidah longs for Him alone, as in self-sacrifice at "One"; the other side has its own will above reason, and the love "with all your might" is tied to money.

4	Tzedakah and the animal soul	¶6-10
	Tzedakah lifts the animal soul, whose emotions are stronger because they come from Tohu; turned to light, that strength makes the baal teshuvah greater, and G-d answers compassion for the poor with compassion for the soul.	
5	The Thirteen Attributes of Elul	¶11-14
	Mercy in the Ten Days of Teshuvah answers teshuvah, but teshuvah itself needs the arousal from above of Elul; hence tzedakah in Elul and the requests for mercy before the Shema, to understand G-d's greatness.	
6	The garments of Torah and tzedakah	¶15-19
	The Amidah draws G-dliness down through garments: the Torah, the inner garment, and tzedakah, the outer; the two suns shine through this thin partition, kadkod, and tzedakah clears the cloud of sin.	
7	Healing in its wings: two readings of the suns	¶20-22
	Teshuvah heals; love and awe are the wings; the sun of tzedakah is the outer revelation of Elul and the sun of Havayah the inner one of Yom Kippur, or the sun of tzedakah is the hidden light of the future; the ascent of Ne'ilah.	
8	Shoham and yashfeh: Yosef and Binyamin	¶23-32
	The tribes' names on gems, like the animal soul turned to light; Yosef draws down and Binyamin raises up; Michael and Gavriel; Moshe and Eliyahu; both ways will be fulfilled, as in the morning and evening Shema.	
9	Gates of fire and stones of desire	¶33-38
	Binah's fifty gates will kindle a fiery love that melts even a heart of stone; Chochmah's thirty-two paths, the Torah and its measures, will bring a hidden love of desire; until then one must open the heart through compassion.	
10	Great peace	¶39-40
	Three levels of peace: Yosef's, Binyamin's, and the joining of both through weeping and abundant mercy, when Israel are taught of G-d.	
11	Summary	¶41-45
	The kitzur restates the five sections: the two suns and teshuvah, the Yechidah and tzedakah, Elul and the two readings, Yosef and Binyamin, and the loves and the three levels of peace.	

KEY CONCEPTS

The two suns שמש הוי' ושמש צדקה

The sun of Havayah and the sun of tzedakah, hinted in the plural shimshosayich: the revelations of the Ten Days of Teshuvah and of Elul, or, by a second reading, the light of the present and the hidden light of the future.

Yechidah יחידה

The soul's highest level, a simple will above intellect that longs only for the Only One; it is the love "with all your might" and self-sacrifice at "One."

The young lions כפירים

The source of the unholy will above reason in the sitra achra, with its overpowering vitality; David prayed that his Yechidah be saved from them.

Tzedakah צדקה

Charity, which lifts the animal soul, draws down G-d's mercy measure for measure, is G-d's outer garment, and clears the cloud of sin.

The Thirteen Attributes of Mercy י"ג מדות הרחמים

Divine mercy without limit: in Elul an arousal from above that makes teshuvah possible, and in the Ten Days of Teshuvah the response to it.

Upper and lower tzaddik צדיק עליון וצדיק תחתון

Yosef, who draws the flow from giver to receiver, and Binyamin, who raises the receiver to the giver; shoham and yashfeh, Michael and Gavriel.

The fifty gates of Binah נ"י שערי בינה

Open comprehension flowing into the emotions; in the future they will kindle the fiery love of the "ekdach stones."

The thirty-two paths of Chochmah ל"ב נתיבות החכמה

Hidden, far-reaching wisdom, which is the Torah and its measures; in the future they will bring the inner love of the "stones of desire."

SECTION 1 • 11

The verse, the angels' dispute and the two suns

1 ושמתי כדכד^{1,2} שמשותיך ושעריך לאבני אקדה וגוי (בישעיה ס"י נ"ד) ובגמרא (פרק חמישי דב"ב [דבכא בתרא])

אמר רבי שמואל בר נחמני פליגי³ בה תרי מלאכי ברקיעא גבריאל ומיכאל

“And I will make your windows of kadmah, and your gates of ekdach stones,” etc. (Isaiah, chapter 54). And in the Gemara (the fifth chapter of Bava Basra): Rabbi Shmuel bar Nachmani said, two angels in the firmament disagree about it, Gavriel and Michael

The maamar opens with Isaiah's promise for the rebuilt Jerusalem: its windows will be made of a gem called kadmah and its gates of ekdach stones. The Talmud reports that two angels, Gavriel and Michael, disagreed about what kadmah is.

(ובילקוט בישעיה איתא מיכאל וגבריאל) חד אמר שהם אחד אמר ישפה.⁴ אמר הקדוש ברוך הוא⁵ להוי כדין וכדין.

(and in the Yalkut on Isaiah it reads “Michael and Gavriel”). One said [it is] shoham [onyx], and one said yashfeh [jasper]. The Holy One, blessed be He, said: Let it be like this and like this (kedein ukedein).

One angel said kadmah is shoham (onyx), the other that it is yashfeh (jasper), and G-d ruled, “Let it be like this and like this” (kedein ukedein), a play on the word kadmah itself. The Yalkut, an anthology of Midrash, gives the two angels' names in the opposite order.

ושמשותיך פי' הארת השמש⁶ (וכדפירש"י [וכדפירש רש"י]) (בישעיה שם)⁷ ובסנהדרין (דף ק' ע"א) חלונות שהשמש זורח בהם⁸ כו' ועיין ברבות בא פט"ו [פרק ט"ו / פרשה ט"ו].

“Your windows” (shimshosayich) means the shining of the sun (shemesh) (as Rashi explained) (on Isaiah there); and in Sanhedrin (folio 100a): windows through which the sun shines, etc. And see [Midrash] Rabbah, Bo, section 15.

The Alter Rebbe reads shimshosayich as related to shemesh, “sun”: it means the shining of the sun, as Rashi explains, and Rashi in Sanhedrin calls them windows through which the sun shines. This prepares the reading of the verse as speaking about kinds of “sun.”

והנה כתיב כי שמש ומגן⁹ הוי' אלקים (תלים ס"י פ"ד) ששם הוי' נקי שמש וכתיב וזרח לך יראי שמי שמש צדקה ומרפא כנפיה^{10,11} במלאכי (ס"י ג' כ' [כתב]).

Now, it is written, "For a sun and a shield is Havayah Elokim" (Psalms, chapter 84), [showing] that the Name Havayah is called "sun." And it is written, "And for you who fear My Name, a sun of tzedakah (righteousness) shall shine, with healing in its wings," in Malachi (chapter 3, [verse] 20).

Two verses call something a "sun": Psalms calls the Name Havayah a sun, and Malachi promises a "sun of tzedakah" that brings healing. Tzedakah means righteousness, and later in the maamar it is also read as charity.

הרי גם בחי' צדקה נקי שמש. וזהו ענין שמשותיך ב' בחי' שמש. ולהבין זה יש

So the level of tzedakah, too, is called "sun." And this is the meaning of shimshosayich [in the plural]: two levels of "sun." To understand this, we must

The plural shimshosayich therefore points to two "suns": the sun of Havayah and the sun of tzedakah. Before explaining them, the Alter Rebbe raises a question about the month of Elul.

להבין תחלה מה שמבואר בספרים¹² שבאלול מאירין י"ג מדות הרחמים עד ראש השנה ואחר כך בעשרת ימי תשובה חוזרין ומתגלים הי"ג מדות (וכמ"ש בזו"ב [בזהר חלק ב']¹³ ס"פ תרומה) (דף קע"ו ע"א).

first understand what is explained in the sefarim: that in Elul the Thirteen Attributes of Mercy shine until Rosh HaShanah, and afterwards, in the Ten Days of Teshuvah, the Thirteen Attributes are revealed again (as is written in the Zohar, Part II, at the end of Parshas Terumah) (folio 176a).

The Thirteen Attributes of Mercy are the thirteen qualities of divine compassion that G-d proclaimed to Moshe (Exodus 34:6-7). Kabbalistic works teach that they shine during Elul and are revealed again during the Ten Days of Teshuvah, from Rosh HaShanah to Yom Kippur, and the Alter Rebbe cites the Zohar for this.

ולכך אומרים ויעבור^{14,15} הוי' כוי' עד יוה"כ [יום הכפורים]. וצריך להבין מהו ההפרש שבין אותה ההתגלות שבאלול לאח"כ בעשי"ת [בעשרת ימי תשובה].¹⁶

This is why we say "And Havayah passed," etc., until Yom Kippur. And we need to understand: what is the difference between that revelation in Elul and [the one] afterwards, in the Ten Days of Teshuvah?

For this reason the verses of the Thirteen Attributes, beginning "And Havayah passed before him," are said in the Selichos prayers from Elul until Yom Kippur. The question is what distinguishes the revelation of Elul from the revelation of the Ten Days of Teshuvah.

ויוכן כל זה בהקדים ביאור ענין התשובה שאינה על עבירות דוקא שהרי ארז"ל [אמרו רבותינו זכרונם לברכה] שיהיה כל ימיו בתשובה¹⁷

All this will be understood by first explaining the nature of teshuvah (return), which is not specifically for sins, for our Sages, of blessed memory, said that one should be in teshuvah all his days;

To answer, the Alter Rebbe first defines teshuvah. It cannot mean only repentance for sins, since the Talmud says a person should spend all his days in teshuvah.

אלא הוא ענין השבת הנפש ששב ונושא את נפשו אליו ית' כי ירידה צורך עליה היא.^{18, 19, 20, 21}

rather, it is the returning of the soul: one returns and lifts his soul up to Him, may He be blessed, for the descent is for the sake of an ascent.

Teshuvah literally means “return”: bringing the soul back up to G-d. The soul came down into a body only for the sake of a greater ascent, and teshuvah is that ascent.

SECTION 2 • 12-4

Teshuvah above thought

2 ולהבין זה דלכאורה הרי בלא"ה [בלאו הכי] נש"י [נשמות ישראל] עלו במחשבה^{22, 23, 24} דהיינו שאינן כמו המלאכים צבא מעלה ומטה שמקור התהוותן מבחי' דבור העליון כדכתיב וברוח פיו כל צבאם.²⁵

To understand this: for seemingly, the souls of Israel in any case “arose in thought”; that is, they are not like the angels, the hosts above and below, whose source of coming into being is the level of the supernal speech, as it is written, “And by the breath of His mouth, all their host.”

The Alter Rebbe sharpens the question. The Midrash says the souls of Israel “arose in thought,” meaning they originate in G-d’s thought, unlike the angels and the other creations, which come from His “speech,” the creative word (“by the breath of His mouth, all their host”).

אבל הנשמות נלקחו מאותיות מחשבתו ית' והן הן ס"ר אותיות שבתורה שהן כנגד ס"ר נשמות²⁶

But the souls were taken from the letters of His thought, may He be blessed, and these are the very six hundred thousand letters of the Torah, which correspond to the six hundred thousand souls

The souls are taken from the “letters” of G-d’s thought, which are the six hundred thousand letters of the Torah. These correspond to the six hundred thousand root souls of Israel.

שבהם כלולים כל הנשמות שבאוצר להיותן ענפים וניצוצין המפשטים מהם וכנודע וא"כ הרי מקורן ושרשן הוא גבוה מאד נעלה ומהו העליה עוד.

in which all the souls in the treasury are included, since they are branches and sparks that spread forth from them, as is known. If so, their source and root is very high and exalted; what further ascent, then, [can there be]?

Every individual soul in the heavenly "treasury" of souls is a branch or spark of one of those root souls. If the soul's source is already so high, what higher ascent could teshuvah bring it?

(ועמ"ש בפי' שלח ע"פ אני ה' אלקיכם כו' וע"פ מי מנה עפר יעקב²⁷ וע"פ את שבתותי תשמרו כו').

(See what is written in Parshas Shelach on the verse "I am Havayah your G-d," etc., and on the verse "Who has counted the dust of Yaakov," and on the verse "You shall keep My Shabbosos," etc.)

The text refers the reader to other maamarim of Likkutei Torah that deal with the root of the souls.

אך הנה מודעת זאת דכמו עד"מ בנפש יש כמה כחות שלמעלה מהמחשבה כי המחשבה אינה אלא לבוש להשכל השוא מתלבש בה ומתחלק באותיות

However, it is well known that, by way of analogy, in the soul there are several powers that are above thought; for thought is only a garment for the intellect, which clothes itself in it and is divided into letters,

The answer begins with an analogy from the human soul, which has powers higher than thought. Thought is only a "garment" for intellect: the idea clothes itself in thought and is broken up into words and letters.

אבל בעצם השכל הוא מהות אחר ונעלם ממנה כגון דבור תוספת ורא"ש²⁸ שהשכלה עצמה אינה מסוג האותיות כלל ונעלית מהם במדרגה

but the intellect itself is a different essence, hidden from it. For example, a comment of Tosafos and of the Rosh: the insight itself is not of the category of letters at all, and is higher than them in level,

The idea itself is something else, hidden from thought. The example is a comment of Tosafos or of the Rosh, classic Talmud commentators: the insight behind the comment is not made of letters at all and stands above them.

כי היא סברא רוחניות ונקודה א' רק שנתפסת ומתלבשת בתיבות וצירופי אותיות אלו ומתחלקות בהן כו'.²⁹

for it is a spiritual reasoning and a single point, only it is grasped and clothed in these words and combinations of letters, and divided among them, etc.

An insight is a single, spiritual point of reasoning. It is divided into particular words only when it is grasped and expressed in letters.

3 ולכן השכלה אחת שבדבור התוספת היא באותיות ותיבות אלו ובהרא"ש והר"ן [והרבינו נסים] השכלה זו עצמה היא באותיות ותיבות אחרים והיינו שהאותיות והתיבות לגבי השכל הן כמו לכוש לבד וכלכוש תחליפם.³⁰

Therefore one insight that in the Tosafos comment is in these letters and words, in the Rosh and the Ran this very insight is in other letters and words. That is, the letters and words, relative to the intellect, are merely like a garment, and "like a garment You change them."

The proof that an insight is above its letters: the same idea is worded one way in Tosafos and another way in the Rosh and the Ran. The words are like a garment, which can be changed while the wearer stays the same, as the verse says, "Like a garment You change them."

ויש ג"כ בחיי שלמעלה מהשכל כי השכליים נובעים ומתחדשים תמיד חדשים לבקרים³¹ ומוכרח שיש מציאות איזה כוחות הנפש המהוה אותן

There is also a level above the intellect: for insights well up and are renewed constantly, "new every morning," and there must necessarily exist some faculty of the soul that brings them into being;

Higher still is the source of intellect. New insights keep springing up, "new every morning," so there must be a power in the soul that produces them.

והוא הנקי משכיל שהוא לשון מפעיל והוא מ"ש משכיל לאסף משכיל לאיתן האזרחי³² למנצח משכיל^{33, 34} כו'.

and this is what is called maskil, which is a causative form, and this is what is written, "A maskil of Asaf," "A maskil of Eisan the Ezrachite," "For the conductor, a maskil," etc.

That power is called maskil, a causative form meaning "one who brings about understanding." Several psalms bear the heading maskil, among them those of Asaf and of Eisan the Ezrachite.

4 ולכן נקרא הנפש נפש המשכלת וכמ"ש במ"א. כן ממש יובן למעלה עליית הנשמות אחר ירידתן ממקור חוצבן מחשבה עילאה להתלבש בגוף חומרי שהעלייה הוא למעלה מעלה מהמחשבה. וזהו ענין התשובה תשוב³⁵ ה' עילאה לגבי יו"ד כו'.

This is why the soul is called "the intellectual soul" (nefesh hamaskeles), as is explained elsewhere. Exactly so will it be understood Above: the ascent of the souls after their descent from the source from which they were hewn, the supernal thought, to be clothed in a physical body, is an ascent far, far above thought. And this is the meaning of teshuvah: tashuv hei, the upper hei returns to the yud, etc.

The soul is named for this power: the "intellectual soul" (nefesh hamaskeles), the soul that generates understanding. So too above: the soul descends from its source in G-d's supernal thought into a body, and its return reaches far above thought; this is teshuvah, read as tashuv hei, "the hei returns."

(כי מחשבה עילאה היא בחי' ה' עילאה דשם הוי' ותשוב ה' עילאה לגבי יו"ד היינו למעלה מבחי' מחשבה שהיו"ד עצמו הוא בחי' חכמה עילאה שנק' משכיל לאיתן³⁶ כו' וקוצו של יו"ד הוא בחי' אין שממנו תמצא החכמ' [החכמה]³⁷ ועי' במ"ש הרמ"ז [הרב משה זכות] בפי' שלח)

(For the supernal thought is the level of the upper hei of the Name Havayah, and "the upper hei returns to the yud" means above the level of thought; for the yud itself is the level of the supernal Chochmah (wisdom), which is called "a maskil of Eisan," etc., and the tip of the yud is the level of ayin (nothingness), from which "Chochmah is found." And see what the Ramaz writes on Parshas Shelach)

In the four letters of the Name Havayah, the upper hei stands for the supernal thought, and the yud for the supernal Chochmah, the source of insight, called "a maskil of Eisan." Teshuvah lifts the soul from the hei to the yud, above thought, and to the tip of the yud, the level of ayin ("nothingness") above Chochmah from which, as Job says, Chochmah is found.

(דקנ"ט ע"א) בענין יו"ד של שם שקשור ממש בעולם א"ס בסוד קוצו של יו"ד כו'

(folio 159a) about the yud of the Name, which is truly bound up with the world of Ein Sof, in the mystery of the tip of the yud, etc.,

The Alter Rebbe refers to the Ramaz (Rabbi Moshe Zacuto), who writes in a passage on Parshas Shelach that the yud of the Name is bound up with the world of Ein Sof through the mystery of the tip of the yud.

עד יו"ד וקוצו א"ס ואצ"י ה' עולם הבריאה הכולל יצירה ועשיה כו' ויש פרסא מבדלת כו'

up to: "The yud and its tip: Ein Sof and Atzilus; the hei: the World of Beriah, which includes Yetzirah and Asiyah," etc., "and there is a dividing curtain," etc.

The passage of the Ramaz continues with a map of the Name: the tip of the yud and the yud correspond to Ein Sof and Atzilus, and the hei to the World of Beriah, which includes Yetzirah and Asiyah. A "curtain" (parsa) separates Atzilus from the lower worlds.

ע"ש וע' בראשית חכמה פ"ב [פרק ב'] משער התשובה במ"ש עוד ביארו בזהר שהתשובה עולה עד הכתר³⁸ כו':

See there. And see Reishis Chochmah, chapter 2 of Sha'ar HaTeshuvah, where it says: "They further explained in the Zohar that teshuvah rises up to Keser (the Crown)," etc.

The Alter Rebbe also cites Reishis Chochmah, a classic work of Kabbalah and ethics, which quotes the Zohar that teshuvah rises as high as Keser, the Crown above Chochmah. This supports the claim that teshuvah lifts the soul above thought.

SECTION 3 • 15

The essence, the Yechidah and the young lions

5 ב כי הנה אור א"ס ב"ה מרומם ומתנשא רבבות מדרגות עד אין קץ למעלה מהמחשבה ואפי' [ואפילו]

מבחי' ח"ע [חכמה עילאה] כו' וכנודע ובמחשבה א' הוא סובב וממלא לכל העולמות

2. For the Infinite Light (Or Ein Sof), blessed be He, is exalted and uplifted myriads of levels without end above thought, and even above the level of the supernal Chochmah (wisdom), etc., as is known; and in a single thought He encompasses and fills all the worlds,

The second section begins to answer how the soul can rise above its source in G-d's thought. G-d's Infinite Light is beyond thought altogether, higher even than the supernal Chochmah, and yet a single "thought" of His is enough both to encompass all the worlds and to fill them (the two modes called sovev and memalei).

וכמאמר צופה ומביט עד סוף כל הדורות³⁹ היה הוה ויהיה וג"ע [וגן עדן] ועוה"ב [ועולם הבא] ותח"מ

[ותחיית המתים] בכלל בסקירה אחת ממש והוא מ"ש בתחלת הע"ח [העץ חיים]⁴⁰ כשעלה ברצונו⁴¹ כו'

as the saying goes, "He sees and looks to the end of all generations": what was, is and will be, and Gan Eden, the World to Come and the Resurrection of the Dead included, in literally a single glance. And this is what is written at the beginning of Etz Chaim, "When it arose in His will," etc.,

"He sees and looks to the end of all generations" comes from the Zichronos blessing of the Rosh HaShanah Musaf, and "was, is and will be" from the hymn Vechol Ma'aminim. All of time, and even Gan Eden, the World to Come and the Resurrection, lie before G-d in one glance; the Arizal's Etz Chaim likewise opens its account of creation with "when it arose in His will."

שברצון ומחשבה זו נאצלו כל העולמות הן אותם הנזכרים ומובארים בספרי האמת⁴² והן אותם שאינן גלויים וידועים מריש כל דרגין עד סוף כל דרגין כולן במחשבה⁴³ א' נתהוו.

that in this will and thought all the worlds were emanated, both those mentioned and explained in the books of truth and those that are not revealed and known; from the beginning of all levels to the end of all levels, all of them came into being in a single thought.

In that one will and thought all the worlds came forth, both those the Kabbalah ("the books of truth") describes and those never revealed, from the highest level to the lowest. The Zohar too says that all the worlds arose in a single thought.

ולמשל כמו בנפש האדם כשחושב מחשבה א' זהו כלא ממש לגבי כללות המחשבה שיכול לחשוב מחשבות עד אין קץ ותכלית וכ"ש [וכל שכן] לגבי מהות ועצמות הנפש כו' (ועי' מזה בד"ה אלה מסעי).

By way of analogy: in the human soul, when one thinks a single thought, it is truly as nothing compared with thought as a whole, which can think thoughts without end or limit, and all the more so compared with the being and essence of the soul, etc. (And see on this in the discourse beginning "These are the journeys.")

An analogy from the human soul: one thought is as nothing beside the soul's power to think endless thoughts, and far less beside the soul's own essence, which is above thinking. The text refers the reader to the maamar beginning "These are the journeys" for more on this.

כך הוא הארת החיות הנמשכת ממנו ית' לכללות העולמות כולן דכלא ממש חשיבא קמיה ית'⁴⁴ ואין ערוך אליו.

So is the radiance of life-force (chayus) that is drawn from Him, may He be blessed, to all the worlds as a whole: it is truly considered as nothing before Him, may He be blessed, and bears no comparison to Him.

So too all the life-force G-d draws down to sustain every world is, in the Zohar's words, "considered as truly nothing before Him," and bears no comparison to Him. The whole of creation is to G-d what a single passing thought is to the soul.

ועי"כ לית מחשבה תפיסא ביה⁴⁵ ולכן נקי' ההמשכה בשם אור א"ס שהאור אינו פועל שינוי בעצם המאור כנודע ולהיות כן ה"ז [הרי זה] תכלית כל האדם להיות נכספה⁴⁶

Therefore “no thought can grasp Him,” and therefore what is drawn forth is called by the name Or Ein Sof, “the light of the Infinite One,” for light effects no change in the essence of the luminary, as is known. This being so, the whole purpose of man is that “his soul should yearn

Since “no thought can grasp Him” (from Elijah’s prayer in the Tikkunei Zohar), what flows from Him is called only the “light” of the Infinite One: as rays change nothing in the luminary they come from, creation changes nothing in G-d. It follows that a person’s true aim is the longing the Psalm describes, “my soul yearns and even pines.”

וגם כלתה נפשו⁴⁷ ליכלל בעצמותו ית' דוקא הבלתי בעי"ג [בעלי גבול / בעל גבול] ולדבקה בו ולא ירצה⁴⁸ אפילו לקבל פרס⁴⁹ בגי"ע [בגן עדן]

and even pine” to be included in His essence, may He be blessed, specifically, which is without limit, and to cleave to Him; and he should not want even to receive a reward in Gan Eden,

The soul should long to be included in G-d’s own essence, which has no limit at all, and to cleave to Him, and should not want even the reward of Gan Eden. The words recall the Mishnah’s teaching not to serve “in order to receive a reward.”

כי הוא זיו והארה⁵⁰ בלבד ועי"י צמצומים רבים וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] כיו"ד נברא העוה"ב [העולם הבא]⁵¹ כו'. והיינו מ"ש לאשתאבא בגופא דמלכא⁵² בגופא דמלכא דוקא.

for that is only a glow and a radiance, and through many contractions (tzimtzumim), as our Sages, of blessed memory, said, “With [the letter] yud the World to Come was created,” etc. And this is what is said, “to be absorbed into the body of the King,” into the body of the King specifically.

Gan Eden is only a glow and radiance of G-d (the Talmud speaks of the righteous there enjoying the radiance of the Shechinah), and it comes through many contractions; the Talmud teaches that the World to Come was created with the yud, the smallest letter. The Zohar’s phrase “to be absorbed into the body of the King” says what the soul truly wants: G-d Himself, not His radiance.

(ועמ"ש בד"ה אחריה' אלקיכם תלכו ולקמן בד"ה כי תצא ובד"ה שובה ישראל ובד"ה האזינו השמים).

(See what is written in the discourse beginning “After Havayah your G-d shall you walk,” and below in the discourse beginning “When you go out,” and in the discourse beginning “Return, O Israel,” and in the discourse beginning “Listen, O heavens.”)

The text points to other maamarim of Likkutei Torah on the same theme: those on “After Havayah your G-d shall you walk,” “When you go out,” “Return, O Israel” and “Listen, O heavens.”

וזהו ענין התשובה שהוא השבת הנפש דהיינו לשוב למעלה ממקור מחצב נפשו דהיינו למעלה מן המחשבה כנ"ל והוא העליה שאחר הירידה. ועמ"ש ע"פ ואלה מסעיהם למוצאיהם⁵³.

And this is the meaning of teshuvah, which is the returning of the soul: to return [to a place] higher than the source from which his soul was hewn, that is, higher than thought, as mentioned above; and this is the ascent that follows the descent. And see what is written on the verse "And these are their journeys according to their goings forth."

This is the full meaning of teshuvah, the "returning" of the soul: it returns not only to its source in G-d's thought but higher than that source. This is the ascent for whose sake the soul descended, as the maamar said at its opening; the text also refers to its discussion of "And these are their journeys according to their goings forth."

ושעת הכושר לזה הוא בק"ש [בקריאת שמע] באמרו אחד ואהבת כו' וכמבואר בספרים שצריך למסור נפשו באחד^{54, 55} ואין הכוונה על ציור ק"ה [קידוש השם] בפ"מ [בפועל ממש] בלבד⁵⁶

The opportune time for this is in the Shema, when one says "One" and "You shall love," etc.; and as is explained in the sefarim, one must give over his soul at [the word] "One." The intention is not only to picture sanctifying the Name in actual deed,

The time suited to this ascent is the Shema, when one says "One" (echad) and then "You shall love." Kabbalistic works teach that at the word "One" a person should give over his soul to G-d, and the Alter Rebbe adds that this means more than picturing an actual death for the sanctification of G-d's Name.

אלא גם ברוחניות והוא ביטול הנפש להתכלל באור ה' אחד והוא בחי' ומדרגת יחידה⁵⁷ ועל זה אמר דוד המלך ע"ה [עליו השלום] (תהלים ל"ה) מכפירים יחידתי⁵⁸ אודך בקהל רב⁵⁹

but also spiritually: this is the self-nullification (bittul) of the soul, to be included in the light of G-d, [who is] One. This is the level and rank of Yechidah, and of this King David, peace be upon him, said (Psalms 35), "[Save] my only one (yechidasi) from the young lions; I will thank You in the great congregation."

It also means a spiritual giving of oneself: the soul's self-nullification and inclusion in G-d's light, which is One. This belongs to the soul's highest level, Yechidah ("the single one"), and King David alludes to it when he calls his soul "my only one" (yechidasi) in Psalm 35.

כי יש נרנח"י [נפש רוח נשמה חיה יחידה]⁶⁰ חיה הוא בחי' חכמה כמ"ש והחכמה תחיה⁶¹ ונשמה הוא בחי' בינה שהוא בחי' השגה כו'

For there are Nefesh, Ruach, Neshamah, Chayah and Yechidah. Chayah is the level of Chochmah, as it is written, "Wisdom gives life (techayeh)"; and Neshamah is the level of Binah (understanding), which is the level of comprehension, etc.;

The soul has five levels, from lowest to highest: Nefesh, Ruach, Neshamah, Chayah and Yechidah, as the Midrash lists them. Chayah corresponds to Chochmah, since the verse links wisdom with life, and Neshamah to Binah, the power of comprehension.

אבל יחידה הוא⁶² בחי' הרצון פשוט שלמעלה מן החכמה ויחידה הוא לשון נקבה שמקבלת מיחיד⁶³ but Yechidah is the level of the simple will that is above Chochmah. And Yechidah is a feminine form, [denoting one] that receives from the Yachid, the Only One,

Yechidah is higher than Chochmah: it is a simple will, with no reasoning in it. Its name is a feminine form, and the Alter Rebbe reads this as receptivity: Yechidah is the part of the soul that receives from G-d, the Yachid, "the Only One."

כי היא רק תשוקתה ליחידו שלעולם בלבד ליכלל בעצמותו ית' דוקא וכמ"ש מי לי בשמים⁶⁴ ועמך לא חפצתי בארץ כו'

for its only longing is for the Only One of the world alone, to be included in His essence, may He be blessed, specifically; as it is written, "Whom do I have in heaven? And besides You I desire nothing on earth," etc.

All that Yechidah longs for is the Only One Himself, to be included in His essence. King David voices this longing: "Whom do I have in heaven? And besides You I desire nothing on earth."

שמים וארץ ג"ע [גן עדן] עליון ותחתון בכלם לא חפצתי רק אותך ית' בלבד ועמ"ש ע"פ אחת היא יונתי⁶⁵ ובחי' זו ישנה אפי' [אפילו] בפחותי הערך

Heaven and earth are the upper and lower Gan Eden: in all of them I desire nothing but You alone, may You be blessed. And see what is written on the verse "One is my dove." And this level is present even in those of the lowest worth,

The Alter Rebbe reads "heaven" and "earth" in that verse as the upper and lower Gan Eden: at this level the soul wants no spiritual reward, only G-d. He refers to his discussion of "One is my dove," and adds that this level is present even in the least of people.

כי כל אחד ואחד מישראל יש בו בטבעו בחי' מס"נ [מסירות נפש] ורצון זה שלמעלה מהשכל וכמבואר בספרים שגם מי שאין לו

for every single Jew has in his nature the quality of self-sacrifice (mesirus nefesh) and this will that is above intellect; and as is explained in the sefarim, even one who has nothing

Every Jew, by his very nature, is capable of self-sacrifice and has a will above intellect. The Kabbalistic works say this holds even for a person whose soul reaches only its lowest level, as the next words explain.

אלא נפש או נפש דנפש מ"מ גם בחי' יחידה כלולה בה⁶⁶ (ועיין בשע"ק [בשערי קדושה] להרח"ו [להרבי חיים ויטאל] חלק שלישי שער ב').

but Nefesh, or the Nefesh of Nefesh, nevertheless has the level of Yechidah included in it as well (and see Sha'arei Kedushah by Rabbi Chaim Vital, part three, gate 2).

Even one who has only a Nefesh, or only the lowest part of the Nefesh ("the Nefesh of Nefesh"), has the level of Yechidah included in it. Rabbi Chaim Vital's Sha'arei Kedushah, which teaches that each level of the soul includes all the others, is cited for this.

והנה זה לעומת זה עשה האלהים שגם בסט"א [בסטרא אחרא] יש בחי' יחידה זו שהיא בחי' רצון שלמעלה מהשכל

Now, "G-d made one opposite the other": in the sitra achra (the other side), too, there is this level of Yechidah, which is the level of a will that is above intellect

Ecclesiastes says "G-d made one opposite the other": what exists in holiness has a counterpart in the sitra achra, the side opposed to holiness. So the sitra achra too has a "Yechidah," a will that is above intellect.

והטעם וע"כ יכול להיות רצון חזק לאדם גם במילי דעלמא כענין רצון זה שבקדושה שלמעלה מהטעם אם ימשיך עליו עול דרך ארץ כו'.

and reason. Therefore a person can have a strong will even in worldly matters, like this will in holiness that is above reason, if he draws upon himself the yoke of worldly affairs, etc.

This is why a person can want worldly things with a fierce will that has no reason behind it, mirroring the will above reason found in holiness. It happens when he takes upon himself the yoke of worldly affairs.

(ע"ד הנזכר בפ' בשלח בד"ה לסוסתי⁶⁷ ברכבי פרעה⁶⁸ וכשנעשה התקשרות לה העולם כ"כ [כל כך] בחוזק עד שהוא בלי שכל כלל כו') ומקור בחינה זו נק' כפירים כי כחם רב ועצום ויש בהם תגבורת החיות כ"ו.

(Along the lines of what is mentioned in Parshas Beshalach, in the discourse beginning "To My mare among Pharaoh's chariots": when the attachment to the world becomes so strong that it is entirely without reason, etc.) And the source of this level is called "young lions" (kefirim), for their strength is great and mighty and they have an overpowering life-force, etc.

In Torah Ohr, Beshalach, the Alter Rebbe describes how attachment to the world can grow so strong that it is beyond all reason. The source of this unholy will is called kefirim, "young lions," for its great strength and overflowing vitality.

ועל זה ביקש דוד המלך ע"ה [עליו השלום] מכפירים יחידתי⁶⁹ להיות בחי' היחידה רק בקדטשה בלבד ליחידו של עולם והוא בחי' ומדרגת אהבת בכל מאדך⁷⁰

And about this King David, peace be upon him, asked, "[Save] my only one from the young lions": that the level of Yechidah be only in holiness alone, for the Only One of the world. And this is the level and rank of the love "with all your might (me'odecha),"

So King David prayed, "[Save] my only one from the young lions": that the Yechidah of his soul belong to holiness alone, to the Only One of the world, and not to the unholy "lions." In the Shema this level is the love "with all your might" (bechol me'odecha).

כי בכך נפשך כולל די בחי' נרנ"ח [נפש רוח נשמה חיה] ובחי' בכל מאדך הוא בחי' יחידה כי מאד הוא בלי גבול כו'

for "with all your soul" includes the four levels Nefesh, Ruach, Neshamah and Chayah, and the level of "with all your might" is the level of Yechidah, for me'od is without limit, etc.

The Alter Rebbe maps the verse onto the soul: "with all your soul" includes the four levels Nefesh, Ruach, Neshamah and Chayah, while "with all your might" is Yechidah. The word me'od means "very much," a measure without limit, which fits Yechidah, the soul's unlimited will.

והיינו דאמרז"ל [דאמרו רבותינו זכרונם לברכה] בכל מאדך בכל ממונך⁷¹ ולכאורה הוא פלא⁷² מה ענין הממון לבחי' מאד שהוא בחי' ומדרגה היותר גבוה שבנפש בחי' יחידה.

And this is what our Sages, of blessed memory, said: "With all your might: with all your money." Seemingly this is astonishing: what does money have to do with the level of me'od, which is the highest level and rank in the soul, the level of Yechidah?

The Mishnah explains "with all your might" as "with all your money." This seems strange: what has money to do with the highest level of the soul?

אך הענין כמ"ש צדקה תרומם גוי וחסד לאומים חטאת (במשלי סי' י"ד ל"ד) פי' חטאתם של ישראל הוא הגורם חסד לאומים.

But the explanation is as it is written, "Tzedakah exalts a nation, and kindness to the nations is sin" (in Proverbs, chapter 14, [verse] 34), meaning: the sin of Israel is what causes kindness to the nations.

The answer begins from Proverbs: "Tzedakah exalts a nation, and kindness to the nations is sin." The Alter Rebbe reads the second half as cause and effect: Israel's sin is what causes "kindness," a flow of life, to go to the "nations," which the next words identify with the sitra achra.

כי אין צדיק בארץ אשר יעשה טוב ולא יחטא⁷³ כו'. ועי"ז נמשך חסד שהוא בחי' השפעה ח"ס דלי"ת לס"א [לסטרא אחרא]

For "there is no righteous man on earth who does good and does not sin," etc. And through this chesed (kindness) is drawn forth, which is the level of bestowal, chas dalet, "compassion on the dalet," to the sitra achra;

Since "there is no righteous man on earth who does good and does not sin," everyone causes some of this flow. The word chesed (חסד) is read as chas dalet, "compassion on the dalet": a giving to one who has nothing of its own, here the sitra achra, which has no life except what reaches it from holiness.

כי ע"י כל חטא וחטא נעשה פגם בנפש ובמקור שורשה לפי שמתלבשת בנפש הבהמית והיא שמורידה וממשיכה בעמקי הקליפות והיכלות החיצונים כו'.^{74, 75, 76, 77}

for through each and every sin a blemish is made in the soul and in the source of its root, since it clothes itself in the animal soul, and it is [the animal soul] that brings it down and draws it into the depths of the kelipos and the external chambers, etc.

Each sin blemishes the soul and even its source above, because the soul is clothed in the animal soul, and the animal soul draws it down into the depths of the kelipos and the "external chambers," the realms of unholiness.

SECTION 4 • ¶6-10

Tzedakah and the animal soul

6 ואמנם הצדקה תרומם גוי זה ישראל⁷⁸ כמ"ש ומי כעמך⁷⁹ כו' והיינו נפש הבהמית שעל ידי הצדקה שאדם עושה נפרדת ונבדלת נפש הבהמית מן הרע הגמור ומתרוממת גם היא להיות כל מדותיה ולבושיה לה' לבדו.⁸⁰

However, "tzedakah exalts a nation": this is Israel, as it is written, "And who is like Your people," etc.; that is, the animal soul. For through the tzedakah that a person does, the animal soul is separated and set apart from complete evil, and it too is exalted, so that all its attributes and garments are for G-d alone.

Now the first half of the verse is read in Israel's favor: the "nation" is Israel, as in "Who is like Your people Israel, one nation on earth." Within each person it is the animal soul: giving tzedakah separates the animal soul from complete evil and lifts it too, until all its emotions and its "garments," its thought, speech and action, are for G-d alone.

7 והוא בחי' ומדרגת בע"ת [בעלי תשובה] שהפליגו רז"ל [רבותינו זכרונם לברכה] במעלתן ואמרו במקום שבע"ת [שבעלי תשובה] עומדין⁸¹ כו' כי כל המדות שבנה"ב [שבנפש הבהמית]

And this is the level and rank of baalei teshuvah, whose greatness our Sages, of blessed memory, extolled, saying, "In the place where baalei teshuvah stand," etc. For all the attributes (middos) in the animal soul,

The animal soul lifted in this way is the level of baalei teshuvah, those who return to G-d after sin, whom the Sages praised highly: "In the place where baalei teshuvah stand, perfect tzaddikim cannot stand." The reason begins with the nature of the animal soul's emotions.

בעצם מציאותן הן תקיפין וחזקים יותר מהמדות הקדושות שבנפש האלקית וכמו בגשמיות שהבהמות וחיות המה בעלי כח וגבורה בטבעם יותר מבני אדם.

in their very existence, are more forceful and stronger than the holy attributes in the G-dly soul, just as, physically, domestic and wild animals are by nature possessed of more strength and might than human beings.

By their very nature the emotions of the animal soul are more forceful than the holy emotions of the G-dly soul, just as animals are physically stronger than people. The next paragraphs explain why, and what happens when this strength is turned to holiness.

8 והטעם משום ששרשן ממקום גבוה מאד נעלה בחי' יד החזקה⁸² והן המלכים אשר מלכו לפני⁸³ מלך מלך לבני ישראל למעלה מעלה ממקור נפשות ישראל הקדושות כו' רק שירדו ונפלו למטה מטה.

The reason is that their root is from a very high and exalted place, the level of “the strong hand,” and they are “the kings who reigned before any king reigned over the children of Israel,” far, far above the source of the holy souls of Israel, etc.; only, they descended and fell far, far below.

Their strength comes from their root, which is higher than the root of the holy souls: “the strong hand,” a phrase from Exodus that the Kabbalah reads as a high level of Gevurah, and “the kings who reigned before any king reigned over the children of Israel,” the kings of Edom, which the Kabbalah reads as the world of Tohu that came before our ordered world. Those lights fell to the lowest places, and what fell keeps the force of its high root.

9 ואמנם כד אתכפיא ואתהפכא מחשוכא לנהורא הרי נכלל בחי' תוקף זה בקדושה וזו היא מעלת בע"ת [בעלי תשובה] דבחילא יתיר⁸⁴ וכמבואר במ"א.

However, when it is subdued and transformed from darkness to light, this level of forcefulness is included in holiness; and this is the superiority of baalei teshuvah, [who come] “with greater strength,” as is explained elsewhere.

When the animal soul's forcefulness is subdued and turned “from darkness to light” (a phrase of the Zohar), that very force enters holiness. This is why baalei teshuvah stand higher: as the Zohar says, they draw near to the King “with greater strength.”

וזהו שביקש דוד להנצל מכפירים יחידתי⁸⁵ כי יש בחי' יחידה שהוא תוקף והתגברות הרצון שלמעלה מהטעם גם בסט"א [בסטרא אחרא] ונקי' כפירים כמ"ש הכפירים שואגים לטרף⁸⁶ שהוא התגברות החיות גבור כארי^{87,88} כו' כנ"ל.⁸⁹

And this is why David asked to be saved, [saying,] “my only one from the young lions”: for there is a level of Yechidah, which is the forcefulness and intensity of the will that is above reason, in the sitra achra (the other side) as well, and it is called “young lions” (kefirim), as it is written, “The young lions roar for prey,” which is the intensity of life-force, “mighty as a lion,” etc., as mentioned above.

This explains David's prayer to be saved “from the young lions”: the sitra achra too has a “Yechidah,” a forceful will above reason, called kefirim, young lions. The verse “The young lions roar for prey” and the Mishnah's “mighty as a lion” describe this overpowering vitality.

10 ולזה אמר דוד מכפירים יחידתי⁹⁰ שתהיה יחידתי מקושר בקשר אמיץ וחזק להשי"ת [להשם יתברך] לבדו ולא תפול ח"ו [חס ושלום] בידי החיצונים הכפירים.

Therefore David said, "my only one from the young lions": that my Yechidah be bound with a strong and mighty bond to G-d, may He be blessed, alone, and not fall, G-d forbid, into the hands of the external forces, the young lions.

David's prayer means: may my Yechidah be bound firmly to G-d alone, and never fall into the hands of the "external forces," the unholy young lions.

וזהו תרומם גוי שיתחפכו המדות שבנפש הבהמית לדבקה בו ית' והיינו ע"י הצדקה דוקא כי במדה שאדם מודד מודדין לו^{91,92}

And this is [the meaning of] "exalts a nation": that the attributes (middos) in the animal soul be transformed to cleave to Him, may He be blessed; and this comes through tzedakah specifically, for "in the measure with which a person measures, he is measured,"

This is also how "tzedakah exalts a nation" works: the emotions of the animal soul are transformed until they cleave to G-d. It comes specifically through charity, because G-d deals with a person measure for measure, as the Mishnah says.

וכמו שהוא מרחם על העני להחיות נפשו ממתי רעב כך מלמעלה מתגלגלים רחמים המרובים ממקור הרחמים על נפשו לרוממה משפלותה וטומאתה וכמ"ש מחיה מתים⁹³ כו' (ועמ"ש סדי"ה ציון במשפט תפדה^{94,95} בענין ושביה בצדקה):

and just as he has compassion on the poor man, to revive his soul from among the starving, so from Above abundant mercies roll down from the source of mercy upon his soul, to raise it from its lowliness and its impurity, as it is said, "He revives the dead," etc. (And see what is written at the end of the discourse beginning "Zion shall be redeemed with justice," on "and her returnees with tzedakah.")

One who has compassion on a starving poor man and keeps him alive receives the same from Above: great mercy flows from G-d's source of mercy onto his own soul and lifts it from its lowliness and impurity, as the Amidah praises G-d, "Who revives the dead with great mercy." The text also refers to its discussion of "and her returnees with tzedakah."

SECTION 5 • ¶11-14

The Thirteen Attributes of Elul

11 ג וזהו ענין התגלות י"ג מדות הרחמים באלול שקודם עשיית [עשרת ימי תשובה]. כי הנה בעשיית [בעשרת ימי

תשובה] מתגלים רחמים רבים אחר קדימת התשובה

3. And this is the meaning of the revelation of the Thirteen Attributes of Mercy in Elul, which precedes the Ten Days of Teshuvah. For in the Ten Days of Teshuvah abundant mercies are revealed after teshuvah has come first,

The third section answers the opening question about Elul. In the Ten Days of Teshuvah great mercy is revealed, but only after a person has first done teshuvah.

96, 97 כי באתערותא דלתתא דוקא אזי הוא אתערותא דלעילא וכמבואר בזהר ע"פ אם ישים אליו לבו כו' רוח אייתי רוח ואמשיך רוח.

for it is specifically through an arousal from below (isarusa dilesata) that there is then an arousal from above (isarusa dile'eila), as is explained in the Zohar on the verse "If He sets His heart upon him," etc.: "A spirit brings a spirit, and draws forth a spirit."

This follows the rule that an arousal from above comes in response to an arousal from below. The Zohar reads Job's "If He sets His heart upon him" to teach that a spirit rising from below draws a spirit down from above.

12 והנה כד אייתי רוח ממטה למעלה כאשר רצון לבו לה' בבחי' מאד בחילא יתיר אזי ימשיך

Now, when one brings up a spirit from below to above, when the will of his heart is for G-d at the level of me'od ("might"), "with greater strength," then he will draw

When a person's spirit rises from below, with his heart's will turned to G-d at the level of me'od, without limit and "with greater strength," he draws down a response from above.

ג"כ רוח דוגמתו מלמעלה למטה בחי' מאד העליון שבלי גבול והן הן י"ג מדות הרחמים שבפסוק מי אל כמוך נושא עון כו'. **98**

also a spirit like it from above to below: the level of the supernal me'od, which is without limit. And these are the very Thirteen Attributes of Mercy in the verse, "Who is a G-d like You, Who bears iniquity," etc.

What comes down mirrors what went up: a supernal me'od, divine mercy without limit. These are the Thirteen Attributes of Mercy as Micah lists them, beginning "Who is a G-d like You, Who bears iniquity."

אך גם בכדי שתהיה אתעדל"ת [אתערותא דלתתא] זו שנשוב אל ה' בכל נפשנו ומאדנו צריך ג"כ התערורות מלמעלה עד אשר ממרום יערה רוח ה' על ישראל עמו לעורר לבכם שיצעקו אל ה' מתוך תוכם נקודת לבכם.⁹⁹

But in order for there to be this arousal from below, that we return to G-d with all our soul and our might, there must also be an arousal from above, until from on high the spirit of G-d is poured out upon Israel His people, to arouse their hearts, so that they cry out to G-d from their very innermost core, the point of their hearts.

Yet a person cannot even begin this arousal from below without help from above: first G-d's spirit must be poured out from on high, in Isaiah's words, to stir people's hearts. Then they cry out to G-d from the innermost point of the heart.

13 וזהו ענין התגלות י"ג מדות הרחמים שבאלול שע"י הרחמים האלה קמה נפשו מנפילתה וגם נצבה¹⁰⁰ ועולה לה' ברוח נדיב' [נדיבה] בבחי' מאד ממש בחילא יתיר כו'. ולכן מבואר בדברי רז"ל [רבתינו זכרונם לברכה] שצריך להרבות בצדקה מר"ח [מראש חודש] אלול.¹⁰¹

And this is the meaning of the revelation of the Thirteen Attributes of Mercy in Elul: that through these mercies his soul rises from its fall, and also stands upright and ascends to G-d with a willing spirit, at the very level of me'od, "with greater strength," etc. Therefore it is explained in the words of our Sages, of blessed memory, that one must increase in tzedakah from Rosh Chodesh Elul.

The Thirteen Attributes shine in Elul to give that first arousal: through them the soul "rises and also stands upright" from its fall (words from Joseph's dream) and goes up to G-d willingly, at the level of me'od. That is why the words of the Sages call for increasing tzedakah from Rosh Chodesh Elul.

14 והיינו מטעם הנ"ל כי צדקה תרומם ותגביה כו'. ולכן תיקנו לנו אנשי כנסת הגדולה¹⁰² קודם ק"ש [קריאת שמע] בקשות התערורות רחמים עלינו בשתים שלפניה והוא מה שאומרים אבינו אב הרחמן רחם עלינו ותן בלבנו בינה

That is for the reason mentioned above: that tzedakah exalts and raises up, etc. Therefore the Men of the Great Assembly instituted for us, before the Shema, requests for the arousal of mercy upon us, in the two [blessings] before it; this is what we say, "Our Father, merciful Father, have mercy upon us, and put into our hearts understanding

Tzedakah lifts the soul, and for the same reason the Men of the Great Assembly placed blessings that ask for mercy before the Shema. The second blessing asks, "Our Father, merciful Father, have mercy upon us, and put into our hearts understanding."

להבין כו' וכן ברחמיך הרבים רחם עלינו ברחמיך הרבים דייקא וכמ"ש מזה בד"ה והנה מנורת זהב¹⁰³

to understand," etc.; and likewise, "In Your abundant mercies, have mercy upon us": "in Your abundant mercies" specifically, as is explained on this in the discourse beginning "And behold, a menorah all of gold."

The first blessing likewise asks, "In Your abundant mercies, have mercy upon us," and the Alter Rebbe stresses the word "abundant." He refers to his discussion of this in the discourse on "And behold, a menorah all of gold."

כי אנחנו שכבר ירדנו בעולם השפל הרחק מאד מאור פני מלך חיים¹⁰⁴ אין אנו משיגים ומכירים הרחמנות שעלינו

For we, who have already descended into the lowly world, very far from the light of the King's face, [which is] life, do not grasp or recognize the pity that is [due] us;

Why must we ask for abundant mercy? Having come down into this lowly world, far from the light of the King's face, we cannot even sense how much we are to be pitied.

אבל הוא ית' הוא היודע כו' וכולא קמיה כלא חשיבא ממש יודע גודל הרחמנות שעל הנשמות אשר ירדו

but He, may He be blessed, is the One who knows, etc., and before Him all is considered as truly nothing; He knows how great is the pity upon the souls that have descended

Only G-d, before whom everything is as nothing, knows how great is the pity upon the souls that have come down.

מאיגרא רמה¹⁰⁵ בסתר המדרגה¹⁰⁶ בעוה"ז השפל ובגוף החומרי ונתרחקו מאד מאלקותו ית' וע"י רחמים רבים יתן בלבנו בינה להבין כו' היינו להבין דבר מתוך דבר.

"from a high roof" into "the covert of the cliff," into this lowly world and into the physical body, and have become very far from His G-dliness, may He be blessed. And through abundant mercies He will put into our hearts understanding to understand, etc., that is, to understand one thing from another.

The souls fell "from a high roof" (as the Talmud puts it) into "the covert of the cliff" (Song of Songs), into this lowly world and a physical body, far from G-dliness. So we ask that in His great mercy G-d grant us understanding "to understand one thing from another."

פ"י שמתוך דבר שהוא הארת אור א"ס הממלא כל עלמין אשר לגדולתו אין חקר¹⁰⁷ ממש להחיות עולמות רבים עד אין קץ ותכלית ואעפ"כ [ואף על פי כן] הוא כאין ואפס ממש לגבי עצמותו ית' וכמשל ביטול דיבור א' כו'.

That is: from one thing, which is the radiance of the Infinite Light that fills all worlds (memalei kol almin), "whose greatness is unsearchable," truly, giving life to many worlds without end or limit, and nevertheless it is truly as naught and nothing compared with His essence, may He be blessed, as in the analogy of the nullity of a single word, etc.

The "one thing" is the light that fills all worlds, which gives life to countless worlds and "whose greatness is unsearchable," yet is as nothing compared with G-d's essence, as a single word is as nothing beside the soul that speaks it.

מזה יביך איך שעצמותו ית' הוא המרומם ונשגב לבדו (ועי' בד"ה השמים כסאי)¹⁰⁸ ואז לזאת תכסוף אליו נפש

From this he will understand how His essence, may He be blessed, alone is exalted and sublime (and see the discourse beginning "The heavens are My throne"). And then, because of this, there will yearn for Him the soul

From this one understands the "other thing": that G-d's own essence alone is truly exalted. The text refers to the discourse "The heavens are My throne," which opens Torah Ohr, and goes on to describe the longing that this understanding awakens in the soul.

כל חי בבחי' מאדך בלי גבול ממש למסור נפשו ממש באחד האמיתי ובע"כ [ובעל כרחך] אתה חי^{109, 110} כו' ואנו אין לנו לבקש כ"א קרבת אלקים¹¹¹ ית' אלינו.

of every living being, at the level of "your might," truly without limit, to give over his soul truly to the true One, and "against your will you live," etc. And we have nothing to ask for but the nearness of G-d, may He be blessed, to us.

Then every soul yearns for G-d "with all your might," without limit, ready to give itself over entirely to the true One, so that, in the Mishnah's words, "against your will you live." All we ask for is G-d's nearness.

SECTION 6 • ¶15-19

The garments of Torah and tzedakah

15 וזהו ענין שמ"ע [שמונה עשרה] שלאחר ק"ש [קריאת שמע] שהוא ביאור ופ"י המס"נ [המסירות נפש] שבק"ש

[שבקריאת שמע] שהמבוקש הוא להיות בא"י [ברוך אתה ה'] אלקינו כו'

And this is the meaning of the Shemoneh Esreh that follows the Shema, which is the explanation and interpretation of the self-sacrifice (mesirus nefesh) in the Shema: that what is sought is that there be “Blessed are You, Havayah, our G-d,” etc.

The Shemoneh Esreh (the Amidah), said right after the Shema, spells out what the self-sacrifice of the Shema is for. What the soul seeks is expressed in the formula of every blessing, “Blessed are You, Havayah, our G-d.”

ברוך הוא לשון בריכה והמשכה שיתגלה אלקותו ית' למטה מטה עד שיהיה בבחי' אתה לנוכח.

Baruch (“blessed”) is a term related to a pool (berechah) and to drawing down: that His G-dliness, may He be blessed, be revealed far, far below, until it is at the level of Atah, “You,” in the second person,

Baruch, “blessed,” is related to berechah, a pool, and means drawing down: that G-dliness be drawn down and revealed even in the lowest place, until G-d can be addressed as Atah, “You,” as one who is present.

16 ובחי' אלקינו שלנו ממש. ואמנם המלך אין רואים אותו כשהוא ערום^{112, 113} ולזאת צריך לעשות בחינת

לבושים וכלים מכלים שונים¹¹⁴ שיתגלה בהן אלקותו ית'

and the level of Elokeinu, “our G-d,” truly ours. However, the king is not seen when he is unclothed; and therefore one must make the level of garments and vessels, “vessels of diverse kinds,” in which His G-dliness, may He be blessed, may be revealed.

Elokeinu, “our G-d,” means G-dliness that is truly ours. But a king is not seen unclothed (as the Mishnah rules for a king), so G-dliness must be revealed through “garments” and vessels of many kinds; “vessels of diverse kinds” is a phrase from the Book of Esther.

והיינו מ"ש ודברת כם^{115, 116} בדברי תורה כי התורה היא בחי' לבוש שבה מתלבש אור א"ס ב"ה וכמ"ש

עוטה אור כשלמה.¹¹⁷

And this is what is written, “And you shall speak of them”: in words of Torah. For the Torah is the level of a garment in which the Infinite Light (Or Ein Sof), blessed be He, is clothed, as it is written, “He wraps [Himself in] light as a garment.”

The first of these garments is the Torah: the text reads “And you shall speak of them” as speaking words of Torah. The Torah is a garment in which the Infinite Light clothes itself, as the Psalm says of G-d, “He wraps [Himself in] light as a garment.”

17 והצדקה היא נקראת ג"כ בשם בחי' לבוש כמאמר לבושו צדקה.¹¹⁸ והענין הוא עד"מ מלך בשר ודם שיש לו לבושים פנימים שלבוש בהם כשיושב בהיכלו

And tzedakah, too, is called by the name of the level of a garment, as the saying goes, "His garment is tzedakah." The matter is, by way of analogy, [like] a king of flesh and blood, who has inner garments that he wears when he sits in his palace

Tzedakah too is called a garment, as in the High Holiday hymn Atah Hu Elokeinu, "His garment is tzedakah." The analogy is a human king, who wears inner garments when he sits inside his palace.

פנימה ויש לו לבושים חיצונים¹¹⁹ שלובש אותן כשיוצא לחוץ כך למעלה התורה היא בחי' לבוש הפנימי שאור א"ס שורה בה כמו שהוא מתגלה למעלה באצילות.

within, and has outer garments that he puts on when he goes outside. So Above: the Torah is the level of the inner garment, in which the Infinite Light (Or Ein Sof) rests as it is revealed above, in Atzilus.

When he goes out, he wears outer garments. So Above: the Torah is G-d's inner garment, in which the Infinite Light rests as it is revealed in Atzilus, the highest world.

18 והצדקה היא לבוש החיצון דהיינו כשנמשך למטה מטה בעולמות הנפרדים בבי"ע וסביב רשעים יתהלכון¹²⁰ הם היכלות ומדורות החיצונים המבקשים טרף וניקה כו' ואז לבושו צדקה וכמ"ש וילבש צדקה כשריון ושריון קשקשים הוא לבוש וכמ"ש במ"א.¹²¹

And tzedakah is the outer garment: that is, when [the light] is drawn far, far below, into the separate worlds, into Beriah, Yetzirah and Asiyah, and "the wicked walk all around" (these are the external chambers and abodes, which seek prey and nourishment, etc.), then "His garment is tzedakah," as it is written, "He put on tzedakah as a coat of mail"; and "a coat of mail of scales" is a garment, as is explained elsewhere.

Tzedakah is the outer garment, worn when G-d's light descends into the separate worlds of Beriah, Yetzirah and Asiyah, where "the wicked walk all around," the unholy realms that seek to draw nourishment from holiness. There "His garment is tzedakah," as Isaiah says G-d "put on tzedakah as a coat of mail," and a coat of mail made of scales is a garment, as explained elsewhere.

19 וזהו ענין ב' בחי' שמש¹²² שמש הוי' ושמש צדקה שהם מאירים ע"י כדכד היינו מחיצה דקה הלבוש תורה כ"ד ספרין דאורייתא והלבוש דצדקה

And this is the meaning of the two levels of “sun,” the sun of Havayah and the sun of tzedakah, which shine through kadmah, that is, a thin partition: the garment of the Torah, the twenty-four (kaf-dalet) books of the Torah, and the garment of tzedakah.

Now the verse's kadmah is explained: the two “suns,” of Havayah and of tzedakah, shine through a thin partition. The partitions are the two garments: the Torah, whose twenty-four books are hinted in the letters kaf-dalet (24) of kadmah, and tzedakah.

כי העוונות נקראים חשך וענן וכמ"ש מחיתי כעב פשעך¹²³ וכענן חטאתיך להיותן מסתירים על אור ה'

For sins are called darkness and cloud, as it is written, “I have wiped away your transgressions like a thick cloud, and your sins like a cloud,” since they conceal the light of G-d;

Sins are called darkness and cloud, as in Isaiah's “I have wiped away your transgressions like a thick cloud,” because they hide the light of G-d.

ועל ידי הצדקה תאיר ותזרח הארה בנפשו להיות מתבטל ומתכלל באור א"ס ממטה למעלה וזהו וזרח לכם יראי שמי שמש צדקה ומרפא בכנפיה.¹²⁴

and through tzedakah a radiance will shine and dawn in his soul, so that he becomes nullified and included in the Infinite Light (Or Ein Sof), from below to above. And this is “And for you who fear My Name, a sun of tzedakah shall shine, with healing in its wings.”

Tzedakah clears that cloud, so that a light shines in the soul and it rises from below to be nullified and included in the Infinite Light. This is Malachi's “sun of tzedakah” with “healing in its wings”: the sun that shines through the garment of tzedakah.

SECTION 7 • ¶120-22

Healing in its wings: two readings of the suns

20 והוא ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] בפ"ב [בפרק ב'] דיומא¹²⁵ גדולה תשובה שמביאה רפואה לעולם¹²⁶ כי העוונות נקראים מכות ופצעים כמאמר הנביא מכף רגל ועד ראש אין בו מתום¹²⁷ כו'.

And this is along the lines of the saying of our Sages, of blessed memory, in the second chapter of Yoma: “Great is teshuvah, for it brings healing to the world.” For sins are called blows and wounds, as the prophet said, “From the sole of the foot to the head there is no soundness in it,” etc.

The Talmud says, “Great is teshuvah, for it brings healing to the world.” Healing fits because sins are like wounds, as Isaiah describes the people as having “no soundness” from the sole of the foot to the head.

והיינו לפי שע"י כל חטא וחטא נעשה פגם בנפש¹²⁸ ומשפעת כח וחיות לקליפות ועל ידי התשובה הוא מביא רפואה שתצא הנפש מטומאתה וחלאתה ותעלה לקדושה ליכלל באור ה' אחד כנ"ל.

That is, because through each and every sin a blemish is made in the soul, and it imparts power and life-force to the kelipos; and through teshuvah one brings healing, so that the soul goes out of its impurity and its filth and rises to holiness, to be included in the light of G-d, [who is] One, as mentioned above.

Each sin wounds the soul and feeds power and life to the kelipos. Teshuvah heals the wound: the soul leaves its impurity, rises to holiness and is included in G-d's light, as explained earlier.

21 וזהו ומרפא בכנפיה¹²⁹ כי הכנפים הם המעופפים ומעלים את העוף. וכך הוא האוי"ר [האהבה ויראה] הם בחי' גדפין.¹³⁰

And this is "with healing in its wings": for the wings are what fly and lift up the bird; and so too love and awe are the level of "wings" (gadfin).

Now the "wings" of Malachi's verse are explained. Wings lift a bird, and love and awe are the soul's "wings" (gadfin), which lift a person's service upward.

ובהם ועל ידם הוא ההעלאה ובאתערותא דלתתא אתערותא דלעילא נמשכים מלמעלה י"ג מדות הרחמים שהם בחי' מאד העליון שבלי גבול.

Through them and by means of them is the ascent; and through an arousal from below, an arousal from above, the Thirteen Attributes of Mercy are drawn down from above, which are the level of the supernal me'od that is without limit.

Love and awe raise the soul from below, and this arousal from below draws down an arousal from above: the Thirteen Attributes of Mercy, the unlimited supernal me'od.

וזהו בחי' שמש הב' הנקרא שמש הוי" כו' (וזהו ענין ההפרש בין התגלות י"ג מדות שבחדש אלול. וכמ"ש לקמן ע"פ אני לדודי.

And this is the level of the second sun, which is called the sun of Havayah, etc. (And this is the meaning of the difference between the revelations of the Thirteen Attributes: [the one] in the month of Elul, as is explained below on the verse "I am my beloved's,"

This drawing down is the second sun, the sun of Havayah. A long parenthesis now explains the difference between the revelation of the Thirteen Attributes in Elul and in the Ten Days of Teshuvah, as in the maamar on "I am my beloved's" later in the parsha.

שהוא עד"מ המלך כשהוא בחוץ בשדה קודם בואו להיכלו. ושם יוצאים לקבל פניו. ואז הוא לבוש עד"מ לבוש החיצון. וזהו בחי' וילבש צדקה כו' וכובע ישועה בראשו.¹³¹

is, by way of analogy, [like] the king when he is outside, in the field, before he comes to his palace, and there [people] go out to greet him; and then he is dressed, by way of analogy, in the outer garment. And this is the level of "He put on tzedakah," etc., "and a helmet of salvation on His head."

In Elul the King is "in the field," before entering His palace, and all may go out to greet Him; then He wears His outer garment. That outer garment is tzedakah, as in Isaiah's "He put on tzedakah as a coat of mail, and a helmet of salvation on His head."

וזהו בחי' שמש צדקה¹³² וכדכתיב עטרת תפארת שיבה¹³³ בדרך צדקה תמצא. ואמנם התגלות י"ג מדות בעשיית [בעשרת ימי תשובה] ובפרט ביוהכ"פ [ביום הכפורים] זהו עד"מ הזוכה לקבל פני המלך בהיכל מלכותו ושם הוא לבוש לבושים הפנימיים

And this is the level of the sun of tzedakah, as it is written, "Gray hair is a crown of glory; it is found in the way of tzedakah." However, the revelation of the Thirteen Attributes in the Ten Days of Teshuvah, and especially on Yom Kippur, is, by way of analogy, [like] one who merits to greet the king in his royal palace, and there he is dressed in the inner garments;

This revelation of Elul is the sun of tzedakah, and Proverbs says that a crown of glory is "found in the way of tzedakah." In the Ten Days of Teshuvah, and especially on Yom Kippur, it is like being received by the King inside His palace, where He wears His inner garments.

וזהו בחי' שמש הוי' והוא ג"כ בחי' תורה שנק' שמש כמ"ש לשמש שם אהל בהם והוא כחתן^{134, 135} כו' והתורה נק' חתן וכמ"ש במ"א בשיר השירים ע"פ לסוסתי ועיין בזהר ר"פ בהעלותך

and this is the level of the sun of Havayah. And it is also the level of the Torah, which is called "sun," as it is written, "For the sun He set a tent in them, and it is like a bridegroom," etc.; and the Torah is called "bridegroom," as is explained elsewhere, in Shir HaShirim, on the verse "To My mare"; and see the Zohar at the beginning of Parshas Beha'aloscha.

That inner revelation is the sun of Havayah, which is also the Torah: Psalm 19 speaks of the sun as "like a bridegroom," and the Torah is called a bridegroom. The text refers to its discussion in Shir HaShirim and to the Zohar on Beha'aloscha.

והיינו בחיי שמש הוי' כדכתיב תורת הוי' תמימה ועמ"ש ע"פ ואתחנן כוי' אתה החלות^{136, 137, 138} כוי'.
וכמ"ש בזהר תרומה) (דקע"ז א') שהתגלות זו דאתה החלות הוא בעש"ת [בעשרת ימי תשובה]

That is the level of the sun of Havayah, as it is written, "The Torah of Havayah is perfect." And see what is written on the verse "And I pleaded," etc., "You have begun," etc. And as is written in the Zohar, Terumah) (folio 177a): that this revelation of "You have begun" is in the Ten Days of Teshuvah,

The same Psalm continues, "The Torah of Havayah is perfect," linking the Torah with the sun of Havayah. The Zohar ties Moshe's words "You have begun [to show Your servant Your greatness]" to Yom Kippur, and so to the Ten Days of Teshuvah.

וגם לוחות אחרונות ניתנו ביוהכ"פ [ביום הכפורים]: (ועו"ל [ועוד יש לומר] באופן אחר דשמש צדקה הוא בחי' עליונה יותר כי שמש הוי' היינו בחי' שמש במגן¹³⁹ חמה בנרתקה אבל שמש צדקה ארז"ל [אמרו רבותינו זכרונם לברכה] בפ"ק [בפרק קמא] דעכומ"ז [דעבודת כוכבים ומזלות] היינו מה שלעתיד הקב"ה מוציא חמה מנרתקה.¹⁴⁰

and also, the second Tablets were given on Yom Kippur. (One may further say, in another way, that the sun of tzedakah is a higher level: for the sun of Havayah is the level of a sun with a shield, the sun in its sheath; but the sun of tzedakah, as our Sages, of blessed memory, said in the first chapter of [tractate] Avodah Zarah, is that in the Time to Come the Holy One, blessed be He, will take the sun out of its sheath.

The second Tablets, too, were given on Yom Kippur. Then a second reading begins: the sun of Havayah is "a sun and a shield," a sun still in its sheath, while the sun of tzedakah is the sun that, as the Talmud says, G-d will take out of its sheath in the Time to Come.

ועמ"ש בזה בד"ה תקעו בחודש.¹⁴¹ גם ברבות בא פט"ו [פרק ט"ו / פרשה ט"ו]¹⁴² משמע דשמש צדקה היינו מ"ש ואור החמה יהיה שבעתים¹⁴³ כאור שבעת הימים¹⁴⁴ ועי' בפ' משפטים פל"א¹⁴⁵ ובזח"א [ובזהר חלק א] (מקץ)

And see what is written on this in the discourse beginning "Blow the shofar on the New Moon." [Midrash] Rabbah, Bo, section 15, also implies that the sun of tzedakah is what is written, "And the light of the sun shall be sevenfold, like the light of the seven days"; and see Parshas Mishpatim, section 31; and in the Zohar, Part I, Miketz)

The text refers to the discourse "Blow the shofar on the New Moon" for this, and cites the Midrash, which links the sun of tzedakah with Isaiah's promise that the sun's light will be sevenfold. It also points to the Midrash on Mishpatim and to the Zohar on Miketz.

(דר"ג ע"ב) דשמש צדקה היינו אור שגגזו הקב"ה.^{146, 147} וכ"כ [וכן כתב] ר"פ אמור (דפ"ח א') ועיין בפ' פקודי (דף רכ"ד ע"ב).

(folio 203b): that the sun of tzedakah is the light that the Holy One, blessed be He, hid away. And so it is written at the beginning of Parshas Emor (folio 88a); and see Parshas Pekudei (folio 224b).

The Zohar on Miketz says that the sun of tzedakah is the light G-d hid away from the day the world was created; the Zohar on Emor says the same. The Zohar on Pekudei explains the verse "a sun and a shield."

וא"כ הוא למעלה מבחי' שמש הוי'. והיינו כמ"ש במ"א בד"ה אשירה להוי' בענין ושמרו דרך הוי"ה לעשות צדקה.¹⁴⁸

If so, it is above the level of the sun of Havayah. And this is as is explained elsewhere, in the discourse beginning "I will sing to Havayah," on "And they shall keep the way of Havayah, to do tzedakah":

On this reading the sun of tzedakah is higher than the sun of Havayah. The text refers to its explanation of "And they shall keep the way of Havayah, to do tzedakah" in the discourse "I will sing to Havayah."

שע"י אתעדל"ת [אתערותא דלתתא] בצדקה עי"ז אתעדל"ע [אתערותא דלעילא] להיות דרך הוי' פי' דרך ומבוא להיות שם הוי"ה ועי"ז נאמר חנון ורחום הוי' שהקדים בחינת חנון ורחום להיות הוי' שהן הן י"ג מכילין דרחמי מקור האצילות כוי' ע"ש.^{149, 150}

that through the arousal from below in tzedakah, through this there is an arousal from above, that there be "the way of Havayah," meaning a way and an entrance for the Name Havayah to be. And of this it is said, "Gracious and merciful is Havayah": it put the level of "gracious and merciful" first, so that there be Havayah; and these are the very Thirteen Measures of Mercy (mechilin derachamei), the source of Atzilus, etc. See there.

Tzedakah, an arousal from below, opens "the way of Havayah," a path by which the Name Havayah enters. So the verse puts "gracious and merciful" before Havayah: the Thirteen Measures of Mercy, the source of Atzilus, come first and make the revelation of Havayah possible.

22 והיינו יג"מ [י"ג מדות] המתגלים ביוהכ"פ [ביום הכפורים] שהוא בחי' לפני הוי' תטהרו למעלה משם הוי"ה ועמ"ש סד"ה וכל בניך בענין בצדקה תכונני.¹⁵¹

That is, the Thirteen Attributes that are revealed on Yom Kippur, which is the level of "Before Havayah you shall be purified," above the Name Havayah. And see what is written at the end of the discourse beginning "And all your children," on "With tzedakah you shall be established."

These Thirteen Attributes of Yom Kippur belong to "Before Havayah you shall be purified": a level "before," above the Name Havayah itself. The text refers to its discussion of Isaiah's "With tzedakah you shall be established" in the discourse "And all your children."

וכמ"ש במ"ע בענין זורע צדקות מצמיח ישועות התגלות שע"ה נהורין. ועמ"ש בד"ה והיה מדי חדש¹⁵²
בענין שמש בשבת צדקה לעניים.¹⁵³

And as is written in M.A., on “He sows tzedakos, causes salvations to sprout”: the revelation of the shin-ayin-hei (375) lights. And see what is written in the discourse beginning “And it shall be, from one New Moon to the next,” on “Sun on Shabbos is tzedakah for the poor.”

The text also refers to a discussion, in a work it abbreviates M.A., of “He sows tzedakos, causes salvations to sprout” (words of the morning prayer) as the revelation of the lights it numbers shin-ayin-hei. It points as well to its discussion of the Talmud’s saying “Sun on Shabbos is tzedakah for the poor.”

ולפ"ז [ולפי זה] שמש הוי' היינו מ"ש הוי' אל רחום וחנון.¹⁵⁴ ועמ"ש בזה סד"ה ואתחנן אל ה'

Accordingly, the sun of Havayah is what is written, “Havayah, G-d, merciful and gracious.” And see what is written on this at the end of the discourse beginning “And I pleaded with Havayah.”

On this second reading, the sun of Havayah is the revelation named in “Havayah, G-d, merciful and gracious,” the opening of the Thirteen Attributes. The text refers to its discussion at the end of the discourse “And I pleaded.”

וזוה ענין ושמתי כדכד שמשותיך דהיינו ב' בחי' שמש הא' מלמעלה למטה המאיר בחדש אלול.

And this is the meaning of “And I will make your windows of kadkod”: that is, two levels of “sun.” The first, from above to below, which shines in the month of Elul;

This is the plural shimshosayich, “your suns,” in “I will make your windows of kadkod”: two suns. The first shines from above to below in Elul.

והב' מלמטה למעלה שהוא בחי' העליות שבר"ה [שבראש השנה] ויוהכ"פ [ויום הכפורים] והוא ענין שמש הוי' ושמש צדקה וכנ"ל

and the second, from below to above, which is the level of the ascents of Rosh HaShanah and Yom Kippur. And this is the matter of the sun of Havayah and the sun of tzedakah, as mentioned above.

The second goes from below to above: the ascents of Rosh HaShanah and Yom Kippur. These are the sun of Havayah and the sun of tzedakah described above.

(וזהו שכתוב) בירושלמי דאמר רב כד תחמי שמשא¹⁵⁵ בריש דקלא¹⁵⁶ הב לי גולתא דניצלי נעילת שערים. כי בנעילה הוא עליית ז"א^{157, 158} הנקי שמשא^{159, 160} בדיקנא דא"א וזהו בריש דיקלא¹⁶¹ ע"ד צדיק כתמר יפרח¹⁶² כארו בלכנון כו')

(And this is what is said in the Jerusalem Talmud, that Rav said: "When you see the sun at the top of the palm trees, give me my cloak, that I may pray Ne'ilas She'arim." For at Ne'ilah there is the ascent of Z'eir Anpin, which is called "the sun," into the beard of Arich Anpin; and this is "at the top of the palm tree," along the lines of "The righteous man will flourish like a palm tree, like a cedar in Lebanon," etc.)

The Jerusalem Talmud records that Rav said on Yom Kippur: when you see the sun at the top of the palm trees, give me my cloak so that I may pray Ne'ilah. The Alter Rebbe reads it in the light of Kabbalah: at Ne'ilah Z'eir Anpin, called "the sun," rises into the beard of Arich Anpin, and the "palm tree" is the tzaddik, as in "The righteous man will flourish like a palm tree."

(בזהר ויקרא דט"ז ע"א) צדיק הוא בעל צדקה בחינת שמש צדקה. וכתוב אעלה בתמר^{163, 164} ועי' בזהר ח"ג [חלק ג'] (דרפ"ג א') והוא מעין בחי' ואור החמה יהיה שבעתים¹⁶⁵ כאור כו'.

(In the Zohar, Vayikra, folio 16a.) A tzaddik is a master of tzedakah, the level of the sun of tzedakah. And it is written, "I will go up on the palm tree"; and see the Zohar, Part III (folio 283a). And this is akin to the level of "And the light of the sun shall be sevenfold, like the light," etc.

The Zohar on Vayikra applies that verse to the tzaddik, and a tzaddik is one who practices tzedakah, the level of the sun of tzedakah. The verse "I will go up on the palm tree" expresses the same ascent, a foretaste of the sun's future sevenfold light.

ועלייה זו הוא מלמטה למעלה עליית הכלים לגבי אורות עליונים שזהו ענין שבת ויוהכ"פ [ויום הכפורים] כמ"ש באגה"ק [באגרת הקודש] בסופו¹⁶⁶

And this ascent is from below to above: the ascent of the vessels toward the supernal lights, which is the matter of Shabbos and Yom Kippur, as is written in Iggeres HaKodesh, at its end.

This ascent goes from below to above: the vessels rise toward the supernal lights. That is the nature of Shabbos and Yom Kippur, as the Alter Rebbe writes at the end of Iggeres HaKodesh.

והנה ב' בחי' שמש אע"פ [אף על פי] שעכשיו יש ג"כ האורות אלו כנ"ל מ"מ הן רק בפנימית העולמות

Now, as for the two levels of "sun": although now, too, there are these illuminations, as mentioned above, nevertheless they are only in the inner dimension (pnimiyus) of the worlds;

Even now both suns shine, as explained above, but only in the inner dimension of the worlds, hidden from view.

אבל לעתיד עין בעין יראו.¹⁶⁷ וגם שלעתיד יהיו ב' בחי' שמש הנ"ל במדרגות גבוהות אין קץ:^{168, 169, 170}

but in the Time to Come “they will see eye to eye.” And also, in the Time to Come the two levels of “sun” mentioned above will be at levels higher without end.

In the Time to Come they will be seen openly, “eye to eye,” as Isaiah says. Both suns will then shine at levels higher without end.

SECTION 8 • ¶123-32

Shoham and yashfeh: Yosef and Binyamin

23 ד וזהו ענין חד אמר שהם וחד אמר ישפה ושניהם דברי אלקים חיים. דהנה כתיב ופתחת עליהם שמות

בני¹⁷¹ ישראל וכתוב ונשא אהרן את שמות בני¹⁷² ישראל כו'

4. And this is the meaning of “One said shoham, and one said yashfeh,” and both are the words of the living G-d. For it is written, “And you shall engrave upon them the names of the children of Israel,” and it is written, “And Aharon shall bear the names of the children of Israel,” etc.,

The fourth section returns to the angels' dispute over shoham and yashfeh; as the Talmud says of such disputes, both views are “the words of the living G-d.” It begins from the verses about the stones on which the names of the tribes were engraved and which Aharon bore.

לזכרון לפני ה' שהשנים עשר אבני החשן היה כתוב עליהן שמות השבטים כסדר תולדותם אודם

לראובן^{173, 174} כו'

“for a remembrance before Havayah”: for on the twelve stones of the breastplate were written the names of the tribes in the order of their births, odem (ruby) for Reuven, etc.;

Aharon bore the names “for a remembrance before Havayah.” The twelve stones of the breastplate bore the names of the tribes in the order of their births, as Rashi explains: the odem (ruby) for Reuven, and so on.

ואהרן שושבינא דמטרוניתא^{175, 176, 177} היה מעלה אותם לפני ה' למעלה מעלה מבחי' שם הוי' וכמ"ש

במ"א.¹⁷⁸

and Aharon, “the groomsman of the Queen (Matronisa),” would raise them up before G-d, far, far above the level of the Name Havayah, as is explained elsewhere.

The Zohar calls Aharon “the groomsman of the Queen” (shushvina deMatronisa), the Queen being Malchus. Through the breastplate he raised the souls of the tribes before G-d, far above the level of the Name Havayah.

24 והנה מה שנחקקו שמות השבטים על אבנים טובות דייקא¹⁷⁹ הוא עד"מ כמו בגשמיות כי טעם סגולת מלכים¹⁸⁰ וכלי

Now, the fact that the names of the tribes were engraved on precious stones specifically is, by way of analogy, as in physical matters: for the reason that the treasure of kings and the vessels

Why were the names engraved specifically on precious stones? The answer starts from the physical world, where "the treasure of kings" (a phrase from Ecclesiastes) and precious vessels are made of gems.

יקר באבנים טובות דוקא ומה שדמיהן מרובים עד שלא יעריכום כסף וזהב הוא רק מפני שהוא דבר פלא שהאבן הדומם יהיה זך ובהיר להאיר כאש.

of value are precious stones specifically, and that their price is so great that silver and gold cannot be compared to them, is only that it is a wondrous thing: that an inanimate stone should be pure and bright, shining like fire.

Gems are priced beyond silver and gold only because they are a wonder: an inanimate stone that is pure and bright and shines like fire. The next paragraph applies this to the transformation of the animal soul.

25 וכך הנה התהפכות נפש הבהמית שבישראל מחשוכא לנהורא ועליותן למעלה ליכלל באור ה' לאשתאבא בגופא דמלכא כו'.

So too the transformation of the animal soul in Israel from darkness to light, and their ascent on high to be included in the light of G-d, "to be absorbed into the body of the King," etc.

The analogy is now applied: when a Jew's animal soul is transformed from darkness to light and rises to be included in G-d's light, "absorbed into the body of the King," that is a wonder like a lifeless stone that shines.

וע"ז היה ענין החשן שהיה אהרן מעלה אותו לפני ה' הנה זהו דבר הפלא ופלא ונמשל כאבן טוב נדמו

And about this was the matter of the breastplate, which Aharon would raise up before G-d: this is a wondrous, wondrous thing, and it is likened to a precious stone; they are compared [to it].

This is what the breastplate expressed when Aharon raised it before G-d with the tribes' names on its stones. The transformed animal soul is a wonder and is compared to a precious stone; the wording recalls the Psalm's "he is likened to the beasts," now turned around.

וגם שהאבנים טובות גדילים ונמשכים מן הכוכבים¹⁸¹ וכתוב בישראל והנכם כיום ככובי השמים¹⁸² בפי דברים וע"ש במדרש רבה.^{183, 184}

Moreover, precious stones grow and are drawn from the stars, and it is written of Israel, "And behold, you are today like the stars of the heavens," in Parshas Devarim; and see there in the Midrash Rabbah.

Gems are also said to grow from the influence of the stars, and Israel is compared to the stars of the heavens, as Moshe says in Devarim. The text refers to the Midrash Rabbah on that verse.

26 והנה לפי סדר תולדות השבטים וסדר אבני החשן יוסף ובנימין שנולדו באחרונה חקוקים על ב' אבנים האחרונות שבטור הרביעי

Now, according to the order of the tribes' births and the order of the breastplate stones, Yosef and Binyamin, who were born last, are engraved on the last two stones of the fourth row,

Following the order of the tribes' births, which is also the order of the breastplate stones, Yosef and Binyamin, the youngest, are on the last two stones of the fourth row.

שהם וישפה.^{185, 186, 187} וכמ"ש בהרמב"ם [בהרבי משה בן מימון] פ"ט מהל' [מהלכות / מהלכה] כלי המקדש וברכות ס"פ תצוה ופ' במדבר פרשה ב'.

which are shoham and yashfeh, as is written in the Rambam, chapter 9 of the Laws of the Vessels of the Sanctuary, and in [Midrash] Rabbah, at the end of Tetzaveh and in Bamidbar, section 2.

Those two stones are shoham and yashfeh, the very stones the angels disputed. The Rambam and the Midrash confirm that Yosef's name was on the shoham and Binyamin's on the yashfeh.

27 והנה יוסף הצדיק הוא בחי' המשכה והשפעה מלמעלה למטה¹⁸⁸ כי יוסף הוא מלשון תוספת אור הבא מלמעלה וכמ"ש ויוסף הוא המשביר כוי' ויכלכל יוסף¹⁸⁹ את אביו¹⁹⁰ כוי'. ועמ"ש ע"פ ויגש אליו יהודה.¹⁹¹

Now, Yosef the tzaddik is the level of drawing down and bestowing from above to below, for Yosef is from the term tosefes ("addition"), light that comes from above; as it is written, "And Yosef was the one who provided," etc., and "Yosef sustained his father," etc. And see what is written on the verse "And Yehudah approached him."

Yosef stands for drawing down from above: his name comes from tosefes, "addition," an added light that comes from above. He was the provider who fed the whole land and sustained his father; the text refers to its discussion of "And Yehudah approached him."

28 והיינו שכל ההמשכות וגילוי אלקות בנבראים הוא ע"י נשמת יוסף ובנימין הצדיק הוא העלאה מלמטה למעלה

That is, all the drawing down and revelation of G-dliness in created beings is through the soul of Yosef. And Binyamin the tzaddik is elevation from below to above;

All revelation of G-dliness in created beings comes through the soul of Yosef. Binyamin stands for the opposite movement: raising from below to above.

והיינו שהתעלות כל הנבראים ליכלל תחת כנפי השכינה הוא ע"י נשמת בנימין בן ימין בנו של אברהם איש החסד ימין מקרבת¹⁹² וכמ"ש והוכן בחסד כסאו.¹⁹³

that is, the elevation of all created beings, to be included under the wings of the Shechinah, is through the soul of Binyamin, ben yamin ("son of the right"), the son of Avraham, the man of kindness, [for] "the right hand draws near," as it is written, "And His throne shall be established in kindness."

The ascent of all creatures, to be included under the wings of the Shechinah, comes through the soul of Binyamin, whose name means "son of the right." The right side is Chesed, the attribute of Avraham: as the Sages say, "the right hand draws near," and Isaiah says, "His throne shall be established in kindness."

וע"כ שניהם קרויין צדיקים כי צדיק הוא בחי' התקשרות משפיע ומקבל אלא שיוסף הוא צדיק עליון שמקשר המשפיע למקבל וממשיך השפע מלמעלה למטה.

Therefore both are called tzaddikim, for a tzaddik is the level of the bond between giver and receiver; only, Yosef is the upper tzaddik, who binds the giver to the receiver and draws the flow from above to below,

Both are called tzaddik, because a tzaddik (in Kabbalah, the sefirah of Yesod) is the bond between giver and receiver. Yosef is the "upper tzaddik," who binds the giver to the receiver and brings the flow down.

ובנימין הוא צדיק תחתון שמקשר המקבל להמשפיע ומעלהו ממטה למעלה ועליהם נאמר צדיקים לעולם יירשו ארץ¹⁹⁴ תרין צדיקים כו'

and Binyamin is the lower tzaddik, who binds the receiver to the giver and raises it from below to above. And of them it is said, "The righteous shall inherit the earth forever": two tzaddikim, etc.

Binyamin is the "lower tzaddik," who binds the receiver to the giver and raises it up. Both are meant in "The righteous shall inherit the earth forever," whose plural "righteous" is read as two tzaddikim.

(ועמ"ש מענין יוסף ובנימין בביאור ע"פ כי תשמע בקול¹⁹⁵ בענין עיני ה' אל צדיקים¹⁹⁶ ועמ"ש ע"פ בפ' תרומה בביאור ע"פ מי יתנך כאח לי)¹⁹⁷

(And see what is written on the subject of Yosef and Binyamin in the explanation of the verse "If you will listen to the voice," on "The eyes of Havayah are toward the righteous"; and see what is written in Parshas Terumah, in the explanation of the verse "O that you were as a brother to me.")

The text refers to its discussion of Yosef and Binyamin in the explanation of "If you will listen to the voice," on the verse "The eyes of Havayah are toward the righteous," and in Parshas Terumah, on "O that you were as a brother to me."

והיינו דקמפלגי תרין מלאכים ברקיעא חד אמר שהם כו' פי' שהחלוקת הוא באופן וסדר הגילוי אלקות שיהי' [שיהיה] על"ל [לע"ל] בב"א [במהרה בימינו אמין] דכתיב עין בעין יראו.¹⁹⁸

And this is what the two angels in the firmament disagree about: one said shoham, etc. The meaning is that the disagreement is about the manner and order of the revelation of G-dliness that there will be in the Time to Come, speedily in our days, amen, as it is written, "They will see eye to eye."

This is the angels' dispute: shoham is Yosef's stone and yashfeh is Binyamin's. They disagree about the manner and order of the revelation of G-dliness in the Time to Come, when, as Isaiah says, "they will see eye to eye."

כי הנה יש ב' מיני התגלות אם שיתעלו העולמות או שיהי' [שיהיה] המשכות אלקות בגילוי רב בהם מלמעלה למטה.

For there are two kinds of revelation: either that the worlds ascend, or that there be drawings-down of G-dliness into them, in great revelation, from above to below.

Revelation can come about in two ways: the worlds can rise toward G-dliness, or G-dliness can come down into the worlds in great revelation.

ועד"מ שני בני אדם אחד עומד בהר גבוה והב' בבקעה מקום מדרון ושפל שיש ב' אופנים בקירובם או שיעלה התחתון או שירד העליון.

By way of analogy: two people, one standing on a high mountain and the second in a valley, a sloping, low place: there are two ways for them to come close, either the lower one goes up or the upper one comes down.

An analogy: one person stands on a high mountain and another in a low valley. They can come together either by the lower one climbing up or by the upper one coming down.

29 והנה מיכאל שמדתו בחי' חסד בחר שוהם שהוא מדרגתו של יוסף הצדיק דהיינו שיהי' [שיהיה] גילוי אלקות מלמעלה למטה והגם שלא ישתנו העולמות ממדרגתם כ"כ [כל כך] לפי ערך הגילוי האור אעפ"כ [אף על פי כן] יהיה בהם הגילוי הגדול והעצום

Now, Michael, whose attribute is the level of Chesed (kindness), chose shoham, which is the level of Yosef the tzaddik: that there be a revelation of G-dliness from above to below; and although the worlds will not change from their level so much, in proportion to the revelation of the light, nevertheless the great and mighty revelation will be in them.

Michael, the angel of Chesed (kindness), chose shoham, Yosef's stone: revelation from above to below. In this way the worlds would not change much from their level in proportion to the light, yet a great and mighty revelation would shine in them.

והיינו דכתיב לעתיד לבוא ונגלה כבוד¹⁹⁹ הוי' וראו כל בשר כו' וגבריאל שמדתו בחי' גבורה בחר ישפה בחינת בנימין הצדיק

And this is what is written of the Time to Come, "And the glory of Havayah shall be revealed, and all flesh shall see," etc. And Gavriel, whose attribute is the level of Gevurah (restraint), chose yashfeh, the level of Binyamin the tzaddik:

That is Isaiah's promise for the future: "The glory of Havayah shall be revealed, and all flesh shall see." Gavriel, the angel of Gevurah (restraint), chose yashfeh, Binyamin's stone.

דהיינו שיתעלו העולמות ויזדככו ויכוך ועילוי רב עד שיהיו בחי' כלי הראוי לקבל הגילוי העצום ההוא וכמשל הנכנס לבית המלך להיכל מלכותו פנימה.

that is, that the worlds ascend and be refined with great refinement and elevation, until they are the level of a vessel fit to receive that mighty revelation, as in the analogy of one who enters the king's house, into his royal palace within.

Gavriel's way is that the worlds themselves rise and are greatly refined until they become vessels able to receive that mighty revelation, like one who is brought into the king's inner palace.

30 והוא כעין שהיה משה בהר שנאמר ומשה עלה²⁰⁰ כו' שאז לחם לא אכל²⁰¹ כו' ואפי' [ואפילו] מן שנק' לחם אבירים²⁰² שמלאכי השרת ניזונין בו²⁰³ לא אכל כו' משא"כ כשהיה למטה אכל.

This is akin to Moshe on the mountain, as it is said, "And Moshe went up," etc., when "he ate no bread," etc.; and even the manna, which is called "bread of the mighty," on which the ministering angels are nourished, he did not eat, etc.; whereas when he was below, he ate.

Gavriel's way resembles Moshe on Mount Sinai, where "he ate no bread," not even the manna, the "bread of the mighty" that, as the Talmud says, the ministering angels eat. Below, by contrast, he did eat.

והגם שמעלתו ואכילתו גבוה מאד שהרי גם כשהיה למטה ואכל הי' [היה] הגוף טהור ומזוכך כך כך עד שתמיד היה מוכן לנבואה עצומה וגילוי אור ה' מבחי' אצילות בלי שום הכנה כו'.

And although his level and his eating were very high, for even when he was below and ate, the body was so very pure and refined that he was always ready for mighty prophecy and the revelation of the light of G-d from the level of Atzilus, without any preparation, etc.,

Even below, Moshe's eating was on a very high level: his body was so pure that he was always ready to receive prophecy, a revelation from Atzilus, without any preparation.

31 ועכ"ז [ועם כל זה] כשעלה בהר לא אכל כו'. ועד"ז ענין אליהו שעלה בסערה השמימה.²⁰⁴ וכך הוא ענין עליות העולמות שיתעלו ויזדככו הכלים והגוף וכמ"ש בע"ח [בעץ חיים] דעשי"י [דעשייה] נכלל ביצי' [ביצירה] ויצירה בבריאה כו'. ועד"ז יש עליות אין קץ כו'.

nevertheless, when he went up the mountain he did not eat, etc. Along these lines is the matter of Eliyahu, who went up in a storm to heaven. And so is the matter of the ascents of the worlds: that the vessels and the body will be elevated and refined, as is written in Etz Chaim, that Asiyah will be included in Yetzirah, and Yetzirah in Beriah, etc. And along these lines there are ascents without end, etc.

Still, on the mountain he did not eat at all, and Eliyahu likewise went up to heaven in a storm. So the worlds too will rise, their vessels and "body" refined, each world included in the one above it, Asiyah in Yetzirah and Yetzirah in Beriah, as Etz Chaim describes, in ascents without end.

32 וזהו בחי' ישפה יש פה ואמר הקב"ה להוי' כדין וכדין שיתקיימו בק הבחינות ושיהיו שני המדרגות מלמעלה למטה ומלמטה למעלה וכמ"ש במ"א ע"פ והתהלכתי בתוכם²⁰⁵ כו' ב' בחי' הילוך כו'.

And this is the level of yashfeh: yesh peh, "there is a mouth." And the Holy One, blessed be He, said, "Let it be like this and like this": that both levels be upheld, and that both levels be, from above to below and from below to above, as is explained elsewhere on the verse "And I will walk among you," etc.: two kinds of walking, etc.

The name yashfeh is read as yesh peh, "there is a mouth." G-d's ruling, "Let it be like this and like this," means that both ways will be fulfilled, from above to below and from below to above; the text refers to its explanation of "And I will walk among you" as two kinds of walking.

וזהו ענין כ"ד כ"ד ב"פ [ב' פעמים] כד אותיות דבשכמל"ו [דברוך שם כבוד מלכותו לעולם ועד] דק"ש [דקריאת שמע] של שחרית וערבית כי שחרית הוא בחי' המשכה מלמעלה למטה במדת מלכותו ית'

And this is the matter of kaf-dalet, kaf-dalet: twice the twenty-four letters of “Blessed be the Name of the glory of His kingdom forever and ever” in the Shema of the morning and of the evening. For the morning is the level of drawing down from above to below in the attribute of His sovereignty, may He be blessed,

This is also why the word is kaddod, kaf-dalet kaf-dalet, twice twenty-four: the letters of “Blessed be the Name of the glory of His kingdom forever and ever,” said in the Shema of the morning and of the evening. The morning Shema draws G-d's sovereignty down from above to below.

כי הוא מבחינת חסד כמארז"ל [כמאמר רבותינו זכרונם לברכה] אברהם תיקן תפלת שחרית ²⁰⁶ שנאמר וישכם אברהם בבקר ²⁰⁷ כו' וערבית הוא בחי' עליות המלי' ממטה למעלה ושניהם כאחד טובים ²⁰⁸ כו'.

for it is from the level of Chesed, as our Sages, of blessed memory, said, “Avraham instituted the morning prayer, as it is said, ‘And Avraham rose early in the morning,’” etc.; and the evening is the level of the ascents of Malchus from below to above; and “both of them are equally good,” etc.

The morning belongs to Chesed, for Avraham, the man of kindness, instituted the morning prayer. The evening is the ascent of Malchus from below to above, and, in Ecclesiastes' words, “both of them are equally good.”

(ועיין מ"ש סד"ה וידעת היום ²⁰⁹ להיות שהיום הוא עם הלילה כו' ברישא חשוכא והדר נהורא ²¹⁰ כו' ע"ש ובד"ה רני ושמחי ²¹¹ בענין רננא ברמשא ושמחה בצפרא וע' זח"א [זהר חלק א])

(And see what is written at the end of the discourse beginning “Know this day,” that the day is with the night, etc., “first darkness and then light,” etc., see there; and in the discourse beginning “Sing and rejoice,” on “joyful song in the evening and gladness in the morning”; and see the Zohar, Part I)

The text refers to other discussions: that day and night belong together, as the Talmud says “first darkness and then light,” in the discourse “Know this day,” and “joyful song in the evening and gladness in the morning” in the discourse “Sing and rejoice.”

(חיי שרה קל"ג א') בענין תפלת ערבית ²¹² ועמ"ש סד"ה והיה מספר בני ישראל ²¹³ בענין כי גדול יום: ²¹⁴

(Chaye Sarah, 133a) on the evening prayer; and see what is written at the end of the discourse beginning “And the number of the children of Israel shall be,” on “For great is the day.”

It also refers to the Zohar on Chaye Sarah about the evening prayer, and to its discussion of “For great is the day” in the discourse “And the number of the children of Israel shall be.”

Gates of fire and stones of desire

33 ה' ושעריך לאבני אקדה²¹⁵ אלו נויין שערי בינה כו'. פיי כמו השער שמשמש כניסה ויציאה כך יש נויין

שערי בינה שבהם נכנסת ההמשכה הנמשכת ונשפעת בהן מהחכמה

5. "And your gates of ekdach stones": these are the fifty gates of Binah, etc. Meaning: just as a gate serves for entering and leaving, so there are fifty gates of Binah, through which enters the drawing-down that is drawn and flows into them from Chochmah,

The fifth section explains "your gates of ekdach stones": the gates are the fifty gates of Binah (understanding). A gate is for entering and leaving, and through Binah's gates the flow from Chochmah enters.

דהיינו מבחי' האין שלמעלה מהשגה בההשגה כו' וגם מהם יוצאת ההשפעה המושפעת מן הבינה שהוא בחי' השגה והתבוננות בהמדות שיהיו המדות מתפעלים מהשגת השכל

that is, from the level of ayin ("nothing"), which is above comprehension, into comprehension, etc.; and also from them goes out the flow that is bestowed from Binah, which is the level of comprehension and contemplation, into the emotive attributes (middos), so that the attributes are stirred by the intellect's comprehension,

What enters is insight from Chochmah, which comes from the "nothing" (ayin) above comprehension into comprehension. What goes out of Binah's gates is its contemplation flowing into the emotions, so that they are moved by what the mind has grasped.

וכמ"ש בזהר ע"פ נודע בשערים בעלה²¹⁶ כל חד לפום שיעורא דיליה לפום מאי דמשער בלבי²¹⁷ כו'. ועמ"ש מענין נש"ב [ני שערי בינה] בד"ה עיני כל וכד"ה וספרתם לכם.

as is written in the Zohar on the verse "Her husband is known in the gates": each one according to his own measure, according to what he estimates in his heart, etc. And see what is written on the subject of the fifty gates of Binah in the discourse beginning "The eyes of all" and in the discourse beginning "And you shall count for yourselves."

The Zohar reads "Her husband is known in the gates" as: G-d is known to each person according to what he "estimates" (meshaer) in his heart, a play on she'arim, "gates." The text refers to its discussion of the fifty gates of Binah in the discourses "The eyes of all" and "And you shall count for yourselves."

34 והנה כעת בגלות מחמת כי הלב מטומטמת אין המוח שליט עליה כ"כ [כל כך] שתתפעל מחמת השגת השכל

Now, at present, in exile, because the heart is stopped up (metumtam), the mind does not rule over it so much that it is stirred by the intellect's comprehension;

Now the "ekdach stones" are explained. In exile the heart is "stopped up," so the mind cannot rule it enough to stir it with what it understands.

כי עבירה מטומטמת לבו של אדם²¹⁸ כו' ונקרא לב האבן²¹⁹ ולעתיד כשיתגלה אלקותו ית' ויטהר לבבנו for "sin stops up a person's heart," etc., and it is called "the heart of stone." But in the Time to Come, when His G-dliness, may He be blessed, is revealed and our hearts are purified,

As the Talmud says, sin stops up the heart, which Ezekiel calls "a heart of stone." In the Time to Come, when G-dliness is revealed and hearts are purified, this will change.

אזי נאמר ושעריך לאבני אקדח²²⁰ אקדח הוא מלשון כי אש קדחה^{221, 222} בפי האזינו כקדוח אש המסיס²²³ כו'

then it will be said, "And your gates of ekdach stones." Ekdach is from the term in "For a fire is kindled (kadchah)," in Parshas Ha'azinu, [and] "as fire kindles (kekdo'ach) brushwood," etc.

Then the verse will be fulfilled. Ekdach is read from the root of "kindle," as in "For a fire is kindled in My anger" (Ha'azinu) and Isaiah's "as fire kindles brushwood"; according to the Kehot note, Or HaTorah brings this reading in the name of Ibn Ezra.

(בישעיה רס"י [ריש סימן] ס"ד) והיינו על ידי השערים דבינה הנמשכות במדות גם לב האבן תתלהב ותתלהט (in Isaiah, at the beginning of chapter 64). That is, through the gates of Binah that are drawn into the emotive attributes (middos), even the heart of stone will be kindled and set aflame;

The second verse is in Isaiah 64. Through the gates of Binah, contemplation will flow into the emotions until even a heart of stone burns with love for G-d.

כי אפי' [אפילו] אם אבן הוא נימוח²²⁴ ע"י התבוננות לפי שאז לא יהיה שום מונע ומסתיר כלל. וזה כחי' אהבה בתגבורת עצומה עד אשר מים רבים לא יוכלו לכבות²²⁵ את האהבה.

for "even if it is stone, it melts" through contemplation, since then there will be nothing at all that holds back or conceals. And this is the level of love with mighty intensity, until "many waters cannot quench the love."

As the Talmud says, "If it is stone, it melts," here through contemplation, since nothing will conceal G-dliness then. This is a love so intense that, in the words of the Song of Songs, "many waters cannot quench" it.

ולכן נמשלה לאבני אקדח שהארתן חזקה מהארת האש שהרי מים מכבים אש אבל הארת אבן טוב מים רבים לא יוכלו לכבותה כו'.

Therefore it is likened to ekdach stones, whose radiance is stronger than the radiance of fire: for water extinguishes fire, but the radiance of a precious stone, “many waters cannot quench” it, etc.

That is why it is compared to ekdach stones: a gem’s brilliance is stronger than fire, since water puts out fire but cannot put out the shine of a gem.

35 והנה אקדח הוא מלשון עתיד כי בחי' זו תהיה לע"ל [לעתיד לבוא] דוקא אבל כעת בגלות הוא לב האבן כפשוטו.

Now, ekdach is in the future tense, for this level will be in the Time to Come specifically; but now, in exile, it is a heart of stone in the plain sense.

Ekdach is a future form, “I will kindle,” since this burning love belongs to the Time to Come. Now, in exile, the heart is literally a heart of stone.

וזהו העבודה לייגע ע"א לפתוח לבו על ידי התעוררות רחמים על ניצוץ אלקות שבנפשו כו' ועמ"ש בפ' חקת ע"פ באר חפרוה שרים^{226, 227} כו'.

And this is the service: to exert himself to open his heart through arousing compassion on the spark of G-dliness in his soul, etc. And see what is written in Parshas Chukas on the verse “The well that the princes dug,” etc.

So the present service is to labor to open the heart by arousing compassion on the spark of G-dliness in one’s soul. The text refers to its discussion of “The well that the princes dug” in Parshas Chukas.

36 וכל גבולך לאבני חפץ²²⁸ הם ל"ב נתיבות החכמה כי הנה הטעם שהמשכות הנמשכים מבינה נקראו שערים ושמחמה נקראו נתיבות הוא להיות

“And all your borders of precious stones (avnei chefetz)”: these are the thirty-two paths of Chochmah (wisdom). For the reason why what is drawn from Binah is called “gates” and what is drawn from Chochmah is called “paths” is

The verse’s third phrase, “And all your borders of precious stones” (avnei chefetz), refers to the thirty-two paths of Chochmah. The Alter Rebbe explains why Binah’s flow is called “gates” and Chochmah’s “paths.”

כי השערים משמשים כניסה ויציאה לרבים ואינם הולכים למרחוק וכך מבחי' בינה נמשכה ההשפעה במדות בגילוי רב ובינה עד הוד בלבד אתפשטת אבל הנתיב מצער הוא והולך למרחוק לשדות ומדבריות.

that gates serve for the coming in and going out of many and do not lead far; and so from the level of Binah the flow is drawn into the emotive attributes in great revelation, and “Binah extends only as far as Hod.” But a path is narrow and leads far away, to fields and wildernesses.

A gate is wide and serves many people coming and going, but leads nowhere far; so Binah's flow reaches the emotions openly, and, as the Kabbalistic saying goes, Binah extends only as far as Hod. A path is narrow but leads far, to fields and wildernesses.

37 וכך ההמשכה מחכמה נמשכת בבחי' העלם והסתר וגם למרחוק והוא התורה שהיא גדולת חכמתו ית' ונתלבשה בדברים גשמיים פאה וביכורים תרומות ומעשרות וקרבנות כו'.

So too the drawing down from Chochmah is drawn in a manner of hiddenness and concealment, and also far away. And this is the Torah, which is the greatness of His wisdom, may He be blessed, and is clothed in physical things: pe'ah and bikkurim, terumos and ma'asros, and offerings, etc.

Chochmah's flow is hidden and reaches far: this is the Torah, G-d's wisdom, clothed in physical things such as pe'ah, first fruits, terumah, tithes and offerings.

וזהו ג"כ פי' גבולך כי כל התורה היא ג"כ בשיעורים וגבולים כך כשר וכך פסול כמוכ סוכה שהיא גבוה ²²⁹ למעלה מעשרים אמה פסולה. ²³⁰ וכן ביטול בס' וערלה במאתים ^{231, 232} וכיוצא.

And this is also the meaning of “your borders” (gevulayich): for the whole Torah, too, is in measures and limits, so much is valid and so much invalid; for example, a sukkah that is higher than twenty cubits is invalid; and likewise nullification in sixty, and orlah in two hundred, and the like.

This is why the verse says “borders”: the Torah works with exact measures and limits. A sukkah more than twenty cubits high is invalid, a forbidden mixture is nullified in sixty, and orlah in two hundred.

38 והנה לעתיד כתיב וכל גבולך יהיה לאבני חפץ ²³³ שע"י הנתיבות דחכמה הנמשכים במדות גם לב האבן תהיה חפיצה ושוקקה לדבקה בו ית'

Now, of the Time to Come it is written, “And all your borders shall be of precious stones (avnei chefetz)”: that through the paths of Chochmah that are drawn into the emotive attributes, even the heart of stone will desire and long to cleave to Him, may He be blessed.

Isaiah promises that in the future “all your borders” will be “stones of desire” (avnei chefetz): through the paths of Chochmah, even the heart of stone will desire and long to cleave to G-d.

והיא האהבה פנימיות שלמעלה במדרגה מאהבה ברשפי אש²³⁴ הנק' אבני אקדה הנולדים משערים
דבינה שהוא אהבה חיצונית בהגלות נגלות²³⁵ לעין כל

And this is the inner love, which is higher in level than the love “in flashes of fire” that is called ek-dach stones, born of the gates of Binah, which is an outer love, “openly revealed” to every eye;

This is inner love, higher than the fiery love (“flashes of fire,” in the Song of Songs’ words) that is born of Binah’s gates. The fiery love is outward and plainly visible.

אבל החפיצה היא אהבה פנ' ימית ואם שהיא מסותרת ואינה נגלית לעין הרואה (ועמ"ש בד"ה וידעת
היום²³⁶ בענין וכל הלככות ייראוך וכל קרב וכליות יזמרו)

but the desire (chafitzah) is an inner love, and although it is hidden and not revealed to the eye of the beholder (and see what is written in the discourse beginning “Know this day,” on “And all hearts shall fear You, and all innermost parts and kidneys shall sing”),

The love of desire is inward and hidden, and others cannot see it. The text refers to its explanation of “All hearts shall fear You, and all innermost parts and kidneys shall sing,” from the Nishmas prayer, in the discourse “Know this day.”

אבל היא מתוך תוך קרבו ועמוקה כ"כ [כל כך] עמוק עמוק²³⁷ עד אשר יכולה נפשו להסתלק מחמתה
לגמרי כאשר לא תשיג די מבוקשה.

yet it comes from the very innermost of his being, and is so deep, “deep, deep,” that his soul could expire entirely because of it, when it does not attain enough of what it seeks.

Yet it rises from the very depths of a person, so deep that his soul could expire if it does not attain what it longs for.

וכעין המעשה באדם²³⁸ א' שהעלה בלבו טינא כו' כי זהו פי' חפץ הוא החשק מופלג בפנימיות עד אשר
נדבקה נפשו ממש באותו דבר שחושק כמו שנאמר גבי שכם כי חפץ בבת יעקב²³⁹ כ"ו.

It is akin to the story of a certain man whose heart grew sick [with longing], etc.; for this is the meaning of chafetz: a longing that is exceedingly inward, until one’s soul literally cleaves to the thing he longs for, as it is said of Shechem, “for he desired (chafetz) the daughter of Yaakov,” etc.

The Talmud tells of a man whose heart grew so sick with longing that he was near death. Chafetz means a longing so inward that the soul cleaves to what it desires, as the Torah says that Shechem “desired” Yaakov’s daughter.

SECTION 10 • ¶39-40

Great peace

39 ובחיי אהבה בחפיצה וחשיקה זו נמשכת מבחי' נתיבות החכמה דוקא שהוא בחי' העלם ונולדה ממנו

האהבה בתעלומות לבו

And this level of love, in desire and longing, is drawn from the level of the paths of Chochmah specifically, which is the level of concealment, and from it is born the love in the hidden recesses of his heart;

This love of desire comes from the paths of Chochmah, which are hidden, so it is born in the hidden recesses of the heart.

אבל מבחי' בינה שהוא ההשגה בגילוי נולדה האהבה ברשפי אש מתגבורת יסוד האש האלקי שכנפש ונקי' אבני אקדה כנ"ל. (עמ"ש"ל [עיין מה שכתוב לעיל] מענין זה על פרשה ראה אנכי²⁴⁰ נותן כו').

whereas from the level of Binah, which is comprehension in revelation, is born the love “in flashes of fire,” from the intensity of the element of G-dly fire in the soul, and it is called ekdach stones, as mentioned above. (See what is written above on this subject on the parsha “See, I set before you,” etc.)

The fiery love comes from Binah, open comprehension, and from the strength of the G-dly “fire” in the soul; it is the “ekdach stones.” The text refers to its earlier discussion on “See, I set before you,” the opening of Parshas Re'eh.

והנה סיפיה דקרא וכל בניך למודי²⁴¹ ה' ורב שלום בניך. וארו"ל [ואמרו רבותינו זכרונם לברכה] אין רבים פחות משלשה.²⁴²

Now, the end of the verse is, “And all your children shall be taught of Havayah, and great (rav) shall be the peace of your children.” And our Sages, of blessed memory, said: “‘Many’ (rabim) is no fewer than three.”

The end of the verse says, “All your children shall be taught of Havayah, and great shall be the peace of your children.” “Great” (rav) implies many, and the Sages teach that “many” means no fewer than three.

והענין כי יש ג' בחי' בשלום שהוא התקשרות המשפיע עם המקבל והם ג"פ [ג' פעמים] שלום עליכם שאומרים בשעת קידוש לבנה.

The explanation is that there are three levels in peace, which is the bond of the giver with the receiver; and they are the three times we say “Peace be upon you” at the Sanctification of the Moon.

So peace has three levels. Peace is the bond between giver and receiver, and its three levels are the three times “Peace be upon you” is said at the Sanctification of the Moon.

הא' הוא בחי' יוסף צדיק עליון שהוא המשים שלום ע"י שמקשר המקבל למעלה למטה.

The first is the level of Yosef, the upper tzaddik, who makes peace by binding the giver to the receiver, from above to below.

The first is Yosef, the upper tzaddik, who makes peace by binding the giver to the receiver, from above to below.

40 והבי' הוא בחי' בנימין הצדיק תחתון שגם הוא משים שלום ע"י שמקשר המקבל להמשפיע ומעלהו ממטה למעלה וקישור וחיבור של שניהם הוא כחינה שלישית בשלום.

The second is the level of Binyamin, the lower tzaddik, who also makes peace, by binding the receiver to the giver and raising it from below to above. And the binding and joining of the two of them is a third level in peace.

The second is Binyamin, the lower tzaddik, who makes peace by binding the receiver to the giver and raising it up. The bond between these two is the third level of peace.

והוא מארז"ל [מאמר רבותינו זכרונם לברכה] שלום בפמליא של מעלה²⁴³ ושלום בפמליא של מטה²⁴⁴ וקישור וחיבור פמליא של מעלה בשל מטה הוא ע"י בחי' שלישית (ויש לומר שהוא ע"ד הנזכר בענין לעשות הישר²⁴⁵ כו' סדי"ה כי תשמע).

And this is the saying of our Sages, of blessed memory, "peace in the household above and peace in the household below"; and the binding and joining of the household above with that below is through the third level (and one may say that it is along the lines of what is mentioned on "to do what is right," etc., at the end of the discourse beginning "If you will listen").

The Sages speak of peace in the household above and in the household below; joining the two households is the third level. The Alter Rebbe suggests a link to his discussion of "to do what is right" in the discourse "If you will listen."

247 וזהו שכתוב ויפול על צוארי בנימין אחיו ויבך ובנימין בכה על צואריו²⁴⁶ ואח"כ כתיב ויבך עליהם²⁴⁷ כו'.

And this is what is written, "And he fell upon the neck of Binyamin his brother and wept, and Binyamin wept upon his neck," and afterwards it is written, "and he wept upon them," etc.

This is hinted in the meeting of Yosef and Binyamin: Yosef fell on Binyamin's neck and wept, Binyamin wept on his, and then Yosef wept over all his brothers.

וענין הבכיה הוא כי א"א להיות קישור וחיבור מדרגה התחתונה בעליונה הימנה בין ע"י עליית התחתון ובין ע"י ירידת העליון אם לא ע"י התעוררות רח"ר [רחמים רבים] והיינו ע"י הבכיה כנ"ל וכמ"ש לע"ל [לעתיד לבוא] בבכיה יבואו²⁴⁸ כו'.

The meaning of the weeping is that it is impossible for a lower level to be bound and joined with the level above it, whether through the ascent of the lower or through the descent of the upper, except through an arousal of abundant mercy, that is, through weeping, as mentioned above; and as it is written of the Time to Come, "With weeping they will come," etc.

Weeping, an arousal of great mercy, is what joins a lower level to a higher one, whether by the lower rising or by the higher descending. So Jeremiah says of the future redemption, "With weeping they will come."

(ועמ"ש מזה בפ' וישלח סד"ה ויקח מן הבא בידו מנחה²⁴⁹ וע"פ וקבל היהודים)²⁵⁰ והנה תחלה כתיב וכל בניך למודי הי

(And see what is written on this in Parshas Vayishlach, at the end of the discourse beginning "And he took from what came into his hand a gift," and on the verse "And the Jews accepted.") Now, first it is written, "And all your children shall be taught of Havayah,"

The text refers to its discussions of this in Vayishlach, on "And he took from what came into his hand a gift," and on "And the Jews accepted." It then notes that the verse first says, "All your children shall be taught of Havayah."

כי אימתי יהיה רב שלום כשהם למודי הוי' כמ"ש ודברי אשר שמתי בפך²⁵¹ כו' אני המשנה המדברת²⁵² כו' כמ"ש במ"א וד"ל [ודי למבין]:

for when will there be "great peace"? When they are "taught of Havayah," as it is written, "And My words that I have put in your mouth," etc.; "I am the Mishnah that speaks," etc., as is explained elsewhere; and this suffices for one who understands.

Great peace comes when Israel are "taught of Havayah," with G-d's words in their mouths, as Isaiah says, "My words that I have put in your mouth." The words "I am the Mishnah that speaks" come, according to the Kehot note, from Maggid Meisharim.

SECTION 11 • ¶ 41-45

Summary

41 קיצור

Summary

Here begins the summary (kitzur) of the maamar, set out in brief points.

42 (א) ענין שמשותיך שמש הוי' ושמש צדקה. יג"מ [י"ג מדות] שמאירים ברי"ח [בראש חודש] אלול והרי עיקר התגלותם ביום הכפורים ובעשיית [ובעשרת ימי תשובה].

(1) The matter of shimshosayich: the sun of Havayah and the sun of tzedakah. The Thirteen Attributes, which shine on Rosh Chodesh Elul; and yet their main revelation is on Yom Kippur and in the Ten Days of Teshuvah.

The first point of the summary: shimshosayich means two suns, the sun of Havayah and the sun of tzedakah. The Thirteen Attributes shine at Rosh Chodesh Elul, but their main revelation is on Yom Kippur and in the Ten Days of Teshuvah.

ועיין בזח"ב [בזהר חלק ב'] משפטים (קט"ו סע"ב [סוף עמוד ב]) פקודי (רכ"ד סע"ב [סוף עמוד ב]) ²⁵⁴ אמור (ד"ק ע"ב) ²⁵³ ענין התשובה כי נש"י [נשמות ישראל] עלו במחשבה והחכמה היא למעלה מהמחשבה ויש בחי' למעלה מהחכמה:

And see the Zohar, Part II, Mishpatim (end of 115b), Pekudei (end of 224b), Emor (folio 100b). The matter of teshuvah: for the souls of Israel arose in thought, and Chochmah is above thought, and there is a level above Chochmah.

The summary adds three references to the Zohar for this point (the last, Emor, is in fact in the Zohar's third part) and then recalls the basis of teshuvah: the souls arose in G-d's thought, Chochmah is above thought, and there is a level higher still.

43 (ב) והתשובה הוא אליך ה' נפשי אשא. ²⁵⁵ אליך ממש וזהו למס"נ [למסירות נפש] באחד. הוא בחינת יחידה שהיא תתכלל באחד. עמ"ש ע"פ אחת היא יונת. ²⁵⁶

(2) And teshuvah is "To You, Havayah, I lift up my soul": to You, truly; and this is giving over the soul (mesirus nefesh) at "One." This is the level of Yechidah, which will be included in the One. See what is written on the verse "One is my dove."

The second point of the summary: teshuvah is "To You, Havayah, I lift up my soul," to G-d Himself, which is giving over the soul at "One" in the Shema. It is the soul's Yechidah, which is to be included in the One.

אך צ"ל ומכפירים יחידתי. ²⁵⁷ כי אריה כתר דקליפה עמ"ש סד"ה וידבר דעשה"ד [דעשרת הדברות]. ²⁵⁸ והיינו ע"י וצדקה תרומם. ²⁵⁹

But there must be "and from the young lions, my only one," for the lion is the Keser (the Crown) of kelipah; see what is written at the end of the discourse beginning "And [G-d] spoke," on the Ten Commandments. And this is through "and tzedakah exalts."

But David's prayer is also needed, "my only one from the young lions," because the lion stands for the Keser, the highest level, of kelipah. This is achieved through tzedakah, which "exalts"; the text refers to a discourse on the Ten Commandments.

וזהו בכל מאדך בכל²⁶⁰ ממונך: (ג) וזהו ענין התגלות יג"מ [י"ג מדות] שבאלול וע"ד שתיקנו התעוררות רחמים בשתים שלפניה דק"ש [דקריאת שמע].

And this is "with all your might": "with all your money." (3) And this is the meaning of the revelation of the Thirteen Attributes in Elul, and along the lines of their instituting the arousal of mercy in the two [blessings] before the Shema,

That is why "with all your might" is explained as "with all your money." The third point: the Thirteen Attributes revealed in Elul are like the requests for mercy that the Sages placed in the two blessings before the Shema.

שיוכל לבא לק"ש [לקריאת שמע] ושמ"ע [ושמונה עשרה]. וזהו ענין שמש צדקה^{261, 262, 263, 264, 265} המרפא. ואח"כ באתעדל"ת [באתערותא דלתתא] אתעדל"ע [אתערותא דלעילא] זהו ענין שמש הוי'.

so that one can come to the Shema and the Shemoneh Esreh. And this is the matter of the sun of tzedakah that heals. And afterwards, through the arousal from below, an arousal from above: this is the matter of the sun of Havayah.

Both make it possible to come to the Shema and the Amidah; this is the healing sun of tzedakah. Afterwards, the arousal from below draws an arousal from above, the sun of Havayah.

או י"ל [יש לומר] שמש צדקה זהו ענין הקב"ה מוציא חמה²⁶⁶ מנרתקה.²⁶⁷ ועמ"ש בביאור ע"פ אחרי²⁶⁸ הוי' גבי בין עובד אלקים לאשר לא עבדו²⁶⁹

Or it can be said that the sun of tzedakah is the matter of "the Holy One, blessed be He, takes the sun out of its sheath." And see what is written in the explanation of the verse "After Havayah," on "between one who serves G-d and one who has not served Him"

By the other reading, the sun of tzedakah is the sun that G-d will take out of its sheath in the future. The text refers to its explanation of Malachi's "between one who serves G-d and one who has not served Him" in the discourse "After Havayah."

(ועיין מענין שמש צדקה ²⁷⁰ ברבות משפטים פל"א קמ"ט א' ויצא פס"ח וישלח פע"ח רות מ"ו ג' בפסוק ויען בועז קהלת ס"פ וזרח השמש וס"פ לך אכול בשמחה בגמ' [בגמרא] פ"ק [פרק קמא] דתענית ח' ב' פ"ק [פרק קמא] דנדרים ח' ב' פ"ק [פרק קמא] דע"ז [דעבודה זרה] ד"ד ע"א.

(and see on the subject of the sun of tzedakah in [Midrash] Rabbah: Mishpatim, section 31 (149a); Vayetzei, section 68; Vayishlach, section 78; Ruth (46c), on the verse "And Boaz answered"; Koheles, at the end of "And the sun rises" and at the end of "Go, eat with joy"; in the Gemara, the first chapter of Taanis, 8b; the first chapter of Nedarim, 8b; the first chapter of Avodah Zarah, folio 4a.

The text lists places where the Midrash and the Talmud speak of the sun of tzedakah: the Midrash Rabbah on Mishpatim, Vayetzei, Vayishlach, Ruth and Koheles, and the Talmud in Taanis, Nedarim and Avodah Zarah.

זח"א [זהר חלק א] וירא צ"ח א' חיי קל"א א' ח"ב [חלק ב'] בשלח נ"ט סע"א [סוף עמוד א] ויקהל רי"א ב' ח"ג [חלק ג'] אמור פ"ח א' נשא קל"ב ב':

Zohar, Part I: Vayera, 98a; Chayei [Sarah], 131a; Part II: Beshalach, end of 59a; Vayakhel, 211b; Part III: Emor, 88a; Nasso, 132b).

It also lists places in all three volumes of the Zohar that speak of the sun of tzedakah.

44 (ד) וזהו ענין שהם וישפה שהם יוסף ובנימין. כי יוסף הוא המשכה מלמעלה למטה ובנימין הוא עליות מלמטה למעלה והיינו כענין ב' בחי' שמש הני"ל.

(4) And this is the matter of shoham and yashfeh, which are Yosef and Binyamin: for Yosef is drawing down from above to below, and Binyamin is ascents from below to above; and this is like the matter of the two levels of "sun" mentioned above.

The fourth point of the summary: shoham and yashfeh are Yosef and Binyamin, drawing down and rising up, the same pair as the two suns.

וזהו כענין מיכאל וגבריאל. להיות כד"ן וכד"ן ²⁷¹ וזהו כדכד ב"פ [ב' פעמים] כד אותיות דבשכמל"ו [דברוך שם כבוד מלכותו לעולם ועד] שחרית וערבית.

And this is like the matter of Michael and Gavriel: that it be "like this and like this." And this is kadkod: twice the twenty-four letters of "Blessed be the Name of the glory of His kingdom forever and ever," morning and evening.

They are also Michael and Gavriel, and G-d's ruling "like this and like this" upholds both. Kadkod, twice twenty-four, alludes to the two daily recitals of "Blessed be the Name of the glory of His kingdom," morning and evening.

(ועיין מעניין בנימין במא"א [במאורי אור] אות ב' סעיף ס"ב ומעניין כדכד שם אות ²⁷² כ"ף ס"ל ובאות דל"ת סל"ג):

(And see on the subject of Binyamin in Me'orei Or, letter beis, section 62; and on the subject of kadmah, there, letter kaf, section 30, and in letter dalet, section 33.)

The text refers to Me'orei Or, a lexicon of Kabbalistic terms, for Binyamin and for kadmah.

45 (ה) ואזי מבחי' ושעריך נש"ב [ני שערי בינה] יומשכו אבני אקדה לשון כקדוח אש ²⁷³ הוא אהבה ברשפי אש. ²⁷⁴

(5) And then, from the level of “and your gates,” the fifty gates of Binah, there will be drawn “ekdach stones,” a term [from] “as fire kindles (kekdo'ach)”: this is love “in flashes of fire.”

The fifth point: from Binah's fifty gates will come the “ekdach stones,” from the root of kindling, as in “as fire kindles”: love like flashes of fire.

וכל גבולך שהם ל"ב נתיבות חכמה יהיה לאבני חפץ ע"ד ארץ חפץ ²⁷⁵ ורב שלום ²⁷⁶ אין רבים פחות משלשה.

“And all your borders,” which are the thirty-two paths of Chochmah, will be of “stones of desire” (avnei chefetz), in the manner of “a land of desire.” “And great (rav) peace”: “‘many’ is no fewer than three.”

From Chochmah's thirty-two paths will come “stones of desire,” as in Malachi's “a land of desire.” And “great peace” implies three levels, since “many” is no fewer than three.

כי כדין וכדין זהו ב' בחי' מה שכל א' בפ"ע [בפני עצמן] היא שלום והתחברות עליון ותחתון.

For “like this and like this” is two levels, each of which by itself is peace and a joining of upper and lower.

“Like this and like this” describes two levels of peace, each one a joining of upper and lower: drawing down and rising up.

אך קשר וחיבור ב' הבחי' יחד ע"ד עושה שלום ²⁷⁷ בין מיכאל וגבריאל ^{278, 279} זהו בחי' ג'. ועמ"ש בפ"י שלום שלום לרחוק ולקרוב ²⁸⁰ בדי"ה וידעת היום: ²⁸¹

But the binding and joining of the two levels together, in the manner of “He who makes peace” between Michael and Gavriel, is the third level. And see what is written on the meaning of “Peace, peace to the far and to the near” in the discourse beginning “Know this day.”

The joining of those two ways is the third level, like G-d, who “makes peace” between Michael and Gavriel, as the Midrash says. The text refers to its explanation of “Peace, peace to the far and to the near” in the discourse “Know this day.”

IN ONE'S AVODAH

A person should give his soul over to G-d Himself, not for any reward, at “One” in the Shema, and guard that will above reason from being drawn into worldly passions. Its means is tzedakah, especially from Rosh Chodesh Elul: compassion on the poor draws G-d’s compassion onto one’s own soul and lifts the animal soul to holiness. While the heart is still “stone,” one must labor to open it by arousing compassion on the spark of G-dliness in one’s soul, and ask for mercy, as before the Shema, to understand G-d’s greatness.

QUESTIONS FOR DISCUSSION

1. Why can teshuvah lift a soul above its source in G-d’s thought, and how does the example of Tosafos, the Rosh and the Ran help explain it?
2. What is the Yechidah, and why must David pray that it be saved “from the young lions”?
3. How can giving money, “with all your might,” reach the highest level of the soul?
4. What are the two readings of the sun of Havayah and the sun of tzedakah, and how do they explain the difference between Elul and the Ten Days of Teshuvah?
5. Michael chose Yosef’s way, drawing down, and Gavriel Binyamin’s, raising up. Why does G-d say “like this and like this,” and what joins the two ways?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ושמתי כדכד

According to the note, part of this maamar is printed there (p. 126), with slight changes, from the Tzemach Tzedek's handwritten copy, and the maamar appears at length (p. 185) in the Mitteler Rebbe's version.

KEHOT'S NOTE

חלק מהמאמר נדפס (בשינויים קלים) מגוכתי"ק כ"ק אדמו"ר הצ"צ בטה"מ תק"ע ע' כז. בכו"ז 983 רשום: תורת אדמו"ר שבת מברכים אלול תק"ע. שם ע' קפה מאמר זה בארוכה מכ"ק אדמו"ר האמצעי. [נדפס גם במאמרי אדה"א דברים ח"ב ע' תכ]. וראה אה"ת פ' ראה ע' תתיב ואילך.

2 ושמתי כדכד

"I will make your windows of kadmah, your gates of ekdach stones, and your whole border of precious stones." The prophet's promise to the rebuilt Jerusalem; the maamar explains each of the verse's three phrases in turn.

ישעיהו נ"ד:12-11

ושמתי כדכד שמשותיך ושעריך לאבני אקדה וכל גבולך לאבני חפץ:

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

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KEHOT'S NOTE

ישע"י נד, יב.

3 The Talmud records that Gavriel and Michael disagreed whether kadmah is shoham or yashfeh, and the Holy One said, "Let it be like this and like this." The Alter Rebbe will read the two opinions as two modes of the future revelation.

בבא בתרא ע"ה א:ט"ז:75a Bava Batra

"ושמתי כדכד שמשותיך" - אמר רבי שמואל בר נחמני: פליגי תרי מלאכי ברקיעא - גבריאל ומיקאל; ואמר לה תרי אמוראי במערבא, ומאן אינון - יהודה וחזקיה בני רבי חייא; חד אמר: שוהם, וחד אמר: ישפה. אמר להו הקדוש ברוך הוא: להוי קדין וקדין.

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

4 שוהם... וישפה

According to the note, the version there explains why these two stones in particular were named: both are in the fourth and last row of the breastplate.

KEHOT'S NOTE

בסה"מ תק"ע ע' קפה מבאר למה דוקא בי אבנים אלו שוהם מטור הרביעי היותר אחרונה.

5 Kehot's note points to Sanhedrin 100a:7 for these words.

סנהדרין ק' א:7:100a Sanhedrin

אמר לקה: הא [האי] סיועי קא מסייע לקה [לך]! אלא אי שמיע לך הא, שמיע לך: כי הא דתיב רבי יוחנן וקא דריש: עתיד הקדוש ברוך הוא להביא אבנים טובות ומרגליות שהן שלשים על שלשים אמות, וחוקק

בהם עשר ברום עשרים, ומעמידן בשערי ירושלים, שנאמר "ושמתי כדכד שמשותיך ושעריך לאבני אקדה וגוי'". לגלג עליו אותו תלמיד, אמר: השתא כביעתא דצילצלא לא משכחינו, כולי האי משכחינו?

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

6 שמשותיך פי הארת השמש

Rashi brings several explanations of shimshosayich, among them that it comes from shemesh, windows through which the sun shines. The Alter Rebbe follows the reading that connects the word to the sun.

רש"י על ישעיהו נ"ד:12-11 Rashi on Isaiah

כדכד. מין אבן טובה: שמשותיך. יונתן תרגם "אער", ומנחם חפרו עם "שמשותיך" (דניאל ז'), ויש פותרין לשון ישמש - חלונות שחמה זורחת בהן, ועושין כנגדו מחיצה במיני זכוכית צבעים לנוי, ומדרש תהלים פותר "שמשותיך" וישמש ומגן (תהלים פד:יב) שני החומה: לאבני אקדה. יונתן תרגם "לאבני גמר", גומרי' תרגום גחלים. פתר אקדה' לשון קדחי אש" (ישעיהו נ"א), והם מין אבנים טובות בוערות כלפידים, והוא קרובונקלא' לשון גחלת. ...

jasper Heb. כדכד, a kind of precious stone. your windows Jonathan renders: your woodwork, and Menahem associated it with (Dan. 7:10): "ministered to Him (לשמשותיך)." (Menahem, apparently renders: your utensils, i.e., the vessels that serve you.) And some interpret it as an expression of a sun (שמש), windows through which the sun shines, and they make opposite it a barrier of kinds of colored glass for beauty, and Midrash Psalms interprets שמשותיך as well as יאסם (Ps. 84:12) as "the pinnacles of the wall." of carbuncle stones Heb. אקדה. ...

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7 ושמעותיך פי הארת השמש (וכדפרש"י בישע"י שם

According to the note, Or HaTorah explains at length that Rashi gives two explanations and only the second is brought here, and it lists three explanations of the word shimshosayich.

KEHOT'S NOTE

באוה"ת פ' ראה ע' תשעב מבאר לשון רש"י באריכות שברש"י יש בי פירושים וכאן מביא רק פי' הב', וראה שם ע' תשעג שמביא שבתבת שמשותיך יש ג' פירושים.

8 חלונות שהשמש זורח בהם

On the Talmud's account of the precious stones of Jerusalem's gates, Rashi explains shimshosayich as "windows through which the sun shines," comparing "a sun and a shield" in Psalms 84:12.

רש"י על סנהדרין ק"ג א:ג:103b:3-103a:7 Sanhedrin

וישמע אליו ויחתר לו - ומבחוץ כתיב ויעתר לו כך שמעתי: מדת הדין - היתה מעכבת שלא להקביל פני מנשה בתשובה ועשה הקב"ה מחתרת ברקיע ופשט ידו וקבלו בלא ידיעת מדת הדין: מאי דכתיב

בראשית ממלכות יהויקים ובראשית ממלכת צדקיה - מ"ט כתיב בהני בראשית יותר מאחריני: וכי עד האידנא לא הוה מלכי - ואי משום תחלת ממלכתו קאמר ה"ל למכתב בשנה ראשונה למלכותו אלא להכי שני קרא כדיבוריה וכתוב בראשית ללמדך מעשה בראשית היה בימי יהויקים שבקש הקב"ה להחזיר את עולמו לתהו ובהו כמו שהיה מבראשית: כיון שנתסכל בדורו ...

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- 9 "For a sun and a shield is Havayah Elokim; Havayah gives grace and glory." The verse shows that the Name Havayah is called a sun, the first of the two "suns."

Psalms 84:12 פ"ד: י"ב

כי שמש ומגן ה' אלקים הן וכבוד ה' לא ימנע טוב להלכים בתמים:
For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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- 10 וזרח לכם יראי שמי שמש צדקה ומרפא בכנפיה

"For you who fear My Name, a sun of tzedakah will shine, with healing in its wings." The source of the second "sun," the sun of tzedakah.

Malachi 3:20 מלאכי ג' כ"ו

וְזָרַח לָכֶם יְרֵאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמִרְפָּא בְּכַנְפֶּיהָ וַיִּצְאֲתָם וּפְשָׁתָם
קַעְגְלֵי מִרְבָּק:

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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- 11 וזרח לכם יראי שמי שמש צדקה ומרפא בכנפיה

The Midrash on Bo, to which the Alter Rebbe refers, lists what G-d will renew in the future, among them that He will heal the sick through the sun, citing this verse.

Shemot Rabbah 15:21 ש"י כ"א: שמות רבה ט"ו כ"א

... והיה אור הלכנה כאור החמה ואור החמה יהיה שבעתים, ואפילו אדם חולה הקדוש ברוך הוא גזור לשמש ומרפא, שנאמר (מלאכי ג, כ): וזרח לכם יראי שמי שמש צדקה ומרפא בכנפיה. השניה, מוציא מים חיים מירושלים ומרפא בהם כל שיש לו מחלה, שנאמר (יהזקאל מז, ט): כל נפש חיה אשר ישרץ אל כל אשר יבא שם נחלים יהיה וגו'. השלישית, עושה האילנות ליתן פירותיהן בכל חדש וחדש, ויהיה אדם אוכל מהם ומתרפא, שנאמר (שם שם, יב): ועל הנחל יעלה על שפתו מזה ומזה וגו' לחדשו יבכר כי מימיו מן ...

Another interpretation: "This month shall be for you" (Exodus 12:2) - that is what is written: "Behold, the former have come to pass and the new I declare" (Isaiah 42:9). Is there anything new in the future? Is it not written: "What was, that is what will be" (Ecclesiastes 1:9)? Rather, we find that there are ten things that the Holy One blessed be He is destined to introduce in the future. The first is that He is destined to illuminate the world, as it is stated: "The sun will ...

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...ושמתי כדכד שמשותיך ושעריך לאבני אקדה וגו' (בישעיה

- 12 מה שמבואר בספרים

That maamar gives the parable for Elul: before the king enters his city, its people go out to greet him in the field, and he receives everyone with a cheerful face; inside his palace only the select may enter.

KEHOT'S NOTE

ראה גם לקמן לב, ב. ובהנסמן לשם. וד"ה אני לדודי תשכ"ו (נדפס בסה"מ מלוקט ח"ד). ובמאמרי אדה"א דברים כרך ב ע' תכב ובמ"מ לשם.

- 13 וכמ"ש בזח"ב . . קע"ז ע"א

The note sends the reader to the source notes on this Zohar citation in that edition.

KEHOT'S NOTE

ראה בהמ"מ למאמרי אדה"א דברים כרך ב ע' תכג.

- 14 ולכך אומרים ויעבור ה' כו' עד יוהכ"פ

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

KEHOT'S NOTE

טור וש"ע או"ח רסתקפ"א.

- 15 ויעבור הוי

"And Havayah passed before him and proclaimed: Havayah, Havayah, G-d, merciful and gracious..." The opening of the Thirteen Attributes of Mercy, which are recited in the Selichos prayers.

Exodus 34:6 שמות ל"ד: ו' שמות

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

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

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- 16 להבין מהו ההפרש שבין אותה ההתגלות שבאלול לאח"כ בעשיית

That maamar gives the parable for this difference: before the king enters his city, everyone may go out to greet him in the field and he receives them all with a cheerful face, but in his palace only the select may enter.

KEHOT'S NOTE

ראה גם לקמן ד"ה אני לדודי הראשון. וראה אוה"ת שה"ש ע' תקנח.

- 17 שיהי' כל ימיו בתשובה

Rabbi Eliezer taught, "Repent one day before your death"; since no one knows that day, one should repent today, and so all his days are spent in teshuvah. The Alter Rebbe infers that teshuvah is not only for sins.

Shabbat 153a שבת קנ"ג א'

KEHOT'S NOTE

שבת קנג, א.

- 18 פ"ה דביב

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

KEHOT'S NOTE

עה, א. מעתיק לשון הגמרא בשינוים. והם ע"פ דפוסי עין יעקב הישנים (שנדפסו קודם זמן חיי אדה"י). וכמה מהגירסאות נמצאים גם בדקדוקי סופרים.

19 וכדפי רש"י . . ועיין ברבות בא פט"ו

According to the note, Or HaTorah on Re'eh copies this passage's wording, and Or HaTorah on Nach also discusses it.

KEHOT'S NOTE

הלשון נעתק באוה"ת פ' ראה ע' תשעב. וראה גם באוה"ת נ"ך כרך א ע' תקלו.

20 כי ירידה צורך עליה היא

That passage asks why the soul descended into this world if it was already in Gan Eden, and gives "the true answer": in the body the soul becomes a baal teshuvah, and where baalei teshuvah stand, perfect tzaddikim cannot stand.

KEHOT'S NOTE

ראה לעיל פ' בלק עג, סע"א "אך התירון האמיתי".

21 Kehot's note points to Yalkut Shimoni on Nach 385:1-514:3 for these words.

ילקוט שמעוני על נ"ך 385:1-514:3 שפ"ה:א-תק"ד:ג

PARAGRAPH 2

22 נש"י עלו במחשבה

The Zohar says, "Israel arose in thought to be created," and links thought (machshavah) to the holy Name.

Zohar I, 24a, כד, זח"א

KEHOT'S NOTE

ב"ר רפ"א. זח"א כד, א. ת"ז ת"ו (כג, ב). ראה בסה"מ תק"ע (בהוספות מאד"א) ע' קפז. ראה לעיל פ' צו טז, ג.

23 נש"י עלו במחשבה

The Midrash lists six things that preceded the creation of the world; Israel is among those that "arose in thought" to be created. The Alter Rebbe takes this as the souls' root in G-d's thought.

Bereshit Rabbah 1:4, ד'א:ר

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

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

...ושמתי כדכד שמשותיך ושעריך לאבני אקדה וגו' (בישעיה

stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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24 נש"י עלו במחשבה

The Tikkunim describe souls that come "from the side of thought," of which it is said, "Israel arose in thought to be created."

Tikkunei Zohar 23b:3-4, ד'ב:ג

א"ל אבא. אם כן ת"ח דאיהו מסטרא דמחשבה דאתמי ביה ישראל עלה במחשבה ליבראות האי אוריתא איהי בן לתלמיד חכם. אם כן אתתא דיליה אמאי צריכא יבום. דהא לא שוו אפרשותא מארי מתניתין לת"ח משאר בני נשא. א"ל ברי (איהי) ודאי צריכה יבום לאלין נשמתין דאזלין ערטילאין משיט יומי בראשית.

Constantinople, 1740 (CC-BY-NC)

25 וברוח פיו כל צבאם

"By the word of Havayah the heavens were made, and by the breath of His mouth, all their host." The angels and the heavenly hosts come from divine speech, a lower source than thought.

Psalms 33:6, ו"ג:ו

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל-צִבְאָם:

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

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KEHOT'S NOTE

תהלים לג, ו.

26 ס"ר אותיות שבתורה שהן כנגד ס"ר נשמות

The note gives this as a source for the correspondence between the Torah's six hundred thousand letters and the six hundred thousand souls.

KEHOT'S NOTE

מגלה עמוקות אופן קפו (הובא בילקוט ראובני ר"פ בראשית. בילקוט חדש ערך תורה סקע"ח. ועוד). סידור מהר"י קאפיל שי' חמ"צ. ועוד. וראה ז"ח עה"פ וזאת לפנים בישאל. ראה הערת כ"ק אדמו"ר בסה"מ תש"ח ע' 242 ושי"ג. לקו"ש ח"ב ע' 419. וראה בסה"מ תקע ע' קפח דמבאר הגם שהתורה נק' ראשית.

27 Bilam's words, "Who has counted the dust of Yaakov?" The opening of another maamar in Likkutei Torah to which the text refers.

Numbers 23:10, י"ג:י

מִי מִנָּה עֲפָר יַעֲקֹב וּמִסְפָּר אֶת־רֵבַע יִשְׂרָאֵל תָּמַת נַפְשֵׁי מוֹת יִשְׂרָאֵל וְתִהְיֶה אֶחָרִיתִי כְּמֹהוּ:

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

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

28 דבור תוספת ורא"ש . . והר"ן

The Rebbe's note explains why these commentators are chosen: the subject is intellect and reasoning, so the Alter

Rebbe begins with Tosafos, which uses many words, unlike Rashi, and then names the Rosh and the Ran, who very often bring Tosafos's own reasoning.

KEHOT'S NOTE

בלקו"ת במדבר בשכל ובסברתו ולכן מביא ראשי הפרשנים, ומתחיל בתו' שיש בו ריבוי אותיות, משא"כ פרש"י, ועליו מונה הרא"ש והר"ן המביאים לעתים תכופות ביותר סברות התוס' גופא — הערת כ"ק אדמו"ר בסה"מ תשי" ע 36.

29

אני ה' אלקיכם

"I am Havayah your G-d," the closing verse of Parshas Shelach. The text refers to what is explained on this verse in Likkutei Torah, Parshas Shelach.

Numbers 15:41 ט"ו:מ"א

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים:
אני ה' אלקיכם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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PARAGRAPH 3

30

וכלבש תחליפם

"They will perish, but You will endure; they will all wear out like a garment; like a garment You change them, and they pass away." The image of a garment that can be exchanged illustrates how letters relate to the idea they clothe.

Psalms 102:27 כ"ב:כ"ז

המה יאבדו ואתה תעמד וכלם כבגד יכלו כלבש תחליפם ויחלפו:

They shall perish, but Thou shalt endure; Yea, all of them shall wax old like a garment; As a vesture shalt Thou change them, and they shall pass away;

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KEHOT'S NOTE

ע"פ תהלים קב, כז.

31

חדשים לבקרים

"They are new every morning; great is Your faithfulness." Used for the constant renewal of insights.

Lamentations 3:23 ג':כ"ג

חדשים לבקרים רבה אמונתך:

They are new every morning; Great is Thy faithfulness.

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KEHOT'S NOTE

ע"פ איכה ג, כג.

32

משכיל לאיתן האזרחי

The heading "A maskil of Eisan the Ezrachite"; in the next paragraph the Alter Rebbe connects it to Chochmah.

Psalms 89:1 ט"א:89

משכיל לאיתן האזרחי:

Maschil of Ethan the Ezrahite.

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...ושמתי כדכד שמשותיך ושעריך לאבני אקדה וגוי' (בישעיה

33

משכיל לאספ, משכיל לאיתן האזרחי, למנצח משכיל

The heading "A maskil of Asaf," one of the psalms called maskil.

Psalms 74:1 א"ד:74

משכיל לאספ למה אלקים ונחת לנצח עשן אפה בצאן מרעיתך:

Maschil of Asaph. Why, O G-d, hast Thou cast us off for ever? Why doth Thine anger smoke against the flock of Thy pasture?

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KEHOT'S NOTE

תהלים עד, א. פט, א. מב, א. בסה"מ תק"ע נוסף "לדוד משכיל".

34

למנצח משכיל

The heading "For the conductor, a maskil of the sons of Korach."

Psalms 42:1 מ"ב:42

למנצח משכיל לבני־קרח:

For the Leader; Maschil of the sons of Korach.

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PARAGRAPH 4

35

התשובה תשוב ה'

The Ra'aya Mehemna reads teshuvah as tashuv hei, "the hei returns": one who repents restores the hei of the Name to its place and completes the Name. The Alter Rebbe applies the reading to the upper hei returning to the yud.

Zohar III, 122a זח"ג קכב, א

KEHOT'S NOTE

זח"ג קכב, א ברע"מ.

36

שנקי משכיל לאיתן

"A maskil of Eisan the Ezrachite," here applied to Chochmah, the yud of the Name.

Psalms 89:1 ט"א:89

משכיל לאיתן האזרחי:

Maschil of Ethan the Ezrahite.

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37

אין שממנו תמצא החכמה

"And Chochmah, from where (me'ayin) will it be found?" Read as "Chochmah is found from ayin," from the nothingness above it, the tip of the yud.

Job 28:12 י"ח:28

והחכמה מאין תמצא ואי זה מקום בינה:

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

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KEHOT'S NOTE

ע"פ איוב כח, יב. בענין קוצו של יו"ד ראה לקמן לט, ב. ואילך. ובאוה"ת פ' כי תצא ע' תתקפב ואילך.

38 עוד ביארו בזהר שהתשובה עולה עד הכתר

Reishis Chochmah writes that the Zohar explains that teshuvah rises up to Keser, and quotes the Zohar on Vayikra. The Alter Rebbe cites it to show that teshuvah reaches above Chochmah.

ראשית חכמה, Gate of Repentance 2:15-16, שער התשובה ב:ט"ו-ט"ז

עוד ביארו בזהר (פ' ויקרא דף טז ע"א) שהתשובה עולה עד הכתר, זה לשונם תאנא בזהו זמנא דמתכשרן עובדין לתתא, ואימא בחדוותא, אתגליא עתיקא קדישא ותב נהורא לזעיר אנפין, וכדין כלא בחדוותא, כלא בשלימו, כלא אשתכחו בברכאן, ורחמין זמנין, ועלמין כלהו בחדוותא, הדא הוא דכתיב (מיכה ז, יט) ישוב ירחמנו יכבוש עונותינו, מאן ישוב, ישוב עתיקא קדישא לאתגליא בועירא, ישוב לאתגליא דהוה סתים בקדמיתא, וכלא אתקרי תשובה. אמר רבי יהודה כלא בכלל, כלא סתם, דכתיב (דברים יג, יח) למען ישוב ה' מחרון אפו ונתן לך רחמים, עד כאן לשונו. ...

Hamesorah Publishers, Jerusalem 2005 (CC-BY-NC)

PARAGRAPH 5

39 צופה ומביט עד סוף כל הדורות

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

KEHOT'S NOTE

נוסח ברכת זכרונות דר"ה.

40 מ"ש בתחלת הע"ה

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

KEHOT'S NOTE

שער א' פ"ב.

41 כשעלה ברצונו

The Arizal's Etz Chaim opens its account of creation: the simple Infinite Light filled all existence, and "when it arose in His simple will to create the worlds," He contracted Himself. The Alter Rebbe cites it for the one will in which all the worlds came to be.

Sefer Etz Chaim 1:2:ב' חיים א':

42 ומבוארים בספרי האמת

According to the note, that version adds here a reference to Sefer HaTemunah: there will be fifty thousand jubilees and seven thousand years, of which the present is only one shemittah.

KEHOT'S NOTE

בסח"מ תק"ע (בהוספות אדה"א) ע' קצ מוסיף (וכמש"כ בספר התמונה שיהיה נ' אלפים יובלות וז' אלפים שנה דעכשיו אינו רק שמיטה א').

43 כולן במחשבה אחת נתהו

The Zohar says that when it arose in G-d's thought to create His world, all the worlds arose in a single thought, and in that thought they were all created.

Zohar II, 20a, כ, זח"ב

KEHOT'S NOTE

זח"ב כ, א. ראה לקמן שה"ש ט, ב.

...ושמתי כדכד שמשותיך ושעריך לאבני אקדה וגוי' (בישעיה

44 דכלא ממש חשיבא קמי' ית'

The Zohar teaches that one should fear G-d because He is the root of all the worlds, "and all before Him are considered as nothing."

Zohar I, 11b, זח"א יא, כב

KEHOT'S NOTE

זח"א יא, ב.

45 לית מחשבה תפיסא ביה

From Elijah's prayer (Pasach Eliyahu) in the Tikkunei Zohar: "You are higher than all the high, hidden beyond all the hidden; no thought can grasp You at all."

Tikkunei Zohar 17a:10-12 ב"י-י"ב

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

Constantinople, 1740 (CC-BY-NC)

46 לית מח' תפיסא ב'י

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

KEHOT'S NOTE

ת"י בהקדמה (פתח אלי').

47 נכספה וגם כלתה נפשו

"My soul yearns and even pines for the courts of Havayah." The Alter Rebbe borrows the verse's words for the soul's longing to be included in G-d's essence.

Psalms 84:3:ג' תהילים

נכספה וגם כלתה נפשי לחצרות ה' לבי ובשרי ירננו אל אליהי:

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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

KEHOT'S NOTE

ע"פ תהילים פד, ג.

48 ולא ירצה אפי' לקבל פרס

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

KEHOT'S NOTE

ראה אבות א, ג.

49 ולא ירצה אפילו לקבל פרס

Antigonos of Socho taught: "Do not be like servants who serve the master in order to receive a reward." The soul that seeks G-d Himself does not want even the reward of Gan Eden.

Pirkei Avot 1:3:ג' משנה אבות

אנטיוגוס איש סוכו קבל משמעון הצדיק. הוא היה אומר, אל תהיו כעבדים המשמשים את הרב על מנת לקבל פרס, אלא הוו כעבדים המשמשים את הרב שלא על מנת לקבל פרס, ויהי מורא שמים עליכם:

Antigonos a man of Socho received [the oral tradition] from Shimon the Righteous. He used to say: do not be like ser-

vants who serve the master in the expectation of receiving a reward, but be like servants who serve the master without the expectation of receiving a reward, and let the fear of Heaven be upon you.

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

50 בג"ע כי הוא זיו והארה

"The World to Come has no eating or drinking...; rather the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." The reward is a radiance of G-d, not His essence.

Brachot 17a א"י ברכות

KEHOT'S NOTE

ראה ברכות י, א.

51 ביו"ד נברא העוה"ב

The Talmud teaches that G-d created two worlds, one with the hei and one with the yud, and that the World to Come was created with the yud. The Alter Rebbe brings it to show that the World to Come too comes through contraction, the yud being the smallest letter.

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

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 תיבתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנו

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות כט, ב.

52 לאשתאבא בגופא דמלכא

The Zohar speaks of the spirit that must be cleansed and repaired "in order to be absorbed into the body of the King." The Alter Rebbe stresses "the body": the soul seeks to be included in G-d Himself.

Zohar I, 217b זח"א ריו, ב

KEHOT'S NOTE

זח"א ריו, ב.

53 "And these are their journeys according to their goings forth." The opening words of another maamar to which the text refers.

Numbers 33:2 ב"ב:2 במדבר

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצְאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאֵלֶּה מַסְעֵיהֶם לְמוֹצְאֵיהֶם:

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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54 שצריך למסור נפשו באחד

The note gives it, beside Pri Etz Chaim, as a source for giving over the soul at "One" in the Shema.

KEHOT'S NOTE

...ושמתי כדכד שמשותיך ושעריך לאבני אקדה וגוי' (בישעיה

ראה פע"ח שער הק"ש פ"ב. ב"ח בטא"ח רס"א.

55 שצריך למסור נפשו באחד

Pri Etz Chaim teaches that in the Shema we must give over our souls for the sanctification of the Name at the dalet of echad, accepting upon ourselves the four deaths of the court.

Pri Etz Chaim, Gate of the Recitation of the Shema 12:4-5 פרי

עץ חיים, שער הקריאת שמע י"ב:ד-ה'

והנה בימי הגלות אין בה כח לעלות אחרי שעדיין היא למטה בהיכל אהבה דבריהא, לכן אנו צריכין למסור נפשנו על קדושת השם בדי דאח"ד. וצריך לקבל עליו ד' מיתות ב"ד, סקילה שריפה הרג וחנק, מן ד' אותיות אדני במילואו, כי שם שרשם. ולכך תכוין לקבל בדי אותיות של אדני, שכוונת בדי של אח"ד. גם תכוין בדי של אח"ד בדי מיתות הג"ל, שאתה מוסר נפשך בדי מיתות אלו, ושאתה מקדש את השם בכל לבבך, ולקבל עליך עול מלכות שמים זה של הק"ש: והענין, כי כבר ביארנו, כי אין כח במלכות לעלות ...

Pri Etz Chaim (Public Domain)

56 על ציור ק"ה בפ"מ בלבד

According to the note, that version adds to the picture of an actual death for the sanctification of the Name the words "before a priest with a sword in his hand."

KEHOT'S NOTE

בסה"מ תק"ע ע' קבו נוסף "לכומר וחרב בידו".

57 ואין הכוונה . ומדרגת יחידה

The note points there for a parallel discussion of giving over the soul at "One" as more than picturing martyrdom, and of this as the level of Yechidah.

KEHOT'S NOTE

ראה אוה"ת תרומה ע' אישש.

58 Kehot's note points to Psalms 35:17 for these words.

Psalms 35:17 תהילים ל"ה:י"ז

אֲדֹנָי כִּמָּה תִּרְאֶה הַשִּׁיכָה נַפְשִׁי מִשְׂאֵיהֶם מִכַּפְּרִים יְחִידָתִי:

L-rd, how long wilt Thou look on? Rescue my soul from their destructions, Mine only one from the lions.

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59 מכפירים יחידתי אודך בקהל רב

"Restore my soul from their ravages, my only one from the young lions; I will thank You in the great congregation." The Alter Rebbe reads "my only one" (yechidasi) as the Yechidah of the soul.

Psalms 35:17-18 תהילים ל"ה:י"ז-י"ח

אֲדֹנָי כִּמָּה תִּרְאֶה הַשִּׁיכָה נַפְשִׁי מִשְׂאֵיהֶם מִכַּפְּרִים יְחִידָתִי: אֲדֹךְ בְּקָהֶל רַב בְּעֵם עֲצוּם אֶהְלֶךְ:

L-rd, how long wilt Thou look on? Rescue my soul from their destructions, Mine only one from the lions. I will give Thee thanks in the great congregation; I will praise Thee among a numerous people.

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60

כי יש נרנח"י

The Midrash: "Five names were given to it [the soul]: Nefesh, Ruach, Neshamah, Yechidah, Chayah," and it explains each name.

Bereshit Rabbah 14:9 ט"ז:ט

בראשית רבה י"ד:ט ט"ז:ט
חמשה שמות נקראו לה: נפש, רוח, נשמה, יחידה, חיה. נפש, זה הדם, שנאמר (דברים יב): כי הדם הוא הנפש. רוח, שהיא עולה ויורדת, שנאמר (קהלת ג): מי יודע רוח בני האדם העולה היא למעלה. נשמה, זו האופיה, דברייטא אמרין האופיתא טבא. חיה, שכל האברים מתים והיא חיה בגוף. יחידה, שכל האברים משנים שנים והיא יחידה בגוף, הדא הוא דכתיב (איוב לד) אם ישם אליו לבו רוחו ונשמטו אליו יאסוף. רבי יהושע בר נחמיה ורבנן. רבי יהושע בר נחמיה אמר: אם ישם אלקים לבו על האדם הזה, רוחו כבר היה בידו, ...

It [man's soul] is called by five names: nefesh (Genesis 2:7), ruah (Ezekiel 37:14), neshama (Genesis 2:7), yehida (Psalms 22:21), haya (Psalms 143:3). Nefesh - this refers to blood, as it is stated: "For blood is the soul [nefesh]" (Deuteronomy 12:23). Ruah - because it ascends and descends, as it is stated: "Who knows the spirit of the sons of man? Does it ascend upward?" (Ecclesiastes 3:21). also means wind, which ascends and descends. Neshama - this refers to man's intellect, as people say: Intellect is good. Haya - because ...

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Devarim Rabbah 2:37 ל"ז:ב

Zohar I, 81a פא, זח"א

KEHOT'S NOTE

ב"ר יד, ט. דב"ר ב, לו. זח"א פא, א. רו, א. כן הוא הסדר בע"ה שער מ"ב.

61

והחכמה תחי

"The advantage of knowledge is that wisdom gives life to those who have it." The verse links Chochmah with life, and so with Chayah.

Ecclesiastes 7:12 ב"ז:יב

כי בצל החכמה בצל הכסף ויתרון דעת החכמה תחיה בעליה:

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

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KEHOT'S NOTE

קהלת ז, יב.

62

ויחידה הוא לי נקבה שמקבלת מיחיד

According to the note, the Rebbe's maamar printed there draws from Yechidah's being the one that receives from the Yachid that it has no counterpart on the opposing side.

KEHOT'S NOTE

ראה ע"ה ש' דרושי אבי"ע פ"א. "שכן אין שייך שתהי כנגדה בלעו"ז ד"ה לך לך תשליח (לקו"ש ח"ב ע' 296) ובהערה 12* מציין "ראה ד"ה צהר תעשה תש"ז פ"ל (ע' 187). וראה גם ד"ה ועשית ציץ עת"ר (ע' קס)."

63

יחידה הוא לשון נקבה שמקבלת מיחיד

The Arizal describes Yechidah as a tiny spark of G-dliness clothed in a very fine created spark, holding the roots of

...ושמתי כדכד שמשותיך ושעריך לאבני אקדה וגוי' (בישעיה

the four levels Nefesh, Ruach, Neshamah and Chayah; the Kehot note points there for Yechidah as receiving from the Yachid.

Sefer Etz Chaim 42:3 ג"ג:ג

... אמנם לבי הפי הנ"ל שביארנו בענין מקום מעמד הקליפה צ"ע כי הרי העגולים והאורות המקיפים שע"ג הלבושים הם סובבים מבי קצוות הראש של העולם ההוא כי הרי המקיפים והלבושים סובבים ע"ג ראש הבריאה כנודע וא"כ איך הקליפה הם עומדים ומתלבשים יחד זו בזו אצילות בבריאה כנוכח בענין הנהו בי צפרין דבזוהר ויחי. ונלע"ד שזה יוכן במ"ש במ"א כי במה יוכר בחי מעלת אבא על אמא וכן שאר הבחינת בבחינת העגולים והרי חצי העגולים הראשונים יהיו כסדר כתר על חכמה כ"י אמנם חצי העגולים למטה יהיה להיפך כי עגול מלי ...

Sefer Etz Chaim (Public Domain)

64

מי לי בשמים

"Whom do I have in heaven? And besides You I desire nothing on earth." The Alter Rebbe reads heaven and earth as the upper and lower Gan Eden, which Yechidah does not desire.

Psalms 73:25 כ"ה:ג

מי"לי בשמים ועמך לא-חפצתי בארץ:

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

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KEHOT'S NOTE

תהלים עג, כה.

65

אחת היא יונתי

"One is my dove, my perfect one." The opening words of another maamar to which the text refers.

Song of Songs 6:9 ט"ו:ט

אחת היא יונתי תמתי אחת היא לאמה ברה היא לילדתה ראוה כנות וראשוה מלכות ופילגשים ויהללה:

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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66

גם בחי יחידה כלולה בה

Rabbi Chaim Vital describes the five levels, Nefesh, Ruach, Neshamah, Chayah and Yechidah, and writes that each of them is included of all the others.

Sha'arei Kedusha, Part 3 2:12-13 י"ג-י"ג

ואמנם כבר נתבאר בשער שקדם לזה עניני מהות העולמות איך כולם הוי"ה אחת כוללת כולם ונחלקת לחמשה עולמות והן נקראות יחידה וחיה ונשמה ורוח ונפש. והעולם החומרי הזה הוא גוף וחומר לכלן, באופן כי כל העולמות הם צורות אדם כלול מחומר וצורה נחלקת לחמשה מיני רוחניות כנוכח. וידעת כי שם ההוי"ה במלואה באלפיון עולה בגימטריא אדם. ועל דרך זה בכל פרט ופרט בכל בחינותיהם וכל בחינה מהן נקרא אדם פרטי נכלל מהוי"ה אחת הנחלקת בארבעה

יסודות ועשר ספירות: ועוד יש חלוק אחר לא נתבאר בשער שקדם, והוא, כי גם העשר ...

Now, in the preceding gate we explained the matter of the existence of the worlds and how they all are One Being-Havayah Achat אחת הו"י that includes them all, and that they are divided into five worlds. We explained that these are called the Yechidah, Chayah, Neshamah, Ru'ach, and Nefesh. We also explained that this physical world is the body and substance to them all. That is, each of the worlds are in the form of man, and each possesses substance and form, and each are divided into five spiritual levels, ...

Shaarei Kedusha (Public Domain) • Gates of Holiness, translated by Rabbi Amiram Markel, 2013 (CC-BY)

67 בפ' בשלח בד"ה לסוסתי

That passage applies "G-d made one opposite the other" to the letters of speech: as holiness has two kinds of "horses," so does kelipah, and a person's attachment to worldly vanities leads him far away into the depth of the kelipos, until it becomes a garment of folly upon him.

KEHOT'S NOTE

תו"א סד, א.

68 "To My mare among Pharaoh's chariots I have compared you, My beloved." The opening words of the maamar in Torah Ohr, Beshalach, to which the text refers.

Song of Songs 1:9 שיר השירים א':ט

לְסִסְתִּי בִּרְכָבִי פָרָעָה דְּמִיתִיהָ רָעִיתִי:

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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69 שגם בסט"א יש בחי' יחידה . . מכפירים יחידתי

That passage, on "and she shall remove the garment of her captivity," explains that kelipah has one encompassing level, a will above intellect (the deep attachment to worldly vanities that this maamar calls "the young lions"), but not the second, the true Yechidah, which exists only in holiness: so "my only one" is the Yechidah that has no counterpart in kelipah.

KEHOT'S NOTE

ראה להלן לו, סע"ג.

70 בכל מאדך

"You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe maps "all your soul" onto four levels of the soul and "all your might" onto Yechidah.

Deuteronomy 6:5 דברים ו':ה

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

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

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71 בכל מאדך בכל ממונך

The Mishnah explains: "With all your might: with all your money." The Alter Rebbe asks what money has to do with

...ושמתי כדכד שמשותיך ושעריך לאבני אקדה וגוי' (בישעיה

the soul's highest level.

Berachot 54a:6 ר"ד א':ר

חַיִּיב אָדָם לְכַרֵּךְ עַל הָרָעָה כְּשֶׁם שֶׁמְכַרֵּךְ עַל הַטּוֹבָה, שְׁנֵאֵמַר: "וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל לִבְּךָ וּגְוִי'". "בְּכָל לִבְּךָ" — בְּשֵׁנֵי יִצְרָיִךְ, בְּנִצָּר טוֹב וּבְנִצָּר רָע. "וּבְכָל נַפְשְׁךָ" — אֲפִילוֹ הוּא נוֹטֵל אֶת נַפְשְׁךָ. "וּבְכָל מְאֹדְךָ" — בְּכָל מְוֹנֶה. דְּבַר אַחֵר: "בְּכָל מְאֹדְךָ" — בְּכָל מְדָה וּמְדָה שֶׁהוּא מוֹדֵד לָהּ הוּי מוֹדֶה לוֹ.

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...

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KEHOT'S NOTE

ברכות נד, א (במשנה).

72 ולכאורה הוא פלא

According to the note, the text from this point on is found also in Shores Mitzvas HaTefillah, chapter 42.

KEHOT'S NOTE

מכאן נמצא גם בשרש מצות התפלה פרק מב.

73 כי אין צדיק בארץ . . ולא יחטא

"For there is no righteous man on earth who does good and does not sin." Every person has some share in the flow that sin causes.

Ecclesiastes 7:20 קהלת ז':כ

כִּי אָדָם אֵין צָדִיק בָּאָרֶץ אֲשֶׁר יַעֲשֶׂה-טוֹב וְלֹא יִחַטָּא:

For there is not a righteous man upon earth, that doeth good, and sinneth not.

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KEHOT'S NOTE

קהלת ז, כ. פי' חטאתם של ישראל: |ראוה"ת חנוכה כרך ג תתקלא, ב.

74 הי הוה ויהי

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

KEHOT'S NOTE

פיט וכל מאמינים.

75 בשעה"ק להרח"ו ח"ג שער ב

The note quotes Sha'arei Kedushah as it is cited there: "There is yet another light, called the quarry of the souls...; Neshamah from Beriah, Chayah from Atzilus, and Yechidah from Adam Kadmon." It places Yechidah in the highest root of the soul.

KEHOT'S NOTE

"יש עוד אור הנק' מחצב הנשמות כו' נשמה מבריי וחי' מאצ"י ויחידה מא"ק" — סה"מ תרע"ח ע' ריג.

76 זלעו"ז עשה האלקים

"G-d made one opposite the other." Whatever exists in holiness has its counterpart on the unholy side, here a will

above reason.

Ecclesiastes 7:14 ז' י"ד: קהלת ז'

ביום טובה הנה כטוב וביום רעה ראה גם את־זה לעֲמֻת־וְ עֲשֵׂה הָאֱלֹקִים עַל־דִּבְרֵת שְׁלֵא יִמָּצֵא הָאָדָם אַחֲרָיו מֵאוֹמָה:

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

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KEHOT'S NOTE

קהלת ז, יד.

- 77 "Tzedakah exalts a nation, and kindness to the nations is sin." The Alter Rebbe reads it as cause and effect: sin sends a flow to the other side, and tzedakah lifts the soul.

Proverbs 14:34 י"ד: ל"ד: משלי

צְדָקָה תְרוֹמֵם־גּוֹי וְחַטָּא תִשְׁפֹּחַ לְאֻמִּים חָטָאת:

Righteousness exalteth a nation; But sin is a reproach to any people.

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PARAGRAPH 6

- 78 ואננם הצדקה תרומם גוי זה ישראל

The note sends the reader to a letter of the Rebbe Rayatz there, and to the sources it gathers, on reading "Tzedakah exalts a nation" as speaking of Israel.

KEHOT'S NOTE

ראה אגרות קודש לכ"ק אדמו"ר מוהרי"צ ח"ו ע' עד וש"נ.

- 79 ומי כעמך

"And who is like Your people Israel, one nation on earth." The verse calls Israel a "nation" (goy), which supports reading "Tzedakah exalts a nation" as speaking of Israel.

II Samuel 7:23 ג' כ"ג: שמואל ב

וְמִי כַעֲמֶךָ יִשְׂרָאֵל גּוֹי אֶחָד בָּאָרֶץ אֲשֶׁר הִלְכוּ־אֱלֹקִים לְפָדוֹת־לוֹ לְעַם וְלָשׁוֹם לוֹ שֵׁם וְלַעֲשׂוֹת לָכֶם הַגְּדוֹלָה וְנִרְאֹת לְאַרְצֶךָ מִפְּנֵי עַמֶּךָ אֲשֶׁר פָּדִיתָ לָּךְ מִמִּצְרַיִם גּוֹיִם וְאֱלֹקִיוֹ:

And who is like Thy people, like Israel, a nation one in the earth, whom G-d went to redeem unto Himself for a people, and to make Him a name, and to do for Thy land great things and tremendous, even for you, [in driving out] from before Thy people, whom Thou didst redeem to Thee out of Egypt, the nations and their gods?

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KEHOT'S NOTE

שמואל-ב ז, כג.

- 80 "Tzedakah exalts a nation." Here the "nation" is Israel, and within the person, the animal soul.

Proverbs 14:34 י"ד: ל"ד: משלי

צְדָקָה תְרוֹמֵם־גּוֹי וְחַטָּא תִשְׁפֹּחַ לְאֻמִּים חָטָאת:

Righteousness exalteth a nation; But sin is a reproach to any people.

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...ושמתי כדכד שמשותיך ושעריך לאבני אקדה וגוי' (בישעיה

PARAGRAPH 7

- 81 במקום שבע"ת עומדין

"In the place where baalei teshuvah stand, even the perfectly righteous cannot stand." The Alter Rebbe explains this through the greater force of the animal soul that is turned to holiness.

Berachot 34b:22-23 ג' כ"ב: ברכות ל"ד: ב

וּפְלִיגָא דְרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: מְקוֹם שֶׁבָּעֲלֵי תְשׁוּבָה עוֹמְדִין — צְדִיקִים גְּמוּרִים אֵינָם עוֹמְדִין. שְׁנַאֲמַר: "שְׁלוֹם שְׁלוֹם לְרַחוּק וּלְקְרוֹב". "לְרַחוּק" בְּרִישָׁא, וְהַדָּר "לְקְרוֹב". וְרַבִּי יוֹחָנָן אָמַר לָהּ: מֵאֵי "רַחוּק" — שֶׁהִיא רַחוּק מִדְּבַר עֲבִירָה מְעִיקְרָא. וּמֵאֵי "קְרוֹב" — שֶׁהִיא קְרוֹב לְדְבַר עֲבִירָה, וְנִתְרַחַק מִמֶּנּוּ הַשְּׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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KEHOT'S NOTE

ברכות לד, ב. וראה הערת כ"ק אדמו"ר בסה"מ תשי"ט ע' 183. ובלקו"ש ח"י"ד ע' 361.

PARAGRAPH 8

- 82 בחי' יד החזקה

"For with a strong hand he will send them out." The Kabbalah reads "the strong hand" as a level of Gevurah, here named as the high root of the animal soul's emotions.

Exodus 6:1 ו' א': שמות ו'

וַיֹּאמֶר ה' אֶל־מֹשֶׁה עֲתָה תֵּרָאֶה אֲשֶׁר אֶעֱשֶׂה לְפָרְעֵה כִּי בְיַד חֲזָקָה יִשְׁלַחַם וּבְיַד חֲזָקָה יִגְרֹשֶׁם מֵאֶרֶצוֹ:

And the L-RD said unto Moses: 'Now shalt thou see what I will do to Pharaoh; for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.'

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KEHOT'S NOTE

שמות ו, א. וראה מא"א אות י"ד, ס"ה.

- 83 המלכים אשר מלכו לפני

"These are the kings who reigned in the land of Edom before any king reigned over the children of Israel." In Kabbalah the kings of Edom are the world of Tohu, whose lights fell.

Genesis 36:31 י"א: ל"ו: בראשית

וְאֵלֶּה הַמֶּלְכִּים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מֶלֶךְ־יִשְׂרָאֵל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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KEHOT'S NOTE

בראשית לו, לא.

PARAGRAPH 9

84 מעלת בע"ת דבחילא יתיר

The Zohar says that in the place where baalei teshuvah stand the perfectly righteous cannot stand, because they draw upon themselves "with greater desire of the heart and with great strength" to come close to the King.

Zohar I, 129בב, זח"א קכט,

KEHOT'S NOTE

זח"א קכט, ב. ועי' אגה"ת ספ"ה [כ].

85 "Restore my soul from their ravages, my only one from the young lions." David's prayer that his Yechidah not fall to the unholy "lions."

Psalms 35:17ז"י: תהילים

אֲדֹנָי כִּמְהָ תִרְאֶה הַשִּׁיבָה נַפְשִׁי מִשְׁאֵיהֶם מִכַּפְּיָרִים יַחֲדָתִי:

L-rd, how long wilt Thou look on? Rescue my soul from their destructions, Mine only one from the lions.

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86 הכפירים שואגים לטרף

"The young lions roar for prey, and seek their food from G-d." The image of the kefirim's overpowering vitality.

Psalms 104:21א"כ: תהילים

הַכַּפִּירִים שֹׁאֲגִים לְטָרֵף וּלְבָקֵשׁ מֵאֵל אֶכְלָם:

The young lions roar after their prey, And seek their food from G-d.

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KEHOT'S NOTE

תהלים קד, כא.

87 גבור כארי

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

KEHOT'S NOTE

אבות ה, כ.

88 גבור כארי

Yehudah ben Teima taught: be "mighty as a lion" to do the will of your Father in heaven. The lion stands for strength.

Pirkei Avot 5:20ז"כ: משנה אבות ה'

יְהוּדָה בֶּן תִּימָא אוֹמֵר, הָיִי עוֹז כְּנֶמֶר, וְקָל כְּנֶשֶׁר, וְרָץ כְּצִבִּי, וְגִבּוֹר כְּאַרִּי, לַעֲשׂוֹת רְצוֹן אֲבִיר שְׂפָשְׁמִים. הוּא הָיָה אוֹמֵר, עוֹז פָּנִים לְגִיחָם, וּבִשְׁת פָּנִים לְגוֹ עֵדוֹ. יְהִי רְצוֹן מִלְפָּנֶיךָ יְיָ אֱלֹהֵינוּ שֶׁתְּבַנֶּה עִירָךְ בְּמַהֲרָה בְּיָמֵינוּ וְתִן חֶלְקֵנוּ בְּתוֹרָתְךָ:

Judah ben Tema said: Be strong as a leopard, and swift as an eagle, and fleet as a gazelle, and brave as a lion, to do the will of your Father who is in heaven. He used to say: the arrogant is headed for Gehinnom and the blushing for the garden of Eden. May it be the will, O L-rd our G-d, that your city be rebuilt speedily in our days and set our portion in the studying of your Torah.

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...ושמתי כדכד שמשותיך ושעריך לאבני אקדה וגוי' (בישעיה

89 Kehot's note points to Daniel 2:22 for these words.

דניאל ב:כ"ב Daniel 2:22

הוא גִּלָּא עֲמִיקְתָּא וּמִסְתְּרָתָא יָדַע מַה בְּחֹשְׁכָא וְנִהוּרָא עֲמָה שָׂרָא:

He revealeth the deep and secret things; He knoweth what is in the darkness, And the light dwelleth with Him.

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PARAGRAPH 10

90 "My only one from the young lions." Read as a prayer that the soul's Yechidah stay bound to G-d alone.

Psalms 35:17ז"י: תהילים

אֲדֹנָי כִּמְהָ תִרְאֶה הַשִּׁיבָה נַפְשִׁי מִשְׁאֵיהֶם מִכַּפְּיָרִים יַחֲדָתִי:

L-rd, how long wilt Thou look on? Rescue my soul from their destructions, Mine only one from the lions.

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91 במדה שאדם מודד מודדין לו

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

KEHOT'S NOTE

סוטה פ"א, מ"ז.

92 במדה שאדם מודד מודדין לו

"With the measure with which a person measures, he is measured." G-d's mercy to the soul answers the person's mercy to the poor.

Mishnah Sotah 1:7ז"ז: משנה סוטה א'

בַּמְדָּה שֶׁאָדָם מוֹדֵד, בָּהּ מוֹדְדִין לוֹ. הִיא קֹשֶׁטָה אֶת עֲצָמָה לְעִבְרָה, הַמָּקוֹם נוֹלָה. הִיא גִלְתָּהּ אֶת עֲצָמָה לְעִבְרָה, הַמָּקוֹם גִּלָּהּ עָלֶיהָ. בְּיָרֵךְ הַתַּחֲלִילָה בְּעִבְרָה תַּחֲלִילָה וְאַחֲרָיָה כֶּךָ הַבֶּטֶן, לְפִיכָה תִלְקָה הַיָּרֵךְ תַּחֲלִילָה וְאַחֲרָיָה כֶּךָ הַבֶּטֶן. וְשֹׁאֵר כָּל הַגּוּף לֹא פָלַט:

In the measure with which a person metes out to others, they mete out to him. She adorned herself for a sin; the Omnipresent made her repulsive. She exposed herself for a sin; the Omnipresent exposed her. She began the transgression with the thigh and afterwards with the womb; therefore she is punished first in the thigh and afterwards in the womb, nor does all the body escape.

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93 וכמ"ש מחי"מ מתים

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

KEHOT'S NOTE

נוסח התפלה.

94 סדי"ה ציון במשפט תפדה

That passage reads "Zion shall be redeemed with justice" as the study of the Torah's laws, and for "and her returnees with tzedakah" it refers back to this discourse, Vesamti Kadkod, and its explanation of "tzedakah exalts a nation."

KEHOT'S NOTE

לעיל פ' דברים א, ג.

95

ציון במשפט תפדה

"Zion shall be redeemed with justice, and her returnees with tzedakah." The opening words of the maamar to which the text refers.

ישעיהו א:כ"ז

ציון במשפט תפדה ושְׁכִינָהּ בְּצִדְקָהּ:

Zion shall be redeemed with justice, And they that return of her with righteousness.

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PARAGRAPH 11

96

בוהר ע"פ אם ישים אליו לבו

The Zohar on Terumah: everything depends on desire; "a spirit draws a spirit and brings a spirit," with Job's verse "If He sets His heart upon him" as its sign.

זוהר II, 162b, ח"ב קסב,

KEHOT'S NOTE

ראה ח"ב קסב, ב. ראה לקמן פ' האזינו עב, ב.

97

"If He sets His heart upon him, He will gather to Himself his spirit and his soul." The Zohar reads it as the meeting of a spirit from below with a spirit from above.

איוב ל"ד: י"ד

אם-ישים אליו לבו ויגְמֹחַ אֵלָיו יָסָף:

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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PARAGRAPH 12

98

מי א-ל כמוך נושא עון

"Who is a G-d like You, Who bears iniquity and passes over transgression..." The verses that list the Thirteen Attributes of Mercy, here the supernal me'od drawn down from above.

מִיכָה ז': י"ח

מִי־אֵל כְּמוֹךָ נֹשֵׂא עוֹן וְעֹבֵר עַל־פֶּשַׁע לְשֹׂאֲרֵית נִחֲלָתוֹ לֹא־יִחָזֵק לְעַד אָפוּ כִּי־יִחַץ חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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KEHOT'S NOTE

מִיכָה ז', יח.

99

"Until a spirit is poured out upon us from on high." The Alter Rebbe uses the verse's words for the arousal from above that makes teshuvah possible.

ישעיהו ל"ב: ט"ו

עַד־יִצְרָה עֲלֵינוּ רוּחַ מִמָּרוֹם וְהָיָה מְדֻבָּר לְפָרְמֵל וְהִפְרָמֵל לִיעֵר יִחְשָׁב:

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

...ושמתי כדכד שמשותיך ושעריך לאבני אקדה וגוי' (בישעיה

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PARAGRAPH 13

100

קמה נפשו מנפילתה וגם נצבה

Joseph's dream: "my sheaf arose and also stood upright." The Alter Rebbe borrows the words for the soul rising from its fall.

בראשית ל"ז: ז

וְהָיָה אֲנַחְנוּ מֵאֱלֵמִים אֱלֵמִים בְּתוֹךְ הַשָּׂדֶה וְהָיָה קֶמֶה אֱלֵמֵתִי וְגַם־נִצְבָה וְהָיָה תִּסְבִּינָה אֱלֵמֵתִיכֶם וְתִשְׁתַּחֲוֶינָי לְאֱלֵמֵתִי:

for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf.'

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101

שצריך להרבות בצדקה מר"ח אלול

The note gives it as a source for increasing tzedakah from Rosh Chodesh Elul, in the name of Sefer Amarkal.

KEHOT'S NOTE

ראה אליהו רבא לשו"ע או"ח סי' תקפא בשם ספר אמרכל. לקו"ש חכ"ט ע' 272 שבת"י אלול הג' ר"ת בני קוין תורה עבודה וגמ"ח. וסמך ע"ז אסתר (ט, כב) איש לרעהו ומתנות לאביונים ר"ת אלול, לבוש או"ח (סי' תקפא).

PARAGRAPH 14

102

תקנו לנו אנשי כנסת הגדולה

There the Alter Rebbe explains why the Sages placed the two blessings before the Shema: the Shema's love "with all your heart, soul and might" is hard for a physical person, so the blessings first describe the angels' nullification before G-d and His great love for Israel.

KEHOT'S NOTE

ראה תניא פרק מט.

103

בד"ה והנה מנורת זהב

That passage speaks of understanding one thing from another and seeing how a thing comes into being from nothing, and calls this contemplation "the bowl on its top" of the menorah, whose seven lamps are the seven attributes, love and awe.

KEHOT'S NOTE

לעיל בהעלותך לד, ד.

104

מאור פני מלך חיים

"In the light of the King's face is life." The souls have descended far from that light.

משלי ט"ז: ט"ו

בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וְרִצּוֹנוֹ כְּעָב מִלְקוֹשׁ:

In the light of the king's countenance is life; And his favour is as a cloud of the latter rain.

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KEHOT'S NOTE

ע"פ משלי טז, טו.

105

מאיגרא רמה

The Talmud's expression "from a high roof to a deep pit," for a fall from a great height; here the souls' descent into this world.

Chagigah 5b:16-17 חגיגה ה' ב: ט"ז-י"ז

רבי הנה נקיט ספר קינות וקא קרי בגויה, כי מטא להאי פסוקא "השליך משמים ארץ" — נפל מן ידיה, אמר: מאיגרא רם לבריך עמיקתא. רבי ורבי חייא הוו שקלי ואזלי באורחא, כי מטו לההוא מתא, אמרי: איכא צורבא מרבנן הכא? נזיל וניקביל אפיה. אמרי: איכא צורבא מרבנן הכא, ומאור עינים הוא. אמר לקה רבי חייא לרבי: תיב את, לא תולול בנשיאותך. איזיל אנא ואקביל אפיה.

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

106

בסתר המדרגה

"My dove, in the clefts of the rock, in the covert of the cliff." The image of the hidden place where the soul finds itself in this world.

Song of Songs 2:14 שיר השירים ב': י"ד

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

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.

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107

לגדולתו אין חקר

"Great is Havayah and highly praised, and His greatness is unsearchable." Said here of the light that fills all worlds.

Psalms 145:3 תהילים קמ"ה: ג

גדול ה' ומהלל מאד ולגדלתו אין חקר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

תהלים קמ"ה, ג.

108

בד"ה השמים כסאי

The opening discourse of Torah Ohr, on "The heavens are My throne," explains that through "Merciful Father, have mercy upon us and put understanding into our hearts," Binah and contemplation are drawn into the heart from supernal mercy, as the Shema's "Hear" means understanding.

KEHOT'S NOTE

תו"א א, א.

109

ובע"כ אתה חי

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

KEHOT'S NOTE

אבות ספ"ד.

110

ובע"כ אתה חי

"Against your will you were born, and against your will you live." The soul given over at "One" would leave the body,

...ושמתי כדכד שמשותיך ושעריך לאבני אקדה וגוי' (בישעיה

and lives on only against its will.

Pirkei Avot 4:22 משנה אבות ד': כ"ב

הוא הנה אומר, הילודים למות, והמתים להחיות, והחיים לדון. לידע להודיע ולהודע שהוא אל, הוא היוצר, הוא הבורא, הוא המכין, הוא הדן, הוא עד, הוא בעל דין, והוא עתיד לדון. ברוך הוא, שאין לפניו לא עולה, ולא שכיחה, ולא משוא פנים, ולא מקח שחד, שהכל שלו. ודע שהכל לפי החשבון. ואל יבטיחה יצרה שהשואל בית מנוס לה, ששל כרחק אתה נוצר, ועל כרחק אתה נולד, ועל כרחק אתה חי, ועל כרחק אתה מת, ועל כרחק אתה עתיד לתן ...

He used to say: the ones who were born are to die, and the ones who have died are to be brought to life, and the ones brought to life are to be judged; So that one may know, make known and have the knowledge that He is G-d, He is the designer, He is the creator, He is the discerner, He is the judge, He the witness, He the complainant, and that He will summon to judgment. Blessed be He, before Whom there is no iniquity, nor forgetting, nor ...

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111

קרבת אלקים

"But as for me, the nearness of G-d is good for me." All the soul asks for is G-d's nearness.

Psalms 73:28 תהילים ע"ג: כ"ח

ואני קרבת אלקים לִי־טוב שתי באדני Havayah מחסי לספר כל־מלאכותיה:

But as for me, the nearness of G-d is my good; I have made the L-rd GOD my refuge, That I may tell of all Thy works.

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PARAGRAPH 16

112

המלך אין רואים אותו כשהוא ערום

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

KEHOT'S NOTE

סנהדרין פ"ב, מ"ה (כב, א).

113

המלך אין רואים אותו כשהוא ערום

Among the honors due a king: he is not seen while his hair is cut, nor when he is unclothed, nor in the bathhouse. The Alter Rebbe applies it to G-d's revelation, which comes only through garments.

Mishnah Sanhedrin 2:5 משנה סנהדרין ב': ה'

אין רוכבין על סוסו, ואין יושבין על כסאו, ואין משתמשין בשרכיטו, ואין רואין אותו כשהוא מסתפר ולא כשהוא ערום ולא בבית המרחץ, שנאמר (שם) שום תשים עליך מלך, שתהא אימתו עליה:

None may ride his horse and none may sit on his throne and none may make use of his scepter. No one may see him when his hair is being cut or when he is naked or when he is in the bath house, for it says, "You shall set a king upon yourself" (Deut. 17:15) that his awe should be over you.

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114

וכלים מכלים שונים

"And vessels of diverse kinds." The phrase describes the many "vessels" through which G-dliness is revealed.

אסתר א':ז: Esther 1:7

וְהִשְׁקוּת בְּכֵלִי זָהָב וְכֵלִים מִכָּלִים שׁוֹנִים וְזֵין מַלְכוּת רַב כִּנְד הַמֶּלֶךְ:

And they gave them drink in vessels of gold—the vessels being diverse one from another—and royal wine in abundance, according to the bounty of the king.

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KEHOT'S NOTE

ע"פ אסתר א', ז.

115

ודברת כם בד"ת

Kehot's note points to Berakhot 21a for these words.

ברכות כ"א: Berakhot 21a

KEHOT'S NOTE

ברכות כא, א.

116

ודברת כם

"And you shall speak of them." Read here as speaking words of Torah, the garment of the Infinite Light.

דברים ו':ז: Deuteronomy 6:7

וְשִׁנְנָתָם לְבָנֶיךָ וְדַבַּרְתָּ בָם בְּשֹׁכְבְּךָ בְּבֵיתְךָ וּבִלְכָתְךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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117

עוטה אור כשלמה

"He wraps [Himself in] light as a garment." The Torah is the garment in which the Infinite Light is clothed.

תהילים ק"ד:ב: Psalms 104:2

עֹטֶה-אֹר כְּשֹׁלֵמָה נוֹטֶה שָׁמַיִם כִּיְרִיעָה:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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KEHOT'S NOTE

תהלים קד, ב.

PARAGRAPH 17

118

לבושו צדקה

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

KEHOT'S NOTE

פיוט (לר"ה ויוהכ"פ) אתה הוא אליקינו.

119

עדי"מ מלך בשר ודם שיש לו לבושים פנימים . . לבושים חיצונים

The note points to section 3 of the Rebbe's maamar beginning "Ani LeDodi" (5726) for this parable of the king's inner and outer garments.

KEHOT'S NOTE

ראה ד"ה אני לדודי תשכ"ו (נדפס בסה"מ מלוקט ח"ד) סעי' ג.

PARAGRAPH 18

120

וסביב רשעים יתהלכון

"The wicked walk all around." Read as the external realms that surround the light in the lower worlds and seek nourishment from it.

Psalms 12:9: תהילים י"ב:ט

סָבִיב רָשָׁעִים יִתְהַלְכוּן כָּרֶם זֹלוֹת לְבָנֵי אָדָם:

The wicked walk on every side, When vileness is exalted among the sons of men.

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KEHOT'S NOTE

תהלים יב, ט.

121

וילבש צדקה כשריון ושריון קשקשים הוא לבוש כמ"ש במ"א

"He put on tzedakah as a coat of mail, and a helmet of salvation on His head." Tzedakah is G-d's outer garment.

ישעיהו נ"ז:ט: Isaiah 59:17

וַיִּלְבֹּשׁ צִדְקָה כְּשָׂרְיוֹן וְכוּכַע יְשׁוּעָה בְּרֹאשׁוֹ וַיִּלְבֹּשׁ בְּגָדֵי נָקָם תִּלְבָּשֶׁת וַיַּעַט כְּמַעִיל קִנְיָה:

And He put on righteousness as a coat of mail, And a helmet of salvation upon His head, And He put on garments of vengeance for clothing, And was clad with zeal as a cloak.

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שמואל א י"ז:ה: I Samuel 17:5

וְכוּכַע נְחֹשֶׁת עַל-רֹאשׁוֹ וְשָׂרְיוֹן קֶשֶׁקֶשִׁים הוּא לְבוֹשׁ וּמִשְׁקַל הַשָּׂרְיוֹן חֲמִשָּׁתָּאֲלָפִים שֶׁקָּלִים נְחֹשֶׁת:

And he had a helmet of brass upon his head, and he was clad with a coat of mail; and the weight of the coat was five thousand shekels of brass.

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KEHOT'S NOTE

ישע"י נט, יז. ש"א יז, ה. ראה אגה"ק סי' ג' ובליקוט פירושים — חסידריק שם.

PARAGRAPH 19

122

וזהו ענין ב' בחי' שמש

The note quotes Or HaTorah's summary of this section: first the sun of tzedakah, healing in its wings, is the revelation of Elul, and afterwards, in the Ten Days of Teshuvah and especially Yom Kippur, the sun of Havayah shines; then the maamar says that in another way the sun of tzedakah is the higher level.

KEHOT'S NOTE

"ועמ"ש בלקו"ת בד"ה ושמתי כדכד שמשותיך פ"ג בענין ב' בחי' שמש, תחלה נת' דשמש צדקה מרפא בכנפיה זהו ההתגלות שבאלול, ואח"כ בעש"ית ובפרט ביוהכ"פ מאיר בחי' שמש, הוי' אח"כ גז' שם ועו"ל באופן אחר דשמש צדקה הוא בחי' עליונה יותר" — אוה"ת נ"ך כרך א ע' תקלט.

123

מחיתי כעב פשעייך

"I have wiped away your transgressions like a thick cloud, and your sins like a cloud; return to Me, for I have re-

deemed you.” Sins are a cloud that hides G-d’s light.

ישעיהו מ"ד:כ"ב

מחיתי כעב פשעיה וכענן חטאותיה שוכה אלי כי גאלתיך:

I have blotted out, as a thick cloud, thy transgressions, And, as a cloud, thy sins; Return unto Me, for I have redeemed thee.

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KEHOT’S NOTE

ישעיי מד, כב.

124 וזרחת לכם יראי שמי שמש צדקה ומרפא בכנפיה

“For you who fear My Name, a sun of tzedakah shall shine, with healing in its wings.” The sun that shines through the garment of tzedakah.

מלאכי ג:כ"ב

וזרחת לכם יראי שמי שמש צדקה ומרפא בכנפיה ויצאתם ופשתם כעגלי מרבק:

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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PARAGRAPH 20

125 מארז"ל בפ"ב דיומא

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

KEHOT’S NOTE

(פו, א) ושם אי רפאות. [כ].

126 גדולה תשובה שמביאה רפואה לעולם

Rabbi Chama bar Chanina said: “Great is teshuvah, for it brings healing to the world,” citing “I will heal their backsliding.” (The Talmud’s wording is refuot, “healings.”)

יומא פ"ב א:י"ד-ט"ו

אמר רבי חמא (בר) חנינא: גדולה תשובה שמביאה רפאות לעולם, שנאמר: “ארפא משוכתם אוהבם נדכה.” רבי חמא (בר) חנינא רמי, כתיב: “שוכו בנים שוכבים”, דמעיקרא שוכבים אתם, וכתיב: “ארפא משוכתכם!” לא קשא: כאן מאהבה, כאן מיראה.

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

127 מכף רגל ועד ראש אין בו מתום

“From the sole of the foot to the head there is no soundness in it: wounds, bruises and festering sores.” The prophet’s image of sins as wounds.

ישעיהו א:6

מכף רגל ועד ראש אין בו מתום פצע וחבורה ומכה טריה לא זורו ולא חבשו ולא רככה בשמן:

From the sole of the foot even unto the head There is no soundness in it; But wounds, and bruises, and festering sores: They have not been pressed, neither bound up, Neither mollified with oil.

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KEHOT’S NOTE

ישעיי א, ו.

...ושמתי כדכד שמשותיך ושעריך לאבני אקדה וגוי (בישעיה

128 שעי כל חטא וחטא נעשה פגם בנפש

The note points to that passage on the effect of sin on the soul.

KEHOT’S NOTE

ראה תר"א ח, א.

PARAGRAPH 21

129 ומרפא בכנפיה

“A sun of tzedakah shall shine, with healing in its wings.” The “wings” are love and awe, which lift the soul.

מלאכי ג:כ"ב

וזרחת לכם יראי שמי שמש צדקה ומרפא בכנפיה ויצאתם ופשתם כעגלי מרבק:

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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130 וכך הוא האוי"ר הם בחיי גדפין

There the Alter Rebbe explains why awe and love are called “wings” (gadfin): as a bird’s wings lift it, they lift a person’s Torah and mitzvos on high.

KEHOT’S NOTE

ראה תניא פרק מ.

131 וכובע ישועה בראשו

“He put on tzedakah as a coat of mail, and a helmet of salvation on His head.” Tzedakah as the King’s outer garment in Elul.

ישעיהו נ"ט:י"ז

וילבש צדקה כשריו וכובע ישועה בראשו וילבש בגדי נקם תלבשת ויעט כמעיל קנאה:

And He put on righteousness as a coat of mail, And a helmet of salvation upon His head, And He put on garments of vengeance for clothing, And was clad with zeal as a cloak.

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132 שמש צדקה

On “until the sun sets you shall return it”: “until the sun comes” means until Mashiach comes, as it says, “a sun of tzedakah shall shine.”

שמות רבה ל"א:י"א

... ולעולם הם ממושכנים! אמר לו: לא! אלא עד בא השמש, עד שיבא משיח, שנאמר (מלאכי ג): וזרחת לכם יראי שמי שמש צדקה ומרפא:

Another matter, “if you lend money to My people,” that is what is written: “Rejected silver they called them [as the L-rd has rejected them]” (Jeremiah 6:30). When Israel was exiled from Jerusalem, the enemies took them out in chains and the nations of the world were saying: ‘The Holy One blessed be He does not want this nation,’ as it is stated: “Rejected silver they called them.” Just as silver is refined and

crafted into a vessel, and again refined and crafted into a vessel, and likewise several times, ...

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133 עטרת תפארת שיבה

“Gray hair is a crown of glory; it is found in the way of tzedakah.” Brought for the sun of tzedakah, the revelation of Elul.

משלי ט"ז:ליא31:Proverbs 16

עטרת תפארת שיבה בדרך צדקה תמצא:

The hoary head is a crown of glory, It is found in the way of righteousness.

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KEHOT'S NOTE

משלי טז, לא. ראה אה"ת נ"ך כרך א ע' תריא, וראה שם בדיוק תי "תמצא" ולא בדרך קנין.

134 לשמש שם אהל בהם והוא כחתן

The words here quote Psalms 19:5; the passage is shown below.

Psalms 19:5:ה"ט תהילים

בכל־הארץ יצא קוֹם וּבְקֶצֶה תָּבֵל מְלִיָּהֶם לְשֶׁמֶשׁ שֶׁם־אֱהֵל בָּהֶם:

Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tent for the sun,

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KEHOT'S NOTE

תהלים יט, ה-ו.

135 לשמש שם אהל בהם והוא כחתן

“For the sun He set a tent in them, and it is like a bridegroom coming out of his canopy.” The Torah, called a bridegroom, is the sun of Havayah.

תהילים ט"ה:ה-ו19:5:Psalm 19

בכל־הארץ יצא קוֹם וּבְקֶצֶה תָּבֵל מְלִיָּהֶם לְשֶׁמֶשׁ שֶׁם־אֱהֵל בָּהֶם: והוא כְּחֶתֶן יֵצֵא מִחֻפּוֹתָיו יָשִׁישׁ כְּגִבּוֹר לְרוּחַ אֲנָח:

Their line is gone out through all the earth, and their words to the end of the world. In them hath He set a tent for the sun, Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run his course.

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136 ע"פ ואתחנן כו' אתה החלות

The note identifies the discourse the text refers to, on “And I pleaded... You have begun,” as the one earlier in Likkutei Torah, Parshas Va'eschanan.

KEHOT'S NOTE

לעיל פ' ואתחנן.

...ושמתי כדכד שמשותיך ושעריך לאבני אקדה וגוי' (בישעיה

אתה החלות

Moshe's plea: “Ado-nai, Elokim, You have begun to show Your servant Your greatness.”

דברים ג':כ"ד3:24:Deuteronomy

אֲדֹנָי ה' אַתָּה הַחֲלוֹת לְהִרְאוֹת אֶת־עַבְדְּךָ אֶת־גְּדֹלְךָ וְאֶת־יְדֹךָ הַחֲזֹקָה אֲשֶׁר מִי־אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה כַּמַּעֲשִׂיךָ וּכְגִבּוֹרְתֶךָ:

'O L-rd GOD, Thou hast begun to show Thy servant Thy greatness, and Thy strong hand; for what god is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts?

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138 אתה החלות

The Sifra DiTzniusa, printed at the end of Terumah, connects “You shall afflict your souls on the ninth of the month” with “You have begun to show Your servant Your greatness.”

ספר הזהר, ספרא דצניעותא ב':י"ג-ג26:13-2:Sifra, Zohar

139 שמש במגן

The Zohar on Pekudei reads “For a sun and a shield is Havayah Elokim”: the sun is the mystery of the Name Havayah, and the shield the mystery of the Name Elokim.

ספר הזהר, פקודי י"ב:ע'-י"ג80:13-70:12:Zohar, Pekudei

140 הקב"ה מוציא חמה מנרתקה

Reish Lakish: in the Time to Come the Holy One, blessed be He, will take the sun out of its sheath; the wicked will be judged by it and the righteous healed by it, as it says, “a sun of tzedakah... with healing in its wings.”

עבודה זרה ג' ב:י"ח18:3b:Avodah Zarah

וְאִי־בָעִית אֵימָא לְעוֹלָם הָבָא — כְּדָרְבִּי שְׁמַעוֹן בֶּן לֵקִישׁ, דְּאָמַר רַבִּי שְׁמַעוֹן בֶּן לֵקִישׁ: אֵין גִּיהֶנָּם לְעֵתִיד לָבָא, אֱלָא הַקְדוּשׁ בְּרוּךְ הוּא מוֹצִיא חֲמָה מִנִּרְתִּיקָהּ, וּמַקְדִּיר, רְשָׁעִים נִידוֹנִין בָּהּ, וְצַדִּיקִים מִתְרַפְּאִין בָּהּ, רְשָׁעִים נִידוֹנִין

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

141 בד"ה תקעו בחודש

That passage explains “a sun and a shield is Havayah Elokim”: Havayah is the sun itself and Elokim the shield that hides it, so that it shines only as a glow; “the sun taken out of its sheath” in the Time to Come is the revelation of Havayah, the Infinite One Himself, with no shield to conceal it.

KEHOT'S NOTE

לקמן דרושים לר"ה נה, א.

142 גם ברכות בא פט"ו

That passage cites the Midrash and explains that tzedakah revives the spirit of the lowly, one who has nothing of his own; by this arousal from below, mercy is drawn from the Infinite One to revive all created beings and the spirit of

the sinner, the Thirteen Attributes of Mercy that cleanse him of sin.

KEHOT'S NOTE

נוצר גם לקמן ל, ד. ראה הלשון באוה"ת נ"ך כרך א ע' תקלו ובאוה"ת בראשית כרך א פח, ב.

143

ואור החמה יהיה שבעתים

Among the ten things G-d will renew in the future, He will make the sun shine with this sevenfold light, and heal the sick through it with "a sun of tzedakah... with healing in its wings."

שמות רבה ט"ו:כ"א:21 Shemot Rabbah

... וכי יכול אדם להביט בהקדוש ברוך הוא! אלא מה הקדוש ברוך הוא עושה לשמש, מאיר ארבעים ותשעה חלקי אור, שנאמר (שם ל, כו): והיה אור הלבנה כאור החמה ואור החמה יהיה שבעתים, ואפילו אדם חולה הקדוש ברוך הוא גזור לשמש ומרפא, שנאמר (מלאכי ג, כ): וזרח לכם יראי שמי שמש צדקה ומרפא בכנפיה. השניה, מוציא מים חיים מירושלים ומרפא בהם כל שיש לו מחלה, שנאמר (יחזקאל מז, ט): כל נפש חיה אשר ישרץ אל כל אשר יבא שם נחלים יהיה וגו'. השלישית, עושה האילנות ליתן פירותיהן בכל חדש וחדש, ...

Another interpretation: "This month shall be for you" (Exodus 12:2) - that is what is written: "Behold, the former have come to pass and the new I declare" (Isaiah 42:9). Is there anything new in the future? Is it not written: "What was, that is what will be" (Ecclesiastes 1:9)? Rather, we find that there are ten things that the Holy One blessed be He is destined to introduce in the future. The first is that He is destined to illuminate the world, as it is stated: "The sun will ...

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144

ואור החמה יהיה שבעתים כאור שבעת הימים

"And the light of the moon shall be like the light of the sun, and the light of the sun shall be sevenfold, like the light of the seven days."

ישעיהו ל"ב:26 Isaiah

וְהָיָה אֹרֶה־הַלְבָנָה כְּאֹרֶה הַחֶמֶה וְאֹרֶה הַחֶמֶה יִהְיֶה שִׁבְעָתַיִם כְּאֹרֶה שִׁבְעַת הַיָּמִים כִּי־וַיַּבֶּשׂ ה' אֶת־שָׂבָר עַמּוֹ וּמַחֵץ מַכָּתוֹ יִרְפָּא:

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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145

וע' בפי משפטים פל"א

That passage cites the Midrash on Mishpatim and explains that tzedakah, which revives the lowly who have nothing of their own, draws down the Thirteen Attributes of Mercy, which cleanse the soul of sin.

KEHOT'S NOTE

נוצר גם לקמן ל, ד. "עד בא השמש עד שיבא משיח שנאמר וזרח לכם יראי שמי שמש צדקה" — אוה"ת נ"ך כרך א ע' תקלו. וראה גם אוה"ת בראשית כרך א פט, א.

...ושמתי כדכד שמשותיך ושעריך לאבני אקדה וגו' (בישעיה

146

אור שגנוז הקב"ה

The Zohar on Miketz: the Holy One, blessed be He, will shine for Israel the sun He hid away from the day the world was created, as it says, "a sun of tzedakah shall shine for you."

ספר זוהר, מקץ י"ד:רכ"ה-ט"ו:רל"ח Zohar, Miketz 14:228-15:238

Alternatively we may explain that the light that shone on that morning when Abraham rose up also shone when the sun rose upon Jacob, which was the morning without clouds, filled with light, and without any darkness; for as soon as morning dawns severity has no more any power, but is filled with light from the side of Abraham. The words "when through clear shining after rain" allude to Joseph the righteous one who brought rain upon the earth so as to cause grass and all other vegetation to spring ...

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

147

אור שגנוז הקב"ה

The Zohar at the opening of Emor: the hidden light that is withheld from the wicked will shine for the righteous in the World to Come, as it says, "a sun of tzedakah shall shine for you."

ספר זוהר, קדושים כ"א:קל"ג-כ"ב:קל"ד Zohar, Kedoshim 21:133-22:134

Said R. Eleazar: 'In very truth this way of ours is made straight before us, and it is the way of the Holy One, blessed be He. For "G-d knows the way of the righteous" (Ps. 1, 6), to benefit them and protect them. Therefore when a man goes forth on the way he should see that that is the way of the Holy One, blessed be He, and should obtain His companionship. Of such a way it is written: "The path of the righteous is as the shining light ...

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

148

ושמרו דרך הוי"ה לעשות צדקה

"That they may keep the way of Havayah, to do tzedakah and justice." Tzedakah opens "the way" for the Name Havayah.

בראשית י"ח:19 Genesis

כִּי יֵדַעְתִּי לְמַעַן אֲשֶׁר יֵצֵא אֶת־בְּנֵי וְאֶת־בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ דֶּרֶךְ ה': לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הָבִיא ה' עֲלֵיהֶם אֶת־אֲבָרָתָם אֶת־אֲשֶׁר־דִּבֶּר עָלֵיו:

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the L-RD, to do righteousness and justice; to the end that the L-RD may bring upon Abraham that which He hath spoken of him.'

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149

תורת הוי" תמימה

"The Torah of Havayah is perfect, restoring the soul." The same Psalm links the Torah with the Name Havayah.

תהילים י"ט:8 Psalms

תּוֹרַת ה' תְּמִימָה מְשִׁיבַת נֶפֶשׁ עֲדוּת ה' נֶאֱמָנָה מְחַכֵּמַת פֶּתִי:

The law of the L-RD is perfect, restoring the soul; the testimony of the L-RD is sure, making wise the simple. .

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KEHOT'S NOTE

תהלים יט, ח.

150 פ"ק דע"ז . . הקב"ה מוציא חמה
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
ג, סעי"ב.

PARAGRAPH 22

151 בצדקה תכונני
"With tzedakah you shall be established." From the same prophecy as the maamar's verse, two verses later.

Isaiah 54:14: ישיעוהו נ"ד: י"ד

בצדקה תכונני רחמי מעשך כ"ל תיראי וממחתי כי לא תתקרב אליך:
In righteousness shalt thou be established; be thou far from oppression, for thou shalt not fear, And from ruin, for it shall not come near thee.

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152 בד"ה והיה מדי חדש בחדשו
The note gives the Siddur with Chassidic discourses as one place where the discourse beginning "And it shall be, from one New Moon to the next" is printed.

KEHOT'S NOTE

סידור ולקמן ברכה זו, ב.

153 שמש בשבת צדקה לעניים
Rabbi Yitzhak: "Sun on Shabbos is tzedakah for the poor," citing "a sun of tzedakah... with healing."

Taanit 8b:12: תענית ח' ב: י"ב

ואמר רבי יצחק: שמש בשבת — צדקה לעניים, שנאמר: "וְזָרְחָה לָכֶם יְרֵאָה שְׁמִי שֶׁמֶשׁ צִדְקָה וּמִרְפָּא". ואמר רבי יצחק: גדול יום הגשמים, שאפילו פרוטה שבכיס מתברכת בו, שנאמר: "לִתְּתָה מִטֶּר אֶרְצְךָ בְּעֵתוֹ וְלִבְרָךְ אֶת כָּל מַעֲשֵׂה יָדְךָ".

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

154 ה' א-ל רחום וחנון
"Havayah, Havayah, G-d, merciful and gracious..." The opening of the Thirteen Attributes of Mercy.

Exodus 34:6: שמות ל"ד: ו

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

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

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KEHOT'S NOTE

שמות לד, ו.

155 בירושלמי דאמר רב כד תחמי שמשא
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
תענית פ"ד, ה"א. ברכות (פ"ד, ה"א) ד' אמסט'. ועיין ירושלמי יומא.

...ושמתי כדכד שמשותיך ושעריך לאבני אקדה וגוי' (בישעיה

156 כד תחמי שמשא בריש דקלא
Rav said on Yom Kippur: "When you see the sun at the top of the palm trees, give me my cloak, that I may pray Ne'ilas She'arim."

Jerusalem Talmud Taanit 4:1א' ד: תלמוד ירושלמי תענית ד' א' 1:4

157 בנעילה הוא עליית ז"א
A Kabbalistic work arranged like the Mishnah; the note gives it beside Pri Etz Chaim as a source for the ascent of Z'eir Anpin at Ne'ilah.

KEHOT'S NOTE

ראה פע"ח שער יוה"כ פ"ה. מ"ח מס' יומא י, ג.

158 בנעילה הוא עליית ז"א
The Arizal teaches that Z'eir Anpin rises from Minchah onward until the repetition of Ne'ilah, when Z'eir Anpin, Nukva and Imma are all in the beard of Arich Anpin.

Pri Etz Chaim, Gate of Yom Kippur 5:4: שער יום: פרי עץ חיים, שער יוה"כ

... שהם ז' כפולים, ואינן נקרא רק ז"פ לבד. ענין מה שאנו אומרים וחתמנו, וחתום בתפלת נעילה לפי שאינה לוקחת ה"ג דאמא, רק אחר תשלום ה' תפלות, לכן אז בנעילה, נשלמו הה"ג, ואז נעשה בה סוד היסוד נקודת ציון שבה, שנקרא חותם כנ"ל, והוא מה שנחתם בה"ק שלה, מחסד עד הוד שבה, שמתפשט שם ה"ג, והארתם נתקבצו ביסוד שלה, ונחתם החותם שהוא הכלי אשר שם נתונין קיבוץ המ"ן, והם ה"ג להעלותם לקבל מ"ד, וזה נעשה מג' אחיה דיודין ההין אלפין שבנה"י דאמא כנודע, והם בגי' חותם כנ"ל, וזה נגמר בתפלת ...

Pri Etz Chaim (Public Domain)

159 ז"א הנקי שמשא
Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ע"ח שכ"א, פ"ב. ובכ"מ.

160 ז"א הנקי שמשא
The Arizal speaks of the body of Tiferes of Z'eir Anpin, "called the sun," and reads "I will make your windows of kadkod" as kaf-dalet, kaf-dalet.

Sefer Etz Chaim 21:2: עץ חיים כ"א: ב' 21:2

... יבוס צרינו שע"כ נבוס צרינו בעת שיכנה בית המקדש וז"ס ג"כ וישראל עשה ח"י"ל כי ז"א הנקי ישראל עושה ח"י"ל לנוקבא ונותן ב"ש שלו לכתר שלה ונתבאר לקמן בענין ב' אורות אלו היטב ע"ש. אבל שורש דרוש זה על מתכונתו ע"ש גם שם נתבאר כי ז"א יש לו ג' אורות בכתר שלו ורחל ב' אורות מהם [בכתר שלה] ולא אור א' מהם בלבד בכתר שלה האמנם מה שאמרנו למעלה שלוקחה לכתר שלה ב"ש תחתונים של ת"ת דז"א אינן אלא מבחי' כלי והגוף בעצמו של הת"ת דז"א. אמנם מן המוח ...

Sefer Etz Chaim (Public Domain)

161 וזהו בריש דיקלא
The note points there for a further discussion of "at the

שמות כה, ט.

172

ונשא אהרן את שמות בני

“And Aharon shall bear the names of the children of Israel on the breastplate of judgment, over his heart, when he enters the Sanctuary, for a remembrance before Havayah always.”

Exodus 28:29 שמות כ"ח:כ"ט

ונשא אהרן את שמות בני ישראל כחשן המשפט על לבו כבאו אל הקדש לזכרון לפני ה' תמיד:

And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the L-RD continually. .

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KEHOT'S NOTE

שמות כה, כט.

173

כסדר תולדותם אדם לראובן

According to the note, the Rebbe discusses there at length two explanations among Rashi's commentators of “in the order of their births”: the order in which they were born, or their order as born through the mothers, and the views of Rashi and the Rambam.

KEHOT'S NOTE

רש"י שמות כה, כא. ראה לקו"ש חל"ו ע' 146 ואילך שיש במפרשי רש"י ב' פ"א, א' "כתולדותם" — כסדר שגולדו, והבי' כפי סדר הולדתם ע"י האמהות, ע"ש בארוכה בשיטת רש"י והרמב"ם.

174

כסדר תולדותם אדם לראובן

Rashi explains that the names were engraved in the order of their births: the odem for Reuven, the pitedah for Shimon, and so on.

Rashi on Exodus 28:21א"ח:כ"א שמות כ"א:כ"א

איש על שמו. כסדר תולדותם סדר האבנים, אדם לראובן, פטדה לשמעון, וכן כלם:

EVERY ONE WITH HIS NAME — As the order in which they were born shall be the order of the stones: a sardius for Reuben, a topaz for Simeon, and so in the case of all of them.

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

175

ואהרן שושבינא דמטרוניא

The Zohar on Vayikra: Moshe was the groomsman of the King, which is Tiferes; Aharon the groomsman of the Queen (Matronisa), which is Malchus.

Zohar III, 20aא"ח:כ, א

KEHOT'S NOTE

זח"ג כ, א. קצו, ב. קפ, ב. נתבאר באוה"ת פ' תצוה ע' איתרנו.

176

שושבינא דמטרוניא

Another place where the Zohar calls Aharon the grooms-

...ושמתי כדכד שמשותיך ושעריך לאבני אקדה וגוי' (בישעיה

man of the Queen, listed in the Kehot note.

Zohar, Korach 5:22-7:29ט"ז:כ"ב-י"ז:כ"ט

So here, when Moses saw wrath impending he at once told Aaron, who was the “friend” of the Matrona, to take the incense, which increases peace in the world and binds the knot of faith, which is the joy of higher and lower and effects the removal of wrath. R. Eleazar said: ‘It is written “Cut ye not off the tribe of the families of the Kohathites from among the Levites” (Num. 4, 18), because they are the main stock of the Levites, and further, “This do unto them that ...

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

177

שושבינא דמטרוניא

A further place in the Zohar for Aharon as the groomsman of the Queen, listed in the Kehot note.

Zohar, Chukat 3:16-4:25ה"ד:ט"ז-י"ז:כ"ה

178

ושניהם דא"ח

On the disputes of Beis Shammai and Beis Hillel a heavenly voice declared: “These and these are the words of the living G-d.” So too both angels' views are true.

Eruvin 13b:10י"ג:ב

אמר רבי אבא אמר שמואל: שלש שנים נחלקו בית שמאי ובית הלל, הללו אומרים: הלכה כמותנו, והללו אומרים: הלכה כמותנו. יצאה בת קול ואמרה: אלו ואלו דברי אלקים חיים הן, והלכה כבית הלל.

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

KEHOT'S NOTE

ראה עירובין יג, ב. וש"נ.

PARAGRAPH 24

179

על אבנים טובות דייקא

The Talmud teaches that the High Priest had two precious stones on his shoulders, with the names of the twelve tribes written on them, six on each stone.

Sotah 36a:12י"א:א

מיתבי: שתי אבנים טובות היו לו לכהן גדול על כתיפיו, אחת מכאן ואחת מכאן, ושמות שנים עשר שבטים כתוב עליהם, ששה על אבן זו וששה על אבן זו, שנאמר: “ששה משמותם על האבן האחת וגו”.

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

KEHOT'S NOTE

ראה סוטה לו, א.

180

סגולת מלכים

“I gathered for myself also silver and gold, and the treasure of kings and of the provinces.” The gems that are the treasure of kings.

Ecclesiastes 2:8י"ח:ב

כנסתי לי גם כסף וזהב וסגולת מלכים והמדינות עשיתי לי שרים ושרות ותענגות בני האדם שדה ושדות:

I gathered me also silver and gold, and treasure such as kings and the provinces have as their own; I got me men-singers and women-singers, and the delights of the sons of men, women very many.

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PARAGRAPH 25

181 שהאבנים טובות גדילים ונמשכים מן הכוכבים

According to the note, Or HaTorah in both places gives the Zohar on Terumah (2:170a) as the source for gems growing from the stars.

KEHOT'S NOTE

באזה"ת פי שמות עי' לג ובפי תצוה עי' איתרמו מציין לז"ב פי תרומה דף קע, א. וראה לקמן כו, ב. ראה המשך מים רבים תרל"ו פרק קפ.

182 והנכם כיום ככובי השמים

"Havayah your G-d has multiplied you, and behold, you are today like the stars of the heavens in multitude." Israel is likened to the stars, from which gems grow.

Deuteronomy 1:10 דברים א':10

הי אֱלֹהֵיכֶם הִרְבָּה אֶתְכֶם וְהַנֶּחֱם הַיּוֹם כְּכּוֹכְבֵי הַשָּׁמַיִם לְרֹב:

the L-RD your G-d hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude.—

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183 והנכם כיום ככוכבי השמים בפי דברים

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

KEHOT'S NOTE

א, י.

184 וע"ש במדרש רבה

The Midrash Rabbah on this verse, to which the text refers; the Kehot note cites sections 10-13.

Devarim Rabbah 1:10 דברים רבה א':10

KEHOT'S NOTE

דב"ר א, י-ג.

PARAGRAPH 26

185 שהם וישפה

The Rambam rules that the names of the tribes were engraved in the order of their births, so that Reuven is on the odem and Binyamin on the yashfeh.

Mishneh Torah, Vessels of the Sanctuary and Those Who Serve Therein 9:7 משנה תורה, הלכות כלי המקדש והעובדין בו ט"ז:9

ומפתח על האבנים שמות השבטים כתולדותם ונמצא כותב על האדם ראובן ועל ישפה בנמין. וכותב בתחלה למעלה מראובן אברהם יצחק ויעקב וכותב למטה מבנמין שבטי קה כדי שיהיו כל האותיות מצויות שם:

Torat Emet 363 (Public Domain)

186 שהם וישפה

The Midrash lists the breastplate stones: in the fourth row, Asher on the tarshish, Yehosef on the shoham and Binyamin on the yashfeh.

Shemot Rabbah 38:9 שמות רבה ל"ח:9

ומלאתבו מלואת אבן כיצד היו נתונים? טור אודם פטדה וברקת. על אודם היה כתוב: אברהם יצחק ויעקב ראובן. על פטדה היה כתוב:

...ושמתי כדכד שמשותיך ושעריך לאבני אקדה וגוי' (בישעיה

שמעון. על ברקת היה כתוב לוי. והטור השני נופך ספיר ויהלום. על נופך היה כתוב יהודה. על ספיר היה כתוב יששכר. על יהלום היה כתוב זבולן. והטור השלישי לשם שבו ואחלמה. על לשם היה כתוב דן. על שבו היה כתוב נפתלי. על אחלמה היה כתוב גד. והטור הרביעי תרשיש שוהם וישפה. על תרשיש היה כתוב אשר. על שוהם היה כתוב יהוסף. על ישפה היה כתוב בנימין שבטי ישורון:

"You shall mount it with a stone mounting" (Exodus 28:17) – how were they placed? A row of ruby, topaz; and emerald; on the ruby was written: Abraham, Isaac, Jacob, Reuben. On the topaz Simeon was written. On the emerald, Levi was written. "The second row, carbuncle, sapphire, and clear quartz" (Exodus 28:18) – on the carbuncle, Judah was written. On the sapphire, Issachar was written. On the clear quartz, Zebulun was written. "The third row, jacinth, agate, amethyst" (Exodus 28:19) – on the jacinth, Dan was written. On the ...

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187 ישפה

The Midrash on the tribes' flags gives each tribe's stone and color: Binyamin's stone is the yashfeh, and his flag has all twelve colors.

Bamidbar Rabbah 2:7 במדבר רבה ב':7

PARAGRAPH 27

188 והנה יוסף הצדיק הוא בחיי המשכה והשפעה מלמעלה למטה

According to the note, Or HaTorah quotes this teaching, that Yosef the tzaddik is drawing down from above to below, and refers to this maamar.

KEHOT'S NOTE

מובא באזה"ת פי תצוה עי' איתרסח ומציין לכאן.

189 ויוסף הוא המשביר וכו' ויכלכל יוסף

"And Yosef was the ruler over the land; he was the one who provided for all the people of the land." Yosef as the one who brings sustenance down.

בראשית מ"ב:6 Genesis 42:6

ויוסף הוא השליט עליהם והוא המשביר לכל העם הארץ ויבאו אחי יוסף וישתחוו לו אפים ארצה:

And Joseph was the governor over the land; he was the one who sold to all the people of the land. And Joseph's brethren came, and bowed down to him with their faces to the earth.

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KEHOT'S NOTE

בראשית מב, ו. מז, יב.

190 ויכלכל יוסף את אביו

"And Yosef sustained his father and his brothers and all his father's household with bread."

בראשית מ"ז:12 Genesis 47:12

ויכלכל יוסף את אביו ואת אחיו ואת כל בית אביו להם לפי הטף:

And Joseph sustained his father, and his brethren, and all his father's household, with bread, according to the want of their little ones.

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191 ויגש אליו יהודה
 “And Yehudah approached him.” The opening words of the maamar to which the text refers.

בראשית מ"ד:18

וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר כִּי אֲדֹנָי יְדִבְרֶנָּה עִבְדְּךָ דְּבַר בְּאָזְנֵי אֲדֹנָי וְאַל-יָחַר אַפְּךָ בְּעַבְדְּךָ כִּי כְמוֹד כַּפָּרְעָה:

Then Judah came near unto him, and said: ‘Oh my lord, let thy servant, I pray thee, speak a word in my lord’s ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

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PARAGRAPH 28

192 מימין מקרבת
 “The left hand should always push away and the right hand draw near.” The right side, Chesed, draws close; so Binyamin, “son of the right,” raises creation up.

סוטה מ"ז:47a

KEHOT’S NOTE

סוטה מז, א.

193 והוכן בחסד כסאו
 “And a throne shall be established in kindness.” (As the Kehot note observes, the verse reads kisei, “a throne,” without the possessive.)

ישעיהו ט"ז:16

וְהוֹכֵן בְּחֶסֶד כִּסֵּא וְיָשֹׁב עָלָיו כְּאֶמֶת בְּאֵהָל דָּוִד שֹׁפֵט וְדֹרֵשׁ מִשְׁפָּט וּמִחֶרֶם צֶדֶק:

And a throne is established through mercy, And there sitteth thereon in truth, in the tent of David, One that judgeth, and seeketh justice, and is ready in righteousness.

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KEHOT’S NOTE

ישע"י טז, ה, ושם אי" כסא בלא ו' [כ].

194 צדיקים לעולם יירשו ארץ
 “And your people are all righteous; they shall inherit the earth forever.” Read as the two tzaddikim, Yosef and Binyamin.

ישעיהו ס"ב:21a

וְעַמָּה כָּלָם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אֶרֶץ נֶצֶר מִשְׁעֵי מַעֲשֵׂה יְדֵי לְהִתְפָּאֵר:

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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...ושמתי כדכד שמשותיך ושעריך לאבני אקדה וגוי' (בישעיה

195 כי תשמע בקול
 “If you will listen to the voice of Havayah your G-d.” The opening words of the maamar to which the text refers.

דברים י"ג:19

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹהֶיךָ לְשִׁמֹּר אֶת-כָּל-מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם לַעֲשׂוֹת הִישָׁר בְּעֵינֵי ה' אֱלֹהֶיךָ:

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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196 עיני ה' אל צדיקים
 “The eyes of Havayah are toward the righteous.” Part of an earlier discussion of Yosef and Binyamin to which the text refers.

תהילים ל"ד:16

עֵינֵי ה' אֶל-צַדִּיקִים וְאָזְנוּ אֶל-שִׁוְעָתָם:

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

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197 מי יתנך כאח
 “O that you were as a brother to me.” The opening words of the maamar in Parshas Terumah to which the text refers.

שיר השירים ח':1א

מִי יִתְּנֶךָ כְּאָח לִי יוֹנֵק שְׁדֵי אִמִּי אֲמָצְאָה בְּחוּץ אֶשְׁקֶךָ גַּם לֹא-יָכֹז לִי:

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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198 עין בעין יראו
 “For they will see eye to eye when Havayah returns to Zion.” The future revelation about whose manner the angels disagree.

ישעיהו נ"ב:8

קוֹל צִפִּיקָה נִשְׁאָר קוֹל יַחֲדוֹ יִרְגְּנוּ כִּי עֵין בְּעֵין יֵרְאוּ בָּשׁוּב ה' צִיּוֹן:

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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PARAGRAPH 29

199 ונגלה כבוד הוי' וראו כל בשר
 “And the glory of Havayah shall be revealed, and all flesh shall see together.” Revelation coming down into the worlds, Michael’s view.

ישעיהו מ"ה:5

וְנִגְלָה כְבוֹד ה' וְרָאוּ כָל-בָּשָׂר יַחֲדוֹ כִּי פִי ה' דִּבֶּר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.

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PARAGRAPH 30

200 ומשה עלה

“And Moshe went up to G-d.” Moshe’s ascent of the mountain.

Exodus 19:3:ט:ג שמות

ומשה עלה אל־האלקים ויקרא אליו ה' מִן־ההר לאמר כה תאמר לבית יעקב ותגיד לבני ישראל:

And Moses went up unto G-d, and the L-RD called unto him out of the mountain, saying: ‘Thus shalt thou say to the house of Jacob, and tell the children of Israel:

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201 לחם לא אכל

“He was there with Havayah forty days and forty nights; he ate no bread and drank no water.”

Exodus 34:28:חכ:כ שמות

ויהי־שם עִם־ה' ארבעים יום וארבעים לילה לחם לא אכל ומים לא שתה ויכתב על־הלחת את דברי הברית אשר הִדְבֵּר:

And he was there with the L-RD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten words.

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202 לחם אבירים

“Man ate the bread of the mighty.” Said of the manna.

Psalms 78:25:הכ:ע תהילים

לחם אבירים אכל איש צידה שלח להם לשבע:

Man did eat the bread of the mighty; He sent them provisions to the full.

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203 לחם אבירים שמלאכי השרת ניזונים בו

Rabbi Akiva explains “bread of the mighty” as bread that the ministering angels eat.

Yoma 75b:11א:יז יומא

תנו רבנן: “לחם אבירים אכל איש”, לחם שמלאכי השרת אוכלין אותו, דברי רבי עקיבא. וכשנאמרו דברים לפני רבי שמעאל, אמר להם: צאו ואמרו לו לעקיבא: עקיבא טעית! וכי מלאכי השרת אוכלין לחם? והלא כבר נאמר: “לחם לא אכלתי ומים לא שתיתי!” אלא, מה אני מקיים “אבירים” — לחם שנקלע במאתים וארבעים ושמונה אברים.

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

PARAGRAPH 31

204 בסערה השמימה

“And Eliyahu went up in a storm to heaven.” An example of a body rising beyond its natural level.

II Kings 2:11א:יז מלכים

ויהי המה הלכים הלוח ודבר והנה רכב־אש וסוסי אש ויפרדו בין שניהם ויעל אליהו בסערה השמיים:

...ושמתי כדכד שמשותיך ושעריך לאבני אקדה וגוי' (בישעיה

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them both assunder; and Elijah went up by a whirlwind into heaven.

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PARAGRAPH 32

205 והתהלכתי בתוכם

“And I will walk among you and be your G-d.” Explained elsewhere as two kinds of walking, down and up.

Leviticus 26:12:יב:כ יקרא

והתהלכתי בתוכם והייתי לכם לאלקים ותהיו־לי לעם:

And I will walk among you, and will be your G-d, and ye shall be My people.

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206 אברהם תיקן תפלת שחרית

“Avraham instituted the morning prayer, as it is said, ‘And Avraham rose early in the morning to the place where he had stood.’”

Berakhot 26b:5-6:ו:ה ברכות

תנא כותיה דרבי יוסי ברבי חנינא, ותנא כותיה דרבי יהושע בן לוי. תנא כותיה דרבי יוסי ברבי חנינא: אברהם תקן תפלת שחרית, שנאמר: “וישכם אברהם בבקר אל המקום אשר עמד שם, ואין עמידה” אלא תפלה, שנאמר: “ויעמד פינחס ויפלל”. יצחק תקן תפלת מנחה, שנאמר “ויצא יצחק לשוח בשדה לפנות ערב”, ואין “שיחה” אלא תפלה, שנאמר “תפלה לפני כי יעטר ולפני ה' ישפר שיחו”.

There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then stood up Phineas and prayed" (Ps. cvi. 30). Isaac instituted the afternoon Tefillah; as it is said, "And Isaac went out to meditate in the field at eventide" (Gen. xxiv. 63) — ...

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

207 וישכם אברהם בבקר

“And Avraham rose early in the morning.” The source for the morning prayer, linked to Avraham’s Chesed.

Genesis 19:27:כז:ט בראשית

וישכם אברהם בבקר אליהם המקום אשר עמד שם את־פני ה'

And Avraham got up early in the morning to the place where he had stood before the L-RD.

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208

ושניהם כאחד טובים

“In the morning sow your seed, and in the evening do not withhold your hand... and if both of them are equally good.” Morning and evening, both ways of revelation.

קהלת י"א:ו"א: Ecclesiastes 11:6

בבקר ורע את־זרעך ולערב אל־תנח ידך כי אינך יודע אי זה יכשר הזה או־זה ואם־שניהם כאחד טובים:

In the morning sow thy seed, And in the evening withhold not thy hand; For thou knowest not which shall prosper, whether this or that, Or whether they both shall be alike good.

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209

וידעת היום

“Know this day and take it to your heart.” The opening words of the discourse to which the text refers.

דברים ד':ל"ט Deuteronomy 4:39

וידעת היום והשבת אל־לכבך כי ה' הוא האֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

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

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210

ברישא חשוכא והדר נהורא

“As in the creation of the world: first darkness and then light.” Night comes before day.

שבת ע"ז ב:ח"ב Shabbat 77b:8

... אמר לקה: מאי טעמא עייז מסגן ברישא והדר אימרי? אמר לקה כברייתו של עולם, דברישא חשוכא והדר נהורא. מאי טעמא הני מכסיו והני מגליו? הני דמכסין מינייהו — מכסיו, והני דלא מכסין מינייהו — מגליו. מאי טעמא גמלא זוטא גנובתיה? משום דאכל כיסי. מאי טעמא תורא אריקא גנובתיה? משום דדייר באגמי, ובעי לרכושי בקי.

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211

רני ושמחי

“Sing and rejoice, daughter of Zion.” The opening words of the discourse to which the text refers.

Zechariah 2:14 זכריה ב':יד

רני ושמחי בת־ציון כי הנני־בא וְשֹׁכְנִיתִי בְּתוֹכְךָ נְאֻם־ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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...ושמתי כדכד שמשותיך ושעריך לאבני אקדה וגוי' (בישעיה

212

בענין תפלת ערבית

The Zohar on Chayei Sarah discusses the three times of prayer, evening, morning and afternoon, and links the morning prayer with the time of Chesed.

ספר הזהר, חיי שרה כ"ג:רמ"ג-24:254-23:243 Zohar, Chayei Sara כ"ד:רנ"ד

213

והיה מספר בני ישראל

“And the number of the children of Israel shall be like the sand of the sea.” The opening words of the discourse to which the text refers.

הושע ב':א' Hosea 2:1

והיה מספר בני־ישראל כחול הים אשר לא־ימד ולא יספר והיה במקום אשר־יאמר להם לא־עמי אתם יאמר להם בני־אלי־הי:

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

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214

כי גדול יום

“For great is the day of Yizre’el.”

הושע ב':ב' Hosea 2:2

וְנִקְבְּצוּ בְּנֵי־הַיְּהוּדָה וּבְנֵי־יִשְׂרָאֵל יִחָדּוּ וְשָׁמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֵאל:

And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up out of the land; for great shall be the day of Jezreel.

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PARAGRAPH 33

215

ושעריך לאבני אקדה

“And your gates of ekdach stones.” The second phrase of the maamar’s verse.

ישעיהו נ"ד:י"ב Isaiah 54:12

ושמתי כדכד שמשותיך ושעריך לאבני אקדה וכל־גבולך לאבני־חפץ:

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

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216

נודע בשערים בעלה

“Her husband is known in the gates, when he sits among the elders of the land.”

משלי ל"א:כ"ג Proverbs 31:23

נודע בשערים בעלה בשבתו עם־זקני־אֶרֶץ:

Her husband is known in the gates, When he sitteth among the elders of the land.

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217

לפום מאי דמשער בלבי

The Zohar reads the verse of G-d, who is known and cleaved to by each person “according to what he estimates in his heart,” as far as he can cleave to the spirit of wisdom.

Zohar, Vayera 9:153-164 ד"קס"ג-קס"ד

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus “Her husband is known”, not “in the gates” (bishe'arim), but, as we may also translate, “by measure”, though a full knowledge is beyond the reach of any being.

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

PARAGRAPH 34

218

עבירה מטמטמת לבו של אדם

The school of Rabbi Yishmael taught: “Sin stops up a person's heart,” reading the verse's venitmeisem (“you will be defiled”) as venitamtem (“you will be stopped up”).

Yoma 39a:2-3 ג"כ-ג"א

תנא דבי רבי ישמעאל: עבירה מטמטמת לבו של אדם, שנאמר: “ולא תטמאו בהם ונטמאתם בם”, אל תקרי “ונטמאתם”, אלא: “ונטמטם”. תנו רבנן: “(אל) תטמאו בהם ונטמאתם בם”, אדם מטמא עצמו מעט — מטמאין אותו הרבה. מלמשה — מטמאין אותו מלמעלה. בעולם הזה — מטמאין אותו לעולם הבא.

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KEHOT'S NOTE

יומא לט, א.

219

ונקי לב האבן

“And I will remove the heart of stone from their flesh and give them a heart of flesh.” The present heart, dulled by sin.

Ezekiel 11:19 י"א-י"ט

ונתתי להם לב אחד ורוח חדשה אתם בקרבכם והסרתי לב האבן מקשרם ונתתי להם לב בשר:

And I will give them one heart, and I will put a new spirit within you; and I will remove the stony heart out of their flesh, and will give them a heart of flesh;

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KEHOT'S NOTE

ראה יחזקאל יא, יט.

220

ושעריך לאבני אקדח

“And your gates of ekdach stones.” The phrase of the maa-mar's verse explained here.

Isaiah 54:12 ד"ד-י"ב

ושמתי כדכד שמשתיך ושעריך לאבני אקדח וכל גבולה לאבני חפץ:

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

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...ושמתי כדכד שמשותיך ושעריך לאבני אקדח וגוי (בישעיה

221

אקדח הוא מלשון כי אש קדחה

According to the note, Or HaTorah brings this reading of ekdach, from “a fire is kindled,” in the name of Ibn Ezra.

KEHOT'S NOTE

באוה"ת פ' ראה ע' תשעג מביא זה בשם האבן עזרא.

222

כי אש קדחה

“For a fire is kindled (kadchah) in My anger.” The root from which ekdach, “I will kindle,” is read.

Deuteronomy 32:22 כ"ב-כ"ג

כ"אש קדחה באפי ותיקד עד שאול תחתית ותאכל ארץ ויבלה ותלהט מוסדי הרים:

For a fire is kindled in My nostril, And burneth unto the depths of the nether-world, And devoureth the earth with her produce, And setteth ablaze the foundations of the mountains.

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KEHOT'S NOTE

דברים לב, כב.

223

כקדוח אש המסיס

“As fire kindles brushwood, as fire makes water boil.” The same root, kindling.

Isaiah 64:1 ס"ד-ס"ה

כקדח אש המסים מים תבעה אש להודיע שמה לצריר מפניך גוים ירגזו:

As when fire kindleth the brush-wood, and the fire causeth the waters to boil; to make Thy name known to Thine adversaries, that the nations might tremble at Thy presence,

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224

אם אבן הוא נימוח

Of the evil inclination: “If it is stone, it melts” in the house of study. Here the stony heart melts through contemplation.

Sukkah 52b:2 ב"ב-ב"ג

תנא דבי רבי ישמעאל: אם פגע בה מנוול זה — משכהו לבית המדרש. אם אבן הוא — נימוח, אם פרזל הוא מתפוצץ. אם אבן הוא נימוח, דקתיב: “הוי כל צמא לכו למים”, וקתיב: “אבנים שחקו מים”. אם פרזל הוא מתפוצץ, דקתיב: “הלא כה דברי כאש נאם ה' וכפטיש יפוצץ סלע”.

The school of R. Ishmael taught: If this repulsive wretch meets you, drag him to the Bet Hamidrash. If he is of stone, he will dissolve, if he is of iron he will burst into fragments. “If he is of stone he will dissolve,” for it is written, “Hoy, every one that is thirsty come to the water” (Isaiah 55:1) and it is written, “The waters wear the stones” (Job 14:19). “If he is of iron, he will burst into fragments,” for it is written, “Is not my word like ...

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KEHOT'S NOTE

סוכה בב, ב.

225

מים רבים לא יוכלו לכבות

"Many waters cannot quench the love, nor can rivers drown it." The future love, like a gem whose shine water cannot put out.

Song of Songs 8:7: שיר השירים ח' ז'

מים רבים לא יוכלו לכבות את־האהבה ונהרות לא ישטפוהו אִם־יִתֵּן אִישׁ אֶת־כְּלִיהוֹן בֵּיתוֹ בְּאֶהֱבָה בּוֹז וּבּוֹזוּ לוֹ:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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KEHOT'S NOTE

שה"ש ח, ז.

PARAGRAPH 35

226

בפ' חקת ע"פ באר חפרוה שרים

That maamar, on "the well that the princes dug," explains that to reveal the "well," the love hidden in the soul, one must dig and delve: remove all that covers it, by subduing the sitra achra in what is forbidden and in what is permitted, and by studying Torah and giving tzedakah beyond one's habit, until the hidden love comes into the open.

KEHOT'S NOTE

לעיל שם סב, ד.

227

באר חפרוה שרים

"The well that the princes dug, that the nobles of the people delved." The opening words of the maamar to which the text refers.

Numbers 21:18: במדבר כ"א: י"ח

באר חפרוה שרים כרוה נדיבי העם במחקק במשענתם וממדבר מתנה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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PARAGRAPH 36

228

וכל גבולך לאבני חפץ

"And all your borders of precious stones (avnei cheftetz)." The third phrase of the maamar's verse.

Isaiah 54:12: ישעיהו נ"ד: י"ב

ושמתי כדכד שמשתיך ושעריך לאבני אקדח וכל־גבולך לאבני־חפץ:

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

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KEHOT'S NOTE

ישע"י נד, יב.

PARAGRAPH 37

229

סוכה שהיא גבוה למע' מכי אמה פסולה

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

KEHOT'S NOTE

...ושמתי כדכד שמשותיך ושעריך לאבני אקדח וגוי' (בישעיה

סוכה רפ"א.

230

סוכה שהיא גבוה למעלה מעשרים אמה פסולה

"A sukkah that is higher than twenty cubits is invalid." An example of the Torah's exact measures.

Mishnah Sukkah 1:1: משנה סוכה א' א':1

סכה שהיא גבוהה למעלה מעשרים אמה, פסולה. רבי יהודה מכשיר. ושאניה גבוהה עשרה טפחים, ושאני לה שלשה דפנות, ושחמתה מרבה מצלתה, פסולה. סכה ישנה, בית שמאי פוסלין, ובית הלל מכשירין. ואיזו היא סכה ישנה, כל שעשאנה קדם לחג שלשים יום. אבל אם עשאנה לשם חג, אפלו מתחלת השנה, כשרה:

A sukkah which is more than twenty cubits high is not valid. Rabbi Judah validates it. One which is not ten handbreadths high, or which does not have three walls, or which has more sun than shade, is not valid. An old sukkah: Bet Shammai invalidates it and Bet Hillel validates it. What is an "old sukkah"? Any one which he made thirty days before the festival; but if he made it for the purpose of the festival, even at the beginning of the year, it is valid.

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ביטול כסי וערלה במאתים

The Talmud's discussion of a forbidden mixture being nullified in sixty times its amount, another measure set by the Torah.

Chullin 98a: חולין צ"ח א'

KEHOT'S NOTE

חולין צח, א. ערלה פ"ב, מ"א.

232

וערלה במאתים

Orlah and the mixed growths of a vineyard are nullified in two hundred, one more measure of the Torah's limits.

Mishnah Orlah 2:1: משנה ערלה ב' א':1

התרומה, ותרומת מעשר של דמאי, החלה והבכורים, עולים באחד ומאה, ומצטרפין זה עם זה, וצריה להרים. הערלה וכלאי הכרם, עולים באחד ומאתים, ומצטרפין זה עם זה, ואין צריה להרים. רבי שמעון אומר, אינן מצטרפין. רבי אליעזר אומר, מצטרפין בנותן טעם, אבל לא לאסר:

Terumah, terumat maaser of demai, hallah and bikkurim, are neutralized in a hundred-and-one mixture. And they are reckoned together [to form the statutory minimum]. And it is necessary to remove [from the mixture an amount equal to that of the consecrated produce contained in it]. Orlah and kilayim of the vineyard are neutralized in a two-hundred-and-one mixture. And they are reckoned together [to form the statutory minimum]. But it is not necessary to remove [from the mixture an amount equal to that of the consecrated produce contained in it]. Rabbi ...

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PARAGRAPH 38

233 וכל גבולך יהיה לאבני חפץ

“And all your borders of precious stones.” Read as stones of chefetetz, “desire.”

Isaiah 54:12:י"ד:י"ח

ושמתי כדכד שמשותיך ושערך לאבני אקדח וכל גבולך לאבני חפץ:

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

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234 ברשפי אש

“Its flashes are flashes of fire, a flame of G-d.” The fiery, visible love born of Binah.

Song of Songs 8:6:ח'ה

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

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

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235 בהגלות נגלות

Michal's words, “as one of the idle fellows openly reveals himself.” The phrase describes the outward love, visible to all.

II Samuel 6:20:ב'י"ח

וישב דוד לברך את ביתו ותצא מיכל בת שאול לקראת דוד ותאמר מה ינקבד היום מלך ישראל אשר נגלה היום לעיני אמהות עבדיו כהגלות נגלות אחד הרים:

Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said: ‘How did the king of Israel get him honour to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!’

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236 בד"ה וידעת היום

That passage explains “All hearts shall fear You, and all innermost parts and kidneys shall sing to Your Name”: the hearts fear with awe and self-nullification, and the innermost parts sing with love; when awe is joined to the love, the song is not revealed outwardly in the mouth.

KEHOT'S NOTE

לעיל ואתחנן, ב ואילך.

237 עמוק עמוק

“Deep, deep; who can find it?” Said here of the depth of the inner love.

Ecclesiastes 7:24:ז'כ

רחוק מהשהיה ועמוק עמוק מי ימצאנו:

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

...ושמתי כדכד שמשותיך ושערך לאבני אקדח וגוי' (בישעיה

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238 המעשה באדם אי שהעלה בלבו טינא

The Talmud tells of a man who set his eyes on a woman until his heart grew sick and he was near death. Brought for the force of chefetetz, longing.

Sanhedrin 75a:2'ב'א

אמר רב יהודה אמר רב: מעשה באדם אחד שנתן עיניו באשה אחת, והעלה לכו טינא. וכאן ושאלו לרופאים, ואמרו: אין לו תקנה עד שתבעל. אמרו חכמים: ימות ואל תבעל לו. תעמוד לפניו ערומה: ימות ואל תעמוד לפניו ערומה. תספר עמו מאחורי הגדר: ימות ולא תספר עמו מאחורי הגדר.

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KEHOT'S NOTE

סנהדרין ע"ה, א.

239 כי חפץ בבת יעקב

“For he desired (chafetz) the daughter of Yaakov.” The verse shows that chefetetz means a longing that cleaves to its object.

Genesis 34:19:ט"ז

ולא אחר הנער לעשות הדבר כי חפץ בבת יעקב והוא נקבד מכל בית אביו:

And the young man deferred not to do the thing, because he had delight in Jacob's daughter. And he was honoured above all the house of his father.

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KEHOT'S NOTE

בראשית לד, יט.

PARAGRAPH 39

240 “See, I set before you today a blessing and a curse.” The opening of the parsha, on which an earlier maamar discusses this subject.

Deuteronomy 11:26:ו"א

ראה אנכי נתן לפניכם היום ברכה וקללה:

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

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241 וכל בניך למודי ה' ורב שלום בניך

“And all your children shall be taught of Havayah, and great shall be the peace of your children.” The verse that follows the maamar's verse.

Isaiah 54:13:ג'י"ד

וכל בניך למודי ה' ורב שלום בניך:

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

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אין רבים פחות משלשה

Kehot's note points to Leviticus 15:25 for these words.

Leviticus 15:25: כִּי־יִצְחָק אִם־יִצְחָק אִם־יִצְחָק

וְאִשָּׁה כִּי־יִצְחָק אִם־יִצְחָק אִם־יִצְחָק אִם־יִצְחָק
כִּי־יִצְחָק אִם־יִצְחָק אִם־יִצְחָק אִם־יִצְחָק

And if a woman have an issue of her blood many days not in the time of her impurity, or if she have an issue beyond the time of her impurity; all the days of the issue of her uncleanness she shall be as in the days of her impurity: she is unclean.

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Gittin 46a:8-10: כִּי־יִצְחָק אִם־יִצְחָק

וְכַמָּה רִבִּים? רַב נְחֻמָּן אָמַר שְׁלֹשָׁה, רַבִּי יִצְחָק אָמַר עֶשְׂרֹה. רַב נְחֻמָּן
אָמַר שְׁלֹשָׁה, "רַבִּים" - שְׁנַיִם, "רַבִּים" - שְׁלֹשָׁה. רַבִּי יִצְחָק אָמַר עֶשְׂרֹה,
דְּכַתִּיב: "עֶדְהָ". רַבִּי מֵאִיר אָמַר: כָּל נֶדֶר שֶׁצָּרִיךְ וְכוּ'; תִּנְיָא, רַבִּי אֱלֶעָזָר
אָמַר: לֹא אֶסְרוּ "צָרִיךְ" אֶלָּא מִפְּנֵי "שֶׁאִינוּ צָרִיךְ".

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KEHOT'S NOTE

תנחומא בובר ויקרא טו, כה. ראה גיטין מו, א. ירוש' יומא פ"ב, ה"ד. עי
ספרא סוף מצורע ס" קפו [סוף פ"ז פרשה ה] ורש"י שם (פסוק כה) ימים
רבים. ובספרי שופטים ס"י קכה [כ, יט] ושם ברש"י (פסוק יט). ועי ת"ז ריש
הקדמה (א, ב). ובזח"ג (רב, א). [כ].

PARAGRAPH 40

243

שלום בפמליא של מעלה

The words here quote Sanhedrin 90b:4; the passage is shown below.

Sanhedrin 90b:4: כִּי־יִצְחָק אִם־יִצְחָק

אָמַר רַבִּי שְׁמוּאֵל בַּר נְחֻמָּן אָמַר רַבִּי יוֹנָתָן: מִנֵּיין שְׁאִין נִתְּנִין תְּרוּמָה
לְכַהֵן עִם הָאָרֶץ? שְׁנָאֵמַר: "וַיֹּאמֶר לָעָם לְיוֹשְׁבֵי יְרוּשָׁלַיִם לָתֵת מִנֶּת
הַכֹּהֲנִים וְהַלְוִיִּם לְמַעַן יִחְזְקוּ בְּתוֹרַת ה'". כָּל הַמְּחֻזֵּק בְּתוֹרַת ה' - יֵשׁ לוֹ
מִנֶּת, וְשֶׁאִינוּ מְחֻזְּקִים בְּתוֹרַת ה' - אֵין לוֹ מִנֶּת.

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KEHOT'S NOTE

סנהדרין צ, ב.

244

שלום בפמליא של מעלה ושלום בפמליא של מטה

Rabbi Alexandri: whoever studies Torah for its own sake makes peace in the household above and in the household below.

Sanhedrin 99b:10-11: כִּי־יִצְחָק אִם־יִצְחָק

אָמַר רַבִּי אֱלֶכְסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לְשֵׁמָּה מְשִׁים שְׁלוֹם בְּפִמְלִיאָא שְׁל
מַעְלָה וּבְפִמְלִיאָא שְׁל מַטָּה, שְׁנָאֵמַר: "אִו יִחְזֹק בְּמַעְזְרֵי יַעֲשֶׂה שְׁלוֹם לִי
שְׁלוֹם יַעֲשֶׂה לִּי". רַב אָמַר: כְּאִילוּ בְּנֵה פְלִטְרִין שְׁל מַעְלָה וְשְׁל מַטָּה,
שְׁנָאֵמַר: "וְאִשִּׁים דְּבָרִי בְּפִיךְ וּבְצֶל דִּי כְּסִיתִיךְ לְנִטְע שְׁמִים וְלִי־סֵד
אָרְץ". רַבִּי יוֹחָנָן אָמַר: אַף מְגִין עַל כָּל הָעוֹלָם כּוּלּוּ, שְׁנָאֵמַר: "וּבְצֶל דִּי
כְּסִיתִיךְ". וְלִוִּי אָמַר: אַף מְקַרֵּב אֶת הַגָּאוּלָּה, שְׁנָאֵמַר: "וְלֹאֲמַר לְצִוּוֵּי עַמִּי
אֲתָה".

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would

...ושמתי כדכד שמשותיך ושעריך לאבני אקדה וגוי' (בישעיה

make peace for Me, they would make peace for Me." (Yeshayahu 27:5) Rav said: it is as if he built the palace above and below, as it says "And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth..." (Yeshayahu ...

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לעשות הישר

"If you will listen to the voice of Havayah your G-d... to do what is right in the eyes of Havayah your G-d." The subject of the discourse to which the text refers.

Deuteronomy 13:19: כִּי־יִצְחָק אִם־יִצְחָק

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹהֶיךָ לְשִׁמּוֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֲנִי מְצַוֶּה הַיּוֹם
לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹהֶיךָ:

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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ויפול על צוארי בנימין אחיו ויבך ובנימין בכה על צואריו

"And he fell upon the neck of Binyamin his brother and wept, and Binyamin wept upon his neck; and he kissed all his brothers and wept upon them." The joining of Yosef and Binyamin through weeping.

Genesis 45:14-15: כִּי־יִצְחָק אִם־יִצְחָק

וַיִּפֹּל עַל־צוֹאֲרֵי בְנֵי־מִדְיָן אָחָיו וַיִּבֶךְ וּבְנֵי־מִדְיָן בָּכּוּ עַל־צוֹאֲרָיו: וַיִּנָּשֶׁק לְכָל־
אָחָיו וַיִּבֶךְ עֲלֵיהֶם וְאָחָיו כֹּן דָּבְרוּ אָחָיו אִתּוֹ:

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. And he kissed all his brethren, and wept upon them; and after that his brethren talked with him.

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ויפול על צוארי בנימין אחיו . . ויבך עליהם

The words here quote Genesis 45:14; the passage is shown below.

Genesis 45:14: כִּי־יִצְחָק אִם־יִצְחָק

וַיִּפֹּל עַל־צוֹאֲרֵי בְנֵי־מִדְיָן אָחָיו וַיִּבֶךְ וּבְנֵי־מִדְיָן בָּכּוּ עַל־צוֹאֲרָיו:

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

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KEHOT'S NOTE

בראשית מה, יד-טו.

248

בבכי יבואו

"With weeping they will come, and with supplications I will lead them." The future ingathering, joined through weeping.

Jeremiah 31:8: כִּי־יִצְחָק אִם־יִצְחָק

הִנְנִי מְבִיא אוֹתָם מֵאֶרֶץ צָפוֹן וּקְבָצְתִּים מִיַּרְכְּתֵי־אֶרֶץ בָּם עוֹר וּפֶסֶת הָרָה
וַיִּלְדֹת יֶחֱדוּ קֹהֵל גָּדוֹל יִשׁוּבוּ הִנֵּה:

Behold, I will bring them from the north country, And gather them from the uttermost parts of the earth, And with them the blind and the lame, The woman with child and her that

travailleth with child together; A great company shall they return hither.

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KEHOT'S NOTE

ירמיי לא, ח.

249 ויקח מן הבא בידו מנחה

“And he took from what came into his hand a gift for Esav his brother.” The opening words of the discourse to which the text refers.

Genesis 32:14: “ויב:”

וַיֵּלֶךְ שָׁם בְּלֵילָהּ הַהוּא וַיִּקַּח מִן־הַבָּא בְּיָדוֹ מִנְחָה לַעֲשׂוֹ אָחִיו:

And he lodged there that night; and took of that which he had with him a present for Esau his brother:

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250 וקבל היהודים

“And the Jews accepted what they had begun to do.” The opening words of the discourse to which the text refers.

Esther 9:23: “אסתר ט:כ”

וַקְבַּל הַיְּהוּדִים אֶת אֲשֶׁר־הֵחֵלוּ לַעֲשׂוֹת וְאֶת אֲשֶׁר־כָּתַב מָרְדֳּכַי אֱלֵיהֶם:

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

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251 ודברי אשר שמתו בפיו

“And My words that I have put in your mouth shall not depart from your mouth.” Being “taught of Havayah,” the condition for great peace.

Isaiah 59:21: “ישעיהו נ”ט:כ”

וְאֲנִי זֹאת בְּרִיתִי אִתְּכֶם אָמַר ה' רוּחִי אֲשֶׁר עָלִיד וּדְבָרִי אֲשֶׁר־שָׁמַעְתִּי בְּפִיךָ לֹא־יִמָּשׁוּ מִפִּיךָ וּמִפִּי יִרְעַע וּמִפִּי יִרְעַע אָמַר ה' מִצֵּתָהּ וְעַד־עוֹלָם:

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

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KEHOT'S NOTE

ישע"י נט, כא.

252 אני המשנה המדברת

According to the note, the words “I am the Mishnah that speaks” come from there.

KEHOT'S NOTE

מגיד משרים ריש פ' ויקרא. ועוד.

PARAGRAPH 42

253 פקודי (רכ"ד סע"ב)

The Zohar on Pekudei reads “a sun and a shield”: the sun is the mystery of the Name Havayah and the shield the

...ושמתי כדכד שמשותיך ושעריך לאבני אקדה וגוי' (בישעיה

mystery of the Name Elokim; it goes on to the first light that G-d hid away for the righteous.

Zohar, Pekudei 12:70-13:80: “ג:”

R. Jose gave a further exposition of the verse relating to Elisha which says: “And he went up from thence unto Beth-el; and as he was going up by the way, certain youths (ne'arim), little ones”, etc. (2 Kings 2, 23). ‘The term ne'arim (youths)’, he said, ‘has been expounded to mean empty,¹The root, N'R has this meaning only in post-Biblical Hebrew. that is, empty of any words of the Torah and of any observance of the precepts of the Torah: “little ones”, to wit, of little faith, and such ...

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

254 אמור (ד"ק ע"ב)

The Zohar on Emor: from Rosh HaShanah the moon is covered until the tenth of the month, when Israel return in complete teshuvah and the supernal Imma shines on her; on Yom Kippur she shines from the supernal light, not from the light of the sun.

Zohar, Emor 38:202-40:226: “רכ”

PARAGRAPH 43

255 אליך ה' נפשי אשא

“To You, Havayah, I lift up my soul.” Teshuvah as raising the soul to G-d Himself.

Psalms 25:1: “תהילים כ”ה:א”

לְדוֹד אֵלֶיךָ ה' נַפְשִׁי אָשָׂא:

[A Psalm] of David. Unto Thee, O L-RD, do I lift up my soul.

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KEHOT'S NOTE

תהלים כה, א.

256 אחת היא יונתי

“One is my dove, my perfect one.” The opening words of the maamar to which the text refers.

Song of Songs 6:9: “שיר השירים ו:ט”

אַחַת הִיא יוֹנָתִי תַמְתִּי אַחַת הִיא לְאִמָּה בָּרָה הִיא לְיֹלְדָתָהּ רְאוּהָ כְּנוֹת וַיֵּאשְׁרוּהָ מְלָכוֹת וּפִילָגְשִׁים וַיְהַלְלֶיהָ:

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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257 מכפירים יחידתי

“My only one from the young lions.” David's prayer that the Yechidah not fall to the side of kelipah.

Psalms 35:17: “תהילים ל”ה:יז”

אֲדֹנָי כַּמָּה תִּרְאֶה הַשִּׁיבָה נַפְשִׁי מִכַּפְּרִים יַחֲדָתִי:

L-rd, how long wilt Thou look on? Rescue my soul from their destructions, Mine only one from the lions.

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258 סד"ה וידבר דעשה"ד

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

KEHOT'S NOTE

לעיל פ' במדבר.

259 צדקה תרומם

"Tzedakah exalts a nation." Through charity the soul is raised and protected.

Proverbs 14:34:מְשָׁלִי יִידִד:לִיד

צָדָקָה תְּרֹמֵם גּוֹי וְחַסְדֵּי לְאֻמִּים חֲטָאת:

Righteousness exalteth a nation; But sin is a reproach to any people.

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260 בכל מאדך בכל ממונך

The Mishnah: "With all your might: with all your money."

Berakhot 54a:6:אֶרְכּוּת בִּרְכּוּת

חַיִּיב אָדָם לְכַבֵּד עַל הָרָעָה כְּשֶׁשָּׂם שְׂמִיכָרָה עַל הַטּוֹבָה, שְׁנֵאמַר: "וְאִהְיֶה אֵת ה' אֱלֹהֶיךָ בְּכָל לְבָבְךָ וְגו'". "בְּכָל לְבָבְךָ" — בְּשֵׁנֵי יִצְרֵיךָ, בְּיָצֵר טוֹב וּבְיָצֵר הָרָע. "וּבְכָל נַפְשְׁךָ" — אֲפִילוֹ הוּא נוֹטֵל אֶת נַפְשְׁךָ. "וּבְכָל מַאֲדְךָ" — בְּכָל מְמוֹנְךָ. דָּבָר אַחֵר: "בְּכָל מַאֲדְךָ" — בְּכָל מְדָה וּמְדָה שֶׁהוּא מוֹדֵד לָהּ הָיִי מוֹדֵה לוֹ.

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...

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

261 Rabbi Yitzchak: "Sun on Shabbos is tzedakah for the poor," citing "a sun of tzedakah... with healing."

Taanit 8b:12:חַבִּיבֵי חַבִּיבֵי

וְאָמַר רַבִּי יִצְחָק: שְׁמֵשׁ בְּשֶׁבֶת — צָדָקָה לְעֵנִיִּים, שְׁנֵאמַר: "וְזָרְחָה לָכֶם יְרֵאֵי שְׁמִי שְׁמֵשׁ צָדָקָה וּמִרְפָּא". וְאָמַר רַבִּי יִצְחָק: גְּדוֹל יוֹם הַגִּשְׁמִים, שְׁאֲפִילוֹ פְרוּשָׁה שְׂבָכִים מִתְבָּרְכֶת בּוֹ, שְׁנֵאמַר: "לִתֵּת מִטֶּר אֲרָצְךָ בַּעֲתוֹ וּלְכַבֵּד אֶת כָּל מַעֲשֵׂה יָדְךָ".

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262 שמש צדקה

On "until the sun comes": until Mashiah comes, as it says, "a sun of tzedakah shall shine."

Shemot Rabbah 31:10:יֵאָאֵר רַבָּה

... ולעולם הם ממושכנים! אמר לו: לא! אלא עד בא השמש, עד שיבא משיח, שנאמר (מלאכי ג): וזרחח לכם יראי שמי שמש צדקה ומרפא:

Another matter, "if you lend money to My people," that is what is written: "Rejected silver they called them [as the L-rd has rejected them]" (Jeremiah 6:30). When Israel was exiled from Jerusalem, the enemies took them out in chains and the nations of the world were saying: 'The Holy One blessed be He does not want this nation,' as it is stated: "Re-

...ושמתי כדכד שמשותיך ושעריך לאבני אקדה וגוי' (בישעיה

jected silver they called them." Just as silver is refined and crafted into a vessel, and again refined and crafted into a vessel, and likewise several times, ...

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263 שמש צדקה

The Zohar on Beshalach speaks of those who sow the seed of tzedakah, to merit the World to Come, and of them it is written, "a sun of tzedakah shall shine for you."

Zohar, Beshalach 23:316-326:שכ"ג:שט"ז-שכ"ג

264 שמש צדקה

The Zohar at the opening of Emor: the hidden light will shine for the righteous in the World to Come, as it says, "a sun of tzedakah shall shine for you."

Zohar, Kedoshim 21:133-134:קל"ג-קל"ג

265 שמש צדקה

In the Idra Rabba a light like the strong sun "that will go forth with healing to the world" is linked to "a sun of tzedakah with healing in its wings."

Zohar, Idra Rabba 11:112-13:123:ק"א:ק"א-ק"א:ק"א

266 "And for you who fear My Name": these are people who fear to utter G-d's Name in vain; for them "a sun of tzedakah with healing."

Nedarim 8b:6:ח' ב' ח' ב' ח' ב' ח' ב'

וּפְלִיגָא דְרַבִּי שְׁמַעוֹן בֶּן לֵקִישׁ, דְּאָמַר: אִין גִּיהֶנֶם לְעוֹלָם הַבָּא, אָלָא הַקְדוּשׁ בְּרוּךְ הוּא מוֹצִיא חֲמָה מִנְּרִיקָה, צְדִיקִים מִתְרַפְּאִין בָּהּ וְרִשְׁעִים נִידוּנִין בָּהּ. שְׁנֵאמַר: "וְזָרְחָה לָכֶם יְרֵאֵי שְׁמִי שְׁמֵשׁ וְגו'". וְלֹא עוֹד, אָלָא שְׁמֵשׁ וְגו' בָּהּ, שְׁנֵאמַר: "וְיִצְאָתָם וּפְשָׁתָם בְּעֵגְלֵי מִרְבָּק".

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267 הקב"ה מוציא חמה מנרתקה

In the Time to Come the Holy One, blessed be He, will take the sun out of its sheath, and the righteous will be healed by it. (The Kehot note gives the end of 3b for this passage.)

Avodah Zarah 3b:18:ח"ג ב' ח"ג ב' ח"ג ב'

וְאִיבְעִית אִימָא לְעוֹלָם הַבָּא — כְּדָרְבִּי שְׁמַעוֹן בֶּן לֵקִישׁ, דְּאָמַר רַבִּי שְׁמַעוֹן בֶּן לֵקִישׁ: אִין גִּיהֶנֶם לְעֵתִיד לְבָא, אָלָא הַקְדוּשׁ בְּרוּךְ הוּא מוֹצִיא חֲמָה מִנְּרִיקָה, וּמְקַדִּיר, רִשְׁעִים נִידוּנִין בָּהּ, וְצְדִיקִים מִתְרַפְּאִין בָּהּ, רִשְׁעִים נִידוּנִין

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268 אחרי הוי'

"After Havayah your G-d shall you walk." The opening words of the maamar to which the text refers.

Deuteronomy 13:5:ח"ג ב' ח"ג ב' ח"ג ב'

אַחֲרֵי ה' אֱלֹהֵיכֶם תֵּלְכוּ וְאֵתוּ תִירָאוּ וְאֵתֵּי מִצְוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ תִשְׁמְעוּ וְאֵתוּ תַעֲבֹדוּ וְבוֹ תִדְבְּקוּ:

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

shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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269 **בין עובד אלקים לאשר לא עבדו**
 “And you shall again see the difference between the righteous and the wicked, between one who serves G-d and one who has not served Him.” Two verses before the “sun of tzedakah.”

מלאכי ג:18

וְשַׁבְתֶּם וְרֵאִיתֶם בֵּין עֹבֵד אֱלֹהִים לְאִשֶּׁר לֹא עָבָדוּ:

Then shall ye again discern between the righteous and the wicked, between him that serveth G-d and him that serveth Him not.

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270 **ועיני מענין שמש וצדקה**
 According to the note, most of these references are also brought in Or HaTorah on Nach, which copies their wording as well; the note also points to Or HaTorah on Vayera.

KEHOT'S NOTE

רוב המ"מ מובאים גם באוה"ת נ"ך כרך א ע' תקלו ואילך ושם מועתק גם הלשון. וראה גם באוה"ת פי' וירא פח, ב. ואילך.

PARAGRAPH 44

271 **כדין וכדין**
 The Holy One, blessed be He, said of the angels' dispute: "Let it be like this and like this."

בבא בתרא ע"ה א:ט'9:75a Bava Batra

”ושמתי כדכד שמשתיר” – אמר רבי שמואל בר נחמני: פליגי תרי מלאכי בריקיעא – גבריאל ומיקאל; ואמרי לה תרי אמוראי במערבא, ומאן אינון – יהודה ותימן? בני רבי חניא; חד אמר: שוהם, וחד אמר: לשפה. אמר להו הקדוש ברוך הוא: להוי כדין וכדין.

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272 **ומענין כדכד שם אות כי ס"ל**
 According to the note, this reference to Me'orei Or on kadkod is brought there as well.

KEHOT'S NOTE

מובא גם באוה"ת נ"ך כרך ב ע' תתכט.

PARAGRAPH 45

273 **כקדוח אש**
 “As fire kindles brushwood.” The root of ekdach, kindling.
 Isaiah 64:1:שעיהו ס"ד:א'1:64 Isaiah
 כקדח אש המסים מים תבעה-אש להודיע שמה לצריר מפניך גוים ירְגֹזוּ:

As when fire kindleth the brush-wood, and the fire causeth the waters to boil; to make Thy name known to Thine adversaries, that the nations might tremble at Thy presence,

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...ושמתי כדכד שמשותיך ושעריך לאבני אקדה וגוי' (בישעיה

274 **ברשפי אש**
 “Its flashes are flashes of fire.” The fiery love born of Binah.

Song of Songs 8:6:שיר השירים ח:ו8 Song of Songs

שִׁמְנִי כְחוֹתֶם עַל-לִבִּי כְחוֹתֶם עַל-זְרוֹעִי כִּי-עֲזָה כְמוֹת אֶהְיֶה קִשָּׁה כְּשֹׁאֹל קִנְיָה רָשָׁפִי רָשָׁפִי אֵשׁ שְׁלֵה־כִתְיָהּ:

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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275 **ארץ חפץ**
 “For you shall be a land of desire, says Havayah of hosts.” The “stones of desire” born of Chochmah.

מלאכי ג:12

וְאִשְׁרוּ אֶתְכֶם כָּל-הַגּוֹיִם כִּי-תִהְיֶה אֶתְּם אֶרֶץ חֶפֶץ אֶמַר ה' צְבָאוֹת:

And all nations shall call you happy; For ye shall be a delightful land, Saith the L-RD of hosts.

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KEHOT'S NOTE

מלאכי ג, יב.

276 **ורב שלום**
 “And great shall be the peace of your children.” “Great” implies many, at least three levels.

ישעיהו נ"ד:13:54 Isaiah

וְכָל-בְּנֵיךָ לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֵיךָ:

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

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277 **עושה שלום**
 “Dominion and fear are with Him; He makes peace in His heights.” The Midrash applies it to the peace between Michael and Gavriel.

איוב כ"ה:2:25 Job

הַמֶּשֶׁל וּפְחַד עֲמוֹ עֹשֶׂה שְׁלוֹם בְּמְרוֹמָיו:

Dominion and fear are with Him; He maketh peace in His high places.

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278 **עושה שלום בין מיכאל וגבריאל**
 Reish Lakish: Michael is all snow and Gavriel all fire, and they stand side by side without harming each other: “He makes peace in His heights.”

במדבר רבה י"ב:10:10 Bamidbar Rabbah

דברים רבה ה':12:5 Devarim Rabbah

KEHOT'S NOTE

במד"ר יב, י. דב"ר ה, יב.

279 **עושה שלום בין מיכאל וגבריאל**
 The Midrash reads “dominion and fear” as Michael, who is of snow, and Gavriel, who is of fire, and neither harms the

other: G-d makes peace between them.

Bamidbar Rabbah 12:8 ח"ב:י"ב

280 שלום שלום לרחוק ולקרוב

"Peace, peace to the far and to the near, says Havayah, and I will heal him." Explained elsewhere, as the text says.

Isaiah 57:19 ט"ט:י"ז

Havayah בורא ניב שפתים שלום שלום לרחוק ולקרוב אמר ורפאתיו:

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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281 וידעת היום

"Know this day and take it to your heart." The opening words of the discourse to which the text refers.

Deuteronomy 4:39 ט"ט:ד

וידעת היום והשבת אל לבבך כי ה' הוא האלקים בשמים ממעל ועל הארץ מתחת אין עוד:

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

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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