LIKKUTEI TORAH · THE CHASSIDISHE PARSHA

ראש השנה

Rosh Hashanah

The 7 maamarim of Likkutei Torah on the parsha.

The Hebrew, a translation, a short explanation of every section, and the sources

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

LikuteiTorah.com
THE CHASSIDISHE PARSHA
likuteitorah.com/likkutei-torah/rosh-hashanah/

Contents

ROSH HASHANAH

Maamar 1 — דרושים לראש השנה ועשי"ת ויוהכ"פ — 3

Discourses for Rosh HaShanah, the Ten Days of Teshuvah and Yom Kippur: "Blow the Shofar at the New Month"

Maamar 2 — תקעו בחדש שופר כו' — 54

"Blow the shofar at the New Moon"

Maamar 3 — להבין המשנה [רפ"ד דר"ה] י"ט של ר"ה שחל... — 101

"To understand the Mishnah: When the Yom Tov of Rosh HaShanah fell on Shabbos"

Maamar 4 — והיה ביום ההוא יתקע בשופר גדול ובאו האובדים... — 173

"And it shall come to pass on that day that a great shofar shall be sounded"

Maamar 5 — להבין ענין הפסוק מי אל כמוך וגו' שהוא... — 284

To Understand the Verse "Who Is a G-d Like You"

Maamar 6 — שיר המעלות ממעמקים קראתיך ה' — 349

A Song of Ascents: From the Depths I Have Called You, Havayah

Maamar 7 — יחיינו מיומים ביום השלישי יקימנו וגו' (בהושע סימן... — 396

"He Will Revive Us After Two Days"

דרושים לראש השנה ועשי"ת ויוהכ"פ

Discourses for Rosh HaShanah, the Ten Days of Teshuvah and Yom Kippur: "Blow the Shofar at the New Month"

On Rosh HaShanah the life-force of all the worlds withdraws and is renewed, and G-d's Kingship must be drawn down anew. For one who has blemished his Torah and mitzvos this is possible only through the Supernal Will that is above wisdom, which is aroused by a wordless cry from the depth of the heart: the cry of teshuvah and of the shofar.

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

THE MAAMAR IN BRIEF

The maamar opens with Psalms 81:4–5. Tishrei is the "head" of the year: as the head holds the body's life-force as a whole, Rosh HaShanah brings a new, general life-force for all the worlds, so that G-d's Kingship, the level that gives them life, is revealed. Since the first creation, however, that revelation depends on people accepting His yoke willingly, and so Rosh HaShanah is a day of judgment. During the year the Supernal Will is drawn down through the Torah and mitzvos, the "limbs of the King," which carry the will clothed in Chochmah. One who has blemished them cannot draw it down that way. But teshuvah from the depth of the heart, a bitterness too great for words, reaches a higher will, the gulgalta above wisdom, which fills every lack, as digging to the spring refills a dry river. That will is revealed on Rosh HaShanah through the shofar's simple, wordless sound and in the Ten Days of Teshuvah, rising until Ne'ilah and flowing into the joy of Sukkos. Finally, "a statute for Israel" and "a judgment of the G-d of Yaakov" are read as the gifts given to two levels of those who serve G-d.

OUTLINE

1 **The head of the year and the renewal of Kingship** ¶1–2

Tishrei renews the life-force of all the worlds as the head enlivens the body; this renewal reveals G-d's Kingship, but it depends on accepting His yoke, so Rosh HaShanah is a day of judgment, and the fallen are lifted by longing to accept it.

2 **Torah and mitzvos: the will clothed in wisdom** ¶3

During the year the Supernal Will is drawn down through the Torah and mitzvos, the "limbs of the King"; each mitzvah unites the King's command with its inner reason.

3 **The problem of one who has blemished** ¶4

One who has failed in Torah and mitzvos cannot draw down the will in that way; this is where Rosh HaShanah and the Ten Days of Teshuvah excel.

4 **From the depths: teshuvah and the will above wisdom** ¶5

A cry from the depth of the heart, beyond words, arouses the will above the chain of descent, the gulgalta, which fills the lacks left by neglected positive commandments; this explains "Forgive us, for we have sinned."

5 **The shofar and the Ten Days of Teshuvah** ¶6

The tekiah is the wordless cry of the inner heart that draws down the Supernal Delight and Will and renews the worlds; Shifrah, teruah and Yeshurun illustrate it, and the ten days match the soul's ten powers.

6 **Bakeseh: from the withdrawal to the joy of Sukkos** ¶7

The new will comes through the withdrawal on the night of Rosh HaShanah, rises until Ne'ilah, and issues in the doubled joy of Sukkos and the water libation.

7 **A statute for Israel, a judgment for Yaakov** ¶8

One at the level of Israel receives a chok, sustenance and an engraved bond with G-d; one at the level of Yaakov receives mishpat, compassion to help him subdue his evil; Tishrei spells yishras, uprightness of heart.

KEY CONCEPTS

The head of the year ראש ומוחין של השנה

As the head holds the body's life-force as a whole and sends a particular share to each limb, Rosh HaShanah holds the general life-force of the year, from which each month receives its own.

His Kingship גילוי מלכותו יתי

The one level of G-d that is revealed to the worlds and gives them life. Kingship exists only where it is accepted willingly; otherwise there is only "dominion."

The 248 limbs of the King רמ"ח אברים דמלכא

The positive commandments as channels that carry supernal Chochmah down so that G-d becomes "King of the world," as limbs carry the life of the head into the body.

The two levels of the Supernal Will ב' בחינות ברצון העליון

The will clothed in Chochmah, drawn down through Torah and mitzvos by the perfectly righteous; and the will above Chochmah, "the Will of all wills," revealed to baalei teshuvah, from which forgiveness comes.

Gulgalta גלגלתא דחפיא על מוחא

"The skull that covers over the brain": as the skull covers the seat of the intellect without housing it, this will is above Chochmah, Binah and Daas. Rosh HaShanah is its revelation.

The depth of the heart עומקא דלבא

The innermost point of the soul, reached through a bitterness greater than the soul can hold and expressed only as a wordless cry; it arouses the supernal depth, as in "From the depths I have called You."

Tekiah תקיעה

The shofar's simple, unbroken sound, the breath of the inner heart, which is above speech and wisdom and draws down the Supernal Delight and Will.

Bakeseh בכסה

"At the concealment": the withdrawal of the past year's life-force on the night of Rosh HaShanah, through which the new and higher will is revealed.

Chok and mishpat חק ומשפט

The two gifts of Rosh HaShanah: chok, fixed sustenance and an engraved bond, for one at the level of Israel; mishpat, judgment that is compassion, for one at the level of Yaakov who still struggles.

SECTION 1 · ¶1–2

The head of the year and the renewal of Kingship

1 דרושים לראש השנה ועשי"ת [ועשרת ימי תשובה] ויוהכ"פ [ויום הכפורים]

Discourses for Rosh HaShanah, the Ten Days of Teshuvah and Yom Kippur

> This heading introduces a series of discourses for one season of judgment and return: Rosh HaShanah, the Ten Days of Teshuvah that run from it to Yom Kippur, and Yom Kippur itself. Teshuvah, often rendered "repentance," means "return" to G-d.

2 תקעו בחדש[1] שופר בכסה ליום חגנו כי חק[2] לישראל הוא משפט לאלהי יעקב.[3]

"Blow the shofar at the new month (bachodesh), at the concealment (bakeseh), for the day of our festival; for it is a statute for Israel, a judgment of the G-d of Yaakov."

> The verse (Psalms 81:4–5) is the text of the whole discourse, and its phrases will be read one by one: bachodesh as "renewal," bakeseh as the "concealment" of the moon and of the light on Rosh HaShanah, and "a statute for Israel" and "a judgment of the G-d of Yaakov" as two levels of divine service.

הנה כל החדשים[4] נקראו חדשי השנה[5] משא"כ תשרי נק' חדש סתם חידוש כללי לכללות העולמות והתהוותם מאין ליש לפי שבו ר"ה [ראש השנה] שהוא בחי' ראש ומוחין של השנה.

Now, all the months are called "the months of the year," whereas Tishrei is called simply "month" (chodesh): a general renewal (chiddush) for the worlds as a whole and their coming into being from nothing to something, because in it is Rosh HaShanah, which is the level of the head and brain (mochin) of the year.

> Elsewhere Scripture speaks of "the months of the year" in general, but this verse says only "at the month," without naming it. The Alter Rebbe reads this as the month of renewal par excellence: chodesh (month) shares its root with chiddush (renewal), and Tishrei renews all the worlds as a whole, because Rosh HaShanah is the year's "head."

כי הנה בחינת עולם שנה נפש[6,7] שוה, שכמו שיש בנפש ראש ומוחין שבו גילוי כללות החיות וממנו נתפשט ונמשך באברים חיות פרטי לכל אבר

For the aspects of world, year and soul are alike: just as in the soul there are the head and brain, in which the life-force as a whole is revealed, and from it a particular life-force spreads out and is drawn into the limbs, to each limb

> This draws on the triad of Sefer Yetzirah: world (space), year (time) and soul (the person) mirror one another. In a person, the head and brain hold the life-force as a whole, and from there a specific measure of life spreads to each limb.

לפי מזגו ותכונתו כך הוא בעולם ושנה, עולם בחי' מקום ושנה בחי' זמן שבר"ה [שבראש השנה] הוא גילוי כללות החיות וממנו נמשך חיות פרטי לכל חודש

according to its temperament and nature, so it is in world and year — world being the dimension of space, and year the dimension of time: on Rosh HaShanah there is the revelation of the life-force as a whole, and from it a particular life-force is drawn to each month.

> Each limb receives life suited to its own make-up. In the same way time has a "head": Rosh HaShanah carries the life-force of the whole year in general form, and from it each month receives its own share.

כי כל חודש הוא התחדשות החיות מאין ליש. אך בכל חדש הוא התחדשות חיות פרטי, וברה"ש [ובראש השנה] התחדשות חיות כללי לכל השנה,

For each month is a renewal of the life-force from nothing to something. But in each month it is the renewal of a particular life-force, and on Rosh HaShanah the renewal of a general life-force for the whole year.

> Every Rosh Chodesh renews creation, but only in a particular way, for that month. Rosh HaShanah renews the general life-force for the entire year, from which the months then draw.

(ועיין בפרדס בעה"כ [בערכי הכינויים] ערך שנה[8] כי י"ב ר"ח [ראש חודש] הם בחי' י"ב בקר ור"ה [וראש השנה] הוא בחי' והים עליהם מלמעלה[9, 10] ועמ"ש מזה בד"ה מי מנה[11] עפר יעקב[12]

(See the Pardes, in Erchei HaKinuyim, under the entry "Year": that the twelve Rosh Chodesh days are the level of the twelve oxen, and Rosh HaShanah is the level of "and the Sea was upon them, above." And see what is written on this in the discourse beginning "Who has counted the dust of Yaakov."

> This bracket cites the Kabbalistic work Pardes Rimonim, in its lexicon of terms (Erchei HaKinuyim): the twelve Rosh Chodesh days correspond to the twelve bronze oxen of Solomon's Temple, and Rosh HaShanah to the great basin, "the Sea," that rested on top of them (I Kings 7:25). The general renewal stands above the twelve particular ones, as the Sea stood above the oxen.

ולכן הוא זמן התשובה כי התשובה נמשלה לים כמ"ש ברבות באיכה ע"פ סכותה באף[13, 14] ונמשלה התשובה לים כו' ובפ' ואתחנן דרפ"ט ב').[15]

And therefore it is the time of teshuvah, for teshuvah is likened to the sea, as is written in Eichah Rabbah on the verse "You have covered [Yourself] with anger": teshuvah is likened to the sea, etc.; and in Parshas Va'eschanan, on page 289b.)

> Because Rosh HaShanah is the "Sea," it is the time of teshuvah, which the Midrash compares to the sea. As the Kehot notes summarize the two Midrashim cited, the gates of teshuvah are always open, as the sea is always open.

ובכל שנה מתחדש חיות כללי אחר,[16] וחידוש זה הוא להיות גילוי מלכותו יתי בחי' ממכ"ע [ממלא כל עלמין] אפילו בעולמות עליונים.

And each year a different general life-force is renewed; and this renewal is so that there be a revelation of His Kingship, may He be blessed, the level of the light that fills all worlds (memalei kol almin), even in the higher worlds.

> Each year's life-force is new, not a repetition of the last. Its purpose is that G-d's Kingship, the light that fills each world and gives it life, be revealed in every world, even the highest.

אך הנה גילוי זה תלוי במעשה התחתונים וע"ז נאמר תקעו בחדש שופר כו'. וביאור ענין שופר

But this revelation depends on the deeds of the lower beings, and of this it is said, "Blow the shofar at the new month," etc. And the explanation of the matter of the shofar,

> Here the argument turns: this renewal is not automatic but depends on what people below do, and that is why the verse commands us to blow the shofar. The Alter Rebbe now sets out to explain the meaning of the shofar.

וגם ענין עשי"ת [עשרת ימי תשובה] שארז"ל [שאמרו רבותינו זכרונם לברכה] ע"פ דרשו ה' בהמצאו אלו עשי"ת [עשרת ימי תשובה][17] ולמה הימים האלו הם דוקא ימי תשובה.

and also of the matter of the Ten Days of Teshuvah — for our Sages, of blessed memory, said on the verse "Seek Havayah when He may be found": "These are the Ten Days of Teshuvah" — and why these days in particular are days of teshuvah.

> The Talmud (Rosh Hashanah 18a) applies Isaiah's "Seek Havayah when He may be found" to the ten days from Rosh HaShanah to Yom Kippur, when G-d is especially close. The discourse will explain why these days in particular are days of return.

הנה מלכותך מלכות כל עולמים כתיב פי' עולמים לשון העלם[18] שקודם התהוות העולמות היה[19] הוא ושמו בלבד,[20] וכדי שיתהוו העולמות מאין ליש צמצם והעלים אור שפע א"ס ב"ה שלא יהיה רק גילוי מלכותו יתי[21]

Now, it is written, "Your Kingship is the kingship of all worlds (olamim)"; the meaning is that olamim is a term of concealment (he'elem). For before the worlds came into being there was He and His Name alone; and in order that the worlds come into being from nothing to something, He contracted and concealed the light of the flow of the Infinite One (Ein Sof), blessed be He, so that there would be only a revelation of His Kingship, may He be blessed

> Psalms 145:13 calls G-d's Kingship one "of all olamim" (worlds), and olam shares a root with he'elem, concealment. Before creation there was only "He and His Name"; to create finite worlds, G-d concealed His infinite light and let only His Kingship, the lowest level, show.

(ועמ"ש בביאור ע"פ מנורת זהב)[22] שמגילוי מלכותו יתʼ לבד הוא שחיים וקיימים כל העולמות עליונים ותחתונים,

(and see what is written in the explanation on the verse "A menorah of gold"); for it is from the revelation of His Kingship, may He be blessed, alone that all the worlds, higher and lower, live and endure.

> The bracket points to an explanation, elsewhere, of the golden menorah of Zechariah's vision. All the worlds, upper and lower, live from this one revealed level, His Kingship, and from nothing beyond it.

והנה צמצום זה אינו אלא לגבי העולמות אבל לגבי הקב"ה אין שום שינוי ח"ו [חס ושלום] וכמ"ש גם חשך לא יחשיך[23] ואתה הוא ראשון[24] כוʼ

Now, this tzimtzum (contraction) is only in relation to the worlds; but in relation to the Holy One, blessed be He, there is no change at all, G-d forbid, as it is written, "Even darkness does not darken," and "You are the first," etc.,

> The concealment exists only from the worlds' side; G-d Himself is unchanged by it. "Even darkness does not darken" for Him (Psalms 139:12), and the prayer "You are the first" declares that He is the same before creation and after it.

דכולא קמיה כלא חשיב,[25] ונקרא המלך המרומם לבדו מאז[26] פיʼ שהוא בבחיʼ לבדו כמאז וקודם שנברא העולם ומה שנמשך גילוי מדת מלכותו יתʼ הוא כמ"ש הʼ מלך גאות לבש[27] כוʼ

for "before Him everything is considered as nothing." And He is called "the King who alone was exalted from of old (me'az)": the meaning is that He is in the state of "alone," as of old, before the world was created. And the drawing forth of the revelation of His attribute of Kingship, may He be blessed, is as it is written, "Havayah reigns; He has clothed Himself in majesty," etc.:

> In the Zohar's words, "before Him everything is considered as nothing," so He remains "alone" now as before creation, as the Yotzer blessing of the morning prayers calls Him "the King who alone was exalted from of old." His becoming King over the worlds is pictured in Psalms 93:1 as putting on a garment.

שנתלבש בלבוש גיאות להיות מלך שמו נקרא שכך עלה ברצונו יתי להעלים ולהסתיר אור ושפע א"ס ב"ה בכדי שיתהוו עולמות בירידות והשתלשלות המדרגה עד שיהיה עוה"ז השפל הגשמי שבו נעשה משכן האדם

that He clothed Himself in a garment of majesty so that His Name would be called "King." For thus it arose in His will, may He be blessed, to hide and conceal the light and flow of the Infinite One, blessed be He, so that worlds would come into being by way of descents and a chain of descending levels (hishtalshelus), until there would be this lowly, physical world, in which the dwelling place of man was made,

> Kingship is a "garment of majesty" that G-d chose to wear: He willed to hide His infinite light so that worlds could come into being, step after step downward, as far as this lowly physical world in which man lives.

כדי לאהפכא חשוכא לנהורא[28] ויהי׳ [ויהיה] יתרון האור הבא[29] מן החשך (ע' [עיין] בס"פ תצוה קפ"ז סע"א [סוף עמוד א][30, 31] ועמ"ש סד"ה וידעת היום)[32]

in order to transform darkness into light, so that there be the advantage of the light that comes from the darkness (see at the end of Parshas Tetzaveh [in the Zohar], 187, at the end of side a; and see what is written at the end of the discourse beginning "Know this day").

> The goal of this descent is to turn darkness into light, for light that comes out of darkness has an advantage over light alone (Ecclesiastes 2:13). The bracket points to the Zohar at the end of Parshas Tetzaveh and to the discourse on "Know this day" in Parshas Va'eschanan.

ומהו תכלית היתרון הזה של האור שמתוך החשך כך הוא רצון העליון ב"ה למעלה מבחינת חכמה והשגה ונקרא בזהר בריש הורמנותא דמלכא[33] כו',

And what is the ultimate purpose of this advantage of the light that [comes] from within the darkness? Such is the Supernal Will, blessed be He, which is above the level of Chochmah (wisdom) and comprehension; and in the Zohar it is called "At the outset of the King's authority," etc.

> Why G-d wants light that comes out of darkness has no reason the intellect can supply: it is His will, which is above wisdom. The Zohar (1:15a) calls this first stirring of the divine will "the outset of the King's authority."

והנה תחלת בריאת העולמות הי׳ [היה] כשעלה ברצונו מעצמו בחסד חנם כמו שכתוב כי אמרתי עולם חסד יבנה,[34] אבל מאז והלאה הנה המשכת רצון זה תלוי במעשה התחתונים,[35]

Now, the beginning of the creation of the worlds was when it arose in His will of itself, out of free kindness, as it is written, "For I said, the world shall be built with kindness"; but from then on, the drawing forth of this will depends on the deeds of the lower beings.

> The first act of creation was a free gift, as Psalms 89:3 says, "the world shall be built with kindness." From then on, the continued flow of G-d's will depends on the deeds of people below.

והנה עיקר זמן המשכת הרצון זה הוא בר"ה [בראש השנה] שבו התחדשות החיות כללי של שנה הבאה והמשכת החיות כללי של שנה שעברה הוא בבחי' הסתלקות בתחלת ליל[36] ראש השנה,

And the main time of the drawing forth of this will is on Rosh HaShanah, on which there is the renewal of the general life-force of the coming year; and the drawing forth of the general life-force of the past year is in a state of withdrawal at the beginning of the night of Rosh HaShanah.

> This drawing forth of G-d's will takes place chiefly on Rosh HaShanah. At the start of the night of Rosh HaShanah the past year's life-force withdraws, and a new one must be drawn down for the coming year; Iggeres HaKodesh 14 in the Tanya describes the same yearly withdrawal and renewal.

ולכן ר"ה [ראש השנה] הוא יום הדין[37] שבו דנין את האדם על מעשיו שעברו בשנה שעברה כי להיות עוד התחדשות החיות כללי של שנה זו יש ע"ז כמה קטרוגים

Therefore Rosh HaShanah is the Day of Judgment, on which man is judged for his deeds that passed in the past year; for, as to there being once again a renewal of the general life-force of this year, there are many accusations about this

> That is why Rosh HaShanah is the Day of Judgment (Rosh Hashanah 16a). Before a new life-force is granted for the year, there are accusations questioning whether man deserves it.

על האדם אם ראוי הוא לכך[38] להיות נמשך ע"י רצון העליון ב"ה בגילוי מלכותו יתי' מפני כמה פריקת עול שיש שאינם מקבלים עליהם תמיד עול מלכות שמים

against man, whether he is worthy of this — of [life-force] being drawn through the Supernal Will, blessed be He, in the revelation of His Kingship, may He be blessed — because of the many ways of casting off the yoke that there are: that they do not always accept upon themselves the yoke of the Kingdom of Heaven

> The question is whether a person is fit to have life drawn to him through G-d's will as it reveals His Kingship. The charge against him is casting off the yoke: failing to accept G-d's sovereignty consistently.

באהבה וברצון כי"א [כל אחד / כל אחת] לפרקים ועתים מזומנים שזוכר את ממה"מ [מלך מלכי המלכים] הקב"ה משא"כ כל היום פונה למחשבתו כל אחד ואחד לפום מאי דידע בנפשיה, ובפרט מי שאינו נזהר הן בסומ"ר [בסור מרע] והן

with love and with will, but only at intervals and at set times, when one remembers the King of the kings of kings, the Holy One, blessed be He; whereas all the rest of the day each and every one turns to his own thoughts, "each according to what he knows in himself"; and especially one who is not careful both in "turning away from evil" and

> Many accept G-d's Kingship with love only at set times, such as prayer, and the rest of the day turn to their own concerns, each by his own measure. Worse is one who is careless in the two basic duties of "turning from evil" and "doing good."

בועשה טוב כאו"א [כל אחד ואחד] לפי מדרגתו שא"א להיות המשכת רצון העליון ב"ה לגילוי מלכותו יתי' כשיש ח"ו [חס ושלום] פריקת עול מלכות שמים למטה מאחר שאין מקבלים עליהם עול מלכותו יתי' ברצון

in "doing good," each and every one according to his level. For it is impossible for there to be a drawing forth of the Supernal Will, blessed be He, for the revelation of His Kingship, may He be blessed, when there is, G-d forbid, a casting off of the yoke of the Kingdom of Heaven below, since they do not accept upon themselves the yoke of His Kingship, may He be blessed, willingly

> Each person is judged by his own level. A king reigns only over those who accept him, so when the yoke of Heaven is cast off below, the Supernal Will cannot flow to reveal His Kingship.

(ועמ"ש בד"ה יונתי בחגוי[39, 40] בענין יפתי הוד והדר לבשת[41] משא"כ כשיש פריקת עול זהו בחינת אלביש שמים קדרות[42] ואזי אין גילוי רק מבחי' וממשלתך בכל דור ודור שהוא למטה מבחי' מלכותך שהמלוכה היא דוקא אשר ברצון קבלו עליהם)

(and see what is written in the discourse beginning "My dove, in the clefts," on the matter of "My fair one" [and] "You have clothed Yourself in glory and splendor"; whereas when there is a casting off of the yoke, this is the level of "I clothe the heavens in blackness," and then there is revelation only from the level of "and Your dominion is in every generation," which is below the level of "Your Kingship"; for kingship is specifically that which they accepted upon themselves willingly).

> The bracket points to the discourse on "My dove, in the clefts" (Song of Songs 2:14): when Israel accepts the yoke, G-d is clothed in "glory and splendor" (Psalms 104:1); when they cast it off, "I clothe the heavens in blackness" (Isaiah 50:3). Then only "dominion" is revealed, rule from outside, and not "Kingship," which by definition is accepted willingly.

אלא שע"ז נאמר סומך ה' לכל הנופלים[43] כו' להיות עיני כל אליך ישברו[44] להיות השברון והתוחלת

But of this it is said, "Havayah supports all who fall," etc., so that there be "The eyes of all hope (yesaberu) toward You": that the hope (sivron) and expectation

> Yet there is hope for those who have fallen: "Havayah supports all who fall" (Psalms 145:14). The next verse, "The eyes of all hope toward You," is read as describing what a person should hope for.

אשר כל אדם ימשוך אחרי' [אחריה] ברצונו וחפצו הוא שיאיר ה' בלבו להיות מקבל עליו עומ"ש [עול מלכות שמים] באהבה ורצון, ועי"ז פותח את ידיך ומשביע לכל חי רצון[45]

which every person pursues with his will and desire be that G-d shine in his heart, so that he accept upon himself the yoke of the Kingdom of Heaven with love and will. And through this, "You open Your hands and satisfy every living thing [with] will (ratzon),"

> What a person should truly long for is that G-d illuminate his heart so that he accepts Heaven's yoke with love. That longing itself draws down what the next verse describes, "You open Your hands and satisfy every living thing [with] will."

שהוא בחינת רצון העליון לגילוי מלכותו ית' והוא משביע לכל חי רצון ע"י פתיחת היודי"ן כי א"ת [אל תקרי] ידיך אלא יודי"ך כו',

which is the level of the Supernal Will for the revelation of His Kingship, may He be blessed; and He "satisfies every living thing [with] will" through the opening of the yuds, for "Do not read yadecha (Your hands), but yudecha (Your yuds)," etc.

> Ratzon, "will" or "favor," is read as the Supernal Will that reveals G-d's Kingship. A play on letters, "do not read yadecha (Your hands) but yudecha (Your yuds)," ties this opening to the letter yud; the Alter Rebbe mentions it only in passing ("etc.").

ונמשך להיות צדיק ה' בכל דרכיו וחסיד בכל מעשיו[46] שאפילו בכל מעשיו שהוא בחי' עשייה גשמיות יומשך ויתפשט בחי' חסיד הוא חסד עליון ב"ה, ועמ"ש מזה בד"ה כי ההרים ימושו.[47, 48, 49]

And [so] it is drawn down that "Havayah is righteous in all His ways and kind (chasid) in all His deeds": that even in "all His deeds," which is the level of physical action, the level of "kind" (chasid), which is the supernal Chesed (kindness), blessed be He, will be drawn down and spread forth. And see what is written on this in the discourse beginning "For the mountains may depart."

> As a result, "Havayah is righteous in all His ways and kind in all His deeds" (Psalms 145:17): G-d's supernal kindness spreads even into "His deeds," the realm of physical action. The bracket points to the discourse on "For the mountains may depart" (Isaiah 54:10).

SECTION 2 · ¶3

Torah and mitzvos: the will clothed in wisdom

3 והנה הדרך להמשכת רצון העליון ב"ה להיות גילוי מלכותו יתי לקיום והתהוות העולמות הוא בכל השנה ע"י עסק התורה והמצות שהם הן רצונו וחכמתו יתי

Now, the way to draw down the Supernal Will, blessed be He, so that there be a revelation of His Kingship, may He be blessed, for the existence and coming into being of the worlds, is, throughout the year, through occupation with the Torah and the mitzvos, which are themselves His will and His wisdom, may He be blessed;

> Throughout the year, the Supernal Will is drawn down to reveal G-d's Kingship and sustain the worlds through Torah study and the mitzvos. These are not external to G-d: they are His very will and His wisdom.

דהיינו רצון העליון המלובש בחכמה דאורייתא מחכמה נפקת שהם בחי' טעמי המצות שיתגלו לעתיד שהוא המשכת אור א"ס ב"ה הגנוז בכל מצוה לפי בחינתה וערכה,

that is, the Supernal Will clothed in Chochmah, for "the Torah comes forth from Chochmah"; these are the level of the reasons of the mitzvos, which will be revealed in the Time to Come, and they are the drawing forth of the Infinite Light (Or Ein Sof), blessed be He, that is hidden in each mitzvah according to its level and worth.

> The will is clothed in Chochmah, for the Torah comes forth from Chochmah. Each mitzvah's reason, its inner meaning that will be revealed in the Time to Come, is a measure of the Infinite Light hidden in it, according to that mitzvah's own level.

ובדרך כלל הן המשכת אור א"ס ב"ה המלובש בחכמה עילאה, ועד"ז תיקנו חז"ל [חכמינו זכרונם לברכה] לברך קודם כל מצוה בא"י [ברוך אתה ה'] אמ"ה [אלקינו מלך העולם] אשר קדשנו במצותיו וצונו כו' פי'

And in general, they are the drawing forth of the Infinite Light, blessed be He, that is clothed in supernal Chochmah. And along these lines our Sages, of blessed memory, instituted the blessing before every mitzvah, "Blessed are You, Havayah, our G-d, King of the world, who has sanctified us with His commandments and commanded us," etc. The meaning is:

> Taken together, the mitzvos draw down the Infinite Light clothed in supernal Chochmah. The blessing the Sages instituted before a mitzvah expresses this, as the Alter Rebbe now explains phrase by phrase.

כי הברכה וההמשכה מרצון העליון ב"ה להיות הוי' אלקינו ולהיות מלך העולם, הוא לפי אשר קדשנו במצותיו שהמשכת קדש העליון וחכמה עילאה הוא במצותיו עלינו

the blessing and drawing forth from the Supernal Will, blessed be He, so that Havayah be "our G-d" and that He be "King of the world," is according to "who has sanctified us with His commandments": for the drawing forth of the supernal holiness and supernal Chochmah is through His commandments to us.

> The blessing asks that Havayah, the Infinite, become "our G-d" and "King of the world." This drawing down happens "with His commandments": holiness and supernal wisdom descend through the mitzvos He has given us.

ולכן נק' רמ"ח פקודין רמ"ח אברים דמלכא פי' אברין להיות מלכא, ואברין פי' המשכות כמו עד"מ שהאבר הוא המשכת והתפשטות החיות של הנפש בגוף מגילוי כללות

Therefore the 248 commandments are called "the 248 limbs of the King": that is, "limbs" for being King. And "limbs" means drawings-forth; as, by way of analogy, a limb is the drawing forth and spreading of the soul's life-force in the body from the revelation of the general

> A well-known teaching calls the 248 positive commandments "the 248 limbs of the King," and the Alter Rebbe reads it as limbs that make Him King. A limb is a channel: it carries the soul's life-force from the head to one part of the body.

החיות שבראש ומוחין כך המצות הם המשכת בחינת חכמה עילאה שנמשך להיות בחינת מלך העולם (ועמ"ש בד"ה והיה לכם[50] לציצית ומ"ש סד"ה בשעה שהקדימו ישראל נעשה).[51]

life-force in the head and brain, so the mitzvos are the drawing forth of the level of supernal Chochmah, which is drawn down to become the level of "King of the world." (And see what is written in the discourse beginning "And it shall be to you for tzitzis," and what is written at the end of the discourse beginning "When Israel put 'we will do' first.")

> Just as the limbs carry the life of the head into the body, the mitzvos carry supernal Chochmah down until G-d is "King of the world." The bracket points to the discourses on tzitzis and on Israel's pledge "we will do and we will hear."

וזהו ענין מצות צריכות כוונה שהמצות יש בהן ב' בחי'. הא' שכך הוא מצות המלך שצוה עלינו.

And this is the meaning of "mitzvos require intention (kavanah)": for the mitzvos have two aspects. The first: that such is the command of the King, which He commanded us.

> The question whether "mitzvos require intention" is given an inner meaning: every mitzvah has two aspects. The first is simple obedience, doing it because the King has commanded it.

והבי' היא כוונתה שהם טעמי המצות שבהם ועל ידם נמשך אור א"ס ב"ה המלובש בבחינת חכמה עילאה

And the second is its intention: that they are the reasons of the mitzvos, in which and through which the Infinite Light, blessed be He, clothed in the level of supernal Chochmah, is drawn down

> The second aspect is the mitzvah's inner intent, its reason, through which the Infinite Light clothed in supernal Chochmah is drawn down.

(ועמ"ש מזה בד"ה ועתה יגדל נא),[52] והוא ענין לשם יחוד קוב"ה [קודשא בריך הוא] ושכינתי' שכינתי' הוא בחי' מצות המלך

(and see what is written on this in the discourse beginning "And now, I pray, let [the power] be great"). And this is the matter of "for the sake of the unification of the Holy One, blessed be He, and His Shechinah": His Shechinah is the level of the command of the King,

> This explains the formula said before a mitzvah, "for the sake of the unification of the Holy One, blessed be He, and His Shechinah." The Shechinah, G-d's indwelling presence, corresponds to the King's command.

שהוא בחינת ממכ"ע [ממלא כל עלמין], וקב"ה [וקודשא בריך הוא] הוא בחי' קדוש ומובדל הוא בחי' סוכ"ע הוא בחי' המשכת אור א"ס ב"ה שנמשך במצוה זו, וצ"ל בבחי' יחוד

which is the level of the light that fills all worlds (memalei kol almin); and the Holy One, blessed be He, is the level of "holy and set apart," the level of the light that encompasses all worlds (sovev kol almin), the level of the drawing forth of the Infinite Light, blessed be He, that is drawn into this mitzvah. And they must be in a state of unity,

> The Shechinah is the light that fills each world and gives it life according to its measure; "the Holy One, blessed be He," the transcendent and "set apart," is the light that encompasses all worlds, drawn into the mitzvah through its reason. The two aspects of the mitzvah must be joined as one.

כי נעוץ סופן בתחלתן[53] דהיינו ע"י שעושה המצוה מפני כי היא מצות המלך שורה ומתגלה בנפשו אור א"ס ב"ה הנמשך במצוה זו:

for "their end is wedged in their beginning": that is, by doing the mitzvah because it is the command of the King, the Infinite Light, blessed be He, that is drawn into this mitzvah rests and is revealed in his soul.

> The phrase "their end is wedged in their beginning" means that the lowest point is bound to the highest. When a person does the mitzvah simply because the King commanded it, the highest light, the Infinite Light drawn into that mitzvah, rests and is revealed in his soul.

SECTION 3 · ¶4

The problem of one who has blemished

4 ב אך מי שפוגם בתורה ומצות הן בסור מרע[54] והן בועשה טוב כל חד לפום מאי דידע בנפשיה ואי אפשר לו להמשיך רצון העליון ב"ה לגילוי מדת מלכותו יתי,

2. But one who blemishes the Torah and the mitzvos, whether in "turning from evil" or in "doing good," "each according to what he knows in himself," and who cannot draw down the Supernal Will, blessed be He, for the revelation of His attribute of Kingship, may He be blessed:

> The second section turns to one who has failed, whether by transgressing a prohibition ("turning from evil") or by neglecting a positive command ("doing good"), each measured by his own level. Such a person cannot draw down G-d's will through the Torah and mitzvos, the ordinary way described above.

הנה בזה הוא יתרון מעלת ראש השנה ועשי"ת [ועשרת ימי תשובה] שבהם ועל ידם יומשך רצון העליון ב"ה.

in this lies the advantage of the special quality of Rosh HaShanah and the Ten Days of Teshuvah, that in them and through them the Supernal Will, blessed be He, will be drawn down.

> This is where Rosh HaShanah and the Ten Days of Teshuvah excel: in them and through them the Supernal Will is drawn down even for such a person. The following paragraphs explain how.

SECTION 4 · ¶5

From the depths: teshuvah and the will above wisdom

5 וביאור ענין זה הנה צריך להבין איך יש כח בתשובה לתקן כל הפגם שבביטול מ"ע [מצות עשה], כי הנה במצות ל"ת [לא תעשה] שאם עבר עבירה אחת קנה לו קטיגור אי וכו'

And the explanation of this matter: we need to understand how teshuvah has the power to repair all the blemish caused by neglecting the positive commandments. For with the prohibitions — where, if one committed one transgression, he acquired for himself one accuser, etc.,

> The question: teshuvah can undo the transgression of a prohibition, but how can it repair the neglect of a positive commandment? Pirkei Avos teaches that each transgression "acquires an accuser," a negative force brought into being by the sin.

כמו ששנינו בפרקי אבות[55] מאחר שישוב אל ה' וירחמהו מעורר רחמים רבים למעלה והם בחי' מים טהורים שהכתוב אומר וזרקתי עליכם מים טהורים[56] וטהרתם וכתיב אם רחץ[57] ה' כו'

as we learned in Pirkei Avos — once he "returns to Havayah, and He has compassion on him," he arouses abundant compassion above; and these are the level of "pure waters," of which the verse says, "And I will sprinkle pure water upon you, and you shall be pure"; and it is written, "When G-d will have washed," etc.;

> For a prohibition, teshuvah arouses great compassion above, pictured as "pure waters" that cleanse (Ezekiel 36:25; Isaiah 4:4). The words "returns to Havayah, and He has compassion on him" echo Isaiah 55:7.

שעי"ז אומרים מחה והעבר פשעינו[58] כו' שעי"ז הוא מוחה ומעביר הפשע והקטיגור, וכמאמר והרשעה כולה בעשן תכלה[59] כי תעביר כו' כמו שכתוב ואת רוח הטומאה אעביר[60] כו'.

for through this we say, "Erase and remove our transgressions," etc.: through this He erases and removes the transgression and the accuser. And as in the saying, "And all wickedness will vanish like smoke, when You remove," etc.; as it is written, "And I will remove the spirit of impurity," etc.

> So in the Yom Kippur prayers we ask G-d to "erase and remove our transgressions": the compassion erases the sin and its accuser. The prayer of the Days of Awe that wickedness "vanish like smoke," and Zechariah's promise to "remove the spirit of impurity," speak of the same removal.

אבל מ"ע [מצות עשה] שהם המשכות אברין דמלכא ומאחר שפגם וגרם חסרון השפעתם במה איפוא יתוקן ע"י התשובה להיות שלימות השפעתם ומילוי חסרונם.

But the positive commandments, which are the drawings-forth of the King's limbs — once he has blemished [them] and caused a lack in their flow, with what, then, will this be repaired through teshuvah, so that their flow be complete and their lack filled?

> A positive commandment is different: it is a channel, a "limb of the King," through which divine light was meant to flow. Neglecting it leaves not a stain to be washed away but a flow that is missing, and the question is what can supply what was never drawn down.

אך הנה כתיב ממעמקים קראתיך[61] ה' פי' שלהיות קראתיך מההעלם אל הגילוי להיות בחינת הוי'

But it is written, "From the depths I have called You, Havayah." The meaning: for there to be "I have called You," from concealment into revelation, so as to be the level of Havayah,

> The answer begins with Psalms 130:1, "From the depths I have called You, Havayah." To "call" G-d is to draw Him from concealment into revelation, so that He is revealed as Havayah.

דהיינו המשכות והשפעות בחי' אברי דמלכא הוא ע"י ממעמקים, דהיינו עומק העליון הוא רצה"ע [רצון העליון] שלמעלה מעלה מבחי' השתלשלות המתגלה באתערותא דלתתא בעומקא דלבא רצה"ע [רצון העליון] שבנפש

that is, the drawings-forth and flows of the level of the King's limbs, is through "from the depths": that is, the supernal depth, the Supernal Will that is far above the level of the chain of descending worlds (hishtalshelus), which is revealed through an arousal from below, in the depth of the heart, the supernal will that is in the soul;

> That revelation, the flow through the King's limbs, comes "from the depths": from the supernal depth, a will far above the whole chain of descent. It is aroused from below by the matching depth in man, the depth of the heart, which is the soul's own innermost will.

דהיינו ע"י שיעמיק בלבו ענין המרירות בנפשו על גודל הפגם והחסרון שגרם ולצעוק אל ה' בצר לו בבחי' צעק לבם[62,63] שיהא הלב צועק (וכמ"ש ברבות בקהלת)[64] (דפ"ז א')

that is, by his contemplating deeply in his heart the bitterness in his soul over the greatness of the blemish and the lack he has caused, and crying out to G-d in his distress, at the level of "their heart cried out," so that the heart cries out (as is written in Koheles Rabbah) (page 87a),

> This depth is reached when a person reflects on how great a blemish and lack he has caused, until bitterness fills him and he cries out to G-d. It is the cry of "their heart cried out" (Lamentations 2:18), where the heart itself cries.

ע"פ דברתי אני אל לבי[65] הלב צועק שנאמר צעק לבם אל אדני,[66] ועיין בזהר שמות ד"כ ע"א[67] מקרב איש ולב עמוק[68] מאד מאד מכאשר תוכל נפשו שאת מפני שאין כח בנפשו להכיל גודל המרירות,

on the verse "I spoke to my heart": "The heart cries out, as it is said, 'Their heart cried out to Adonai.'" And see in the Zohar, Shemos, page 20a. "From within a man, and a heart that is deep": very, very [deep], more than his soul can bear, because his soul has no strength to contain the greatness of the bitterness.

> The Midrash on Koheles lists what the heart does, among them "the heart cries out," quoting that verse; the Zohar, as the Kehot note quotes it, says a cry is great because it is in the heart. Psalms 64:7 speaks of "a heart that is deep," read here as a depth beyond what the soul can bear.

ולכן אין צעקה זו אלא בלב[69] שכל מה שהנפש מכילה עדיין יוכל להוציא בשפתיו ורוח פיו משא"כ כשתגדל המרירות בנפשו במאד מאד עד שאין כח הנפש להכיל,

Therefore this cry is only in the heart: for whatever the soul can contain, he can still bring out with his lips and the breath of his mouth; whereas when the bitterness in his soul grows exceedingly great, until the soul has no strength to contain [it],

> As long as the pain is within the soul's capacity, a person can still put it into words. When the bitterness grows beyond what the soul can contain, words no longer suffice.

אזי א"א לכלוא את הרוח וצועק הלוך וגעו[70] עד שאין לו כח לדבר ולהוציא בשפתיו ורוח פיו ואין לו

then it is impossible to hold in the breath, and he cries out, "going along and lowing," until he has no strength to speak and to bring out [words] with his lips and the breath of his mouth, and he has nothing

> Then the breath bursts out in a wordless cry, like the cows that went along "lowing" on the road (I Samuel 6:12), until he cannot speak at all.

אלא צעקת הלב לפי שנגעה עד מיצוי הנפש ממש וכמעשה דר"א [דרבי אלעזר][71] בן דרודייא שגעה בבכיה וצעקה עד שיצא נשמתו ממש,

but the cry of the heart, because it has reached the very draining-out of the soul; as in the story of Rabbi Elazar ben Durdaya, who wailed with weeping and crying out until his soul actually left him.

> All that remains is the cry of the heart, which reaches the point where the soul is utterly drained. The Talmud (Avodah Zarah 17a) tells of Rabbi Elazar ben Durdaya, who after a life of sin wept with such intensity that his soul left him.

ולכן אמרו עליו יש קונה עולמו בשעה א' שבשעה א' של תשובה קונה כל עולמו בעוה"ב [בעולם הבא]

Therefore it was said of him, "There is one who acquires his world in a single hour": that in a single hour of teshuvah he acquires his entire world in the World to Come

> Of him Rebbi said, "There is one who acquires his world in a single hour." One hour of such teshuvah earned him his whole portion in the World to Come.

(ולשון קונה עמ"ש ע"פ כי תקנה עבד עברי[72,73] ועי' בפע"ח [בפרי עץ חיים] בכוונת קונה הכל),[74,75] אע"פ [אף על פי] שלא היה בידו תורה ומצות מעולם לפי שע"י בחי' תשובה זו מעומקא

(and on the term "acquires," see what is written on the verse "If you acquire (tikneh) a Hebrew servant," and see in Pri Etz Chaim, on the intention of "who acquires (koneh) all"), even though he never had Torah and mitzvos in his hand. For through this level of teshuvah from the depth

> The bracket points to an explanation of the term "acquire" in the Torah Ohr discourse on "If you acquire a Hebrew servant," and to the Arizal's intention for the words "who acquires all" in the Amidah (Pri Etz Chaim). Rabbi Elazar had no Torah and mitzvos to his credit, yet acquired everything.

דלבא בחרטה ועקירת הרצון במסירת הנפש ממש הרי ע"י ביטול רצון זה בבחינה זו גורם ומעורר למעלה רצון העליון ב"ה שלמעלה מעלה מבחי' השתלשלות, ולכן אמרו רז"ל [רבותינו זכרונם לברכה] במקום שבע"ת [שבעלי תשובה] עומדים[76] כו' דמשכין ליה בחילא יתיר.[77]

of the heart, with remorse and the uprooting of the will, with actual self-sacrifice (mesirus nefesh) — through this nullification of the will at this level, he causes and arouses above the Supernal Will, blessed be He, which is far above the level of hishtalshelus. And therefore our Sages, of blessed memory, said, "In the place where baalei teshuvah stand," etc., for "they draw it down with greater force."

> Such teshuvah, with remorse, the uprooting of one's former will and real self-sacrifice, is a nullification of one's own will, and it arouses in return the Supernal Will that is above the chain of descent. This is why baalei teshuvah stand where the perfectly righteous cannot (Berachos 34b): as the Zohar says, they draw it down with greater force.

והענין כי רצון העליון יש לו בי'[78] בחינות הא' המלובש בחכמה שהיא ראשית ההשתלשלות (ועמ"ש בענין עבדים היינו לפרעה[79] ויוציאנו כו' שהלבישו כו' ע"ש)

The explanation is that the Supernal Will has two levels. The first is [the will] clothed in Chochmah, which is the beginning of the hishtalshelus (and see what is written on the matter of "We were slaves to Pharaoh, and He took us out," etc., that they clothed, etc.; see there);

> The Alter Rebbe now explains the two levels of the Supernal Will. The first is clothed in Chochmah, the starting point of the chain of descent; the bracket points to an explanation on "We were slaves to Pharaoh."

שבחינת רצון זה נמשך ע"י תורה ומצות שהן הן רצון העליון ב"ה המלובש בחכמה דאורייתא מחכמה נפקת והוא נמשך ע"י מעלת ומדרגת צדיקים גמורים המקיימים תורה ומצות כל ימיהם לעולם

for this level of will is drawn down through Torah and mitzvos, which are themselves the Supernal Will, blessed be He, clothed in Chochmah, for "the Torah comes forth from Chochmah"; and it is drawn down through the virtue and rank of the perfectly righteous, who fulfill Torah and mitzvos all their days, always,

> This first level is drawn down through the Torah and mitzvos, which are the will clothed in wisdom. It is the level of the perfectly righteous, who keep the Torah and mitzvos all their lives.

ולא פגמו בהם ח"ו [חס ושלום], והב' הוא בחי' רצון העליון שלמעלה מעלה מסדר ההשתלשלות ואינו מלובש כלל בבחי' חכמה עילאה

and have not blemished them, G-d forbid. And the second is the level of the Supernal Will that is far above the order of hishtalshelus and is not clothed at all in the level of supernal Chochmah;

> Such people have never blemished their service. The second level of the will is above the chain of descent altogether and is not clothed in wisdom at all.

והוא בחי' גלגלתא דחפיא על מוחא, עד"מ דג' חללי דגלגלתא הם משכן חכמה ובינה ודעת ועצם החופף על המוחין שאינו משכן המוחין כלל הוא הנקרא גלגלתא, כך עד"מ בחי' רצון זה הוא למעלה מעלה ממשכן חב"ד [חכמה בינה ודעת]

and it is the level of "the skull (gulgalta) that covers over the brain." By way of analogy: the three cavities of the skull are the seat of Chochmah, Binah and Daas, while the bone that covers over the brain (mochin), which is not the seat of the brain at all, is what is called the skull. So, by way of analogy, this level of will is far above the seat of Chochmah, Binah and Daas;

> This higher will is called gulgalta, the skull that covers the brain. In the body, the brain's three cavities house Chochmah, Binah and Daas, while the skull covers them without housing any of them; so too this will is above the whole realm of intellect.

והוא המתגלה בבע"ת [בבעלי תשובה] ע"י עומקא דלבא שהוא ג"כ בחי' רצון העליון שבנפש שהוא למעלה מכדי שתוכל נפשו שאת

and it is what is revealed in baalei teshuvah through the depth of the heart, which is also the level of the supernal will that is in the soul, which is beyond what his soul can bear;

> This will is revealed in baalei teshuvah through the depth of their heart, which is its counterpart in the human soul: a will beyond what the soul can contain.

והוא בחי' רעותא דלבא שעל ידי רצון זה העליון שלמעלה מעלה מהשתלשלות המתגלה בנפשם מתמלא כל החסרונות והפגמים שבביטול מ"ע [מצות עשה] שיסודתה בהררי קדש[80] מחכמה עילאה,

and it is the level of "the desire of the heart" (re'usa deliba): through this supernal will, far above hishtalshelus, revealed in their soul, all the lacks and blemishes from the neglect of the positive commandments, whose "foundation is in the holy mountains," from supernal Chochmah, are filled.

> It is called re'usa deliba, Aramaic for "the desire of the heart." Because this will is above the whole order of creation, it can fill the lacks left by neglected positive commandments, even though those commandments are rooted in supernal Chochmah, "the holy mountains" (Psalms 87:1).

וכמשל הנהר הנחרב[81] ויבש שכשרוצין למלאותו חופרין בעומק במעיין ומקור הנובע שעי"ז חוזר ומתמלא הנהר, כך ע"י גילוי בחינת רצון העליון ב"ה שלמעלה מעלה מסדר ההשתלשלות מתמלא ומשלים כל החסרונות והפגמים,

It is like the analogy of a river that has been laid waste and dried up: when they want to fill it, they dig deep, at the spring and the welling source, and through this the river fills again. So, through the revelation of the level of the Supernal Will, blessed be He, which is far above the order of hishtalshelus, all the lacks and blemishes are filled and made whole.

> The analogy: a dried-up river is not refilled by pouring water into it, but by digging down to the spring that feeds it. So the lack in the channels is filled by revealing the will that is the source above all the channels.

וזהו ממעמקים קראתיך ה' שע"י בחי' ממעמקים קראתיך להיות המשכת הוי' מאחר שנתגלה בחינת המקור והמעיין הנובע, וזהו סלח לנו אבינו

And this is "From the depths I have called You, Havayah": through the level of "from the depths," "I have called You," so that there be a drawing forth of Havayah, once the level of the source and the welling spring has been revealed. And this is "Forgive us, our Father,"

> Now "From the depths I have called You" is read in full: by reaching the depth, the source and the welling spring are revealed, and through them Havayah flows again. The Alter Rebbe applies this to the blessing in the weekday Amidah, "Forgive us, our Father."

כי חטאנו דלכאורה אינו מובן מהו כי חטאנו וכי זה הוא נתינת טעם על הסליחה והלי"ל [והוה ליה למימר] סלח לנו אבינו על אשר חטאנו,

"for we have sinned." For at first glance it is not understood: what is [meant by] "for we have sinned"? Is this a reason given for forgiveness? It should have said, "Forgive us, our Father, for what we have sinned."

> The difficulty: "for we have sinned" sounds like a reason for forgiveness, as though the sin itself were grounds for pardon. One would have expected "forgive us for having sinned."

אך עם הנ"ל יובן שלפי שחטאנו וחסרנו המשכת השתלשלות אור א"ס ב"ה במצותיו ותורתו לכך סלח לנו לעורר מקור הרחמים והסליחות

But with what was said above it will be understood: because we have sinned, and have diminished the drawing forth, by way of hishtalshelus, of the Infinite Light, blessed be He, through His commandments and His Torah, therefore "forgive us," to arouse the source of compassion and forgiveness,

> The answer: because we sinned, the flow of light through the mitzvos and the Torah was lacking; therefore we ask G-d to "forgive," that is, to arouse the source of compassion and forgiveness, which alone can supply what is missing.

דהיינו גילוי רצון העליון ב"ה שלמעלה מעלה מסדר השתלשלות כדי למלאות כל החסרונות, וזהו סלח לנו שהחזרת הרצון אינו אותו הרצון שהיה תחלה

that is, the revelation of the Supernal Will, blessed be He, which is far above the order of hishtalshelus, in order to fill all the lacks. And this is "forgive us": for the restoration of the will is not the same will that there was at first,

> That source is the Supernal Will above the chain of descent, which can fill every lack. Forgiveness is not the return of the same will that existed before the sin.

שהרי אותו הרצון נסתלק ע"י החטא ועון ואיך יחזור ויומשך אלא שהחזרת הרצון והסליחה נמשך מרעוא דכל רעוין היינו מה שלמעלה מעלה מבחינת רצון המלובש בחכמה ועמ"ש סד"ה ועשית ציץ,[82,83]

for that will has withdrawn because of the sin and iniquity, and how could it return and be drawn down? Rather, the restoration of the will, and the forgiveness, are drawn from "the Will of all wills," that is, from what is far above the level of the will clothed in Chochmah. And see what is written at the end of the discourse beginning "And you shall make a tzitz."

> That earlier will withdrew because of the sin and cannot simply return. Forgiveness comes from a higher source, "the Will of all wills," above the will clothed in wisdom; the bracket points to the Torah Ohr discourse on "And you shall make a tzitz."

וזהו כי עמך הסליחה[84] למען תורא כי הסליחה הוא גילוי רצון העליון שלמעלה מהשתלשלות שהוא בחי' עמך ממש וכעין מ"ש

And this is "For with You is forgiveness, so that You may be feared": for forgiveness is the revelation of the Supernal Will that is above hishtalshelus, which is truly the level of "with You"; and similar to what is written,

> Psalms 130:4 says, "For with You is forgiveness": forgiveness is "with You," in G-d Himself, above the chain of descent, and not in the channels of creation.

כי עמך מקור חיים[85] שמקור כל החיים וחיי החיים נמשכים ממקורא דכולא למעלה מסדר ההשתלשלות ובגילוי הסליחה ורצון העליון בבחינה זו

"For with You is the source of life": that the source of all life, and the life of life, is drawn from the source of all, above the order of hishtalshelus. And with the revelation of forgiveness and of the Supernal Will at this level,

> In the same way, "For with You is the source of life" (Psalms 36:10): the source of all life is drawn from the source of everything, beyond the chain of descent. When forgiveness reveals this level, what was lost can be restored.

אזי למען תורא שיש קיום לבחי' היראה שממדת מלכותו ית' שמבלעדי גילוי רצון העליון ובחי' סליחה אין קיום לגילוי מלכותו ית' למי שפגם בתורה ומצות:[86,87]

then "so that You may be feared": that there be endurance for the level of awe that comes from His attribute of Kingship, may He be blessed; for without the revelation of the Supernal Will and the level of forgiveness, there is no endurance for the revelation of His Kingship, may He be blessed, for one who has blemished the Torah and mitzvos.

> Then comes "so that You may be feared": the awe that belongs to G-d's Kingship can endure. Without forgiveness from above the chain of descent, His Kingship could not be revealed to one who has blemished his Torah and mitzvos.

SECTION 5 · ¶6

The shofar and the Ten Days of Teshuvah

6 ג והנה גילוי[88] בחינה זו ורצון זה הוא מתגלה בר"ה [בראש השנה] שהוא בחי' ראש[89] וגלגלתא דחפיא על מוחא שהוא למעלה מעלה ממשכן חכמה בינה ודעת

3. Now, the revelation of this level and this will is revealed on Rosh HaShanah, which is the level of the head, and of the "skull (gulgalta) that covers over the brain," which is far above the seat of Chochmah, Binah and Daas;

> This third section shows where that higher will is revealed: on Rosh HaShanah, the "head" of the year, which corresponds to the gulgalta, the skull above the seat of the intellect. The will that the baal teshuvah reaches is the very will that Rosh HaShanah reveals.

וגם בעשרת ימי תשובה שבכל עשי"ת [עשרת ימי תשובה] אומרים המזמור ממעמקים קראתיך[90], ולכן תקעו בחדש שופר פי' תקעו תקיעה הוא קול פשוט[91] היוצא מהבל הלב מפנימיותו

and also in the Ten Days of Teshuvah, for throughout the Ten Days of Teshuvah the psalm "From the depths I have called You" is said. And therefore, "Blow (tik'u) the shofar at the new month": the meaning of tik'u is the tekiah, which is a simple sound that comes out of the breath of the heart, from its innermost part;

> It is revealed as well in the Ten Days of Teshuvah, when Psalm 130, "From the depths," is added to the prayers. This explains the shofar: a tekiah is a plain, unbroken sound, the breath of the heart from its innermost point.

והוא בחי' צעקת הלב היוצאת מפנימית הלב שלמעלה מעלה מהחכמה שא"א להוציא בשפתיו בדבור, שהדבור נמשך מבחי' חכמה כמ"ש ה' בחכמה יסד ארץ,[92]

and it is the level of the cry of the heart that comes out of the inner part of the heart, which is far above Chochmah, [a cry] that cannot be brought out with the lips in speech; for speech is drawn from the level of Chochmah, as it is written, "Havayah founded the earth with Chochmah."

> The shofar's sound is the wordless cry of the inner heart described above, which is beyond wisdom and cannot be put into speech. Speech is drawn from the level of Chochmah, as the verse "Havayah founded the earth with Chochmah" (Proverbs 3:19) is brought to show.

ועל זה נאמר שמעה בקולי[93] פי' בקולי מה שבתוך קולי[94] דהיינו תוכיותו ופנימיותו שהוא בחי' פנימיות הלב משא"כ הקול עצמו נמשך מחיצוניות הלב שלמטה מן החכמה ודעת,

And of this it is said, "Hear my voice (bekoli)": the meaning of bekoli is what is within my voice, that is, its inwardness and inner dimension, which is the level of the inner dimension of the heart; whereas the voice itself is drawn from the outer dimension of the heart, which is below Chochmah and Daas.

> Psalms 130:2 says "Hear bekoli," literally "in my voice": G-d is asked to hear what is inside the voice, the inner heart. The audible voice itself comes from the outer heart, which is below wisdom and knowledge.

וזהו בחדש פירוש חדוש העולמות מאין ליש המתחדשים בכל ר"ה [ראש השנה] בדבר ה' ורוח פיו יתי' הוא ע"י תקיעה

And this is [the meaning of] bachodesh: the renewal (chiddush) of the worlds from nothing to something, which are renewed every Rosh HaShanah through "the word of Havayah" and "the breath of His mouth," may He be blessed, is through the tekiah,

> Now bachodesh is read as chiddush: the renewal of the worlds each Rosh HaShanah, which comes about through G-d's word and the breath of His mouth (Psalms 33:6), is brought about by the tekiah.

שהיא המשכת פנימיות עונג ורצון העליון ב"ה שלמעלה מעלה מבחי' החכמה המתגלה בבחי' שופר שהוא ענין שפרו מעשיכם[95] בחי' שפרה שמשפרת את הולד[96]

which is the drawing forth of the inner dimension of the Supernal Delight and Will, blessed be He, which is far above the level of Chochmah, revealed through the level of the shofar. This is the idea of "make your deeds beautiful (shapru)," the level of Shifrah, who "makes the newborn beautiful (meshaperes)"

> The tekiah draws down G-d's inner delight and will, which are above wisdom and are revealed through the shofar. The Midrash links shofar with shapru, "make your deeds beautiful" (Vayikra Rabbah 29:6), and the Talmud explains the name of the midwife Shifrah: she "made the newborn beautiful" (Sotah 11b).

(וזהו שם ה' אחת שפרה[97] היינו ה' עילאה דשם הוי' ומבואר במ"א ע"פ לך לך[98] שבבחינת ה', זה יש התגלות בחינה עליונה שלמעלה גם מהיו"ד וברבות פרשה שמות פ' א' ובקהלת בפסוק טוב[99] שם משמן טוב[100] ד"א [דבר אחר] שפרה שהעמידה ישראל כוי'[101]

(and this is "the name of hei achas (the one) was Shifrah": that is, the upper hei of the Name Havayah. And it is explained elsewhere, on the verse "Go for yourself," that in the level of hei there is a revelation of a higher level, above even the yud. And in the Rabbah on Parshas Shemos, section 1, and on Koheles, on the verse "A good name is better than good oil": "Another explanation: Shifrah, for she established Israel," etc.;

A long bracket on the name Shifrah. Exodus 1:15 says "the name of the one (ha-achas) was Shifrah," and the Alter Rebbe reads ha-achas as hei achas, the first hei, that is, the upper hei of the Name Havayah; the Torah Ohr discourse on Lech Lecha explains that in this hei a level higher even than the yud is revealed. The Midrash adds that Shifrah "established Israel."

ברוחו שמים שפרה[102] באיוב סימן כ"ו ופרש"י [ופירש רש"י / ופירוש רש"י] שפרה איהל,[103] והרמב"ן [והרבי משה בן נחמן] פי'[104] שפר ותקן להעביר מעליהם הענן[105] כו' וכל בחינות אלו שייך בר"ה [בראש השנה] שאז הוא התגלות המדות עליונות הנק' שמים והיינו ע"י בחי' השופר. וכמו ששפרה העמידה ישראל.

"By His breath the heavens are beautiful (shifrah)" — in Job, chapter 26 — and Rashi explains shifrah as "He spread [them] like a tent," and the Ramban explains: He made [them] beautiful and set [them] in order, removing the cloud from upon them, etc. And all these aspects pertain to Rosh HaShanah, for then is the revelation of the supernal attributes (middos), which are called "heavens"; and this is through the level of the shofar. And just as Shifrah established Israel,

Job 26:13 uses the same word for the heavens, "By His breath the heavens are beautiful (shifrah)," which Rashi explains as spreading them like a tent and the Ramban as clearing away the cloud. All these meanings fit Rosh HaShanah, when the supernal attributes, called "heavens," are revealed through the shofar.

כך נאמר בשופר כי חק לישראל הוא[106] וזהו שנק' מיילדות העבריות ששרש המשכה זו היא מבחי' בעבר הנהר[107, 108] היוצא מעדן[109] כמ"ש בפ' אמור צ"ט[110] א' והיינו מבחי' מקור התענוג עליון[111] כי עמך מקור חיים[112] שמשם נמשך להיות משפרת את הולד),

so it is said of the shofar, "for it is a statute for Israel." And this is why they are called "the Hebrew (ivriyos) midwives": for the root of this drawing forth is from the level of "beyond (be'ever) the river," the river that "goes out of Eden," as is written in Parshas Emor [in the Zohar], 99a; that is, from the level of the source of supernal delight — "for with You is the source of life" — from which it is drawn down so as to "make the newborn beautiful"),

> As Shifrah established Israel, so the shofar is "a statute for Israel." The midwives are called ivriyos (Hebrew) because their root is be'ever hanahar, "beyond the river" that goes out of Eden, that is, above it, at the source of supernal delight; from there comes the power to "make the newborn beautiful."

דהיינו שבחי' ענג העליון ורצון העליון שלמעלה מסדר ההשתלשלות יהיה בבחי' גילוי להיות גילוי מלכותו ית' למטה,

that is, that the level of the Supernal Delight and the Supernal Will, which is above the order of hishtalshelus, be in a state of revelation, so that there be a revelation of His Kingship, may He be blessed, below.

> This sums up the bracket: through the shofar the delight and will that are above the chain of descent are revealed, so that G-d's Kingship is revealed below.

וזהו עלה אלקים בתרועה[113] הוי' בקול שופר פי' שהתעלות אלקים מלמטה למעלה יהיה בתרועה בבחינת חיבה וריעות, והמשכת הוי' מלמעלה למטה יהיה בקול

And this is "Elokim has gone up with a teruah, Havayah with the sound of the shofar": the meaning is that the ascent of Elokim from below to above will be with a teruah, in the manner of affection and friendship (re'us); and the drawing down of Havayah from above to below will be with the sound

> Psalms 47:6 joins two movements. The ascent of Elokim, the Name of concealment and limitation, from below to above, comes with a teruah, which is read as re'us, affection and friendship.

שופר בבחינת ענג העליון להמשיך תרועת מלך בו[114] שיהיה נמשך עלינו ענג וחיבה וריעות של מלכותו יתʼ, ואזי כתיב ויהי בישורון מלך[115] כוʼ

of the shofar, in the manner of the Supernal Delight, to draw down "the King's teruah (friendship) is in him": that there be drawn down upon us the delight, affection and friendship of His Kingship, may He be blessed. And then it is written, "And He was King in Yeshurun," etc.,

> The descent of Havayah from above comes with the shofar's sound and brings the Supernal Delight; this is "the King's teruah is in him" (Numbers 23:21), His friendship with Israel. Then G-d becomes "King in Yeshurun" (Deuteronomy 33:5).

יחד שבטי ישראל שבטי מלשון ענפים כלומר שאפילו בחינת ענפים מתפרדים יהיו יחד בחינת יחוד עליון להיות יחד לבבינו[116] כוʼ

"together, the tribes (shivtei) of Israel." Shivtei is a term for branches; that is to say, even the level of separate branches will be together, in the level of supernal unity, so that there be "unite our hearts," etc.

> The verse ends "together, the tribes of Israel," and shevet (tribe) also means a branch: even branches that have spread apart are made one. This is the unity asked for in the prayer "unite our hearts," said before the morning Shema.

(ועמ"ש מענין פי' יחד לבבינו בד"ה מי מנה עפר יעקב[117, 118] ועי' [ועי"ז] מענין תקעו בחדש שופר בכסה כוʼ בפʼ וירא קי"ד אʼ בʼ תצוה קפ"ד אʼ קפ"ו אʼ אמור צ"ט פנחס רל"א שופטים ער"ה אʼ נשא קכ"א בʼ פקודי רס"ז בʼ רבות אמור פכ"ט).

(And see what is written on the meaning of "unite our hearts" in the discourse beginning "Who has counted the dust of Yaakov." And see on the matter of "Blow the shofar at the new month, at the concealment," etc., [in the Zohar,] Parshas Vayera, 114a and b; Tetzaveh, 184a, 186a; Emor, 99; Pinchas, 231; Shoftim, 275a; Naso, 121b; Pekudei, 267b; Rabbah, Emor, section 29.)

> The bracket points to the discourse "Who has counted the dust of Yaakov" for the meaning of "unite our hearts," and to passages in the Zohar and in Vayikra Rabbah (chapter 29) on this verse of the shofar.

אך הנה ר"ה [ראש השנה] הוא יום הדין שדנין את האדם על מעשיו משנה שעברה כי להיות ענג ורצון העליון

However, Rosh HaShanah is the Day of Judgment, on which man is judged for his deeds of the past year; because, for there to be the Supernal Delight and Will

> Yet the day remains a day of judgment: before the Supernal Delight and Will can be revealed in G-d's Kingship, the past year must be weighed.

בגילוי מלכותו צריך לפשפש על מה יחול הענג ובמה יתענג בגילוי מלכותו אם הי' [היה] פריקת עול מלכותו ית' ע"ז יש כמה מניעות וכמה קטרוגים כו',

in the revelation of His Kingship, one must examine on what the delight will rest and in what He will take delight in the revelation of His Kingship. If there was a casting off of the yoke of His Kingship, may He be blessed, there are many hindrances and many accusations about this, etc.

> One must examine where that delight will rest and what it will delight in. If a person cast off the yoke of G-d's Kingship, there are obstacles and accusations against him.

ולזה הם עשי"ת [עשרת ימי תשובה] להיות בבחי' ממעמקים לעורר רצון העליון וענג העליון בל יהא מונע כו'.

And for this there are the Ten Days of Teshuvah: to be at the level of "from the depths," to arouse the Supernal Will and the Supernal Delight, so that there be nothing to hold it back, etc.

> That is the purpose of the Ten Days of Teshuvah: to reach the level of "from the depths," arousing the Supernal Will and Delight so that nothing holds them back.

ועשרה ימים אלו הם כנגד עשר כחות הנפש שהם שכל ומדות כו' (ועמ"ש מזה סד"ה ולא אבה[119] הוי' אלקיך לשמוע אל בלעם וסד"ה כי ביום הזה יכפר):[120, 121, 122, 123, 124]

And these ten days correspond to the ten powers of the soul, which are intellect and emotive attributes (middos), etc. (And see what is written on this at the end of the discourse beginning "But Havayah your G-d would not listen to Bilam," and at the end of the discourse beginning "For on this day He will atone.")

> The ten days correspond to the soul's ten powers, its intellectual faculties and its emotive attributes. The bracket points to two discourses in Likkutei Torah, on "But Havayah your G-d would not listen to Bilam" and on "For on this day He will atone."

SECTION 6 · ¶7

Bakeseh: from the withdrawal to the joy of Sukkos

7 בכסה ליום חגנו.[125] פי' כי הנה הרצון העליון שמתגלה בר"ה [בראש השנה] הוא ע"י בכסא שהוא בחי' ההסתלקות שבתחלת ליל ר"ה [ראש השנה]

"At the concealment (bakeseh), for the day of our festival." The meaning: the Supernal Will that is revealed on Rosh HaShanah comes through bakeseh, which is the level of the withdrawal at the beginning of the night of Rosh HaShanah,

> The next words of the verse, bakeseh, "at the concealment," refer to the night of Rosh HaShanah, when the moon is covered (as Vayikra Rabbah 29:6 reads the verse) and the past year's light withdraws. The Supernal Will revealed on Rosh HaShanah comes through this very withdrawal.

שהוא זמן הסתלקות החיות כללי של שנה שעברה וב"ה [ובראש השנה] על ידי התפלות והתקיעות הוא מתחדש חיות כללי אחר ומתעלה בעילוי אחר עילוי מר"ה [מראש השנה] ועד יוהכ"פ [יום הכפורים][126] שאז בנעילה הוא גמר העליות[127, 128] והוא זמן גמר הסליחה,

which is the time of the withdrawal of the general life-force of the past year; and on Rosh HaShanah, through the prayers and the shofar blasts, a different general life-force is renewed, and it rises, ascent after ascent, from Rosh HaShanah until Yom Kippur, when at Ne'ilah is the completion of the ascents, and it is the time of the completion of forgiveness.

> Then, through the prayers and the shofar, a new general life-force is drawn down and rises from level to level until Ne'ilah, the closing prayer of Yom Kippur, when the ascents and the forgiveness are complete. The Arizal's teachings in Pri Etz Chaim describe the same ascent reaching its height at Ne'ilah.

ואזי כתיב לפני ה' תטהרו למעלה מבחי' הוי' כנ"ל עד שמזה נמשך ליום חגינו הוא חג הסוכות

And then it is written, "Before Havayah you shall be purified": above the level of Havayah, as mentioned above; until from this it is drawn down to "the day of our festival," which is the festival of Sukkos,

> Leviticus 16:30, "Before Havayah you shall be purified," is read as "before," that is, above, the level of Havayah: the will above the chain of descent explained earlier. From there it flows on to "the day of our festival," Sukkos.

שהוא זמן שמחתנו התגלות השמחה, ותהיה השמחה גדולה לאלקים ביתר שאת בגילוי רצון העליון ב"ה ע"י בחי' בכסא שהוא ההסתלקות שבתחלת ליל ר"ה [ראש השנה], וכמשל היוצא מן השביה ששמחתו הוא ביתר שאת ובכפלים,

which is "the time of our rejoicing," the revelation of joy. And the joy will be great for G-d, with surpassing excellence, through the revelation of the Supernal Will, blessed be He, by way of the level of bakeseh, which is the withdrawal at the beginning of the night of Rosh HaShanah; like the analogy of one who goes free from captivity, whose joy is with surpassing excellence, and doubled.

> Sukkos is "the time of our rejoicing," when joy is revealed, and the joy is all the greater because it comes after the withdrawal on the night of Rosh HaShanah, just as one freed from captivity rejoices doubly.

ולכן כתיב ושאבתם מים בששון[129] שהוא ענין ניסוך המים בחג[130,131] על המזבח שהם המשכת גילוי מים טהורים שאמר הכתוב וזרקתי[132] כו':[133]

Therefore it is written, "And you shall draw water with joy," which is the matter of the water libation on the altar on the Festival; they are the drawing forth of the revelation of the "pure waters" of which the verse says, "And I will sprinkle," etc.

> So Isaiah 12:3 says, "And you shall draw water with joy," which the Talmud connects with the water libation on the altar on Sukkos (Sukkah 48b). The water poured out there is the revealed form of the "pure waters" of Ezekiel 36:25, the compassion that teshuvah arouses.

SECTION 7 · ¶8

A statute for Israel, a judgment for Yaakov

8 כי חק לישראל הוא משפט לאלקי יעקב.[134] הנה ישראל הוא בחי' כי שרית עם אלקים[135] כו' דהיינו שכבר נעשה שר ומושל על בחי' אלקים

"For it is a statute for Israel, a judgment of the G-d of Yaakov." Now, Israel is the level of "for you have striven (sarisa) with Elokim," etc.: that is, he has already become a prince (sar) and ruler over the level of Elokim,

> The last part of the verse, "a statute for Israel, a judgment of the G-d of Yaakov," is read as naming two levels of service. The name Israel comes from "you have striven (sarisa) with Elokim" (Genesis 32:29), read as sar, a prince who rules over the level of Elokim.

שהוא בחי' צמצום והסתר פנים להיות גילוי עוה"ז ותענוגיו שכבר נתפשטה נפשו האלקית מלבושים צואים ואתהפכא מחשוכא לנהורא ומואס ברע, ובוחר בטוב מצד רצון נפשו האלקית שהיא המושלת בקרבו ובבחי' זו[136]

which is the level of tzimtzum and the hiding of the Face, so that this world and its pleasures may be revealed; for his G-dly soul has already stripped off the "soiled garments," and has been transformed from darkness into light, and he despises evil and chooses good by virtue of the will of his G-dly soul, which is the ruler within him. And at this level,

> Elokim is the Name of contraction and concealment, which hides G-d's "face" so that this world and its pleasures can appear. One at the level of Israel has shed the "soiled garments" of worldly desire; for him darkness has become light, and he rejects evil and chooses good from the will of his G-dly soul, which rules within him. The Kehot note points to the Talmud's teaching that the righteous are governed by their good inclination (Berachos 61b).

כי חק כו' שנמשך לו בר"ה [בראש השנה] מבחי' גלגלתא ורצון עליון להיות חק ומזון לכל השנה, כי חק הוא לשון מזון כמ"ש הטריפני לחם חקי[137]

"for it is a statute," etc.: that there is drawn to him on Rosh HaShanah, from the level of the gulgalta and the supernal will, a "statute" (chok) and sustenance for the whole year. For chok is a term for sustenance, as it is written, "Feed me my allotted bread (lechem chuki)";

> To such a person Rosh HaShanah brings a chok from the gulgalta, the supernal will above intellect, as sustenance for the whole year. Chok means an allotted portion of food, as in "Feed me my allotted bread (lechem chuki)" (Proverbs 30:8).

וגם חק לשון קביעות[138] וגם חק לשון חקיקה[139] והוא ענין גליף גליפו בטהירו עילאה[140] שהוא בחי' אותיות שבחקיקה[141] שהם בחי' כלים

and chok is also a term for permanence, and chok is also a term for engraving (chakikah); and this is the matter of "He engraved engravings in the supernal luster (tehiru ila'ah)," which is the level of engraved letters, which are the level of vessels

> Chok also means something fixed, and something engraved. The Zohar's "He engraved engravings in the supernal luster" speaks of letters engraved rather than written, and these are the "vessels" that hold divine light.

(ומשם שרש הנשמה כמאמר נשמה שנתת בי טהורה היא[142] שנמשכה מבחי' טהירו עילאה ועמ"ש ע"פ וכעצם השמים לטהר),[143,144] כך תהיה נפשו בחי' כלי ומשכן

(and from there is the root of the soul, as in the saying, "The soul that You have given me, it is pure (tehorah)": for it is drawn from the level of tehiru ila'ah; and see what is written on the verse "And like the very heavens for purity (latohar)") — so his soul will be a vessel and a dwelling

> The soul is rooted there: the morning blessing "The soul that You have given me is pure (tehorah)" is read as saying that the soul comes from tehiru ila'ah, the supernal luster. So the soul of one at the level of Israel becomes a fixed vessel and dwelling for G-d.

להשראת אור א"ס ב"ה בקרבו ובקביעות שכל ימיו תמיד ולעולם תהי' [תהיה] בבחינת ביטול אליו ית' ויהיה בבחי' מרכבה לשבתו להיות תורתו אומנתו יומם ולילה

for the resting of the Infinite Light, blessed be He, within him, and with permanence: that all his days, constantly and forever, it will be in a state of self-nullification (bittul) toward Him, may He be blessed; and he will be a chariot (merkavah) for His dwelling, so that his Torah is his occupation day and night,

> The Infinite Light rests in him permanently: his soul is always nullified before G-d, and he is a "chariot," wholly given over to the will of the One who rides it. The Torah is his constant occupation, day and night.

לא פסיק פומי' [פומיה] מגירסא וברשפי אש כשלהבת העולה מאליה לדבקה בו בתפלה וכיוצא בזה שכל דבוריו ומעשיו ומחשבותיו יהיו לה' בבחי' התקשרות חב"ד [חכמה בינה ודעת] בחב"ד [בחכמה בינה ודעת] כו'

his mouth never ceasing from study; and with fiery flashes, like a flame that rises of itself, to cleave to Him in prayer; and the like: that all his words, deeds and thoughts be for G-d, in a state of the binding of Chochmah, Binah and Daas with Chochmah, Binah and Daas, etc.;

> He studies without pause and prays with a fiery love that rises of itself, like a flame. All his speech, actions and thoughts are for G-d, his own intellect bound with the divine wisdom ("Chochmah, Binah and Daas with Chochmah, Binah and Daas").

שזהו חיותו וקיומו כל ימי חלדו כמזון המחיה את הגוף ועליו יחיה האדם ועמ"ש ע"פ וככלה תעדה כליה,[145] משא"כ בחי' יעקב יו"ד עקב[146] שעדיין נפשו האלקית יורדת בעקב להתלבש בלבושי העוה"ז

for this is his life and his existence all the days of his life, like food that gives life to the body, and by which man lives. And see what is written on the verse "And as a bride adorns herself with her jewels." Whereas the level of Yaakov is yud akev, "yud [and] heel": his G-dly soul still descends into the heel, to clothe itself in the garments of this world,

> This bond is his very life and existence, as food gives life to the body; this is chok as sustenance. The level of Yaakov is different: the name is read as yud akev, the yud, his G-dly soul, still descending into the "heel" and clothed in the garments of this world.

אלא שהוא בבחי' אתכפייא ויש בזה עליות וירידות ומלחמה כו' כי לאום מלאום יאמץ[147] כו'

but he is at the level of iskafya (subjugation), and in this there are ascents and descents and war, etc., for "one people shall prevail over the other people," etc.;

> Such a person serves through iskafya, subduing the evil within him rather than transforming it. He knows ascents and descents and an inner war, like Yaakov and Esav struggling in the womb, of whom it was said, "one people shall prevail over the other" (Genesis 25:23).

ואלמלא הקב"ה עוזרו[148] כו' ובבחי' זו נמשך משפט דאיהו רחמי[149] להמשיך לו רחמים עליונים על כל השנה להיות הקב"ה עוזרו לאכפייא כו'

"and were it not that the Holy One, blessed be He, helps him," etc. And at this level there is drawn down mishpat (judgment), which is compassion, to draw down for him supernal compassion for the whole year, so that the Holy One, blessed be He, will help him to subdue, etc.

> The Talmud teaches that the evil inclination grows stronger each day, and "were it not that the Holy One, blessed be He, helps him," a person could not overcome it (Kiddushin 30b). For this level Rosh HaShanah draws down mishpat, "judgment," which the Zohar calls compassion, so that G-d will help him all year to subdue it.

(ועיין ברבות[150] באסתר בפסוק ויהי בימי. הוא ה' אלקינו בכל הארץ משפטיו שמדת רחמיו לעולם ועמ"ש ע"פ ציון במשפט תפדה),[151] וכל זה נמשך בר"ה [בראש השנה]

(And see Esther Rabbah, on the verse "And it came to pass in the days of": "He is Havayah our G-d; His judgments are in all the earth" — that His attribute of compassion is forever. And see what is written on the verse "Zion shall be redeemed with judgment.") And all this is drawn down on Rosh HaShanah.

> The bracket cites Esther Rabbah and the verse "His judgments are in all the earth" to show that G-d's judgment is His lasting compassion, and points to a discourse on "Zion shall be redeemed with judgment" (Isaiah 1:27). The Kehot note reports that a manuscript of this maamar written without the glosses lacks everything from here to the end, and suggests that this closing passage is from the Tzemach Tzedek.

ולכן נקרא החדש תשרי אותיות ישרת[152] דהיינו בחי' ישרת לבב[153, 154] דהיינו ליישר הלבבות שיהיה בכל לבבך בשני יצריך[155, 156] שיומשך

Therefore the month is called Tishrei, the letters of yishras: that is, the level of "uprightness (yishras) of heart," that is, to make the hearts upright, so that there be "with all your heart" — with both your inclinations — so that there be drawn down

> The letters of Tishrei can be rearranged as yishras, "uprightness," as in "uprightness of heart" (I Kings 3:6): the month straightens the heart. This is serving G-d "with all your heart," which the Mishnah reads as "with both your inclinations," the good and the evil (Berachos 9:5).

גילוי רצון העליון ב"ה למטה מטה עד שאפילו היצר הרע יהי' [יהיה] בבחי' אתכפייא כו', ועמ"ש סד"ה כי תשמע בקול בענין לעשות הישר בעיני[157] ה' אלקיך:

the revelation of the Supernal Will, blessed be He, far below, until even the evil inclination will be at the level of iskafya (subjugation), etc. And see what is written at the end of the discourse beginning "When you listen to the voice," on the matter of "to do what is upright in the eyes of Havayah your G-d."

> The aim is that the Supernal Will be revealed even in the lowest places, so that even the evil inclination is subdued and serves G-d. The bracket points to the discourse on "When you listen to the voice of Havayah your G-d … to do what is upright in His eyes" (Deuteronomy 13:19), where "upright" echoes yishras.

IN ONE'S AVODAH

A person should accept the yoke of Heaven with love and will throughout the day, not only at set times, and his deepest hope should be that G-d illuminate his heart to do so. One who has blemished his Torah and mitzvos should, especially in the Ten Days of Teshuvah, reflect deeply on the lack he has caused until the bitterness reaches the depth of his heart, beyond words, like the cry of the shofar; this arouses the Supernal Will above all levels, which fills every lack. And one who still struggles with his evil inclination can rely on the compassion drawn down on Rosh HaShanah to help him subdue it all year.

QUESTIONS FOR DISCUSSION

1. Why is Rosh HaShanah a day of judgment, if its purpose is to renew G-d's Kingship over the worlds?
2. How can teshuvah repair the neglect of a positive commandment, when the light it should have drawn down never came? What does the analogy of the dried-up river teach?
3. Why does the shofar's simple sound, without words, reach a level that prayer in words cannot?
4. Why is the Supernal Will on Rosh HaShanah revealed through the withdrawal (bakeseh), and why does that make the joy of Sukkos greater?
5. What is the difference between the chok given to the level of Israel and the mishpat given to the level of Yaakov, and what does each ask of a person?

SOURCES AND REFERENCES

Notes

PARAGRAPH 2

1 **תקעו בחודש**

The note dates this maamar to the end of 5564 (the Shabbos before Rosh HaShanah) or to Shabbos Shuvah 5565, and sends the reader to the edition's list of manuscripts for the details.

KEHOT'S NOTE

נאמר בסוף שנת תקס״ד שבת שלפני ר״ה או בש״ש תקס״ה — ראה להלן ברשימת הכתבי-יד, וברשימת המאמרים שבסו״ס תקס״ד הערה 95. הנחת כ״ק אדה״א מהמאמר נדפס בסידור רלד, א. ביאור שם רלה, ג. וראה עוד ביאור באוה״ת ר״ה כרך ו ע׳ ב׳תמח. וראה במ״מ לשם. בלי הגהות בתו״א לעמבערג תרי״א כז, ב. וראה ד״ה זה במאמרי אדה״א ע׳ א׳תתקעט בארוכה. הגהות למאמר זה נדפס באוה״ת ר״ה ע׳ א׳שסא. עוד הגהות ע׳ א׳שפ. ראה גם ד״ה זה בעטרת ראש מט, ב. סה״מ תרכ״ט (הוצאת תשנ״ב) ע׳ שמא.

2 **תקעו בחודש שופר . . כי חק**

"Blow the shofar at the new month, at the concealment, for the day of our festival." The Alter Rebbe makes this verse the text of the whole discourse and reads each of its words in turn.

Psalms 81:4 תהילים פ״א:ד׳

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֵּסֶה לְיוֹם חַגֵּנוּ׃

Blow the horn at the new moon, at the full moon for our feast-day.

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

KEHOT'S NOTE

תהלים פא, ד-ה.

3 **כי חק לישראל הוא משפט לאלהי יעקב**

The continuation of the verse. Later in the discourse "a statute for Israel" and "a judgment of the G-d of Yaakov" are read as what is drawn down on Rosh HaShanah for two different levels of divine service.

Psalms 81:5 תהילים פ״א:ה׳

כִּי חק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹקֵי יַעֲקֹב׃

For it is a statute for Israel, an ordinance of the G-d of Jacob.

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

4 **כל החדשים נק׳ חדשי השנה**

"This month shall be for you the head of months; it shall be the first for you of the months of the year." The Kehot note cites it for the expression "the months of the year."

Exodus 12:2 שמות י״ב:ב׳

הַחֹדֶשׁ הַזֶּה לָכֶם רֹאשׁ חֳדָשִׁים רִאשׁוֹן הוּא לָכֶם לְחָדְשֵׁי הַשָּׁנָה׃

'This month shall be unto you the beginning of months; it shall be the first month of the year to you.

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

KEHOT'S NOTE

שמות יב, ב. ראה אוה״ת ר״ה ע׳ א׳שנב שמציין לכאן.

5 Kehot's note points to I Chronicles 27:1 for these words.

I Chronicles 27:1 דברי הימים א כ״ז:א׳

וּבְנֵי יִשְׂרָאֵל לְמִסְפָּרָם רָאשֵׁי הָאָבוֹת וְשָׂרֵי הָאֲלָפִים וְהַמֵּאוֹת וְשֹׁטְרֵיהֶם הַמְשָׁרְתִים אֶת־הַמֶּלֶךְ לְכֹל דְּבַר הַמַּחְלְקוֹת הַבָּאָה וְהַיֹּצֵאת חֹדֶשׁ בְּחָדְשׁוֹ לְכֹל חָדְשֵׁי הַשָּׁנָה הַמַּחֲלֶקֶת הָאַחַת עֶשְׂרִים וְאַרְבָּעָה אָלֶף׃

Now the children of Israel after their number, to wit, the heads of fathers'houses and the captains of thousands and of hundreds, and their officers that served the king, in any matter of the courses which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand.

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

6 **בחי׳ עולם שנה נפש**

The note points to Or HaTorah for the triad of world, year and soul, including a gloss written on this very passage.

KEHOT'S NOTE

ראה ס״י פ״ג וזהו ״יסוד כל ס״י״. ראה באוה״ת יתרו ע׳ תתטו. באוה״ת ע׳ א׳שסא הגהה לכאן.

7 **עולם שנה נפש**

Sefer Yetzirah describes each of its three "mother" letters as present in the world, in the year and in the soul: space, time and person. The Alter Rebbe uses this parallel to show that the year, like the body, has a "head."

Sefer Yetzirah 3:5–7 ספר יצירה ג׳:ה׳-ז׳

שלש אמות אמ״ש חקקן וחצבן וצרפן וחתם בהן שלש אמות בעולם ושלש אמות בשנה ושלש אמות בנפש זכר ונקבה: המליך אות אל״ף ברוח וקשר לו כתר וצרפן זה עם זה וחתם בהן אויר בעולם ורויה בשנה וגויה בנפש זכר באמ״ש ונקבה באש״ם: המליך אות מ״ם במים וקשר לו כתר וצרפן זה עם זה וחתם בהן ארץ בעולם וקור בשנה ובטן בנפש זכר ונקבה זכר במא״ש ונקבה במש״א:

Sefer Yetzirah, Warsaw 1884 (Public Domain)

8 **בפרדס בעה״כ ערך שנה**

According to the note, Or HaTorah quotes the wording of the Pardes and traces it to the Zohar on Parshas Ki Seitzei (277), and on p. 1353 explains the twelve oxen.

KEHOT'S NOTE

ראה הלשון באוה״ת ר״ה ע׳ א׳תמד, ושם מציין שזהו מהזהר פ׳ תצא דרע״ז. וראה גם באוה״ת שם ע׳ א׳שנג דשם מבאר ענין י״ב בקר. וראה גם באוה״ת פ׳ בשלח ע׳ תקכח. פ׳ יתרו ע׳ תתיז.

9 **והים עליהם מלמעלה**

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

KEHOT'S NOTE

מ״א ז, כח. [ב].

10 Solomon's great bronze basin, "the Sea," stood on twelve oxen, "and the Sea was upon them, above." The Pardes, as

cited here, applies it to Rosh HaShanah standing above the twelve Rosh Chodesh days.

I Kings 7:25 מלכים א ז:כ"ה

עֹמֵד עַל־שְׁנֵי עָשָׂר בָּקָר שְׁלֹשָׁה פֹנִים צָפוֹנָה וּשְׁלֹשָׁה פֹנִים יָמָּה וּשְׁלֹשָׁה פֹנִים נֶגְבָּה וּשְׁלֹשָׁה פֹנִים מִזְרָחָה וְהַיָּם עֲלֵיהֶם מִלְמָעְלָה וְכָל־אֲחֹרֵיהֶם בָּיְתָה׃

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward.

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

11 **בד"ה מי מנה**

The discourse "Who has counted the dust of Yaakov" explains the Sea standing above the twelve oxen as G-d's exalted Kingship, from which created beings come into being divided and countable.

KEHOT'S NOTE

לעיל פ' בלק סח, א. ואולי הכוונה לדף, סח, ג. וראה אוה"ת פ' בלק ע' תתקמח.

12 **מי מנה עפר יעקב**

Bilam's words, "Who has counted the dust of Yaakov," open the discourse in Parshas Balak to which the bracket refers.

Numbers 23:10 במדבר כ"ג:י

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

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)

13 **ברבות באיכה ע"פ סכותה באף**

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

KEHOT'S NOTE

ג, לה שערי תשובה פתוחים לעולם.

14 **סכותה באף**

"You have covered [Yourself] with anger and pursued us." The text cites the Midrash Rabbah on this passage of Eichah for the comparison of teshuvah to the sea.

Lamentations 3:43 איכה ג:מ"ג

סַכּוֹתָה בָאַף וַתִּרְדְּפֵנוּ הָרַגְתָּ לֹא חָמָלְתָּ׃

Thou hast covered with anger and pursued us; Thou hast slain unsparingly.

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

15 **ובפי ואתחנן דרפ"ט ב'**

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

KEHOT'S NOTE

שער תשובה לעולם פתוחים.

16 **חיות כללי אחר**

the passage shares nothing with the note

KEHOT'S NOTE

ראה אגה"ק סי' ד.

17 **אלו עשי"ת**

The Talmud applies "Seek Havayah when He may be found" to an individual in the ten days between Rosh HaShanah and Yom Kippur. The Alter Rebbe asks why these days in particular are days of teshuvah.

Rosh Hashanah 18a ראש השנה י"ח א

KEHOT'S NOTE

ר"ה יח, א. ושי"נ.

18 **עולמים לשון העלם**

The opening discourse of Parshas Sh'lach also explains olam (world) as coming from he'elem (concealment); the marei mekomos there list further places.

KEHOT'S NOTE

לעיל ר"פ שלח. ושי"נ בהמי"מ.

19 **שקודם התהוות העולמות הי' הוא ושמו בלבד**

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

KEHOT'S NOTE

פדר"א פ"ג.

20 **היה הוא ושמו בלבד**

"Before the world was created, there was the Holy One, blessed be He, and His great Name alone." The Alter Rebbe uses it for the state before the worlds came into being.

Pirkei DeRabbi Eliezer 3:2–3 פרקי דרבי אליעזר ג:ב'-ג'

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבַד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשְׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלְטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹצָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה. שֶׁבָּעָה דְבָרִים נִבְרְאוּ עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וְגֵיהִנֹּם, וְגַן עֵדֶן, וְכִסֵּא הַכָּבוֹד, ...

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

21 **מלכותך מלי כל עולמים**

"Your Kingship is the kingship of all worlds, and Your dominion is in every generation." The Alter Rebbe reads

olamim as concealment, and later contrasts "Kingship" with "dominion."

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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

KEHOT'S NOTE

תהלים קמה, יג. ראה אוה"ת בראשית כרך ב תכג, א.

22 **בביאור ע"פ מנורת זהב**

the passage shares nothing with the note

KEHOT'S NOTE

לו, א השתלשלות של הקו נמשך מבחי' אחרונה הארה מצומצמת מאד.

23 **גם חשך לא יחשיך**

"Even darkness is not dark for You, and night shines like day." The concealment that makes room for the worlds hides nothing from G-d Himself.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה׃

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

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

KEHOT'S NOTE

תהלים קלט, יב.

24 **אתה הוא ראשון**

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

KEHOT'S NOTE

נוסח התפלה.

25 **דכולא קמי' כלא חשיב**

The Zohar's phrase "all before Him is considered as nothing," which the Alter Rebbe uses for G-d remaining unchanged after creation.

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

26 **המלך המרומם לבדו מאז**

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

KEHOT'S NOTE

ברכת יוצר.

27 **ה' מלך גאות לבש**

"Havayah reigns; He has clothed Himself in majesty." G-d's Kingship over the worlds is a garment He puts on, not His essence.

Psalms 93:1 תהילים צ"ג:א

ה' מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ ה' עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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

KEHOT'S NOTE

תהלים צג, א.

28 **לאהפכא חשוכא לנהורא**

The Kehot edition points to this passage of the Zohar for the phrase "to transform darkness into light," which the Alter Rebbe gives as the purpose of the descent into this world.

Zohar I, 4a זח"א ד, א

KEHOT'S NOTE

ראה זח"א ד, א.

29 **יתרון האור הבא מתוך החושך**

"Wisdom excels folly as light excels darkness." Chassidus reads it as the special advantage of light that comes out of darkness.

Ecclesiastes 2:13 קהלת ב':י"ג

וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן־הַסִּכְלוּת כִּיתְרוֹן הָאוֹר מִן־הַחֹשֶׁךְ׃

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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

KEHOT'S NOTE

ראה קהלת ב, יג.

30 **בס"פ תצוה קפ"ז סע"א**

Or HaTorah on Lech Lecha also cites this Zohar, as the note points out.

KEHOT'S NOTE

ראה אוה"ת פ לך לך פג, א. ונזכר גם לעיל פ' שלח מז, א.

31 **ע' בס"פ תצוה קפ"ז סע"א**

At the end of Parshas Tetzaveh the Zohar teaches that "were it not for darkness, light would not be known," and calls the true light "the light that is revealed from within darkness." The text sends the reader here for the advantage of light that comes from darkness.

Zohar, Ki Tisa 2:4–6 ספר הזהר, כי תשא ב':ד'-ו'

32 **ועמ"ש סד"ה וידעת היום**

The end of the discourse "Know this day" explains that the day includes the night, as at creation darkness came first and then light; so too the revelation from above the chain of descent comes out of darkness, and depends on an arousal from below.

KEHOT'S NOTE

ראה לעיל פ' ואתחנן ח, סע"ד "וצריך להיות וידעת . . בבחי' אתכפיא ומאתהפכא שיקויים ואת רוח הטומאה . . שזדונות יהיו כזכיות".

33 **בריש הורמניתא דמלכא**

The Zohar's account of creation opens, "At the outset of the King's authority, He engraved engravings in the supernal luster." The Alter Rebbe identifies this outset with the Supernal Will, which is above wisdom.

Zohar I, 15a זח"א טו, א

KEHOT'S NOTE

זח"א טו, א.

course in Shir HaShirim to which the bracket refers.

Song of Songs 2:14 שיר השירים ב:י"ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

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.'

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

41 **הוד והדר לבשת**

"You have clothed Yourself in glory and splendor." In the bracket this garment of glory is set against the darkness that comes when the yoke is cast off.

Psalms 104:1 תהילים ק"ד:א'

בָּרְכִי נַפְשִׁי אֶת־ה' ה' אֱלֹקַי גָּדַלְתָּ מְאֹד הוֹד וְהָדָר לָבָשְׁתָּ׃

Bless the L-RD, O my soul. O L-RD my G-d, Thou art very great; Thou art clothed with glory and majesty.

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

42 **אלביש שמים קדרות**

"I clothe the heavens in blackness and make sackcloth their covering." The Alter Rebbe applies it to the concealment that follows casting off the yoke.

Isaiah 50:3 ישעיהו נ:ג'

אַלְבִּישׁ שָׁמַיִם קַדְרוּת וְשַׂק אָשִׂים כְּסוּתָם׃

I clothe the heavens with blackness, And I make sackcloth their covering.

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

43 **סומך ה' לכל הנופלים**

"Havayah supports all who fall and raises all who are bowed down." Even one who has fallen can be lifted.

Psalms 145:14 תהילים קמ"ה:י"ד

סוֹמֵךְ ה' לְכָל־הַנֹּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים׃

The L-RD upholdeth all that fall, And raiseth up all those that are bowed down.

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

44 **עיני כל אליך ישברו**

"The eyes of all hope toward You, and You give them their food in its time." The Alter Rebbe reads the hope as the longing to accept G-d's yoke.

Psalms 145:15 תהילים קמ"ה:ט"ו

עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ׃

The eyes of all wait for Thee, And Thou givest them their food in due season.

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

45 **פותח את ידיך ומשביע לכל חי רצון**

"You open Your hand and satisfy every living thing [with] favor (ratzon)." The Alter Rebbe reads ratzon as the Supernal Will.

Psalms 145:16 תהילים קמ"ה:ט"ז

פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן׃

34 **כי אמרתי עולם חסד יבנה**

"For I said, the world shall be built with kindness." The first creation was an unearned gift.

Psalms 89:3 תהילים פ"ט:ג'

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָהֶם׃

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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

KEHOT'S NOTE

תהלים פט, ג.

35 **תחלת בריאת העולמות . . במעשה התחתונים**

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

KEHOT'S NOTE

אולי הכוונה למ"ש בע"ח ש' הכללים פ"ב. ש"א רפ"א. שט"ל ד"ב.

36 **הוא בבחי' הסתלקות בתחלת ליל ר"ה**

As the note reports, Likkutei Sichos observes that here the withdrawal is placed "at the beginning of the night of Rosh HaShanah," while Iggeres HaKodesh 14 speaks in one place of the eve of Rosh HaShanah and in another of the night of Rosh HaShanah.

KEHOT'S NOTE

ראה פע"ח ש' ר"ה, פ"א ואילך. מ"ח מס' ליל ר"ה. בלקו"ש ח"ט ע' 220 הערה 20 מציין שכאן כ' "בתחלת ליל ר"ה" ובאגה"ק סי' יד (קכ, ב) "מסתלק לשרשו בכל ערב ר"ה־ מסתלק בערב ר"ה" אבל שם (קכא, רע"א) ש"מסתלק בליל ר"ה". וראה בד"ה שה"מ ממעמקים תש"ג איך יש חיות וקיום העולמות עד תקיעת שופר וראה שם פרק טו (בד"ה טוב טעם) ע' 38 שבר"ה עולה ומסתלק פנימיות המלכות וחיות וקיום העולמות הוא מחיצוניות המל' ע"ש ובלקו"ש ח"ט ע' 220.

37 **ר"ה הוא יום הדין**

Kehot's note points to Rosh Hashanah 16a for these words.

Rosh Hashanah 16a ראש השנה ט"ז א

KEHOT'S NOTE

ר"ה טז, א.

38 **אם ראוי הוא לכך**

Or HaTorah takes up this question, whether a person is worthy of the new life-force, as the note points out.

KEHOT'S NOTE

ראה אוה"ת ר"ה ע' אישנד.

39 **בד"ה יונתי בחגוי**

The discourse on "My dove, in the clefts of the rock" explains that in exile the "wings" of love and awe are caught in the body and in worry over livelihood, so the love stays hidden; the remedy it gives is "Show Me your appearance."

KEHOT'S NOTE

לקמן שה"ש יז, ב.

40 **יונתי בחגוי**

"My dove, in the clefts of the rock": the opening of the dis-

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

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

46 **צדיק ה' בכל דרכיו וחסיד בכל מעשיו**

"Havayah is righteous in all His ways and kind in all His deeds." The Alter Rebbe reads "His deeds" as the realm of physical action, into which supernal kindness is drawn.

Psalms 145:17 תהילים קמ"ה:י"ז

צַדִּיק ה' בְּכָל־דְּרָכָיו וְחָסִיד בְּכָל־מַעֲשָׂיו:

The L-RD is righteous in all His ways, And gracious in all His works.

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

47 **דרשו ה' בהמצאו**

"Seek Havayah when He may be found; call upon Him when He is near."

Isaiah 55:6 ישעיהו נ"ה:ו

דִּרְשׁוּ ה' בְּהִמָּצְאוֹ קְרָאֻהוּ בִּהְיוֹתוֹ קָרוֹב:

Seek ye the L-RD while He may be found, Call ye upon Him while He is near;

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

KEHOT'S NOTE

ישע' נה, ו.

48 "This is the burnt offering of each new month in its month, for the months of the year": another verse that speaks of all the months as "the months of the year."

Numbers 28:14 במדבר כ"ח:י"ד

וְנִסְכֵּיהֶם חֲצִי הַהִין יִהְיֶה לַפָּר וּשְׁלִישִׁת הַהִין לָאַיִל וּרְבִיעִת הַהִין לַכֶּבֶשׂ יָיִן זֹאת עֹלַת חֹדֶשׁ בְּחָדְשׁוֹ לְחָדְשֵׁי הַשָּׁנָה:

And their drink-offerings shall be half a hin of wine for a bullock, and the third part of a hin for the ram, and the fourth part of a hin for a lamb. This is the burnt-offering of every new moon throughout the months of the year.

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

49 **כי ההרים ימושו**

"For the mountains may depart and the hills be removed, but My kindness shall not depart from you": the opening of the discourse cited at the end of the paragraph.

Isaiah 54:10 ישעיהו נ"ד:י'

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה':

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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

PARAGRAPH 3

50 "And it shall be to you for tzitzis, and you shall see it and remember all the commandments of Havayah": the opening of the discourse the bracket cites.

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

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

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

51 **בשעה שהקדימו ישראל נעשה**

The Talmud speaks of the time "when Israel put 'we will do' before 'we will hear'": the opening of the discourse the bracket cites.

Shabbat 88a:7–8 שבת פ"ח א:ז'-ח'

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לְ"נִשְׁמָע" בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב". אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא: בְּחוֹרֵב טָעָנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעָנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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

52 **ועתה יגדל נא**

Moshe's prayer, "And now, I pray, let the power of Ado-nai be great": the opening of the discourse the bracket cites.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

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

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

53 **נעוץ סופן בתחלתן**

Sefer Yetzirah says of the ten Sefiros that "their end is wedged in their beginning." The Alter Rebbe applies it to the mitzvah: its lowest aspect, the simple command, is bound to its highest, the Infinite Light drawn into it.

Sefer Yetzirah 1:7 ספר יצירה א:ז'

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

PARAGRAPH 4

54 "Turn away from evil and do good, and dwell forever": the two kinds of service, refraining from what is forbidden

and fulfilling the positive commandments.

Psalms 37:27 תהילים ל"ז:כ"ז

סוּר מֵרָע וַעֲשֵׂה־טוֹב וּשְׁכֹן לְעוֹלָם:

Depart from evil, and do good; and dwell for evermore.

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

PARAGRAPH 5

55 **עבר עבירה אחת קנה . . בפרקי אבות**

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

KEHOT'S NOTE

פ"ד מי"א.

56 **וזרקתי עליכם מים טהורים**

"And I will sprinkle pure water upon you, and you shall be pure from all your impurities." The Alter Rebbe identifies the "pure waters" with the compassion that teshuvah arouses.

Ezekiel 36:25 יחזקאל ל"ו:כ"ה

וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם מִכֹּל טֻמְאוֹתֵיכֶם וּמִכָּל־גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם:

And I will sprinkle clean water upon you, and ye shall be clean; from all your uncleannesses, and from all your idols, will I cleanse you.

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

KEHOT'S NOTE

יחזקאל לו, כה.

57 **אם רחץ ה'**

"When Ado-nai will have washed away the filth of the daughters of Zion": G-d's compassion that washes the sin away.

Isaiah 4:4 ישעיהו ד':ד

אִם רָחַץ אֲדֹנָי אֶת צֹאַת בְּנוֹת־צִיּוֹן וְאֶת־דְּמֵי יְרוּשָׁלַם יָדִיחַ מִקִּרְבָּהּ בְּרוּחַ מִשְׁפָּט וּבְרוּחַ בָּעֵר:

when the L-rd shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of destruction.

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

KEHOT'S NOTE

ישע' ד, ד.

58 **מחה והעבר פשעינו**

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

KEHOT'S NOTE

תפלת יוהכ"פ.

59 **והרשעה כולה בעשן תכלה**

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

KEHOT'S NOTE

תפלות דיי"נ.

60 **ואת רוח הטומאה אעביר**

"And I will remove the spirit of impurity from the land": the removal of the sin's accuser.

Zechariah 13:2 זכריה י"ג:ב'

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה' צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ:

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

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

KEHOT'S NOTE

זכרי' יג, ב.

61 **ממעמקים קראתיך**

"A song of ascents: From the depths I have called You, Havayah." The Alter Rebbe reads "the depths" as the supernal depth above the chain of descent, aroused by the depth of the heart.

Psalms 130:1 תהילים ק"ל:א'

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה':

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

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

KEHOT'S NOTE

תהלים קל, א.

62 **צעק לבם**

"Their heart cried out to Ado-nai." The cry comes from the heart itself, beyond words.

Lamentations 2:18 איכה ב':י"ח

צָעַק לִבָּם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה יוֹמָם וָלָיְלָה אַל־תִּתְּנִי פוּגַת לָךְ אַל־תִּדֹּם בַּת־עֵינֵךְ:

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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

KEHOT'S NOTE

איכה ב, יח.

63 **צעק לבם**

As the Kehot note quotes it: "Great is a cry, since a cry is in the heart, as it is written, 'Their heart cried out to G-d.'"

Zohar, Shemot 49:354–50:364 ספר הזהר, שמות מ"ט:שנ"ד-נ':שס"ד

What is the difference between imploring and crying?' Said R. Isaac: 'The former means prayer in actual words (Ps. 39, 13; LXXXVIII, 14; XXX, 3), the latter crying without words. R. Judah said: 'Hence crying is more poignant than all other expression of grief, because it is entirely a matter of the heart, as it says, "Their heart cried unto the lord" (Lam. 2, 18). This crying comes nearer to the Holy One, blessed be He, than imploring and praying in words, as it says, "If he (the orphan) cries ...

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

64 **ברכות בקהלת**

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

KEHOT'S NOTE

ספ"א.

65 **דברתי אני אל לבי**

"I spoke with my heart": the verse on which the Midrash lists the things the heart does.

Ecclesiastes 1:16 קהלת א:טז

דִּבַּרְתִּי אֲנִי עִם־לִבִּי לֵאמֹר אֲנִי הִנֵּה הִגְדַּלְתִּי וְהוֹסַפְתִּי חָכְמָה עַל כָּל־אֲשֶׁר־הָיָה לְפָנַי עַל־יְרוּשָׁלִָם וְלִבִּי רָאָה הַרְבֵּה חָכְמָה וָדָעַת׃

I spoke with my own heart, saying: 'Lo, I have gotten great wisdom, more also than all that were before me over Jerusalem'; yea, my heart hath had great experience of wisdom and knowledge.

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

66 **הלב צועק שנאמר צעק לבם אל אדני**

Among the things the Midrash says the heart does: "the heart cries out, as it is said, 'Their heart cried out to G-d.'"

Kohelet Rabbah 1:16 קוהלת רבה א:טז

... הַלֵּב עוֹמֵד, שֶׁנֶּאֱמַר (יחזקאל כב, יד): הֲיַעֲמֹד לִבֵּךְ. הַלֵּב שָׂמֵחַ, שֶׁנֶּאֱמַר (תהלים טז, ט): לָכֵן שָׂמַח לִבִּי וַיָּגֶל כְּבוֹדִי. הַלֵּב צוֹעֵק, שֶׁנֶּאֱמַר (איכה ב, יח): צָעַק לִבָּם אֶל ה'. הַלֵּב מִתְנַחֵם, שֶׁנֶּאֱמַר (ישעיה מ, ב): דַּבְּרוּ עַל לֵב יְרוּשָׁלִַם. הַלֵּב מִצְטַעֵר, שֶׁנֶּאֱמַר (דברים טו, י): וְלֹא יֵרַע לְבָבְךָ. הַלֵּב מִתְחַזֵּק, שֶׁנֶּאֱמַר (שמות ט, יב): וַיְחַזֵּק ה' אֶת לֵב פַּרְעֹה. הַלֵּב מִתְרַכֵּךְ, שֶׁנֶּאֱמַר (דברים כ, ג): אַל יֵרַךְ לְבַבְכֶם. הַלֵּב מִתְעַצֵּב, שֶׁנֶּאֱמַר (בראשית ו, ו): וַיִּתְעַצֵּב אֶל לִבּוֹ. הַלֵּב מִתְפַּחֵד, שֶׁנֶּאֱמַר (דברים כח, סז): ...

"I have spoken with my heart, saying: Behold, I have amassed and added wisdom, beyond all who were before me over Jerusalem; my heart has seen much wisdom and knowledge" (Ecclesiastes 1:16). "I have spoken with my heart" – the hearts sees, as it is stated: "My heart has seen much." The heart hears, as it is stated; "Give your servant an understanding [shome'a] heart" (I Kings 3:9). The heart speaks, as it is stated: "I have spoken with my heart." The heart goes, as it is stated: "Didn't my ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

67 **בזהר שמות ד"כ ע"א**

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

KEHOT'S NOTE

"גדולה צעקה מכיון שצעקה היא בלב ההי"ד צעק לבם אל ה'".

68 **מקרב איש ולב עמוק**

"The inner part of a man, and a heart that is deep." The Alter Rebbe reads the deep heart as a depth beyond what the soul can bear.

Psalms 64:7 תהילים ס"ד:ז

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

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

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

69 **ולכן אין צעקה זו אלא בלב**

Or HaTorah on Rosh HaShanah takes up this cry that is only in the heart, as the note points out.

KEHOT'S NOTE

ראה באוה"ת ר"ה ע' אישעה. ובדרך מצותיך קנד, א ואילך.

70 **הלוך וגעו**

The cows carrying the Ark "went along the road, lowing as they went." The Alter Rebbe uses the image for the wordless cry of one whose bitterness exceeds speech.

I Samuel 6:12 שמואל א ו:יב

וַיִּשַּׁרְנָה הַפָּרוֹת בַּדֶּרֶךְ עַל־דֶּרֶךְ בֵּית שֶׁמֶשׁ בְּמְסִלָּה אַחַת הָלְכוּ הָלוֹךְ וְגָעוֹ וְלֹא־סָרוּ יָמִין וּשְׂמֹאול וְסַרְנֵי פְלִשְׁתִּים הֹלְכִים אַחֲרֵיהֶם עַד־גְּבוּל בֵּית שָׁמֶשׁ׃

And the kine took the straight way by the way to Beth-shemesh; they went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

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

KEHOT'S NOTE

שמואל-א ו, יב.

71 **וכמעשה דר"א ב"ד שגעה בבכי'**

Rabbi Elazar ben Durdaya, after a life of sin, put his head between his knees and wept aloud until his soul departed; a heavenly voice declared him ready for the World to Come, and Rebbi wept and said, "There is one who acquires his world in many years, and one who acquires his world in a single hour."

Avodah Zarah 17a:16–17 עבודה זרה י"ז א:טז-י"ז

בָּכָה רַבִּי וְאָמַר: יֵשׁ קוֹנֶה עוֹלָמוֹ בְּכַמָּה שָׁנִים, וְיֵשׁ קוֹנֶה עוֹלָמוֹ בְּשָׁעָה אַחַת. וְאָמַר רַבִּי: לֹא דַּיָּין לְבַעֲלֵי תְשׁוּבָה שֶׁמְּקַבְּלִין אוֹתָן, אֶלָּא שֶׁקּוֹרִין אוֹתָן "רַבִּי". רַבִּי חֲנִינָא וְרַבִּי יוֹנָתָן הֲווֹ קָאָזְלִי בְּאוֹרְחָא, מְטוֹ לְהָהוּא תְּרֵי שְׁבִילֵי, חַד פָּצֵי אַפֵּיתְחָא דַּעֲבוֹדָה זָרָה, וְחַד פָּצֵי אַפֵּיתְחָא דְּבֵי זוֹנוֹת. אֲמַר לֵיקוּ חַד לְחַבְרֵיהּ: נֵיזִיל אַפֵּיתְחָא דַּעֲבוֹדָה זָרָה

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

KEHOT'S NOTE

ע"ז יז, א. נתבאר בסי' מאמרי אדה"ז על מארז"ל ע' קו ואילך. מאמרי אדה"ז הקצרים ע' שפב.

72 **ע"פ כי תקנה עבד עברי**

That discourse contrasts "Borei (who creates)" with "Koneh (who acquires)." As the note quotes it, creating is bringing something into being from nothing, which is above the way of the order of hishtalshelus; acquiring is drawing what already exists from concealment into revelation.

KEHOT'S NOTE

תו"א עה, ד. בורא הוא התהוות יש מאין שזהו למעלה מדרך סדר השתלשלות.

73 כי תקנה עבד עברי

"If you acquire a Hebrew servant": the opening of the Torah Ohr discourse to which the bracket refers for the meaning of "acquire."

Exodus 21:2 שמות כ"א:ב'

כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבַשְּׁבִעִת יֵצֵא לַחָפְשִׁי חִנָּם׃

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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

74 ועי' בפע"ח בכוונת קונה הכל

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

KEHOT'S NOTE

שער העמידה פי"ד.

75 בכוונת קונה הכל

The Arizal's intention for the words "who acquires all" in the first blessing of the Amidah: at this point the mochin of Abba and Imma are completed in Z'eir Anpin, "for now all is completed."

Pri Etz Chaim, Gate of the Silent Prayer 14:1-2 פרי עץ חיים, שער העמידה י"ד:א'-ב'

קונה הכל - עתה נכנסין ג"ר דאבא ברישא דז"א, ויורדין ג"פ אמצעים במקומן בחג"ת דז"א, ויורדין ג"פ תתאין ג"כ במקומן, בג"ת דז"א. ועתה נשלמו כל המוחין דאו"א, במקומם הראוין להם, וז"ס קונה הכל, כי עתה נגמר הכל לגמרי. גם תכוין, קונה הכל, גי' ר"י"ו, שהם ג"פ ע"ב, והם ג' הויות של מילוי יודי"ן, והוא סוד ג"ר דאבא, שהם ג' הויות דמילוי יודין, שהם גי' קונה הכל, כי אלו הם המוחין ממש. אך ג' אמצעים, הם ג' הויות פשוטות, לפי שלא היו מוחין ממש, והם גי' גומל, כנ"ל. וג"ת, לא הוזכרו ...

Pri Etz Chaim (Public Domain)

76 במקום שבעל"ת עומדים

Rabbi Abahu: "In the place where baalei teshuvah stand, the perfectly righteous cannot stand."

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

וּפְלִיגָא דְּרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: "שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב". "לָרָחוֹק" בְּרִישָׁא, וַהֲדַר "לַקָּרוֹב". וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי "רָחוֹק" — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי "קָרוֹב" — שֶׁהָיָה קָרוֹב לִדְבַר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

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 ...

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

KEHOT'S NOTE

ברכות לד, ב.

77 דמשכין לי' בחילא יתיר

The Zohar's reason that baalei teshuvah stand higher than the perfectly righteous: they draw it down "with greater force."

Zohar I, 129b זח"א קכט,

KEHOT'S NOTE

זח"א קכט, ב.

78 והענין כי רצון העליון יש לו ב' בחי'

Or HaTorah on Ki Savo refers to this passage and sums it up: "the Supernal Will has two levels: the first clothed in Chochmah, and the second not clothed in Chochmah, which is called the Will of all wills; from there forgiveness is drawn, and this is 'Forgive us, for we have sinned.'"

KEHOT'S NOTE

באוה"ת פ' תבוא ע' תתשלב מציין לכאן וז"ל "שרצון העליון יש לו ב' בחי', הא' המלובש בחכמה כו', והב' מה שאינו מלובש בחכמה ונק' רעוא דכל רעוין ומשם נמשך הסליחה וזהו סלח לנו כי חטאנו". וראה בסידור דף קנח, ד. אוה"ת ענינים ע' קפב. אוה"ת בראשית כרך ד ד"ה ראה ריח בני סע' ד.

79 "We were slaves to Pharaoh in Egypt, and Havayah took us out of Egypt with a mighty hand": the subject of the explanation the bracket refers to.

Deuteronomy 6:21 דברים ו':כ"א

וְאָמַרְתָּ לְבִנְךָ עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרָיִם וַיֹּצִיאֵנוּ ה' מִמִּצְרַיִם בְּיָד חֲזָקָה׃

then thou shalt say unto thy son: 'We were Pharaoh's bondmen in Egypt; and the L-RD brought us out of Egypt with a mighty hand.

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

80 שיסודתה בהררי קדש

"His foundation is in the holy mountains." The Alter Rebbe applies it to the positive commandments, rooted in supernal Chochmah.

Psalms 87:1 תהילים פ"ז:א'

לִבְנֵי־קֹרַח מִזְמוֹר שִׁיר יְסוֹדָתוֹ בְּהַרְרֵי־קֹדֶשׁ׃

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

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

81 וכמשל הנהר הנחרב

Or HaTorah uses the same analogy of the dried-up river, as the note points out.

KEHOT'S NOTE

ראה אוה"ת עקב ע' תקצב. פ' תבוא ע' תתשח.

82 ועמ"ש סד"ה ועשית ציץ

As the note quotes it, the end of that discourse speaks of an arousal from below that brings an arousal from above, awakening the Supernal Will, "the Will of wills," and the revelation of the source.

KEHOT'S NOTE

תו"א פג, ד "שע"י אתעדל"ת אתעדל"ע לעורר רצון העליון, רעוא דרעוין והתגלות בחי' ה' המקור אל הי"ג אדה"ר".

83 **ועשית ציץ**

"And you shall make a tzitz (headplate) of pure gold": the opening of the Torah Ohr discourse cited for "the Will of all wills."

Exodus 28:36 שמות כ"ח:ל"ו

וְעָשִׂיתָ צִּיץ זָהָב טָהוֹר וּפִתַּחְתָּ עָלָיו פִּתּוּחֵי חֹתָם קֹדֶשׁ לַיהוָה׃

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

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

84 **כי עמך הסליחה**

"For with You is forgiveness, so that You may be feared." Forgiveness comes from G-d Himself, above the chain of descent, and it makes awe of His Kingship possible again.

Psalms 130:4 תהילים ק"ל:ד׳

כִּי־עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא׃

For with Thee there is forgiveness, that Thou mayest be feared.

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

KEHOT'S NOTE

תהלים קל, ד.

85 **כי עמך מקור חיים**

"For with You is the source of life; in Your light we see light." The source of all life is above the chain of descent.

Psalms 36:10 תהילים ל"ו:י׳

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

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

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

KEHOT'S NOTE

תהלים לו, י .

86 "One who commits one transgression acquires for himself one accuser; teshuvah and good deeds are a shield against punishment." The Alter Rebbe uses it for the harm done by transgressing a prohibition.

Pirkei Avot 4:11 משנה אבות ד':י"א

רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר, הָעוֹשֶׂה מִצְוָה אַחַת, קוֹנֶה לוֹ פָּרַקְלִיט אֶחָד. וְהָעוֹבֵר עֲבֵרָה אַחַת, קוֹנֶה לוֹ קַטֵּגוֹר אֶחָד. תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים, כְּתְרִיס בִּפְנֵי הַפֻּרְעָנוּת. רַבִּי יוֹחָנָן הַסַּנְדְּלָר אוֹמֵר, כָּל כְּנֻסִּיָּה שֶׁהִיא לְשֵׁם שָׁמַיִם, סוֹפָהּ לְהִתְקַיֵּם. וְשֶׁאֵינָהּ לְשֵׁם שָׁמַיִם, אֵין סוֹפָהּ לְהִתְקַיֵּם׃

Rabbi Eliezer ben Jacob said: he who performs one commandment acquires for himself one advocate, and he who commits one transgression acquires for himself one accuser. Repentance and good deeds are a shield against punishment. Rabbi Yochanan Hasandlar said: every assembly which is for the sake of heaven, will in the end endure; and every assembly which is not for the sake of heaven, will not endure in the end.

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

87 "Let the wicked forsake his way ... and let him return to Havayah, and He will have compassion on him." Return arouses compassion from above.

Isaiah 55:7 ישעיהו נ"ה:ז׳

יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אָוֶן מַחְשְׁבֹתָיו וְיָשֹׁב אֶל־ה׳ וִירַחֲמֵהוּ וְאֶל־אֱלֹקֵינוּ כִּי־יַרְבֶּה לִסְלוֹחַ׃

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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

PARAGRAPH 6

88 **והנה גילוי בחי' זו ורצון זה**

Or HaTorah explains "this will" as the drawing down of Keser, which is above even Chochmah, Binah and Daas, as the note quotes it.

KEHOT'S NOTE

"דפי' רצון זה היינו המשכת כתר כו' מה שלמעלה גם מחב"ד" — אוה"ת ש"ש ע' א'תסג.

89 **בר"ה שהוא בחי' ראש וגלגותא דחפיא על מוחא**

The note suggests that Or HaTorah on the Siddur refers to this passage on Rosh HaShanah as the head and the gulgalta.

KEHOT'S NOTE

ראה באוה"ת סידור ע' רצא. כנראה שהכוונה שם לכאן.

90 "From the depths I have called You, Havayah": Psalm 130, said throughout the Ten Days of Teshuvah.

Psalms 130:1 תהילים ק"ל:א׳

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

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

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

91 **פי' תקיעו תקיעה הוא קול פשוט**

Or HaTorah on Rosh HaShanah refers to this explanation of the tekiah as a simple sound; the note adds "see there."

KEHOT'S NOTE

באוה"ת ר"ה ע' א'שיט מציין לכאן ע"ש.

92 **ה' בחכמה יסד ארץ**

"Havayah founded the earth with wisdom; He established the heavens with understanding." Cited to show that speech, through which the world exists, is drawn from Chochmah.

Proverbs 3:19 משלי ג':י"ט

ה׳ בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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

KEHOT'S NOTE

משלי ג, יט.

93 **שמעה בקולי**

"Ado-nai, hear my voice (bekoli)." The Alter Rebbe reads bekoli as what is inside the voice, the inner heart.

Psalms 130:2 תהילים ק"ל:ב'

אֲד־נָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

L-rd, hearken unto my voice; let Thine ears be attentive to the voice of my supplications.

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

KEHOT'S NOTE

תהלים קל, ב.

94 **שמעה . . מה שבתוך קולי**

A later discourse in this section, on "A song of ascents: From the depths I have called You," returns to this verse and again reads bekoli as what is inside the voice, which it identifies with the hidden love present in every Jew.

KEHOT'S NOTE

ועל"ק (סג, ב) עזה"פ. [כ].

95 **שופר שהוא ענין שפרו מעשיכם**

Expounding "Blow the shofar at the new month," the Midrash says: in this month renew your deeds with the shofar, in this month "make your deeds beautiful" (shapru); and it identifies the month whose moon is covered on its festival as Tishrei.

Vayikra Rabbah 29:6 ויקרא רבה כ"ט:ו'

KEHOT'S NOTE

ראה מדרש תהלים פא, ד. ויק"ר פכ"ט, ו. סידור רלה, א. יהל אור תהלים ע' רפח. רפט. רצב. ועוד.

96 **שפרה שמפרת את הולד**

"Shifrah is Yocheved; why was she called Shifrah? Because she made the newborn beautiful."

Sotah 11b:7 סוטה י"א ב:ז'

וְהַקָּדוֹשׁ בָּרוּךְ הוּא שׂוֹלֵחַ מִשָּׁמֵי מָרוֹם מִי שֶׁמְּנַקֵּיר וּמְשַׁפֵּיר אוֹתָן, כְּחָיָה זוֹ שֶׁמְּשַׁפֶּרֶת אֶת הַוָּלָד, שֶׁנֶּאֱמַר: "וּמוֹלְדוֹתַיִךְ בְּיוֹם הוּלֶּדֶת אוֹתָךְ לֹא כָרַת שָׁרֵךְ וּבַמַּיִם לֹא רָחַצְתְּ לְמִשְׁעִי וְגוֹ'". וּמְלַקֵּט לָהֶן שְׁנֵי עִגּוּלִין, אֶחָד שֶׁל שֶׂמֶן וְאֶחָד שֶׁל דְּבַשׁ, שֶׁנֶּאֱמַר: "וַיְיַנְּקֵהוּ דְבַשׁ מִסֶּלַע וְשֶׁמֶן וְגוֹ'".

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

KEHOT'S NOTE

סוטה יא, ב. הובא ברש"י שמות א, טו.

97 **שם ה' אחת שפרה**

"And the king of Egypt said to the Hebrew midwives, the name of the one was Shifrah and the name of the second Puah." The Alter Rebbe reads ha-achas as the upper hei and explains why the midwives are called "Hebrew" (ivriyos).

Exodus 1:15 שמות א':ט"ו

וַיֹּאמֶר מֶלֶךְ מִצְרַיִם לַמְיַלְּדֹת הָעִבְרִיֹּת אֲשֶׁר שֵׁם הָאַחַת שִׁפְרָה וְשֵׁם הַשֵּׁנִית פּוּעָה׃

And the king of Egypt spoke to the Hebrew midwives, of whom the name of the one was Shiphrah, and the name of the other Puah;

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

98 **ומבואר במ"א ע"פ לך לך**

the passage shares nothing with the note

KEHOT'S NOTE

תו"א ר"פ לך לך. וראה באוה"ת פ' שמות כרך ז ע' ב'תק שמציין לתו"א הנ"ל ומוסיף "ע"ש היטב".

99 **ובקהלת בפסוק טוב שמן**

Or HaTorah on Shemos discusses at length the Midrash on Koheles about Shifrah.

KEHOT'S NOTE

ראה בארוכה באוה"ת פ' שמות כרך ז ע' ב'תק.

100 **טוב שם משמן טוב**

"A good name is better than good oil": the verse on which the Midrash on Koheles explains Shifrah's name.

Ecclesiastes 7:1 קהלת ז':א'

טוֹב שֵׁם מִשֶּׁמֶן טוֹב וְיוֹם הַמָּוֶת מִיּוֹם הִוָּלְדוֹ׃

A good name is better than precious oil; And the day of death than the day of one's birth.

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

101 **וברבות פ' שמות פ"א**

Or HaTorah on Nach discusses this Midrash on Shifrah, as the note points out.

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך א ע' תרעג.

102 **ברוחו שמים שפרה**

"By His breath the heavens are beautiful (shifrah)." The same root as Shifrah and shofar, applied to the revelation of the supernal attributes called "heavens."

Job 26:13 איוב כ"ו:י"ג

בְּרוּחוֹ שָׁמַיִם שִׁפְרָה חֹלָלָה יָדוֹ נָחָשׁ בָּרִחַ׃

By His breath the heavens are serene; His hand hath pierced the slant serpent.

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

103 **שפרה איהל**

Rashi: by His words and the breath of His mouth He spread [them] as a tent, as in "He will spread his canopy (shafriro)."

Rashi on Job 26:13 רש"י על איוב כ"ו:י"ג

בְּרוּחוֹ שָׁמַיִם שִׁפְרָה. בִּדְבָרָיו וּבְרוּחַ פִּיו אִיהֵל, כְּמוֹ "וְנָטָה אֹהֶל שַׁפְרִירוֹ" (ירמיה מג:י): חוֹלָלָה יָדוֹ. אֶת פַּרְעֹה הַנִּקְרָא "נָחָשׁ בָּרִיחַ" (ישעיהו כז:א). לְשׁוֹן חִיל וְצָרָה. וְכֵן בְּמָקוֹם אַחֵר "הֲלֹא זֹאת הִיא הַמַּחְצֶבֶת רַהַב מְחוֹלֶלֶת תַּנִּין" (ישעיהו נא:ט). לְשׁוֹן אַחֵר: יִסְּדָה יָדוֹ אֶת לִוְיָתָן, כְּמוֹ "גְּבָעוֹת חוֹלָלְתִּי" (משלי ח:כה):

By His breath He made the heavens a tent Heb. שפרה. With His words and with the breath of His mouth, He made a tent, like (Jer. 43:10), "and he shall spread his royal pavilion (שפרירו)." His hand caused pain to Pharaoh, who was called the barlike serpent (Isa. 26:1). חללה is an expression of pain and trouble. Likewise, elsewhere (ibid. 51:9): "are you not

the one that hewed Rahab and slew (מחוללת), the sea monster?" Another explanation: His hand founded the leviathan, as in (Prov. 8: 25), "before the ...

Vocalized Edition (CC0) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

104 **והרמב"ן פי'**

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

KEHOT'S NOTE

באיוב ע"פ הנ"ל.

105 **שפר ותקן להעביר מעליהם הענן**

The Ramban: He made [them] beautiful and set [them] in order, removing from them the cloud mentioned earlier, so that the sea becomes calm.

Ramban on Job 26:13 רמב"ן על איוב כ"ו:י"ג

ברוחו שמים שפרה, שיפר ותיקן להעביר מעליהם הענן הנזכר ולהשקט הים, כי בהיות השמים זכים תשקוט הים, ואז תחולל ידו נחש בריח, אשר בים, והוא רמז לתנין הגדול שהוא כמו בריח בחוזק ובגודל. חוללה, כמו רב מחולל כל, הרפאים יחוללו, ענין יצירה, וכן אמר התרגום: ברוח פומיה אפי שמיא אשתבהרו ברת ידיה לויתן דמתיל לחויא טריק. ויתכן לפרש חוללה ידו, ענין חיל וצער, וידו יורה כן, כענין הלא את היא המחצבת רחב מחוללת תנין, ושבח האל בהשקיט השמים והחריב הים והכות את כל אשר בתוכו והפכו. אבל בברייתא דשמואל של ...

Mossad Harav Kook, Jerusalem 1963 (CC-BY-NC)

106 "For it is a statute for Israel." Said of the shofar, as Shifrah "established Israel."

Psalms 81:5 תהילים פ"א:ה'

כִּי חק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹקֵי יַעֲקֹב׃

For it is a statute for Israel, an ordinance of the G-d of Jacob.

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

107 **בעבר הנהר**

"Beyond the river your fathers dwelt from of old." The Alter Rebbe connects ever (beyond) with ivriyos, the "Hebrew" midwives, and reads it as the level above the river that flows from Eden.

Joshua 24:2 יהושע כ"ד:ב'

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה' אֱלֹקֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹקִים אֲחֵרִים׃

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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

KEHOT'S NOTE

יהושע כד, ב.

108 **בעבר הנהר**

In Parshas Emor the Zohar expounds "Beyond the river your fathers dwelt," the supernal river from which the fathers were brought forth, and in the same passage speaks of the shofar of Rosh HaShanah, which turns the throne of judgment into the throne of compassion.

Zohar, Emor 38:188–192 ספר הזהר, אמור ל"ח:קפ"ח-קצ"ב

The inner meaning, however, is this. Great kindness did G-d show Israel in choosing the patriarchs and making them a supernal holy chariot for his glory and bringing them forth from the supernal precious holy River, the lamp of all lamps, that he might be crowned with them. Also it says, "I took your father Abraham from beyond the River" (Ibid. 4), because Abraham did not cleave to that River as Isaac clave to his side. Now, although this River is not judgement, yet chastisements issue from its side, and ...

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

109 **היוצא מעדן**

"And a river went out of Eden to water the garden." The source of delight lies beyond this river.

Genesis 2:10 בראשית ב':י'

KEHOT'S NOTE

בראשית ב, י'.

110 **כמ"ש בפ' אמור צ"ט א'**

The note adds that this discourse also says the shofar comes from "beyond the river." The passage given speaks of the two kinds of letters in every G-dly soul, engraved and written, like the engraved Tablets and the written Torah, and introduces Yehoshua's words "Beyond the river your fathers dwelt."

KEHOT'S NOTE

ראה גם לעיל פ' בחקותי מו, ד. דשופר הוא מעבר הנהר.

111 **והיינו מבחי' מקור התענוג עליון**

Or HaTorah, apparently referring here, writes: "as is written elsewhere on the intention of the shofar, that it too is the drawing down of supernal delight."

KEHOT'S NOTE

ראה אוה"ת שמות כרך ח ע' ב'תתמה כנראה הכוונה לכאן "כמ"ש במ"א בענין כוונת השופר שהוא ג"כ ענין המשכת תענוג העליון" ע"ש.

112 **כי עמך מקור חיים**

"For with You is the source of life": here, the source of supernal delight from which the shofar's drawing forth comes.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

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

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

113 **עלה אלקים בתרועה**

"Elokim has gone up with a teruah, Havayah with the sound of the shofar." The Alter Rebbe reads it as an ascent from below with love and a descent from above with supernal delight.

Psalms 47:6 תהילים מ"ז:ו'

עָלָה אֱלֹקִים בִּתְרוּעָה ה' בְּקוֹל שׁוֹפָר׃

G-d is gone up amidst shouting, the L-RD amidst the sound of the horn.

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

KEHOT'S NOTE

תהלים מז, ו.

114 **תרועת מלך בו**

"Havayah his G-d is with him, and the King's teruah is in him": read as the affection and friendship of the King.

Numbers 23:21 במדבר כ"ג:כ"א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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

KEHOT'S NOTE

במדבר כג, כא.

115 **ויהי בישורון מלך**

"And He was King in Yeshurun, when the heads of the people gathered, together, the tribes of Israel." Kingship is revealed when even the separate branches are one.

Deuteronomy 33:5 דברים ל"ג:ה'

וַיְהִי בִישֻׁרוּן מֶלֶךְ בְּהִתְאַסֵּף רָאשֵׁי עָם יַחַד שִׁבְטֵי יִשְׂרָאֵל׃

And there was a king in Jeshurun, When the heads of the people were gathered, All the tribes of Israel together.

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

KEHOT'S NOTE

דברים לג, ה. ראה אוה"ת עקב ע' תריג.

116 **יחד לבבינו**

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

KEHOT'S NOTE

ברכת ק"ש של שחרית.

117 **בד"ה מי מנה עפר יעקב**

the passage shares nothing with the note

KEHOT'S NOTE

לעיל פ' בלק דף סז, ג ואילך.

118 **מי מנה עפר יעקב**

"Who has counted the dust of Yaakov": the opening of the discourse in Parshas Balak cited for "unite our hearts."

Numbers 23:10 במדבר כ"ג:י'

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

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)

119 **סד"ה ולא אבה**

The discourse "But Havayah your G-d would not listen to Bilam" closes with ten "depths" matching the soul's ten powers, seven emotive and three intellectual, which is why "From the depths" is said in the Ten Days of Teshuvah.

KEHOT'S NOTE

לעיל תצא לט, ד.

120 **בדבר ה' וברוח פיו**

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host": the divine speech that renews the worlds each Rosh HaShanah.

Psalms 33:6 תהילים ל"ג:ו'

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

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

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

KEHOT'S NOTE

ראה תהלים לג, ו.

121 **סד"ה כי ביום הזה יכפר**

The end of that discourse explains "before Havayah you shall be purified" as "before," that is, prior to and above, the level of Havayah, and distinguishes an outer pride, atoned for "upon you," from an inner pride, which is purified "before Havayah."

KEHOT'S NOTE

לעיל פ' אחר כז, ג.

122 "But Havayah your G-d would not listen to Bilam, and Havayah your G-d turned the curse into a blessing for you": the opening of a discourse the bracket cites.

Deuteronomy 23:6 דברים כ"ג:ו'

וְלֹא־אָבָה ה' אֱלֹקֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ ה' אֱלֹקֶיךָ לְךָ אֶת־הַקְּלָלָה לִבְרָכָה כִּי אֲהֵבְךָ ה' אֱלֹקֶיךָ׃

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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

123 Kehot's note points to Leviticus 21:1–24:23 for these words.

Leviticus 21:1–24:23 ויקרא כ"א:א'-כ"ד:כ"ג

124 **כי ביום הזה יכפר**

"For on this day He will atone for you, to purify you; from all your sins, before Havayah you shall be purified": the opening of a discourse the bracket cites.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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

PARAGRAPH 7

125 **בכסה ליום חגנו**

"At the concealment, for the day of our festival": the second phrase of the verse, read here as the withdrawal on the

night of Rosh HaShanah and the joy of Sukkos that follows.

Psalms 81:4 תהילים פ"א:ד'

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃

Blow the horn at the new moon, at the full moon for our feast-day.

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

126 **בעילוי אחר עילוי מר"ה ועד יוהכ"פ**

The Siddur also describes this rising, ascent after ascent, from Rosh HaShanah to Yom Kippur, as the note points out.

KEHOT'S NOTE

ראה סידור רלה, ב. ד"ה ולקחתם לכם תשל"ט.

127 **בנעילה הוא גמר העליות**

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

KEHOT'S NOTE

פע"ח שער יוהכ"פ פ"ה. מ"ח מס' יומא פ"י.

128 **בנעילה הוא גמר העליות**

The Arizal describes the ascent of the worlds on Yom Kippur, which continues through the afternoon until the Ne'ilah prayer, where it reaches its height.

Pri Etz Chaim, Gate of Yom Kippur 5:4 פרי עץ חיים, שער יום הכפורים ה':ד'

... 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 ההי"ג, ואז נעשה בה סוד היסוד נקודת ציון שבה, שנקרא חותם כנ"ל, והוא מה שנחתם בה"ק שלה, מחסד עד הוד שבה, שמתפשטה 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' אהיה דיודין ההין אלפין שבנה"י דאמא כנודע, והם בגי' חותם כנ"ל, וזה נגמר בתפלת ...

Pri Etz Chaim (Public Domain)

129 **ושאבתם מים בששון**

"And you shall draw water with joy from the wellsprings of salvation."

Isaiah 12:3 ישעיהו י"ב:ג'

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

Therefore with joy shall ye draw water Out of the wells of salvation.

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

KEHOT'S NOTE

ישעי' יב, ג.

130 **שהו"ע ניסוך המים בחג**

The words here quote Sukkah 48a:9; the passage is shown below.

Sukkah 48a:9 סוכה מ"ח א:ט'

מַתְנִי' נִיסּוּךְ הַמַּיִם כֵּיצַד? צְלוֹחִית שֶׁל זָהָב מַחְזֶקֶת שְׁלֹשָׁה לוּגִּים הָיָה מְמַלֵּא מִן הַשִּׁילוֹחַ. הִגִּיעוּ לְשַׁעַר הַמַּיִם, תָּקְעוּ וְהֵרִיעוּ וְתָקְעוּ. עָלָה

How was the water libation [performed]? A golden flask holding three logs was filled from the Shiloah. When they arrived at the water gate, they sounded a teki'ah [long blast], a teru'ah [a staccato note] and again a teki'ah. [The priest then] went up the ascent [of the altar] and turned to his left where there were two silver bowls. Rabbi Judah says: they were of plaster [but they looked silver] because their surfaces were darkened from the wine They had each a hole

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

KEHOT'S NOTE

סוכה מח, א-ב.

131 **ושאבתם מים בששון שהוא ענין ניסוך המים בחג**

The Mishnah and Gemara (48a-b) describe the water libation on the altar on Sukkos, which the Alter Rebbe connects with "And you shall draw water with joy."

Sukkah 48b:4–5 סוכה מ"ח ב:ד'-ה'

גְּמ' מְנָא הָנֵי מִילֵּי? אָמַר רַב עֵינָא, דְּאָמַר קְרָא: "וּשְׁאַבְתֶּם מַיִם בְּשָׂשׂוֹן וְגוֹ'". הָנְהוּ תְּרֵי מִינֵי, חַד שְׁמֵיהּ שָׂשׂוֹן וְחַד שְׁמֵיהּ שִׂמְחָה. אֲמַר לֵיהּ שָׂשׂוֹן לְשִׂמְחָה: אֲנָא עֲדִיפְנָא מִינָּךְ, דִּכְתִיב: "שָׂשׂוֹן וְשִׂמְחָה יַשִּׂיגוּ וְגוֹ'". אֲמַר לֵיהּ שִׂמְחָה לְשָׂשׂוֹן: אֲנָא עֲדִיפְנָא מִינָּךְ, דִּכְתִיב: "שִׂמְחָה וְשָׂשׂוֹן לִיְהוּדִים". אֲמַר לֵיהּ שָׂשׂוֹן לְשִׂמְחָה: חַד יוֹמָא שָׁבְקוּהּ וְשַׁוְיוּהּ פַּרְוָונְקָא, דִּכְתִיב: "כִּי בְשִׂמְחָה תֵּצֵאוּ". אֲמַר לֵיהּ שִׂמְחָה לְשָׂשׂוֹן: חַד יוֹמָא שָׁבְקוּהּ וּמָלוּ בָּהּ מַיָּא, דִּכְתִיב: "וּשְׁאַבְתֶּם ...

GEMARA. From where do we know this? R. Ena said, As the verse says, "You shall draw water with rejoicing" (Isaiah 12:3). There were once two minim one was called Sason and the other Simha. Sason said to Simha: 'I am better than you, since it is written, "They shall obtain Sason and Simha" (Isaiah 35:10). Simha said to Sason, "I am better than you, since it is written, "The Jews had Simha and Sason." Sason said to Simha: One day they will take you out and make you a ...

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

132 **מים טהורים שאמר הכתוב וזרקתי**

"And I will sprinkle pure water upon you, and you shall be pure": the compassion aroused by teshuvah, revealed in the water libation.

Ezekiel 36:25 יחזקאל ל"ו:כ"ה

וְזָרַקְתִּי עֲלֵיכֶם מַיִם טְהוֹרִים וּטְהַרְתֶּם מִכֹּל טֻמְאוֹתֵיכֶם וּמִכָּל־גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם׃

And I will sprinkle clean water upon you, and ye shall be clean; from all your uncleannesses, and from all your idols, will I cleanse you.

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

133 **לפני ה' תטהרו**

"For on this day He will atone for you ... before Havayah you shall be purified." The Alter Rebbe reads "before Havayah" as above the level of Havayah.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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

KEHOT'S NOTE

ויקרא טז, ל.

PARAGRAPH 8

134 כי חק לישראל הוא משפט לאלקי יעקב

"For it is a statute for Israel, a judgment of the G-d of Yaakov." The Alter Rebbe reads "Israel" and "Yaakov" as two levels, each receiving its own gift on Rosh HaShanah.

Psalms 81:5 תהילים פ"א:ה'

כִּי חק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹקֵי יַעֲקֹב׃

For it is a statute for Israel, an ordinance of the G-d of Jacob.

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

135 כי שרית עם אלקים

"Your name shall no longer be called Yaakov, but Israel, for you have striven with Elokim and with men, and have prevailed." The Alter Rebbe reads sarisa as sar, ruling over the level of Elokim.

Genesis 32:29 בראשית ל"ב:כ"ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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

KEHOT'S NOTE

בראשית לב, כט.

136 נפשו האלקים שהיא המושלת בקרבו

The words here quote Berakhot 61b:2; the passage is shown below.

Berakhot 61b:2 ברכות ס"א ב:ב'

תַּנְיָא רַבִּי יוֹסֵי הַגְּלִילִי אוֹמֵר: צַדִּיקִים יֵצֶר טוֹב שׁוֹפְטָן, שֶׁנֶּאֱמַר: "וְלִבִּי חָלַל בְּקִרְבִּי". רְשָׁעִים יֵצֶר רַע שׁוֹפְטָן, שֶׁנֶּאֱמַר: "נְאֻם פֶּשַׁע לָרָשָׁע בְּקֶרֶב לִבִּי אֵין פַּחַד אֱלֹקִים לְנֶגֶד עֵינָיו". בֵּינוֹנִים — זֶה וָזֶה שׁוֹפְטָן, שֶׁנֶּאֱמַר: "יַעֲמֹד לִימִין אֶבְיוֹן לְהוֹשִׁיעַ מִשֹּׁפְטֵי נַפְשׁוֹ".

There is a teaching : R. Jose of Galilee says : The good impulse controls the righteous ; as it is said, "My heart is wounded within me" (Ps. cix. 22). The evil impulse controls the wicked ; as it is said, "Transgression speaketh to the wicked, in the midst of the heart, There is no fear of G-d before his eyes" (ibid, xxxvi. 2). Both impulses control average people ; as it is said, "Because He standeth at the right hand of the needy, to save him from them ...

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

KEHOT'S NOTE

ראה ברכות סא, ב.

137 הטריפני לחם חקי

"Feed me my allotted bread (lechem chuki)": chok as sustenance.

Proverbs 30:8 משלי ל':ח'

שָׁוְא וּדְבַר־כָּזָב הַרְחֵק מִמֶּנִּי רֵאשׁ וְעֹשֶׁר אַל־תִּתֶּן־לִי הַטְרִיפֵנִי לֶחֶם חֻקִּי׃

Remove far from me falsehood and lies; Give me neither poverty nor riches; feed me with mine allotted bread;

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

KEHOT'S NOTE

משלי ל, ח. ראה אוה"ת נ"ך כרך ב ע' אילח. וראה גם אוה"ת פי' חקת ע' תשסו שמציין לכאן. פי' חקת כרך ה ע' אתרלו.

138 חק לשון קביעות

As the note quotes it, Or HaTorah gives an example of chok as a fixed allotment: "as in 'for the priests had a chok from Pharaoh.'"

KEHOT'S NOTE

"כמו כי חק לכהנים מאת פרעה" — אוה"ת חוקת ע' תשסה.

139 חק לשון חקיקה

Or HaTorah on Chukas explains chok as engraving, from p. 766 onward, as the note points out.

KEHOT'S NOTE

נתבאר באוה"ת פי' חוקת ע' תשסו ואילך.

140 גליף גליפו בטהירו עילאה

The Zohar's opening of creation: "At the outset of the King's authority, He engraved engravings in the supernal luster." The Alter Rebbe links chok, engraving, with these engraved letters.

Zohar I, 15a זח"א טו, א

KEHOT'S NOTE

זח"א טו, א. ראה הביאור באוה"ת ר"ה ע' אישפד ובכרך ו ע' ב'תנא ואילך.

141 בחי' אותיות שבחקיקה

Or HaTorah on Nitzavim discusses the engraved letters, as the note points out.

KEHOT'S NOTE

ראה אוה"ת נצבים ע' איקצו.

142 נשמה שנתת בי טהורה היא

On waking one says, "My G-d, the soul that You have given me is pure." The Alter Rebbe connects tehorah (pure) with tehiru ila'ah, the supernal luster.

Berakhot 60b:4 ברכות ס' ב:ד'

כִּי מִתְעַר אוֹמַר: "אֱלֹקַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אַתָּה יְצַרְתָּהּ בִּי, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִיטְלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ בִּי לֶעָתִיד לָבֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדֶה אֲנִי לְפָנֶיךָ ה' אֱלֹקַי וֵאלֹקֵי אֲבוֹתַי, רִבּוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה ה', הַמַּחֲזִיר נְשָׁמוֹת לְפְגָרִים מֵתִים".

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto

Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead …

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

143 **ע"פ וכעצם השמים לטהר**

For the explanation on "And like the very heavens for purity" that the text cites, the note gives Or HaTorah, Rosh HaShanah, p. 1384.

KEHOT'S NOTE

אוה"ת ר"ה ע' א'שפד.

144 **וכעצם השמים לטהר**

"And under His feet was like a work of sapphire brick, and like the very heavens for purity": the verse of the discourse the bracket cites.

Exodus 24:10 שמות כ"ד:י

וַיִּרְאוּ אֵת אֱלֹקֵי יִשְׂרָאֵל וְתַחַת רַגְלָיו כְּמַעֲשֵׂה לִבְנַת הַסַּפִּיר וּכְעֶצֶם הַשָּׁמַיִם לָטֹהַר׃

and they saw the G-d of Israel; and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness.

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

145 **וככלה תעדה כליה**

"And as a bride adorns herself with her jewels": the verse of the discourse the text cites.

Isaiah 61:10 ישעיהו ס"א:י

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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

146 **יעקב יו"ד עקב**

The note points to this Kabbalistic lexicon for the reading of Yaakov as yud and akev (heel).

KEHOT'S NOTE

ראה קה"י ערך יעקב.

147 **לאום מלאום יאמץ**

"Two nations are in your womb … and one people shall prevail over the other." Here it describes the inner war of one at the level of Yaakov.

Genesis 25:23 בראשית כ"ה:כ"ג

וַיֹּאמֶר ה' לָהּ שְׁנֵי גוֹיִם בְּבִטְנֵךְ וּשְׁנֵי לְאֻמִּים מִמֵּעַיִךְ יִפָּרֵדוּ וּלְאֹם מִלְאֹם יֵאָמֵץ וְרַב יַעֲבֹד צָעִיר׃

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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

KEHOT'S NOTE

בראשית כה, כג.

148 **ואלמלא הקב"ה עוזרו**

"A person's inclination overpowers him every day and seeks to kill him, and were it not that the Holy One, blessed be He, helps him, he could not withstand it."

Kiddushin 30b:7 קידושין ל' ב:ז

וְאָמַר רַבִּי שִׁמְעוֹן בֶּן לֵוִי: יִצְרוֹ שֶׁל אָדָם מִתְגַּבֵּר עָלָיו בְּכָל יוֹם וּמְבַקֵּשׁ הֲמִיתוֹ, שֶׁנֶּאֱמַר: "צוֹפֶה רָשָׁע לַצַּדִּיק וּמְבַקֵּשׁ לַהֲמִיתוֹ", וְאִלְמָלֵא הַקָּדוֹשׁ בָּרוּךְ הוּא עוֹזְרוֹ אֵין יָכוֹל לוֹ, שֶׁנֶּאֱמַר: "אֱלֹקִים לֹא יַעַזְבֶנּוּ בְיָדוֹ".

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

KEHOT'S NOTE

קידושין ל, ב.

149 **משפט דאיהו רחמי**

The Kehot edition gives this passage of the Zohar for mishpat (judgment) as an expression of compassion.

Zohar III, 85b זח"ג פה, ב

KEHOT'S NOTE

זח"ג פה, ב. וראה מא"א אות מ, סק"ה וביאיר נתיב שם.

150 **(ועיין ברבות**

The note reports that a manuscript of this maamar written without the glosses lacks everything from here to the end, which seems to be from the Tzemach Tzedek; so the parenthesis opened here may in fact close only at the end of the maamar.

KEHOT'S NOTE

בכת"י מהמאמר שנכתבו בלי הגהות ליתא מכאן עד סיום המאמר, וכנראה שזהו מהצ"צ, ולכן אפשר שהסוגר מוסגר צ"ל בסיום המאמר.

151 **ציון במשפט תפדה**

"Zion shall be redeemed with judgment, and her captives with righteousness": the verse of the discourse the bracket cites.

Isaiah 1:27 ישעיהו א':כ"ז

צִיּוֹן בְּמִשְׁפָּט תִּפָּדֶה וְשָׁבֶיהָ בִּצְדָקָה׃

Zion shall be redeemed with justice, And they that return of her with righteousness.

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

152 **ולכן נקרא החדש תשרי אותיות ישרת**

The note says this reading of Tishrei as yishras appears also in the Mitteler Rebbe's transcript of this maamar in the Siddur.

KEHOT'S NOTE

וכ"ה בהנחת כ"ק אדה"א ממאמר זה בסידור שער ר"ה רלה, ג. ובאוה"ת דברים כרך ו ע' ב' תג. וראה שם ע' בישלו.

153 **ישרת לבב**

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

KEHOT'S NOTE

מ"א ג, ו. [כ].

154 **ישרת לבב**

Shlomo speaks of David, who walked before G-d "in truth, in righteousness and in uprightness of heart." The Alter Rebbe finds yishras in the letters of Tishrei.

I Kings 3:6 מלכים א ג:ו

וַיֹּאמֶר שְׁלֹמֹה אַתָּה עָשִׂיתָ עִם־עַבְדְּךָ דָוִד אָבִי חֶסֶד גָּדוֹל כַּאֲשֶׁר הָלַךְ לְפָנֶיךָ בֶּאֱמֶת וּבִצְדָקָה וּבְיֹשֶׁר לֵבָב עִמָּךְ וַתִּשְׁמָר־לוֹ אֶת־הַחֶסֶד הַגָּדוֹל הַזֶּה וַתִּתֶּן־לוֹ בֵן יֹשֵׁב עַל־כִּסְאוֹ כַּיּוֹם הַזֶּה׃

And Solomon said: 'Thou hast shown unto Thy servant David my father great kindness, according as he walked before Thee in truth, and in righteousness, and in uprightness of heart with Thee; and Thou hast kept for him this great kindness, that Thou hast given him a son to sit on his throne, as it is this day.

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

155 **בכל לבבך בשני יצריך**

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

KEHOT'S NOTE

ברכות פ"ט, מ"ה.

156 **בכל לבבך בשני יצריך**

"'With all your heart': with both your inclinations, the good inclination and the evil inclination."

Mishnah Berakhot 9:5 משנה ברכות ט:ה

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשֶׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמִאוֹד מְאוֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכָוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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

157 **לעשות הישר בעיני ה' אלקיך**

"When you listen to the voice of Havayah your G-d ... to do what is upright in the eyes of Havayah your G-d": the discourse the closing bracket cites.

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ׃

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.

תקעו בחדש שופר כו׳

“Blow the shofar at the New Moon”

Rosh HaShanah falls on the day man was created, not the day the world began, because the purpose of creation is not the world’s appearance as a separate “something” but its nullification to G-d, which began when Adam willingly accepted G-d’s kingship. Each Rosh HaShanah this nullification is drawn down for the whole year, through a person’s weeping over his soul’s descent, voiced in the shofar.

THE MAAMAR IN BRIEF

The maamar asks why Rosh HaShanah, the renewal of creation, is set on the sixth day, when Adam was created. It first explains creation “something from nothing” through the sun and its shield: Havayah is the sun and Elokim the screen, and only the screen lets the rays exist as light. So the worlds, contained in G-d’s thought, come out as separate beings through tzimtzum, first in spirituality and then in physicality. The purpose of this descent is a dwelling place below, where the yesh is nullified to the ayin. That began when Adam willingly accepted G-d’s kingship, the theme of the sixth day’s psalm, “Havayah reigns,” and it continues through Torah and mitzvos, which unite Havayah and Elokim. Rosh HaShanah, the year’s “head,” draws this down for the whole year, but the person must rise: reflecting on his soul’s descent, he weeps, and the shofar, rooted higher than man, carries the weeping up to arouse the Thirteen Attributes of Mercy. Finally, “a statute for Israel, a judgment for the G-d of Yaakov” is explained: the son and the servant, judgment that becomes mercy, and Yom Kippur’s purification “before Havayah.”

OUTLINE

1 **Why the sixth day? Creation from nothing** ¶1–2

The question about Rosh HaShanah’s date, and creation “something from nothing” explained through the sun, its shield and its sheath, first in spirituality and then in physicality.

2 **The purpose: kingship and nullification** ¶3–8

The descent of the worlds is for a dwelling place below; Adam’s willing acceptance of G-d’s kingship began the nullification of the yesh, which continues through Torah, mitzvos done with intention, and the love of “Havayah your G-d.”

3 **Rosh HaShanah, weeping and the shofar** ¶9–13

Rosh HaShanah draws nullification down for the year; a person rises by weeping over his soul's descent, and the shofar's sounds arouse the Thirteen Attributes of Mercy, turning concealment into revelation.

4 **A statute for Israel, a judgment for Yaakov** ¶14–16

The son and the servant; the judgment of Rosh HaShanah that leads to mercy; asking forgiveness for the return of G-d's will; and the purification of Yom Kippur from "before Havayah."

KEY CONCEPTS

Something from nothing (yesh me'ayin) יש מאין

Creation as the appearance of a separate "something" out of the divine "nothing." In truth the higher levels are the real yesh; the world exists as separate only because G-d's light is screened.

The shield and the sheath מגן ונרתק

Elokim, the power of tzimtzum that screens the light of Havayah as a shield screens the sun. In the Time to Come G-d will take the sun out of its sheath.

Nullification of the yesh to the ayin ביטול היש לאין

The purpose of creation: that the separate "something" become nullified to G-d, making a dwelling place for Him below. It is the union of Havayah and Elokim.

Kingship and dominion מלכות וממשלה

Kingship is rule accepted willingly; dominion is rule imposed. G-d's kingship was revealed when Adam accepted it on the sixth day.

Son and servant בן ועבד

Israel, the son, is nullified to G-d like a foot to the head (is'hapcha, transformation); Yaakov, the servant, obeys through struggle (iskafya, subjugation), and it is this level that is judged.

The Thirteen Attributes of Mercy י"ג מדות הרחמים

The supernal mercy aroused by weeping and by the shofar, which makes the divine "face," the Names that conceal G-d, shine instead.

SECTION 1 · ¶1–2

Why the sixth day? Creation from nothing

1 תקעו בחדש שופר[1] כו'. פי' בחדש זמן חידוש לבנה שמתחדשת ברי"ח [בראש חודש] הוא ר"ה [ראש השנה] שאז הוא חידוש מעשה בראשית זה היום תחלת מעשיך[2] כו'.

"Blow the shofar at the New Moon," etc. The meaning of "at the New Moon" (bachodesh): the time of the renewal of the moon, which is renewed on Rosh Chodesh. This is Rosh HaShanah, for then is the renewal of the work of creation: "This day is the beginning of Your works," etc.

> The maamar opens with Psalms 81:4, the verse of the shofar on Rosh HaShanah. The Alter Rebbe reads bachodesh, "at the New Moon," as the moon's monthly renewal; Rosh HaShanah, the Rosh Chodesh of Tishrei, is also the renewal of creation itself, as the Musaf prayer of Rosh HaShanah says, "This day is the beginning of Your works."

והנה בכ"ה באלול נברא העולם[3,4] ור"ה [וראש השנה] הוא יום ו' לבריאת העולם יום בריאת אדה"ר [אדם הראשון], וצ"ל למה אין עושין ר"ה [ראש השנה] בזמן חידוש העולם ממש שהוא יום ראשון למע"ב [למעשה בראשית].

Now, the world was created on the twenty-fifth of Elul, and Rosh HaShanah is the sixth day of the world's creation, the day of the creation of Adam, the first man. And we need to understand why Rosh HaShanah is not made at the time of the actual renewal of the world, which is the first day of the work of creation.

> Here is the difficulty. By the Midrash's count creation began on the twenty-fifth of Elul, so the first of Tishrei, Rosh HaShanah, is the sixth day, the day Adam was created. Why is the festival of creation's renewal set on the day of man's creation and not on the first day, when the world itself began?

אך דכתיב בראשית ברא אלקים[5,6] אלקים מדת הצמצום[7] שמתחלה עלה[8] במחשבה לברוא במדה"ד [במדת הדין] ראה שאין העולם מתקיים שיתף עמו מדה"ר [מדת הרחמים][9] פי' מתחלה היה

However, it is written, "In the beginning Elokim created": Elokim is the attribute of tzimtzum (contraction), for at first it arose in [His] thought to create with the attribute of judgment; He saw that the world would not endure, [and] He joined the attribute of mercy with it. The meaning is that at first there was

> The answer starts from the Name of G-d in the Torah's first verse, Elokim, which stands for tzimtzum, G-d's contraction and concealment of His light. Rashi's well-known comment explains the Name: G-d first thought to create the world with strict judgment, saw that it could not endure, and joined mercy to it.

מדת הדין מדת הצמצום לצמצם ולהעלים אור א"ס ב"ה שכשמו כן הוא אין לו סוף כו'

the attribute of judgment, the attribute of tzimtzum, to contract and conceal the Infinite Light (Or Ein Sof), blessed be He, who, as His name is, so is He: He has no end, etc.,

> Judgment here means the power to contract and hide the Infinite Light. Ein Sof means "without end," and the light is as boundless as the Name says; if it were not hidden, there would be no room for a limited world.

שיתגלה העולם ליש ודבר בפ"ע [בפני עצמו] ונגלה ונראה לעיני בשר גשמי והוא ענין בראשית ברא שלשון ברא נופל על דבר שהוא נברא יש מאין,[9] [10, 11, 12] ולכאורה אינו מובן

so that the world be revealed as a yesh (something), a thing by itself, revealed and seen by physical eyes of flesh. And this is the matter of "In the beginning … created": the word bara (created) applies to a thing that is created something from nothing (yesh me'ayin). Yet seemingly this is not understood,

> The concealment lets the world appear as a yesh, an independent "something" that physical eyes can see. That is why the Torah uses the verb bara, which, as Ramban writes, is the Hebrew word for bringing something out of nothing (yesh me'ayin). But the Alter Rebbe now questions this description.

שהרי אדרבה כולא קמיה כלא[13] וכל מה שלמטה מטה הוא יותר נחשב אצלו לאין ממש וכל מה שלמעלה מעלה הוא יותר נחשב ליש כמ"ש להנחיל אוהבי יש[14] ולמה נקי' השתלשלות העולמות בשם בריאה יש מאין.

for, on the contrary, "all before Him is as nothing," and whatever is lower down is all the more considered by Him as actual nothing (ayin), and whatever is higher up is all the more considered a yesh, as it is written, "to bequeath yesh (substance) to those who love Me." And why is the chain of descending worlds (hishtalshelus) called by the name beriah (creation), something from nothing?

> From G-d's side, says the Zohar, all is as nothing before Him, and the lower a thing is, the more it is nothing to Him; the higher levels are the true "something," as Proverbs 8:21 is read, G-d bequeathing yesh to those who love Him. Why, then, is the descent of the worlds called creation "from nothing to something," as if the lowest world were more real than its source?

2 והענין הוא כמ"ש כי שמש ומגן[15] הוי' אלקים שהוי' הוא בבחי' מאור השמש עצמה ואלקים הוא בחי' מגן ומחסה

The explanation is as it is written, "For a sun and a shield is Havayah Elokim": Havayah is the level of the luminary of the sun itself, and Elokim is the level of a shield and a shelter,

> To answer, the Alter Rebbe brings Psalms 84:12, "For a sun and a shield is Havayah Elokim." Havayah, the Name of G-d's boundless being, is compared to the sun itself, and Elokim, the Name of contraction, to a shield that screens the sun.

שהוא להעלים ולהסתיר מאור גוף השמש בל יראה כ"א בבחי' זיו והארה שאם לא היה המגן והמחסה לא היה השמש מאיר בבחי' זיו

which serves to conceal and hide the luminary of the sun's body, so that it not be seen except as radiance and illumination. For if there were no shield and shelter, the sun would not shine as radiance;

> The screen hides the body of the sun so that only its rays reach us. Paradoxically, without the screen there would be no rays as such at all.

אלא זיו השמש היה בטל למקורו בגוף מאור השמש, והיינו ענין חמה מנרתקה שע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] לע"ל [לעתיד לבוא] הקב"ה מוציא חמה[16] מנרתקה[17]

rather, the sun's radiance would be nullified to its source in the body of the sun's luminary. And this is the matter of "the sun from its sheath," of which our Sages, of blessed memory, said that in the Time to Come the Holy One, blessed be He, will take the sun out of its sheath,

> Unscreened, the rays would stay absorbed in the sun, nullified in their source, and could not exist as light in their own right. The Sages' image of the Time to Come, when G-d "takes the sun out of its sheath," describes the removal of the screen.

שהוא גילוי הוי' הוא א"ס ב"ה בעצמו בלי מגן ומחסה המעלים ומסתיר כמ"ש ונגלה כבוד[18] הוי' וראו כל בשר שראיה זו הוא ראיה שכלית בהשגת אלקות,

which is the revelation of Havayah, that is, of the Infinite One (Ein Sof), blessed be He, Himself, without a shield and shelter that conceals and hides, as it is written, "And the glory of Havayah shall be revealed, and all flesh shall see." This seeing is an intellectual seeing, in the comprehension of G-dliness,

> Taking the sun out of its sheath means the revelation of Havayah, the Infinite One Himself, with no concealing screen. Isaiah's promise that "all flesh shall see" the glory of Havayah speaks of seeing with the mind, a direct grasp of G-dliness.

כי חכמים נק' עיני העדה[19] וכתיב כי עין בעין יראו[20] בשוב ה' כו' שלא יהיה עוד העלם והסתר חומר הגשמי המכסה ומסתיר על הרוחניות אור ה' וקדושתו והם שמים וארץ גשמיים וכל אשר בם

for the wise are called "the eyes of the congregation"; and it is written, "For eye to eye they shall see, when Havayah returns," etc.: there will no longer be the concealment and hiding of physical matter, which covers and hides the spirituality, the light of G-d and His holiness, and these are the physical heavens and earth and all that is in them,

> Sight stands for understanding, since the Sages are called "the eyes of the congregation," and Isaiah says "eye to eye they shall see." Then physical matter will no longer cover the spiritual light; the physical heavens and earth as we know them are that cover.

רק השמים החדשים[21] וארץ החדשה אשר אני[22] עושה וזהו בריאת שמים וארץ מאין ליש ממש

but only "the new heavens and the new earth which I make." And this is the creation of heaven and earth truly from nothing to something:

> In their place will be Isaiah's "new heavens and new earth." The present heavens and earth exist only because the light is screened, and that is why their creation is truly called "from nothing to something."

דהיינו שיהיה גילוי הזיו בבחי' יש מאין ואפס ממש כשהיה במקורו שאז היה בטל ונכלל במקור המאור ואין עולה בשם אור וזיו כלל,

that is, that the revelation of the radiance is something from nothing and utter naught, [relative to] when it was in its source, for then it was nullified and included in the source of the luminary and was not called by the name "light" and "radiance" at all.

> Rays exist as rays only once they have left the sun; inside it they were nothing and had no name of "light" at all. So their appearance as light is a coming into being from nothing, and the same is true of the world.

(ר"ל [רוצה לומר] שאף גם המשכת גילוי הזיו המחיה ומתלבש בשמים וארץ הוא ג"כ בבחי' יש מאין[23] ואפס ממש שהרי כשהיה כלול במקורו אז היה בטל ונכלל במקורו הוא המאור ואין עולה בשם אור וזיו כלל

(That is to say, even the drawing down of the revelation of the radiance that gives life to heaven and earth and is enclothed in them is likewise something from nothing and utter naught, for when it was included in its source, it was then nullified and included in its source, which is the luminary, and was not called by the name "light" and "radiance" at all;

> A parenthesis begins here and runs to part 16. Even the radiance that gives life to heaven and earth and is enclothed in them, the divine life-force within creation, is itself something from nothing, since in its source it was nullified and did not count as light.

וזה שיהיה הזיו נראה בפ"ע [בפני עצמו] בבחי' יש ודבר הוא ע"י הנרתק והמגן וא"כ הוא ענין יש מאין וכמ"ש והחכמה מאין תמצא[24] שגם התהוות ח"ע [חכמה עילאה] נק' יש מאין, וזהו היש הוי' בקרבנו אם אין פי' אם

and that the radiance be seen by itself as a yesh (something) and a thing is through the sheath and the shield. If so, it is a matter of something from nothing, as it is written, "And Chochmah is found from nothing (me'ayin)," for the coming into being of the higher Chochmah (Chochmah Ila'ah) is also called something from nothing. And this is [the meaning of] "Is Havayah in our midst (ha-yesh), or not (im ayin)?" That is: whether

> That the radiance appears as a separate thing is due to the screen, so it is created from nothing. Job's "Chochmah is found from nothing (me'ayin)" shows that even the highest wisdom comes from "nothing," and Exodus 17:7, "Is Havayah in our midst, or not?", is read through its words yesh and ayin as two ways G-d can be present in us.

שם הוי' מאיר בנו ע"י המגן ונרתק ואזי הארה זו נק' יש מאין אם אין היינו שמאיר בנו מלמעלה מבחי' מגן דהיינו מעין מוציא חמה מנרתקה שבחי' זו נק' אין, וזהו ענין בראשית ברא אלקים.

the Name Havayah shines in us through the shield and sheath, and then this illumination is called something from nothing; "or ayin" means that it shines in us from above the level of a shield, that is, akin to "He takes the sun out of its sheath," for this level is called ayin. And this is the matter of "In the beginning Elokim created."

> Havayah can shine in a person through the screen, as yesh, a created illumination, or from above the screen, as ayin, something like the unsheathed sun. This also explains "In the beginning Elokim created": creation as yesh comes through Elokim, the screen.

אלקים היינו בחי' הזיו הנמשך ע"י המגן כו' נק' בריאה יש מאין אלא שהוא ענין בריאה שבאצילות היינו בחי' והחכמה מאין תמצא, ובע"ח [ובעץ חיים] איתא שאפילו בחי' א"ק [אדם קדמון] שהוא כתר נק' בריאה אדם דבריאה כו'

Elokim, that is, the level of the radiance drawn down through the shield, etc., is called creation (beriah), something from nothing; except that it is a matter of the Beriah that is within the World of Atzilus (Emanation), that is, the level of "And Chochmah is found from nothing." And in Etz Chaim it is stated that even the level of Adam Kadmon, which is Keser (the Crown), is called Beriah, "the Adam of Beriah," etc.

> Creation from nothing begins already within Atzilus: Chochmah, "found from nothing," is the Beriah within Atzilus. According to Etz Chaim, even Adam Kadmon, which is Keser, is called Beriah relative to what is above it.

ובחינת[25] בריאה היינו יש מאין וכמ"ש בד"ה ואתחנן[26] בפי' והחכמה מאין תמצא שהחכמה היא בחי' ראשית והיא תמצא מאין בבחי' התחדשות שנעשה דבר חדש מה שלא היה בכח המקור המוציאו כו'

And the level of Beriah is something from nothing, as is explained in the discourse beginning "Va'eschanan," on the meaning of "And Chochmah is found from nothing": that Chochmah is the level of reishis (beginning), and it is found from nothing, as an innovation, in that a new thing comes about, which was not in the power of the source that brings it forth, etc.;

> Beriah always means a truly new existence. The Likkutei Torah discourse on Va'eschanan defines it: Chochmah is "the beginning" and is found from nothing as a real innovation, something not already contained in the power of the source that brings it forth.

ע"ש, ובחכמה יש אור וכלי אשר כח החכמה עצמה היא הנק' כלי ובחי' האור והחיות השופע בו מאור א"ס נק' אור החכמה.

see there. And in Chochmah there is light and vessel: the power of Chochmah itself is what is called the vessel, and the light and life-force that flows into it from the Infinite Light (Or Ein Sof) is called the light of Chochmah.

> Chochmah has two aspects: the vessel, which is the power of Chochmah itself, and the light, the divine life-force that flows into that power from the Infinite Light.

והנה החכמה עצמה שהיא הכלי נק' ודאי יש מאין דהיינו שנעשה דבר חדש מה שלא היה בכח המקור המוציאו כי הוא ית' רם ונשא מגדר בחי' חכמה עד שבחי' חכמה נחשבת אצלו כעשייה גשמיות.

Now, Chochmah itself, which is the vessel, is certainly called something from nothing, that is, a new thing comes about, which was not in the power of the source that brings it forth; for He, may He be blessed, is high and exalted beyond the bounds of the level of Chochmah, so much so that the level of Chochmah is considered before Him like physical action.

> The vessel of Chochmah is certainly a creation from nothing. G-d is so far above the very category of wisdom that, compared to Him, Chochmah is like physical action, and its existence was not contained in its source.

לכן להיות התהוות בחינת כח החכמה הוא התחדשות ודבר חדש כמו חידוש העשייה גופניות. אך גם בחי' התהוות אור החכמה נק' ג"כ יש מאין

Therefore, the coming into being of the level of the power of Chochmah is an innovation and a new thing, like the innovation of bodily action. But the coming into being of the light of Chochmah is also called something from nothing,

> So the vessel of Chochmah comes into being as an innovation, as physical things are made. The Alter Rebbe adds that even the light within Chochmah is called something from nothing.

כי האור הוא עד"מ בחי' זיו השמש הנמשך מהשמש, וע"ז נת' [נתבאר] כאן שבחי' המשכת הזיו הוא ג"כ בחי' יש מאין מטעם הנ"ל שכשהיה כלול במקורו כו' כנ"ל), וכך היו כלולים

for the light is, by way of analogy, the radiance of the sun that is drawn from the sun; and of this it was explained here that the drawing down of the radiance is also something from nothing, for the reason mentioned above, that when it was included in its source, etc., as mentioned above.) And thus were included

> The light is like the sun's rays: in its source it was nullified and not counted as light, so its emergence as light is a coming into being from nothing. The parenthesis closes, and the main line resumes: all the worlds were included in G-d before creation.

כל העולמות והברואים במאצילם ב"ה בבחי' העלם ויציאתם מהעלם אל הגילוי להיות גילוי העולמות והברואים בבחי' יש ודבר בפ"ע [בפני עצמו] הוא בבחי' זיו והארה בלבד וכמ"ש הודו על ארץ ושמים[27] כו' יש מאין ממש

all the worlds and created beings in their Emanator, blessed be He, in a state of concealment; and their emergence from concealment into revelation, so that the worlds and created beings are revealed as a yesh and a thing by itself, is as radiance and illumination alone, as it is written, "His splendor is upon earth and heaven," etc.: truly something from nothing.

> All the worlds and creatures were contained in their Emanator in concealment, and their coming out as separate beings is only a radiance, as Psalms 148:13 says, "His splendor is upon earth and heaven." A mere radiance that appears as a thing of its own is truly something from nothing.

(פירוש שהעולמות היו כלולים היינו כידוע בפי' כי לא מחשבותי מחשבותיכם[28] דבאדם המחשבה לא תפעל מאומה אבל למעלה כשעלה במחשבתו ורצונו להוות ולהאציל הנה אז נאצל[29] ונתהווה ממש ע"י מחשבה זו וכמ"ש בפרדס שער י"א פ"ג [פרק ג'] וכמ"ש מזה בביאור ע"פ יונתי.[30]

(The meaning of [the statement] that the worlds were included is as is known from the explanation of "For My thoughts are not your thoughts": in man, thought accomplishes nothing at all, but Above, when it arose in His thought and will to bring into being and to emanate, then it was actually emanated and brought into being through this thought, as is written in Pardes, Gate 11, chapter 3, and as is written about this in the explanation on "My dove."

> A second parenthesis explains what "included" means, from Isaiah 55:8, "My thoughts are not your thoughts." A person's thought does nothing by itself, but when G-d thinks to create, the thing comes into being through the thought itself, as the Pardes and the Likkutei Torah explanation on "My dove" explain.

ועד"ז היו העולמות והברואים כלולים בבחי' מחשבה עילאה כשעלה ברצונו לברוא את העולם אך ודאי לא שייך כלל לומר שהעולם כמו שהוא היה כלול במחשבה בעת שעלה ברצונו כ"א עד"מ הכח והרוחניות שלו

In this way the worlds and created beings were included in the level of the Supernal Thought (machshavah ila'ah) when it arose in His will to create the world. But it is certainly not at all applicable to say that the world as it is was included in the Thought at the time it arose in His will; rather, by way of analogy, its power and its spirituality [were included];

> So the worlds were "included" in the Supernal Thought when G-d willed to create. This does not mean that the physical world as it is existed there, only its power and spiritual form.

דהיינו שכמו שיש עשייה גשמיות כך יש עשייה שבאצילות שהיא שרש ומקור העשיה גשמיות כמו עד"מ מתיקות התפוח ממזל המכה בו וגבוה מעל גבוה שומר עד"ז הוא שרש העשייה למעלה באצילות

that is, just as there is physical Asiyah (action), so there is an Asiyah within Atzilus, which is the root and source of physical Asiyah; as, for example, the sweetness of an apple is from the mazal that strikes it, and "One higher than the high watches over [it]"; in this way, the root of Asiyah is above, in Atzilus,

> Every physical action has a spiritual root, an Asiyah within Atzilus. The Sages' image illustrates it: each growing thing has a mazal, a heavenly force, that strikes it and bids it grow, so an apple's sweetness comes from its mazal, and above that force are higher ones still, as Ecclesiastes 5:7 says.

כמו האור גשמי שרשו ברוחניות הוא החכמה שנק' אור כי הכסיל בחשך הולך[31] וזהו הענין שהיה כלולים הברואים במחשבה עילאה כשעלה ברצונו כו'

just as with physical light: its root in spirituality is Chochmah, which is called light, for "the fool walks in darkness." And this is the meaning of [the statement] that the created beings were included in the Supernal Thought when it arose in His will, etc.,

> Physical light, for example, is rooted in Chochmah, which Scripture calls light, since "the fool walks in darkness" (Ecclesiastes 2:14) implies that the wise walk in light. This is how creatures are "included" in the Supernal Thought.

כי לא מחשבותי מחשבותיכם ובמחשבה אחת נתהוו ברוחניות יש מאין ושיומשך העשייה גשמיות ממש אף מבחי' מה שהוא כלול במחשבה הוא ודאי ג"כ יש מאין שהתהוות הגשמיות מהרוחניות אין לך יש מאין גדול מזה

for "My thoughts are not your thoughts," and with one thought they came into being in spirituality, something from nothing. And that actual physical Asiyah should be drawn forth even from the level of what is included in the Thought is certainly also something from nothing, for as for the coming into being of physicality from spirituality, there is no greater something from nothing than this.

> Because G-d's thought creates, a single thought brought all things into being spiritually, from nothing. Bringing actual physical things out of that spiritual root is again creation from nothing, the greatest of all, since nothing is further from the spiritual than the physical.

וזהו ב"ש [ברוך שאמר] והיה העולם היינו מה שנתהוו במחשבה א' כי הוא אמר ו יהי והוא ג"כ יש מאין ע"ד והחכמה מאין תמצא שגם התהוות חכמה דאצילות נק' יש מאין רק שזהו יש מאין ברוחניות.

And this is [the meaning of] "Blessed is He who spoke, and the world came to be": that is, what came into being in one thought, for "He spoke and it came to be"; and this too is something from nothing, in the manner of "And Chochmah is found from nothing," for the coming into being of the Chochmah of Atzilus is also called something from nothing, except that this is something from nothing in spirituality.

> The prayer Baruch She'amar, "Blessed is He who spoke, and the world came to be," refers to the first stage, creation in the one thought, as in Psalms 33:9, "He spoke and it came to be." This resembles the Chochmah of Atzilus: creation from nothing, but within spirituality.

ואח"כ ברוך אומר ועושה שיומשך ההתהוות אל הפועל מרוחניות לגשמיות זהו ג"כ יש מאין ממש שהתהוות הגשמיות מהרוחניות כמו אור גשמי מהחכמה שהיא רוחניות הוא ודאי יש מאין ועד"ז בכל הנבראים.

And afterwards, "Blessed is He who says and does": that the coming into being be drawn into actuality, from spirituality to physicality; this too is truly something from nothing, for the coming into being of physicality from spirituality, like physical light from Chochmah, which is spirituality, is certainly something from nothing; and so with all created beings.

> The prayer's next phrase, "Blessed is He who says and does," refers to the second stage, the drawing of creation from the spiritual into the physical, as physical light comes from Chochmah. Both stages are creation from nothing, and so it is with every creature.

ועד"ז נתבאר במ"א בד"ה אז ישיר משה[32] בענין עלמא דאתגליא ועלמא דאתכסיא. עלמא דאתגליא הוא שנראים המדריגות מופרדים בגילוי ועלמא דאתכסיא היינו שהם בטלים במציאות במקורם כו'

Along these lines it was explained elsewhere, in the discourse beginning "Then Moshe sang," regarding the revealed world (alma de'isgalya) and the concealed world (alma de'iskasya): the revealed world is where the levels are seen as separate, in revelation, and the concealed world is where they are nullified in their existence within their source, etc.

> The Alter Rebbe cites his discourse on "Then Moshe sang," which speaks of the Zohar's two worlds: the revealed world, where levels appear as separate, and the concealed world, where they are nullified within their source.

ועי"ש בד"ה וירא ישראל[33] את היד[34] ששרש ב' בחי' התהוות הני"ל נמשך מב' שמות הוי' ועמ"ש בד"ה יונתי גבי מ"ש נשמה שנתת בי טהורה היא[35] ואחר כך אומר אתה בראתה כו' ובד"ה האזינו השמים[36] גבי עד יעבור עמך[37] הוי'):[38, 39, 40, 41, 42]

And see there, in the discourse beginning "And Israel saw the hand," that the root of the two kinds of coming into being mentioned above is drawn from two [levels of the] Name Havayah. And see what is written in the discourse beginning "My dove," regarding what is said, "The soul that You have placed within me is pure," and afterwards one says, "You created it," etc.; and in the discourse beginning "Listen, O heavens," regarding "until Your people pass over, Havayah.")

> More references: the Torah Ohr discourse on "And Israel saw the hand" roots these two kinds of coming into being in two levels of the Name Havayah; the discourse on "My dove" discusses the morning blessing, which first says the soul is pure and only then "You created it"; and the discourse on Haazinu discusses "until Your people pass over, Havayah."

SECTION 2 · ¶3–8

The purpose: kingship and nullification

3 ב והנה מזה מובן ענין ירידת והשתלשלות העולמות שהוא ירידה גדולה למאד מבחי' ביטול והתכללות ממש

2. Now, from this the matter of the descent and the chain of descent (hishtalshelus) of the worlds is understood: it is an exceedingly great descent, from the level of actual nullification (bittul) and inclusion

> Section 2 draws a conclusion from the first: if the worlds exist only because G-d's light is screened, then their descent is enormous. They begin wholly nullified and included in the Infinite One.

באי"ס ב"ה עד שירדה פלאים להתלבש ולהשתלשל מעילה לעילה עד סוף כל המדרגות התחתונות בעשייה גשמיות וגופניות מעשה שמים וארץ וכל אשר עשה החומריות וגשמיות.

in the Infinite One (Ein Sof), blessed be He, until it descended wondrously, to be enclothed and to chain down from cause to cause, to the end of all the lowest levels, in physical and bodily Asiyah (action): the making of heaven and earth and all that He made, the material and the physical.

> From there the light came down stage by stage, each level clothed in the one below it, down to physical action: heaven and earth and everything material.

אך להבין למה היה כזאת ירידה גדולה לפניו יתי הנה ידוע שירידה זו צורך עלייה היינו יתרון האור מן החושך דוקא שיומשך במקום חשך גשמי שהוא יש גמור ונפרד האור והזיו שלמעלה

But to understand why there was such a great descent before Him, may He be blessed: it is known that this descent is for the sake of an ascent, namely, "the advantage of light out of darkness" specifically, that into the place of physical darkness, which is a complete and separate yesh (something), there be drawn the light and radiance from above,

> Why such a descent? The known principle is that a descent is for the sake of an ascent: light that shines out of darkness has an advantage over light alone (Ecclesiastes 2:13). The aim is that divine light be drawn into physical darkness, the most separate "something" of all.

שהוא בחי' ביטול והתכללות באי"ס ב"ה שיהיה ביטול היש לבחי' אין הנמשך בתוכו, וע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] נתאווה הקב"ה להיות לו דירה בתחתונים[43] פירוי [פירוש] בתחתונים הגם שאין לפניו יתי' מעלה ומטה

which is the level of nullification and inclusion in the Infinite One, blessed be He, so that there be a nullification of the yesh to the level of ayin (nothing) drawn within it. And of this our Sages, of blessed memory, said, "The Holy One, blessed be He, desired to have a dwelling place among the lower realms." The meaning of "among the lower realms": although before Him, may He be blessed, there is no above and below,

> That light carries the quality of nullification in G-d, so that the "something" itself becomes nullified to the divine "nothing" drawn into it. This is the Sages' teaching that G-d desired a dwelling place among the lower realms, though for G-d there is no high or low.

אלא שתחתונים נק' מקום היש ונתאוה להיו' [להיות] לו שם דירה והשראה דהיינו להיות שם המשכת האין כדי שיהיה היש בטל לאין ונמשך בטול זה מעולם

rather, "the lower realms" is the name for the place of the yesh, and He desired to have a dwelling and an indwelling there, that is, that there be there a drawing down of the ayin, so that the yesh be nullified to the ayin; and this nullification is drawn from world

> "Lower realms" therefore means the realm of yesh, where things feel themselves to be separate. G-d's dwelling there is the drawing of the ayin into it, so that the yesh is nullified to it.

ועד עולם מדרגה אחר מדרגה עד שיומשך ביטול זה גם למטה להיות ביטול היש גם בעשייה הגשמיות וכללות המשכה זו הוא ביום ר"ה [ראש השנה] שבו שיר של יום ו' ה' מלך גאות לבש,[44]

to world, level after level, until this nullification is drawn below as well, so that there be a nullification of the yesh in physical Asiyah too. And the general and collective expression (klalus) of this drawing down is on the day of Rosh HaShanah, on which is the song of the sixth day, "Havayah reigns; He is clothed in majesty."

> This nullification passes from world to world until it reaches physical action. Its general drawing down for the whole year takes place on Rosh HaShanah, the anniversary of the sixth day, whose psalm is Psalms 93, "Havayah reigns; He is clothed in majesty."

והענין כי הנה בחי' מלכותו ית' הוא נק' רק בחי' לבוש שנתלבש במדת גאות להיות מלך שמו נק'

The explanation is that the level of His sovereignty (malchus), may He be blessed, is called only a garment: He enclothed Himself in the attribute of majesty so that His Name be called "King,"

> The psalm calls G-d's kingship a garment: He "clothes Himself" in majesty in order to be called King. Kingship (malchus) is not G-d's essence but an outer expression He puts on.

כמו דאית' [דאיתא] במדרש בי' [בעשרה] לבושים ברא הקב"ה את עולמו כו' שבריאת העולמות להיות גילוי יש מאין הוא במדה"ד [במדת הדין] וצמצום כנ"ל

as it is stated in the Midrash, "With ten garments the Holy One, blessed be He, created His world," etc. For the creation of the worlds, so that there be a revelation of something from nothing, is through the attribute of judgment and tzimtzum (contraction), as mentioned above;

> The Midrash speaks of ten garments with which G-d created His world. Creating something from nothing comes through judgment and tzimtzum, as explained earlier, and these are the garments.

והיינו בחי' לבוש כהדין קמצא דלבושיה מיניה וביה[45] וצמצום האחרון הוא בחי' התגלות בחי' מלכותו יתי' אין מלך בלא עם.[46]

and this is the level of a garment, "like this kamtza, whose garment is of itself and within itself"; and the final tzimtzum is the revelation of the level of His sovereignty, may He be blessed: "There is no king without a people."

> The Midrash's kamtza, a creature whose covering grows out of its own body, shows that G-d's garments are of Himself. The final, lowest tzimtzum reveals His kingship, for a king needs a people distinct from him: "There is no king without a people."

4 והנה מלכותו נק' מה שמקבלים מלכותו ברצון כמ"ש שום תשים עליך מלך[47] כי בלא רצון נק' ממשלה וממשלתך בכל דור ודור.[48]

Now, it is called His sovereignty when they accept His sovereignty willingly, as it is written, "You shall surely set a king over yourself"; for without willingness it is called dominion: "and Your dominion is in every generation."

> Kingship in the full sense is rule the people accept willingly, as in Deuteronomy 17:15, "You shall surely set a king over yourself," where the people themselves appoint him. Rule imposed without consent is called memshalah, dominion, the word of Psalms 145:13.

ולכן שיר של יום[49] ו' ה' מלך שביום ברוא אדה"ר [אדם הראשון] קיבל עליו ברצון עול מלכותו יתי' משא"כ בשש' [בששה] ימי המעשה היה רק בחי' ממשלה ולא היה גילוי מלכותו.

Therefore the song of the sixth day is "Havayah reigns," for on the day Adam, the first man, was created, he took upon himself, willingly, the yoke of His sovereignty, may He be blessed; whereas in the six days of creation there was only the level of dominion, and there was no revelation of His sovereignty.

> This is why Psalms 93, "Havayah reigns," is the psalm of the sixth day: on that day Adam was created and willingly accepted G-d's kingship. Before him, creation knew only G-d's dominion, not His revealed kingship.

5 והנה קבלת מלכותו יתי' ברצון הוא ענין ביטול היש כענין וצבא השמים לך משתחוים[50] כי ענין בחי' השתחוואה הוא בחי' הביטול

Now, the acceptance of His sovereignty, may He be blessed, willingly is a matter of the nullification of the yesh (something), like "and the host of heaven bow down to You"; for bowing is the level of nullification (bittul).

> To accept G-d's kingship willingly is to nullify one's own sense of self. Nehemiah 9:6, "the host of heaven bow down to You," illustrates it: bowing is nullification expressed in the body.

ולכן עושים ר"ה [ראש השנה] ביום ו' ביום ברוא אדה"ר [אדם הראשון] שאז היה התחלת גילוי מלכותו יתי' להיות היש בטל לאין, משא"כ חמשת ימי המעשה הראשונות היו

Therefore Rosh HaShanah is made on the sixth day, the day Adam, the first man, was created, for then was the beginning of the revelation of His sovereignty, may He be blessed, so that the yesh be nullified to the ayin (nothing); whereas the first five days of creation were

> That is why Rosh HaShanah is on the sixth day: Adam's acceptance began the revelation of G-d's kingship, in which the yesh is nullified to the ayin.

רק סדר ההשתלשלות [ההשתלשלות] מאין ליש יהי אור יהי רקיע[51] תדשא הארץ[52] וכו' שהוא במדת הדין וצמצום בראשית ברא אלקים,[53]

only the order of the chain of descent (hishtalshelus) from nothing to something, "Let there be light," "Let there be a firmament," "Let the earth sprout," etc., which is through the attribute of judgment and tzimtzum (contraction): "In the beginning Elokim created."

> The first five days were only the descent from nothing to something, through the creative words "Let there be light," "Let there be a firmament," "Let the earth sprout" (Genesis 1:3, 6, 11). That descent comes through judgment and tzimtzum, the Name Elokim of the first verse.

אבל המשכת הביטול להיות היש בטל לאין נקי' שיתף עמו מדה"ר [מדת הרחמים] והוא יחוד הוי' אלקים.

But the drawing down of nullification, so that the yesh be nullified to the ayin, is called "He joined the attribute of mercy with it," and it is the union of Havayah [and] Elokim.

> Drawing nullification back down into the yesh is what Rashi calls joining mercy to judgment. In terms of the divine Names it is the union of Havayah, G-d as infinite, with Elokim, the power that conceals.

והיינו דרך כלל על ידי תורה ומצות (וזהו הי' מלך גאות לבש לבש[55, 54] הי' עוז כו' ואין עוז אלא תורה[56] כמ"ש הי' עוז לעמו יתן[57] ועיין ברבות סדר וארא פרשה ח'[58] ובזח"ב [ובזהר חלק ב'] ס"פ יתרו)[59]

And this, in general, is through Torah and mitzvos (and this is [the meaning of] "Havayah reigns; He is clothed in majesty; Havayah is clothed in strength," etc., and "strength" means nothing but Torah, as it is written, "Havayah will give strength to His people"; and see the Midrash Rabbah, Parshas Va'eira, chapter 8, and the Zohar, Part II, at the end of Parshas Yisro),

> This union comes about, in general, through Torah and mitzvos. The parenthesis links it to Psalms 93: "Havayah is clothed in strength," and the Sages teach that "strength" means Torah, from Psalms 29:11; the Midrash and the Zohar cited tie this to the giving of the Torah.

אשר קדשנו במצותיו שהמצות יסודתן בהררי קדש עליון ונמשכו למטה להתלבש בענינים גשמיים צדקה תרומו ת ומעשרות להיות היש בטל לאין כו',

"Who has sanctified us with His commandments": for the mitzvos have their foundation in the supernal mountains of holiness, and they were drawn down below to be enclothed in physical matters, charity, terumah and tithes, so that the yesh be nullified to the ayin, etc.;

> The blessing over a mitzvah says G-d "sanctified us with His commandments." The mitzvos are rooted in the highest holiness and came down to be clothed in physical things, such as charity, terumah and tithes, so that the physical yesh becomes nullified to G-d.

כי המצות עיקרן הוא לעשותן בבחי' בטל רצונך[60, 61] סור מרע ועשה טוב[62] לכוף את לבו הגשמי ולהכניע תחת יד הקדושה, וכן המצות עצמם הם בענינים גשמיים

for the main thing in the mitzvos is to do them in the manner of "Nullify your will," "Turn away from evil and do good": to bend one's physical heart and subdue it under the hand of holiness. And likewise the mitzvos themselves are in physical matters,

> Two things make this happen. The person does the mitzvah by setting aside his own will, as the Mishnah says, "Nullify your will," and as Psalms 34:15 says, "Turn away from evil and do good," bending his heart to holiness; and the mitzvos themselves are done with physical things.

כמו ציצית של צמר כו' ונמשך בהן קדושה עליונה כדי שיהיו עניינים גשמיים ההם עולים ונכללים בקדושה ג"כ ע"י המצוה ההיא.[63, 64]

such as tzitzis of wool, etc., and supernal holiness is drawn into them, so that those physical matters too rise and are included in holiness through that mitzvah.

> Tzitzis, for example, are made of wool. Holiness is drawn into such materials, so that they too rise and are included in holiness through the mitzvah.

6 ולכן אומרים בכל מצוה[65] לשם יחוד קוב"ה [קודשא בריך הוא] ושכינתיה[66] קוב"ה [קודשא בריך הוא] נק' מה שהוא קדוש ומובדל מגדר עלמין ולית מחשבה תפיסא[67] ביה וביטול ההשגה.

Therefore, with every mitzvah one says, "For the sake of the unification of the Holy One, blessed be He, and His Shechinah." "The Holy One, blessed be He" is the name for that which is holy and set apart from the bounds of the worlds, which "no thought can grasp," and the nullification of comprehension.

> This explains the formula said before a mitzvah, "For the sake of the unification of the Holy One, blessed be He, and His Shechinah." "The Holy One, blessed be He" denotes G-d as holy, transcendent and set apart from the worlds, beyond the grasp of any thought, before whom understanding itself is nullified.

ושכינתיה הוא שכינת עוזו ומלכותו המתלבשת בבחינת עלמין להחיותם ולהיות מהווה אותם מאין ליש יחוד זה נעשה ע״י המצוה שהיא בעשייה גשמיות בחי׳ יש ובה נמשך קדושה עליונה להיות היש בטל לאין

And "His Shechinah" is the Shechinah (indwelling) of His strength and His sovereignty, which is enclothed in the worlds to give them life and to bring them into being from nothing to something. This union is brought about through the mitzvah, which is in physical action, the level of yesh (something), and into which supernal holiness is drawn, so that the yesh be nullified to the ayin (nothing).

> "His Shechinah" is His presence as it dwells within the worlds, clothed in them to give them life and to create them from nothing. The mitzvah joins the two, for it is a physical deed, a yesh, into which transcendent holiness is drawn so that the yesh is nullified.

והרי הם כלולים ומתייחדים ביחוד גמור ואמיתי היינו ע״י האדם העושה אותן בבחי׳ ביטול רצונו למעלה מטבעו והרגלו להפוך את לבו מן

And thus they are included and united in a complete and true union; that is, through the person who does them with the nullification of his will, above his nature and his habit, turning his heart from

> The two are fully united through the person who does the mitzvos by nullifying his own will, going above his nature and his habits.

הקצה אל הקצה שכל מה שלבו נוטה בטבעו לעשות לא יעשה ומה שלבו נוטה שלא לעשות יעשה שבזה ממשיך בחי׳ ביטול העליון יחוד הוי׳ ואלקים.

one extreme to the other: whatever his heart is naturally inclined to do, he does not do, and whatever his heart is inclined not to do, he does. Through this he draws down the level of the supernal nullification, the union of Havayah and Elokim.

> He turns his heart completely around: he refrains from what his nature wants and does what it resists. By this he draws down the higher nullification, the union of Havayah and Elokim, G-d's transcendence joined with His presence in the world.

7 וזהו מצות צריכות כוונה[68] שהמצות עצמן הם בחי׳ גוף והכוונה הוא בחי׳ נשמה והמצות עצמן

And this is [the meaning of] "Mitzvos require intention": the mitzvos themselves are the level of a body, and the intention is the level of a soul. The mitzvos themselves

> This explains the Talmudic principle "Mitzvos require intention" (Berachos 13a). A mitzvah is like a person: the deed is its body, and the intention is its soul.

הם קיום מצות המלך[69] והם בחי' כלים ואברין דמלכא,[70,71] והכוונה הוא מה שרוצה להמשיך יחוד העליון וביטול היש במצוה זו להיות יחוד הוי' ואלקים

are the fulfillment of the King's command, and they are the level of vessels and "limbs of the King"; and the intention is what one wishes to draw down through this mitzvah, the supernal union and the nullification of the yesh (something), so that there be the union of Havayah and Elokim;

> The deed fulfills the King's command, and the mitzvos are called "the King's limbs," the vessels through which His will is expressed. The intention is the wish to draw down, through this mitzvah, the higher union and the nullification of the yesh: the union of Havayah and Elokim.

והוא בחי' נשמה המחיה את האיברים שהעיקר הוא החיות ואור א"ס ב"ה הנמשך על ידי המצוה להיות היש בטל לאין

and this is the level of the soul that gives life to the limbs, for the main thing is the life-force and the Infinite Light (Or Ein Sof), blessed be He, drawn down through the mitzvah, so that the yesh be nullified to the ayin (nothing).

> As the soul gives life to the limbs, the intention is the main thing: the life-force and the Infinite Light that the mitzvah draws down so that the yesh is nullified.

רק המשכה זו להיות בא מכח אל הפועל מהעלם אל הגילוי הוא על ידי עשיית המצות בפועל ממש שהן הן הכלים שבהן נמשך האור והחיות מאוא"ס [מאור אין סוף] ב"ה כנודע,

Only, that this drawing down come from potential into actuality, from concealment into revelation, is through the actual performance of the mitzvos, for they are the very vessels in which the light and life-force from the Infinite Light, blessed be He, are drawn down, as is known.

> Yet the light becomes actual and revealed only through the physical deed itself, for the mitzvos are the vessels in which the Infinite Light is drawn down. Both the body and the soul of the mitzvah are needed.

ועל זה נאמר ואהבת את[72] הוי' אלקיך כי מתחלה נאמר שמע ישראל[73] הוי' אלקינו דרך כלל.

And of this it is said, "And you shall love Havayah your G-d," for first it is said, "Hear, O Israel, Havayah is our G-d," in a general way.

> This is the order of the Shema. "Hear, O Israel, Havayah is our G-d" states the union in general terms, and "You shall love Havayah your G-d" then turns to each individual, as the next paragraph explains.

8 ואחר כך דרך פרט להיות הוי' אלקיך לכל יחיד ויחיד לנוכח לפום מה דמשער בליביה[74,75] בבחי' גילוי ותהיה האהבה והרצון בבחי' היה הוה ויהיה בבחי' ביטול היש הוא יהיה בבחי' אלקיך

And afterwards, in particular: that Havayah be "your G-d" (Elokecha) for each and every individual, in the second person, "according to what he conceives in his heart," in a revealed way; and that the love and the will be such that the level of "He was, He is and He will be," in the manner of the nullification of the yesh (something), shall be at the level of "your G-d."

> After the general statement comes the particular: Havayah is to be "your G-d," said in the second person to each individual and revealed to him according to what his heart can grasp, as the Zohar puts it. The love sought is that Havayah, "He was, is and will be," the transcendent Name, become "your G-d," Elokim, by the nullification of the yesh within the person.

וגם תהיה בכל לבבך[76] בשני יצריך[77,78] ביצי"ט [ביצר טוב] וביצה"ר [וביצר הרע] כלומר שמחמת היצה"ר [היצר הרע] שהוא המונע ומעכב תהיה האהבה יותר מזה, כמו אם יש מונע ומעכב להילוך מרוצת המים

And also, it shall be "with all your heart," with both your inclinations, with the good inclination and with the evil inclination; that is to say, because of the evil inclination, which is what hinders and obstructs, the love shall be greater than this, as when there is something that hinders and obstructs the flow of rushing water:

> The Mishnah reads "with all your heart" as "with both your inclinations." The evil inclination, which resists, is meant to make the love greater, just as water that meets an obstacle surges with more force.

אזי המים מתגברין בהילוכן ומרוצתן ביתר שאת וכל האהבה והתשוקה הזאת היינו להיות הוי' בבחי' אלקיך בגילוי וביטול היש לאין בכל לבבך כו',

then the water grows stronger in its flow and its rush, with greater force. And all this love and longing is that Havayah be at the level of "your G-d" in revelation, and the nullification of the yesh to the ayin (nothing), "with all your heart," etc.

> The resistance only makes the water rush harder. All this love and longing aims at one thing: that Havayah be revealed as "your G-d" and the yesh be nullified to the ayin, with the whole heart.

וזהו תכלית כל התורה והמצות דרך כלל בכל ימי חיי האדם שהוא להמשיך בעסק התורה והמצות שעושה בבחי' ביטול הרצון למעלה ממדרגת טבעו ורצונו שבנפשו הבהמית כו':

And this is the purpose of all the Torah and the mitzvos, in general, throughout all the days of a person's life: to draw [this] down through occupation with the Torah and the mitzvos that he performs with the nullification of the will, above the level of his nature and his will in his animal soul, etc.

> This, in general, is the purpose of all Torah and mitzvos throughout a person's life: to draw down this nullification through Torah and mitzvos done by setting aside his own will, rising above the nature and desires of his animal soul.

SECTION 3 · ¶9–13

Rosh HaShanah, weeping and the shofar

9 ג אך הנה המשכה כללית נמשכה בכל ר"ה [ראש השנה] על כל השנה להיות המשכת הביטול בפרטיות בעסק התורה והמצות של כל השנה, שלכן נק' ר"ה [ראש השנה] שהוא

3. However, a general drawing down is drawn on each Rosh HaShanah for the whole year, so that the drawing down of nullification take place in particulars, in the occupation with Torah and mitzvos of the whole year. That is why it is called Rosh HaShanah [the "head" of the year], for it is

> Section 3 turns to the role of Rosh HaShanah. On it a general drawing down of nullification is made for the whole year, which then becomes particular through each day's Torah and mitzvos. Hence its name, Rosh HaShanah, the "head" of the year.

כמו הראש והמוח שממנה תוצאות והמשכות חיים לכל אברי הגוף, וכך בר"ה [בראש השנה] נמשך חיות לכל ימי השנה.

like the head and the brain, from which the outflows and drawings down of life go out to all the limbs of the body; so on Rosh HaShanah life-force is drawn down for all the days of the year.

> As the head and brain send life to every limb of the body, so Rosh HaShanah sends life-force to every day of the year.

10 והנה כמו למשל האחד עומד למעלה ואי עומד למטה ורוצים להתייחד צריך העליון לירד למטה ממדרגתו כמה מעלות והתחתון צריך לעלות ממדרגתו.

Now, by way of analogy: when one stands above and one stands below and they wish to unite, the higher one must descend several steps below his level, and the lower one must rise from his level.

> To explain how this general drawing down is achieved, the Alter Rebbe gives an analogy: two people on different levels who wish to unite must both move, the higher one coming down and the lower one going up.

כך כדי להמשיך המשכה עליונה מבחי' ביטול ליש כדי שיהיה היש בטל לאין צריך גם התחתון לעלות הוא נפשו ורוחו הבהמית כמ"ש אם ישים אליו לבו[79]

So, too, in order to draw down a supernal drawing down from the level of nullification to the yesh (something), so that the yesh be nullified to the ayin (nothing), the lower one too must rise, that is, his animal soul and spirit, as it is written, "If he sets his heart toward Him,"

> So too, for the divine nullification to come down into the yesh, the lower partner, a person's animal soul, must rise. Job 34:14, "If he sets his heart toward Him," is read, as in the Zohar, as a person turning his heart toward G-d.

כי רוח אייתי רוח ואמשיך רוח[80] דהיינו להיות נפשו שוקקה בתשוקה וצמאון ליחוד וביטול זה והיינו בהיות האדם ממארי דחושבנא[81] איך שירד פלאים ממקום כבודו ית'

for "spirit brings spirit and draws down spirit": that is, that his soul yearn with longing and thirst for this union and nullification. And this [comes about] when a person is one of the "masters of reckoning," [reflecting on] how he has descended wondrously from the place of His glory, may He be blessed,

> The Zohar teaches that "spirit brings spirit": longing from below draws down a matching spirit from above. Such longing comes when a person is one of the "masters of reckoning," who take stock of themselves, and he reflects how far his soul has fallen from the place of G-d's glory.

שהרי נשמתו ונפשו היתה כלולה במאצילה ב"ה ותרד פלאים[82] בצמצומים רבים ועצומים עד שנתגשמה במאד והמשכיל יבין כמה מעלות ומדרגות בענין גשמיות ורוחניות

for his soul (neshamah) and his nefesh were included in its Emanator, blessed be He, and it descended wondrously through many and mighty contractions (tzimtzumim) until it became exceedingly physical. And one who reflects will understand how many steps and levels there are between physicality and spirituality,

> His soul was once included in G-d, and it came down through many great contractions until it was clothed in a physical body. Whoever thinks about it will see how many levels separate the physical from the spiritual.

וגם כמה מדרגות ברוחניות גבוה מעל גבוה עד רום המעלות ואין ערך לא"ס ב"ה וא"כ כמה רחוק הוא מאור פניו יתּ' ועי"ז יעורר רחמים רבים ובכה תבכה נפשו.

and also how many levels there are within spirituality, one higher than the other, up to the loftiest heights, and [all of them] bear no comparison to the Infinite One (Ein Sof), blessed be He. If so, how far he is from the light of His countenance, may He be blessed! And through this he will arouse great compassion, and his soul will weep sorely.

> Even within the spiritual there are countless levels one above another, and all of them are as nothing compared with the Infinite One. Seeing how far he is from G-d's light, a person is moved to great compassion for his soul, and he weeps.

11 ולכן איתא בכתבי האריז"ל [האר"י זכרונו לברכה][83] כל מי שאינו בוכה בר"ה [בראש השנה] אזי אין נשמתו שלימה. ולכאורה מה ענין בכיה אל ר"ה [ראש השנה]. אך ע"פ הנ"ל יובן שהבכיה היא לנשמתו[84] דוקא שירדה ממקום כבודה ונתגשמה.

Therefore it is stated in the writings of the Arizal, of blessed memory, that whoever does not weep on Rosh HaShanah, his soul is not whole. Seemingly, what does weeping have to do with Rosh HaShanah? But according to the above it will be understood: the weeping is specifically for his soul, which descended from the place of its glory and became physical.

> This explains the Arizal's teaching that whoever does not weep on Rosh HaShanah, his soul is not whole. Weeping seems out of place on a festival, but after the previous paragraph it is clear: the tears are not over worldly troubles but over the soul's own descent from its place of glory into physicality.

12 וזהו מים התחתונים בוכין[85] אנן בעינן למהוי קדם מלכא[86] כדאיתא במדרש בשעה שהבדיל הקב"ה בין מים למים[87] נקראים מים התחתונים בשם מי בוכים[88] שבוכין על ירידתן בבחי' מים תחתונים וצועקין אנן בעינן למהוי קדם מלכא.

And this is [the meaning of] "The lower waters weep: 'We want to be before the King,'" as it is stated in the Midrash: when the Holy One, blessed be He, separated between the waters and the waters, the lower waters were called by the name "weeping waters," for they weep over their descent to the level of lower waters and cry out, "We want to be before the King."

> The Sages' image of the lower waters expresses the same longing. When G-d divided the upper and lower waters on the second day (Genesis 1:6), the lower waters wept at being kept below and cried, "We want to be before the King"; the soul weeps over its descent in the same way.

13 וזהו ענין תקיעת שופר תשר"ת [תקיעה שברים תרועה תקיעה] תקיעה קול פשוט הוא בחי' התשוקה ברעותא דלבא ושברים תרועה[89] אמרו בגמ' [בגמרא] שהוא ענין גנוחי גנח וילולי יליל[90]

And this is the matter of the blowing of the shofar, TaShRaT (tekiah, shevarim, teruah, tekiah). The tekiah, a simple sound, is the level of longing, with the desire of the heart (re'usa deliba); and shevarim and teruah, the Gemara says, are a matter of "groaning" and "wailing,"

> This is the inner meaning of the shofar blasts. The plain tekiah is the heart's longing; shevarim and teruah, according to the Talmud, imitate groaning and wailing.

שהוא ענין הבכייה הנ"ל ונק' שברים תרועה שעל ידם מתיש ומשבר כח הקליפות וסט"א [וסטרא אחרא] ותרועה הוא מלשון תרועם בשבט ברזל,[91]

which is the matter of the weeping mentioned above. And they are called shevarim (breakings) and teruah because through them one weakens and breaks the power of the kelipos and the sitra achra (the other side); and teruah is from the term "You shall break them (teroem) with a rod of iron."

> Groaning and wailing are the weeping just described. Shevarim means "breakings," and teruah recalls "You shall break them (teroem) with a rod of iron" (Psalms 2:9), for these sounds weaken and break the forces of kelipah that conceal G-dliness.

וגם תרועה הוא מלשון רעותא דלבא כמ"ש ותרועת מלך בו,[92] שמחמת בכייה ורחמנות זו שלמטה מעורר למעלה רצון העליון בהתעוררות רח"ר [רחמים רבים] העליונים ממקור הרחמים והן י"ג מדות הרחמים עליונים שבהם נאמר ויעבור ה' על פניו[93] כו',

And teruah is also from the term re'usa deliba (the desire of the heart), as it is written, "and the teruah of the King is in him." For because of this weeping and compassion below, one arouses above the supernal will, through the arousal of the supernal great mercies from the source of mercy, which are the Thirteen supernal Attributes of Mercy, of which it is said, "And Havayah passed before him," etc.

> Teruah also means affection and will, as in "the teruah of the King is in him" (Numbers 23:21). The compassion and weeping below arouse G-d's will above, the abundant mercy that flows from the Thirteen Attributes of Mercy, which open with "And Havayah passed before him" (Exodus 34:6).

פי' ויעבור כאדם העובר ממקום למקום כך ויעבור הוי' מבחי' עליונה מאד שיתגלה על פניו פנים הם בחינת לבושים שמכסים ומסתירים ומצמצמים א"ס ב"ה בעצמו ובכבודו

That is: "passed" is like a person who passes from place to place; so "Havayah passed" from a very lofty level, to be revealed upon "panav" (His face). "Face" (panim) is the level of garments that cover, hide and contract the Infinite One (Ein Sof), blessed be He, in His very essence and glory,

> The Alter Rebbe reads "passed" as moving from place to place: Havayah "passes" from a very high level and is revealed "upon His face." "Face" (panim) here means the outer garments that cover and contract G-d's essence.

כי פנים הן עשרה שמות[94] שאינן נמחקים[95] לפי שהם בחי' שמות בחי' אותיות לכך הן לבושין שמכסין ומסתירין על א"ס ב"ה בעצמו ובכבודו.

for the panim are the ten Names that may not be erased; since they are the level of names, the level of letters, they are therefore garments that cover and hide the Infinite One, blessed be He, in His very essence and glory.

> These "faces" are the divine Names that may not be erased. Being names, made of letters, they are garments that both express and conceal the Infinite One.

אבל בהתעוררות י"ג מדה"ר [מדות הרחמים] עליונים שבהן נאמר ויעבור ה' על פניו וכתיב יאר ה' פניו שיאר הפנים שלא יעלימו ולא יסתירו כבודו, וכמו שיהיה לעתיד ונגלה

But through the arousal of the Thirteen supernal Attributes of Mercy, of which it is said, "And Havayah passed before him (al panav)," and it is written, "May Havayah make His face (panav) shine," the face shines, so that they do not conceal and hide His glory; as it will be in the Time to Come: "And there shall be revealed

> When the Thirteen Attributes of Mercy are aroused, the face itself shines, as the priestly blessing says, "May Havayah make His face shine" (Numbers 6:25), so that the Names no longer hide G-d's glory. This resembles the Time to Come, when G-d's glory will be openly revealed.

כבוד[96] ה' והקדוש ברוך הוא מוציא חמה מנרתקה[97] אלא לעתיד יהיה זה בגשמיות ממש, וקיבול שכר שהוא למחר לקבל שכרם[98]

the glory of Havayah," and the Holy One, blessed be He, takes the sun out of its sheath, except that in the Time to Come this will be in actual physicality, and [that is] the receiving of reward, which is "tomorrow, to receive their reward";

> In the future the revelation, G-d taking the sun out of its sheath, will be physical; that is the reward that the Talmud places "tomorrow," after this life, not today.

אבל היום לעשותם[99] ברוחניות, וסדר העבודה הקבועה בנפש האדם להיות גילוי זה ברוחניות בנפשו בעבודה תמה על ידי התעוררות הרחמנות בבכייה גנוחי גנח וילולי יליל כוי,

but "today, to do them," in spirituality. And the order of service fixed in a person's soul, so that this revelation be in spirituality in his soul, in wholehearted service, is through the arousal of compassion, with weeping, "groaning" and "wailing," etc.

> Now, "today, to do them," the revelation can come only in spirituality, within the soul. The set path to it is wholehearted service that arouses compassion, through weeping, groaning and wailing.

וע"ז נאמר תקעו בחדש שופר כי התעוררות הרחמנות זה צריך בקול שופר דוקא ולא בקול אדם עצמו

And of this it is said, "Blow the shofar at the New Moon": for this arousal of compassion requires specifically the sound of a shofar, and not the sound of a person himself,

> This is why the verse says "Blow the shofar": arousing this compassion needs the sound of a shofar, not a human voice alone.

כי בבריאת האדם נאמר אחור וקדם צרתני[100] אחור למעשה בראשית כוי ואינו מעורר כ"כ [כל כך] מדרגות עליונות של י"ג מדה"ר [מדות הרחמים]

for at the creation of man it is said, "Behind and before You have formed me"; "behind," after the work of creation, etc.; and he does not arouse so greatly the supernal levels of the Thirteen Attributes of Mercy

> Man was created last of all creatures, as Psalms 139:5 says, "Behind and before You have formed me." His own voice cannot reach the highest levels of the Thirteen Attributes of Mercy as strongly.

כמו בקול שופר של בהמה ששרשה למעלה מעלה ממדרגות האדם אלא שנפלה למטה מטה מדרגת האדם כנודע,

as does the sound of the shofar of an animal, whose root is far above the levels of man, except that it fell far below the level of man, as is known.

> The shofar comes from an animal, and animals are rooted higher than man, though they fell lower than him; so the shofar's sound reaches higher than the human voice. The Alter Rebbe calls this known and does not expand on it here.

ומזה נמשך בכסה ליום חגנו[101] פי' שמבחי' בכסה שהוא לשון התכסות והתעלמות א"ס ב"ה בהתלבשות מטה מטה בבחי' עשייה גשמיות ועוה"ז הגשמי נמשך להיות ליום חגנו פי' חגנו מלשון אחוי ליה במחוג

And from this is drawn "at the covering, for our festival day." That is: from the level of "covering" (keseh), which is a term for the covering and concealment of the Infinite One, blessed be He, through being enclothed far below, in physical Asiyah (action) and the physical world, it is drawn to become "for our festival day" (chageinu); chageinu is from the term "show it to him with the mechog (pointer),"

> The verse continues bakeseh leyom chageinu, "at the covering, for our festival day." Keseh, "covering," is the concealment of the Infinite One in the physical world; through the shofar it becomes chageinu, "our festival," which the Alter Rebbe links to pointing something out with a mechog.

שהוא ענין גילוי עד שמראה עליו באצבע כמו שארז"ל [שאמרו רבותינו זכרונם לברכה] עתיד הקב"ה לעשות מחול[102] לצדיקים[103] ומראין עליו באצבע ואומרים

which is a matter of revelation, to the point that one points to it with a finger, as our Sages, of blessed memory, said: "In the future the Holy One, blessed be He, will make a dance (machol) for the righteous, and they will point to Him with the finger and say,

> Chageinu thus means a revelation so clear that one can point at it with a finger. The Talmud says that in the future G-d will make a circle dance (machol) for the righteous, and each will point to Him with his finger.

הנה אלקינו זה קוינו לו[104] כו' שיהיה גילוי אלקותו יתי בעולם ולא יהיה העולם מעלים כו':[105]

'Behold, this is our G-d; we hoped for Him,'" etc.: that there be a revelation of His G-dliness, may He be blessed, in the world, and the world will not conceal, etc.

> They will say, "Behold, this is our G-d; we hoped for Him" (Isaiah 25:9). G-dliness will be revealed in the world, and the world will no longer conceal it; the shofar of Rosh HaShanah draws down something of this.

SECTION 4 · ¶14–16

A statute for Israel, a judgment for Yaakov

14 ד כי חק לישראל הוא.[106] חוק מלשון ותתן טרף לביתה וחוק לנערותיה[107] וכן הטריפני לחם חוקי[108] שהוא לשון מזון כלומר השפעה והמשכה לישראל פי' כדי להיות בחי' ישראל לי ראש

4. "For it is a statute (chok) for Israel." Chok is from the expression "She gives food (teref) to her household and a portion (chok) to her maidens," and likewise "Feed me (hatrifeini) my allotted bread (lechem chuki)": it is a term for sustenance, that is to say, an influx and drawing down to Israel. That is: in order that there be the level of "Yisrael: li rosh (to Me, a head),"

> Section 4 explains the next verse, Psalms 81:5: "For it is a statute (chok) for Israel, a judgment for the G-d of Yaakov." Chok means an allotted portion of food, as in Proverbs 31:15 and 30:8, so the verse speaks of a flow of sustenance to Israel, given so that Israel may be li rosh, "a head for Me," a reading of the letters of the name Yisrael.

כמו שהרגל בטל להראש וכל מה שהראש רוצה הרגל עושה בלי שום מניעה ועיכוב בעולם שאין לה רצון אחר זולתו. כך ישראל נק' בנים למקום[109, 110] ברא כרעא דאבוה[111] בחי' ביטול.

just as the foot is nullified to the head, and whatever the head wants the foot does, without any hindrance or obstruction whatsoever, for it has no other will apart from it. So Israel are called "children of the Omnipresent," "a son is his father's leg," the level of nullification (bittul).

> Being "a head for Me" means complete nullification, like that of the foot to the head: the foot does whatever the head wants without hesitation, for it has no will of its own. So Israel are called "children of the Omnipresent" (Avos 3:14), and "a son is his father's leg," wholly given over to his father.

15 וענין משפט לאלהי יעקב[112] היינו כי ישראל נק' בחי' בן בני בכורי[113] ויעקב נק' בחי' עבד[114] ופי' שבחי' בן ברא כרעא דאבוה

And the meaning of "a judgment for the G-d of Yaakov" is this: Israel is called the level of a son, "My son, My firstborn," and Yaakov is called the level of a servant. The explanation is that the level of a son, "a son is his father's leg,"

> "A judgment for the G-d of Yaakov" is explained through the two names of the people. Israel is a son, as G-d calls Israel "My son, My firstborn" (Exodus 4:22), while Yaakov is a servant, as in Isaiah 44:1, "Yaakov My servant."

היינו בבחי׳ ביטול ממש כרגל לגבי הראש ועבדים היינו כשיש להם רצון אחר כמו עבד שהוא זר ונפרד רק שאעפ״כ [שאף על פי כן] מקיים מצות אדונו

is in a state of actual nullification, like the foot in relation to the head; and servants are those who have another will, like a servant, who is foreign and separate, except that he nevertheless fulfills his master's command,

> A son is one with his father, nullified to him like a foot to the head. A servant has a will of his own and remains separate, yet he still obeys his master.

אלא שהוא בבחי׳ מלחמה ויש מונע ומעכב עליו רק שהוא מתגבר ומכניע א״ע [את עצמו] בבחי׳ אתכפיא משא״כ ישראל בבחי׳ אתהפכא ממש, ועמ״ש מזה בד״ה לא הביט און ביעקב.[115]

but he is in a state of battle: there is something that hinders and obstructs him, only he overcomes and subdues himself, in the manner of iskafya (subjugation); whereas Israel are in the manner of actual is'hapcha (transformation). And see what is written about this in the discourse beginning "He has not beheld iniquity in Yaakov."

> The servant's obedience is a constant struggle: he must overcome his inner resistance, which is called iskafya, subjugation. The son, Israel, has reached is'hapcha, transformation, where nothing inside resists at all; the Alter Rebbe refers to his discourse on "He has not beheld iniquity in Yaakov" (Numbers 23:21).

16 והנה האדם נידון בר״ה [בראש השנה] על המשכת אלקות שבו אם הוא ראוי להיות גילוי אלקות בנפשו והיינו לפי מעשיו בשנה שעברה,

Now, a person is judged on Rosh HaShanah concerning the drawing down of G-dliness within him, whether he is worthy that there be a revelation of G-dliness in his soul; and this is according to his deeds in the past year.

> On Rosh HaShanah a person is judged on how much G-dliness is to be drawn into him, whether he deserves that G-dliness be revealed in his soul. The verdict depends on his deeds of the past year.

וזהו משפט לאלהי יעקב שבבחי׳ יעקב שיש בבחי׳ זו מלחמה צריך להתגבר על המונע ופעמים שהוא מנצח ולפעמים הוא מנוצח כי לאום מלאום יאמץ[116]

And this is "a judgment for the G-d of Yaakov": in the level of Yaakov, in which there is battle, one must overcome what hinders, and sometimes he is the victor and sometimes he is the vanquished, for "one nation shall be stronger than the other nation."

> This is why "judgment" is tied to "the G-d of Yaakov." At the level of Yaakov, the servant, life is a struggle with what holds one back, and one sometimes wins and sometimes loses, as was said of the twins in Rivkah's womb, "one nation shall be stronger than the other" (Genesis 25:23).

ולכן בזה יש משפט לאלהות שבו משא"כ בבחי' ישראל לי ראש שהוא בחי' בן ברא כרעא דאבוה שם הוא חוק ומזון

Therefore in this there is a judgment for the G-dliness within him; whereas in the level of "Yisrael: li rosh," which is the level of a son, "a son is his father's leg," there it is a statute (chok) and sustenance.

> So at the level of Yaakov there is judgment of the G-dliness within a person. At the level of Israel, the son, there is no judgment, only chok, a fixed portion of sustenance.

אך משפט איהו רחמי, שלכן נתקנו עשי"ת [עשרת ימי תשובה] ויו"כ [ויום כפור] לעורר רחמים רבים ובקשות סלח לנו להיות גילוי רצון

But judgment is mercy. Therefore the Ten Days of Teshuvah and Yom Kippur were instituted, to arouse great mercy, and the requests of "Forgive us," so that there be a revelation of the will

> Yet "judgment is mercy": the judgment of Rosh HaShanah is bound up with mercy. That is why the Ten Days of Teshuvah and Yom Kippur were instituted, to arouse great mercy and to ask "Forgive us," so that G-d's will be revealed in the soul.

העליון בנפשו כאדם שמבקש מחבירו למחול ולסלוח לו על מה שחטא נגדו, שעיקר בקשה זו להעלות לבבו ורצונו אליו שבשעת החטא היה מהופך פניו ממנו

of the Most High in his soul, like a person who asks his fellow to pardon and forgive him for what he sinned against him: the essence of this request is to raise his heart and his will toward him, for at the time of the sin his face was turned away from him,

> The Alter Rebbe compares this to one person asking another for forgiveness. What he really asks is that the other's heart and will turn back toward him, since when he sinned the other turned his face away.

ולא היה לבו ורצונו עמו והמחילה הוא חזרת הרצון, כך מבקשים סלח לנו שאין הבקשה על יראת העונש

and his heart and his will were not with him, and forgiveness is the return of the will. So too, we ask "Forgive us": the request is not about fear of punishment,

> Forgiveness is the return of that will. So too, when we ask G-d "Forgive us," the point is not to escape punishment.

אלא על גילוי הרצון שלא יהיה בהעלם והסתר פנים ולא יהיה גשמיות העולם מעלים כו',

but about the revelation of the will, that there be no concealment and hiding of the face, and that the physicality of the world not conceal, etc.

> We ask that G-d's will be revealed again, that His face no longer be hidden, and that the physical world no longer conceal Him.

והתעוררות רחמנות זה הוא ג"כ בבחי' ויעבור ה' על פניו ויקרא[117] ה' ה' דכתיב שני פעמים ופסיק טעמא בגווייהו מפני שהוי' האחד הוא בחי' ביטול העליון בבחי' הוי' העליון במקורו והוי' הב'

And this arousal of compassion is also in the manner of "And Havayah passed before him and proclaimed: Havayah, Havayah," which is written twice, with a pause in the cantillation between them, because the first Havayah is the level of the supernal nullification, in the level of the higher Havayah in its source, and the second Havayah

> This arousal of compassion is again the Thirteen Attributes of Mercy, which begin "Havayah, Havayah," with a pause between the two Names. The first Havayah is the higher nullification as it is in its source.

היינו המשכת הביטול במקום היש שיהיה היש בטל לאין וזהו לאלקי יעקב אלקי הוא לשון המשכה כמו אלקי אברהם אלקי יצחק ואלקי יעקב[118] וגבי יעקב כתיב בתוספת וי"ו ואלקי

is the drawing down of nullification into the place of the yesh (something), so that the yesh be nullified to the ayin (nothing). And this is "for the G-d (Elokei) of Yaakov": Elokei is a term for drawing down, as in "the G-d of Avraham, the G-d of Yitzchak, and the G-d of Yaakov," and regarding Yaakov it is written with an added vav, ve'Elokei ("and the G-d of"),

> The second Havayah draws that nullification down into the place of the yesh, so that the yesh is nullified to the ayin. This is also "the G-d (Elokei) of Yaakov," for Elokei means drawing down, and in Exodus 3:6 only Yaakov's name is preceded by an added vav, ve'Elokei.

כי הוי"ו הוא המשכה ונמשך כ"כ [כל כך] עד שביוהכ"פ [שביום הכפורים] לפני הוי' תטהרו למעלה מבחי' הוי' מדכתיב תטהרו מכלל שלא היה מתחלה טהור, וכך צריך לעורר

for the vav is a drawing down; and it is drawn down so far that on Yom Kippur, "before Havayah you shall be purified," above the level of Havayah; for since it is written, "you shall be purified," it follows that he was not pure at first. And so one must arouse

> The vav stands for drawing down. On Yom Kippur this drawing down reaches "before Havayah," above the level of Havayah itself, as Leviticus 16:30 says, "before Havayah you shall be purified"; the word "purified" implies that one was not pure before.

למעלה מבחי' הנ"ל הגם דכתיב מקוה ישראל[119] ה' והיינו שבבחי' הוי' הוא ג"כ מקוה לטהר כנ"ל מ"מ הכל לפי הדבר שצריך טהרה יש דבר קל

above the level mentioned above. Although it is written, "The mikveh of Israel is Havayah," that is, that the level of Havayah is also a mikveh to purify, as mentioned above, nevertheless everything depends on the thing that needs purification: there is a light thing

> The Alter Rebbe raises an objection: Jeremiah 17:13 calls Havayah "the mikveh of Israel," so the level of Havayah itself purifies. He answers that everything depends on what needs purifying, and some faults are light.

שהוא נטהר בבחי' הנ"ל ויש דבר שאינו נטהר בבחי' זו רק צריך לעורר למעלה מעלה מבחי' הו י' שהוא לפני הוי' ומשם תטהרו ודי"ל [ודי למבין][120]:

which is purified by the level mentioned above, and there is a thing that is not purified by this level, but one must arouse far above the level of Havayah, which is "before Havayah," and from there "you shall be purified." And this suffices for one who understands.

> Light faults are purified at the level of Havayah, but others are not; for them one must arouse a level far above Havayah, "before Havayah," and from there comes the purification of Yom Kippur.

IN ONE'S AVODAH

Reflect on how far your soul has descended from its source, until the reckoning moves you to compassion and tears for the soul itself; this weeping, voiced in the shofar, draws down nullification for the whole year. Through the year, do the mitzvos with intention and against your natural inclination, turning the heart from one extreme to the other, and ask forgiveness not out of fear of punishment but so that G-d's will may turn back toward you.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe say the higher levels are the true yesh, and why, then, is our world called creation "something from nothing"?
2. In the analogy of the sun and its shield, how does the screen make the rays exist as light at all? What does this teach about the role of concealment in creation?
3. What is the difference between kingship and dominion, and how does it explain why Rosh HaShanah falls on the day Adam was created?
4. Why is the weeping of Rosh HaShanah for the soul's descent, and why must it be voiced through the shofar rather than a person's own voice?
5. How do the son and the servant differ in their service, and why is only the level of Yaakov subject to judgment?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **תקעו בחדש שופר**

"Blow the shofar at the New Moon, at the covered [moon], for our festival day." The whole maamar is built on this verse; its second half, "at the covered [moon], for our festival day," is explained near the end.

Psalms 81:4 תהילים פ"א:ד'

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃

Blow the horn at the new moon, at the full moon for our feast-day.

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

KEHOT'S NOTE

תהלים פא, ד.

2 **זה היום תחלת מעשיך**

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

KEHOT'S NOTE

תפלת מוסף דר"ה.

3 **בכ"ה באלול נברא העולם**

Kehot's note points to Rosh Hashanah 16a for these words.

Rosh Hashanah 16a ראש השנה ט"ז א

KEHOT'S NOTE

ויק"ר רפכ"ט. פדר"א פ"ח. ראה ר"ן ר"ה טז, א.

4 **בכ"ה באלול נברא העולם**

Rabbi Eliezer taught that the world was created on the twenty-fifth of Elul, so that the first of Tishrei is the day of Adam's creation; the Midrash links this to the prayer "This day is the beginning of Your works."

Vayikra Rabbah 29:1 ויקרא רבה כ"ט:א'

5 "In the beginning Elokim created the heavens and the earth." The Alter Rebbe draws on both the Name Elokim (contraction and judgment) and the verb bara (creation from nothing).

Genesis 1:1 בראשית א':א'

בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

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

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

6 **בראשית ברא אלקים**

The Midrash reads "A king establishes the land through justice" as the Holy One, blessed be He, who created the world with judgment, as it says, "In the beginning Elokim created." The Kehot note points here for Elokim as the attribute of contraction.

Bereshit Rabbah 14:1 בראשית רבה י"ד:א'

וייצר ה' אלקים. כתיב (משלי כט): מלך במשפט יעמיד ארץ וגו'. מלך - זה מלכי המלכים הקב"ה. במשפט יעמיד ארץ, שברא את העולם בדין, שנאמר: בראשית ברא אלקים. (שם) ואיש תרומות יהרסנה - זה אדם הראשון, שהיה גמר חלתו של עולם. ונקראת חלה תרומה, שנאמר (במדבר טו): ראשית עריסותיכם וגו'. אמר רבי יוסי בן קצרתה: כאשה הזאת שהיא משקשקת עיסתה במים, והגבהת חלתה מבנתיים, כך בתחלה: ואד יעלה מן הארץ וגו' ואחר כך: וייצר ה' אלקים וגו':

"The L-rd G-d formed the man of dirt from the ground and He breathed into his nostrils the breath of life, and man became a living soul" (Genesis 2:7). "The L-rd G-d formed" – it is written: "A king will uphold the land with justice [but a man of terumot destroys it]" (Proverbs 29:4). "A king" – this is the King of kings, the Holy One blessed be He. "Will uphold the land with justice" – as He created the world with [the attribute of] justice, as it is stated: ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

7 **אלקים מדת הצמצום**

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

KEHOT'S NOTE

ראה ב"ר רפי"ד.

8 **שמתחלה עלה במחי לברוא במה"ד**

A king had delicate cups: hot water would crack them and cold would make them shrink, so he mixed the two. So G-d said: if I create the world with mercy, sins will abound; with judgment, how can it stand? Rather, I will create it with both.

Bereshit Rabbah 12:15 בראשית רבה י"ב:ט"ו

Zohar I, 180b זח"א קפ, ב

KEHOT'S NOTE

ב"ר יב, טו. זח"א קפ, ב. רש"י ע"פ בראשית.

9 **לברוא במדה"ד ראה שאין העולם מתקיים שיתף עמו מדה"ר**

Rashi asks why the verse says Elokim and not Havayah: at first it arose in G-d's thought to create the world with the attribute of judgment; He saw that the world would not endure, so He gave precedence to mercy and joined it with judgment.

Rashi on Genesis 1:1 רש"י על בראשית א':א'

10 **שלשון ברא נופל על דבר שהוא נברא יש מאין**

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

KEHOT'S NOTE

רמב"ן ע"פ בראשית ברא.

11 **נברא יש מאין**

The Kehot note lists this maamar of the Rebbe Rashab among the places that take up creation something from nothing, the subject this paragraph introduces.

KEHOT'S NOTE

ראה סה"מ תרס"ה ע' רנז. סה"מ תרס"ח ע' קצ. בענין בריאה יש מאין המבואר כאן ראה בספר הליקוטים מאמרי הצ"צ ערך יש מאין.

12 **שלשון ברא נופל על דבר שהוא נברא יש מאין**

Ramban writes that the Holy Tongue has no word for bringing something forth from nothing except bara. The Alter Rebbe uses this to define the creation of the world as yesh me'ayin.

Ramban on Genesis 1:3–4 רמב"ן על בראשית א:ג-ד

... וְהָעִנְיָן, לוֹמַר שֶׁלֹּא הָיָה בְּעָמָל. וְכָךְ קָרְאוּ רַבּוֹתֵינוּ לָזֶה "מַחְשָׁבָה"; אָמְרוּ: מַחְשָׁבָה - בַּיּוֹם; הַמַּעֲשֶׂה - עִם דְּמְדּוּמֵי חַמָּה. וְהוּא לְהוֹרוֹת עַל דָּבָר מְחֻשָּׁב שֶׁיֵּשׁ בּוֹ טַעַם, לֹא חֵפֶץ פָּשׁוּט בִּלְבַד. וּמִילַּת חָיָה - מוֹרֶה עַל מַעֲשֶׂה חֲזָמַן הֶעוֹמֵד, כְּמוֹ "וְאַתָּה הֹוֶה לָהֶם לְמֶלֶךְ" (נחמיה ו ו). וְלָכֵן אָמַר הַכָּתוּב, כִּי כְשֶׁבָּרָא חֹמֶר הַשָּׁמַיִם - אָמַר שֶׁיִּהְיֶה מִן הַחֹמֶר הַהוּא דָּבָר מְזֻהָיר, קְרָאוֹ אוֹר. וְיִהִי אוֹר לֹא אָמַר "וַיְהִי־כֵן", כָּאָמוּר בְּשָׁאָר הַיָּמִים, לְפִי שֶׁלֹּא עָמַד הָאוֹר בַּתְּכוּנָה הַזֹּאת כָּל ...

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

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

13 **כולא קמי' כלא**

In its introduction the Zohar defines the root of the fear of G-d: to fear Him because He is great and rules over everything, "and all before Him is considered as nothing." The Alter Rebbe uses it to show that, from G-d's side, the created world is nothing.

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

14 **להנחיל אוהבי יש**

"To bequeath substance (yesh) to those who love Me, and I will fill their treasuries." The verse calls the reward of the righteous yesh, showing that the higher levels are the true "something."

Proverbs 8:21 משלי ח:כ"א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא:

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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

KEHOT'S NOTE

משלי ח, כא. הרי השגות הנשמות בג"ע העליון נקי יש להיותם קרובים אל האלקי' יותר, מפני שכל מה שיורד ויתמעט אור שפע אלוקי ביותר הרי יותר יתהווה הנברא בבחי' ריחוק וצמצום כידוע" — סה"מ תקס"ח ע' תיד.

PARAGRAPH 2

15 **כי שמש ומגן ה"א**

"For a sun and a shield is Havayah Elokim; Havayah gives grace and glory." The Alter Rebbe reads Havayah as the sun and Elokim as the shield that screens it.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים:

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.

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

KEHOT'S NOTE

תהלים פד, יב. וראה יהל אור ע' ש ואילך.

16 **לע"ל הקב"ה מוציא חמה**

Reish Lakish taught that there is no Gehinnom in the Time to Come; rather, the Holy One, blessed be He, takes the sun out of its sheath, the righteous are healed by it and the wicked are judged by it.

Avodah Zarah 3b:18 עבודה זרה ג' ב:י"ח

וְאִיבָּעֵית אֵימָא לָעוֹלָם הַבָּא — כִּדְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: אֵין גֵּיהִנָּם לֶעָתִיד לָבֹא, אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא מוֹצִיא חַמָּה מִנַּרְתִּיקָהּ, וּמִקְדִּיר, רְשָׁעִים נִידּוֹנִין בָּהּ, וְצַדִּיקִים מִתְרַפְּאִין בָּהּ, רְשָׁעִים נִידּוֹנִין

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

Nedarim 8b:6 נדרים ח' ב:ו'

וּפְלִיגָא דְּרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, דְּאָמַר: אֵין גֵּיהִנָּם לָעוֹלָם הַבָּא, אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא מוֹצִיא חַמָּה מִנַּרְתִּיקָהּ, צַדִּיקִים מִתְרַפְּאִין בָּהּ וּרְשָׁעִים נִידּוֹנִין בָּהּ. שֶׁנֶּאֱמַר: "וְיָזְרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ וּגו'". וְלֹא עוֹד, אֶלָּא שֶׁמִּתְעַדְּנִין בָּהּ, שֶׁנֶּאֱמַר: "וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק".

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

Zohar III, 17a זח"ג יז, א

KEHOT'S NOTE

ע"ז ג, ב. נדרים ח, ב. זח"ג יז, א.

17 **הקב"ה מוציא חמה מנרתקה**

The Zohar identifies the sun with the Name Havayah and its sheath with the Name Ado-nai, and cites the teaching that in the Time to Come the Holy One, blessed be He, takes the sun out of its sheath.

Zohar, Vayikra 40:278–41:285 ספר הזהר, ויקרא מ':ער"ח-מ"א:רפ"ה

18 **ונגלה כבוד ה'**

"And the glory of Havayah shall be revealed, and all flesh shall see together." The Alter Rebbe explains this seeing as an intellectual grasp of G-dliness.

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֵּר:

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.'

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

KEHOT'S NOTE

ישעי' מ, ה.

19 **חכמים נק' עיני העדה**

The verse speaks of a sin done in error "away from the eyes of the congregation"; the Sages are the congregation's eyes, which is why seeing stands for understanding.

Numbers 15:24 במדבר ט"ו:כ"ד

וְהָיָה אִם מֵעֵינֵי הָעֵדָה נֶעֶשְׂתָה לִשְׁגָגָה וְעָשׂוּ כָל־הָעֵדָה פַּר בֶּן־בָּקָר אֶחָד לְעֹלָה לְרֵיחַ נִיחֹחַ לַה' וּמִנְחָתוֹ וְנִסְכּוֹ כַּמִּשְׁפָּט וּשְׂעִיר־עִזִּים אֶחָד לְחַטָּת:

then it shall be, if it be done in error by the congregation, it being hid from their eyes, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the L-RD—with the meal-offering thereof, and the drink-offering thereof, according to the ordinance—and one he-goat for a sin-offering.

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

Shir HaShirim Rabbah 7 שיר השירים רבה ז

KEHOT'S NOTE

ראה במדבר טו, כד. שהשי"ר פ"ז [ד, ב]. ת"ז תכ"א (נ, ב). [כ]. וראה הנסמן במאמרי אדה"ז — פרשיות לע' רסד. אור התורה להה"מ (הוצאת קה"ת) נג, א ובהוספות להערות וציונים שם.

20 **כי עין בעין יראו**

"For eye to eye they shall see, when Havayah returns to Zion." Cited for the open perception of G-dliness in the Time to Come.

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב 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.

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

KEHOT'S NOTE

ישעי' נב, ח.

21 **השמים החדשים והארץ החדשה**

"For as the new heavens and the new earth which I make shall stand before Me." The future heavens and earth will no longer conceal G-d's light.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם:

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

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

KEHOT'S NOTE

ישעי' סו, כב.

22 Kehot's note points to Genesis 18:17–19 for these words.

Genesis 18:17–19 בראשית י"ח:י"ז-י"ט

וַה' אָמָר הַמְכַסֶּה אֲנִי מֵאַבְרָהָם אֲשֶׁר אֲנִי עֹשֶׂה: וְאַבְרָהָם הָיוֹ יִהְיֶה לְגוֹי גָּדוֹל וְעָצוּם וְנִבְרְכוּ־בוֹ כֹּל גּוֹיֵי הָאָרֶץ: כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה אֶת־

בָּנָיו וְאֶת־בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ דֶּרֶךְ ה' לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הָבִיא ה' עַל־אַבְרָהָם אֵת אֲשֶׁר־דִּבֶּר עָלָיו:

And the L-RD said: 'Shall I hide from Abraham that which I am doing; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? 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.'

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

23 **ר"ל שאף גם המשכת גילוי הזיו . . בבחי' יש מאין**

The note quotes it: in truth the revelation of the kav is a revealing of what was hidden, only it is like something from nothing, for in its source it is ayin, and in its revelation through the tzimtzum it is yesh.

KEHOT'S NOTE

ראה סה"מ תער"ב ח"ב ע' תרנד. ושם: ובאמת גילוי הקו הוא בחי' גילוי מהעלם . . רק שזהו כמו יש מאין שבמקורו הוא בבחי' אין ובהתגלות ע"י הצמצום הוא בבחי' יש כו'. וראה תרס"ו ע' קלט-מ. המשך תער"ב ח"א ע' תצט.

24 **והחכמה מאין תמצא**

"But wisdom, where (me'ayin) shall it be found?" Chassidus reads it as "Chochmah is found from nothing," so even Chochmah comes into being from ayin.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה:

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

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

KEHOT'S NOTE

איוב כח, יב.

25 **יונתי**

"My dove, in the clefts of the rock." The Likkutei Torah explanation on this verse, cited here, opens with "For My thoughts are not your thoughts."

Song of Songs 2:14 שיר השירים ב':י"ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה:

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.'

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

26 **בד"ה ואתחנן**

At this point the Va'eschanan discourse begins to explain "In His goodness He renews each day the work of creation": there is a level called the order of hishtalshelus, from cause to effect, as a person's intellect gives rise to emotions and thought, and a level above that order.

KEHOT'S NOTE

לעיל פ' ואתחנן ב, ב. ראה במ"מ לשם.

27 **הודו על ארץ ושמים**

> "Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is upon earth and heaven." Heaven and earth are only His splendor, a radiance.

Psalms 148:13 תהילים קמ״ח:י״ג

יְהַלְלוּ אֶת־שֵׁם ה׳ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

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

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

KEHOT'S NOTE

תהלים קמח, יג.

28 **כי לא מחשבותי מחשבותיכם**

> "For My thoughts are not your thoughts, nor your ways My ways." Unlike a person's thought, G-d's thought itself brings things into being.

Isaiah 55:8 ישעיהו נ״ה:ח׳

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה׳

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

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

KEHOT'S NOTE

ישעי' נה, ח.

29 **להוות ולהאציל הנה אז נאצל**

> The Pardes, cited here by gate and chapter, writes that G-d's thoughts are not ours: a person's thought accomplishes nothing until it is carried out, but when it arose in G-d's will to bring into being and to emanate, Atzilus was at once emanated, united with Him. The Alter Rebbe cites it for how the worlds were included in G-d's thought.

Pardes Rimmonim 11:3 פרדס רמונים י״א:ג׳

... ואין כן פעולותיו והוייתיו של ממ״ה הקב״ה. כי כאשר עלה ברצונו להוות ולהאציל אצילות הטהור והקדוש הנה אז נאצל ונצטייר כלו בעצמותו בלי שנוי בו ח״ו אלא מציאות מתייחד עמו עד שאין בין המאציל והמציאות ההוא הבדל כלל אלא הוא והם הכל אחד ועצם אחד ושרש אחד. ואף אם נייחס האצילות ההוא אל הגי בחינות כאשר נבאר שהם אור קדמון וצח ומצוחצח. אין בחינת חלוקם בערך עצמותם אלא בערך בחי׳ ענפיהם המתפשטות ומתאצלות. והענין בזה, כי כבר בארנו בשער סדר האצילות כי האצילות נכלל בכתר וחכמה ובינה מפני היותן ...

Pardes Rimonim (Public Domain)

30 **בביאור ע״פ יונתי**

> The explanation on "My dove in the clefts of the rock" opens with "For My thoughts are not your thoughts," the verse used here to explain how the worlds were included in G-d's thought.

KEHOT'S NOTE

לקמן שה״ש יז, ג.

31 **הכסיל בחשך הולך**

> "The wise man has his eyes in his head, and the fool walks in darkness." Folly is darkness, so wisdom is light.

Ecclesiastes 2:14 קהלת ב׳:י״ד

הֶחָכָם עֵינָיו בְּרֹאשׁוֹ וְהַכְּסִיל בַּחֹשֶׁךְ הוֹלֵךְ וְיָדַעְתִּי גַם־אֲנִי שֶׁמִּקְרֶה אֶחָד יְקֶרֶה אֶת־כֻּלָּם׃

The wise man, his eyes are in his head; But the fool walketh in darkness. And I also perceived that one event happeneth to them all.

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

32 **אז ישיר משה**

> "Then Moshe and the children of Israel sang this song." The opening words of the discourse cited for the revealed and concealed worlds.

Exodus 15:1 שמות ט״ו:א׳

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה׳ וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה׳ כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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

33 Kehot's note points to Exodus 14:31-15:1 for these words.

Exodus 14:31–15:1 שמות י״ד:ל״א-ט״ו:א׳

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה׳ בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה׳ וַיַּאֲמִינוּ בַּה׳ וּבְמֹשֶׁה עַבְדּוֹ׃ אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה׳ וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה׳ כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses. Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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

34 **וירא ישראל את היד**

> "And Israel saw the great hand that Havayah had wielded against Egypt." The opening words of the Torah Ohr discourse cited for the two levels of the Name Havayah.

Exodus 14:31 שמות י״ד:ל״א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה׳ בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה׳ וַיַּאֲמִינוּ בַּה׳ וּבְמֹשֶׁה עַבְדּוֹ׃

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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

35 **נשמה שנתת בי טהורה היא**

> The Talmud gives the blessing said on waking: "My G-d, the soul You placed within me is pure; You formed it with-

ממש לגבי בחי' ומדרי' זו, וכבר נת' דהאור הזה אינו ממש כמו שהי' לפני הצמצום ומי"מ הוא אותו המהות כו'". — סה"מ תרס"ט ע' קמט. וראה גם סה"מ עטר"ת ע' רמ. ובסה"מ אעת"ר ע' יד. ובסה"מ תש"ח ע' 162.

39 **היש ה' בקרבנו**

> At Massah and Merivah the people asked, "Is Havayah in our midst, or not?" The Alter Rebbe reads its words yesh and ayin as two modes of G-d's presence in a person.

Exodus 17:7 שמות י"ז:ז'

וַיִּקְרָא שֵׁם הַמָּקוֹם מַסָּה וּמְרִיבָה עַל־רִיב בְּנֵי יִשְׂרָאֵל וְעַל נַסֹּתָם אֶת־ה' לֵאמֹר הֲיֵשׁ ה' בְּקִרְבֵּנוּ אִם־אָיִן׃

And the name of the place was called Massah, and Meribah, because of the striving of the children of Israel, and because they tried the L-RD, saying: 'Is the L-RD among us, or not?'

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

KEHOT'S NOTE

שמות יז, ז.

40 **וכך היו כלולים . . (ופירוש שהעולמות**

> There creation something from nothing is explained as the revealing of what was hidden.

KEHOT'S NOTE

ראה בסה"מ תקס"ג ח"א ע' תז דשם מפרש דהבריאה יש מאין הוא גילוי ההעלם, ומציין שם (וכ"ה באוה"ת סידור ע' רכ) "וזהו היפך מ"ש בלקו"ת בד"ה ואתחנן פ"ב דגילוי ההעלם זהו סדר השתל' עו"ע, ואין זה דבר חדש, אבל החידוש יש מאין זהו מה שלא הי' כלול תחלה בכח המוצאו כ"א התחדשות ממש . . ועי' בד"ה תקעו בחדש שופר דרוש השני פ"א משמע כמש"כ גבי וכך היו כלולים כל העולמות והברואים במאצילן כו', ושם הגהתי לישל זה, ואולי נתכוין במש"כ לתרץ הקושיא דהתחדשות הבריאה זהו שינוי רצון ע"כ שהיו כלולים תחלה במקורן, אבל כ"ז דוחק". ראה אוה"ת ענינים ע' קכח, אוה"ת סידור ע' רכ ע"ש. וראה לעיל פ' אותחנן ב, ב במ"מ לשם.

41 **ועד"י היו העולמות**

> The note points to this discourse on the Chanukah lamp for the idea that the worlds and creatures were included in the Supernal Thought.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ז ד"ה נר חנוכה.

42 "For one higher than the high watches, and there are higher ones above them." Cited for the chain of higher forces above each mazal.

Ecclesiastes 5:7 קהלת ה':ז'

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַּמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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

> in me, You breathed it into me." The Alter Rebbe refers to his discussion of it in the discourse on "My dove."

Berakhot 60b:4 ברכות ס' ב:ד'

כִּי מִתְעַר אוֹמַר: "אֱלֹקַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אַתָּה יְצַרְתָּהּ בִּי, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִיטְּלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ בִּי לֶעָתִיד לָבֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדֶה אֲנִי לְפָנֶיךָ ה' אֱלֹקַי וֵאלֹקֵי אֲבוֹתַי, רִבּוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה ה', הַמַּחֲזִיר נְשָׁמוֹת לְפְגָרִים מֵתִים".

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

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

36 **האזינו השמים**

> "Listen, O heavens, and I will speak." The opening words of the Likkutei Torah discourse cited here.

Deuteronomy 32:1 דברים ל"ב:א'

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

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

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

37 **עד יעבור עמך הוי'**

> From the Song at the Sea: "until Your people pass over, Havayah, until the people You have acquired pass over." It is discussed in the discourse on Haazinu.

Exodus 15:16 שמות ט"ו:ט"ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה' עַד־יַעֲבֹר עַם־זוּ קָנִיתָ׃

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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

38 **וראה בארוכה בד"ה ויהי בימי אחשורוש תרס"ט שכ'**

> The note quotes it on this gloss: that the light of the kav is something from nothing may hold for the outer dimension of the light.

KEHOT'S NOTE

"ומה שמבאר בלקו"ת בהג"ה דתקעו דרוש הבי בענין שאור הקו הוא יש מאין יתכן גם לגבי בחי' חיצוניות האור כו', וי"ל שז"ע מה שהקו יש בו ב' הפכים והוא מה שבא בבחי' מדה וגבול ועושה מעומ"ט בכל הספי', וכמו"כ התכללות כל הספי' ויחודן הוא ע"י הקו וכמא' אנת הוא דקשיר לון ומייחד לון כו', והיינו לפי שאור הקו עם היות שהוא המשכה שבבחי' מדה וגבול מ"מ הוא בבחי' קירוב ודביקות עם האוא"ס שלפני הצמצום שבבחי' בלי גבול והוא כעין גילוי ההעלם כו' ומשו"ז נעשה ע"י בחי' יחוד והתכללות הספי' זע"ז כו', וכ"ז הוא בבחי' חיצוניות האור דאוא"ס שלפני הצמצום דהיינו בכללות בחי' האור השייך אל העולמות, דאור הקו הוא בבחי' קירוב

said to him: Enough, Papus. He said to him: How then do you explain: "Behold, the man has become as one of us"? He said to him: That the Holy One blessed be He gave him two paths, the path of life and the path of death, and he selected for himself another path. is interpreted as "from him." He chose "one" path, by himself. Rabbi Yehuda bar Simon ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

46 "Wisdom has an advantage over folly, as light has an advantage over darkness." Chassidus reads it as the advantage of light that comes out of darkness, the purpose of the descent.

Ecclesiastes 2:13 קהלת ב:יג

וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן־הַסִּכְלוּת כִּיתְרוֹן הָאוֹר מִן־הַחֹשֶׁךְ׃

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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

PARAGRAPH 4

47 "You shall surely set a king over yourself, whom Havayah your G-d shall choose." The people's own appointment of the king shows that kingship rests on willing acceptance.

Deuteronomy 17:15 דברים יי:טו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא׃

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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

וממשלתך בכל דור ודור

48 "Your kingdom is a kingdom of all worlds, and Your dominion is in every generation." The verse names both kingship and dominion.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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

שיר של יום ו' ה' מלך

49 The Talmud lists the psalms the Levites sang each day; on the sixth day they said "Havayah reigns; He is clothed in majesty," because on it He completed His work and reigned over it.

Rosh Hashanah 31a:5 ראש השנה ל"א א:ה'

בַּחֲמִישִׁי הָיוּ אוֹמְרִים: "הַרְנִינוּ לֵאלֹקִים עוּזֵנוּ", עַל שֵׁם שֶׁבָּרָא עוֹפוֹת וְדָגִים לְשַׁבֵּחַ לִשְׁמוֹ. בַּשִּׁשִׁי הָיוּ אוֹמְרִים: "ה' מָלָךְ גֵּאוּת לָבֵשׁ", עַל שֵׁם שֶׁגָּמַר מְלַאכְתּוֹ וּמָלַךְ עֲלֵיהֶן. בַּשְּׁבִיעִי הָיוּ אוֹמְרִים: "מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת", לְיוֹם שֶׁכּוּלּוֹ שַׁבָּת.

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

PARAGRAPH 3

דירה בתחתונים

43 When the Holy One, blessed be He, created the world, He desired to have a dwelling place among the lower realms just as He has among the higher ones. The Alter Rebbe reads the lower realms as the place of the yesh.

Midrash Tanchuma, Nasso 16:1 מדרש תנחומא, נשא ט"ז:א'

... בָּאתִי לְגַנִּי אֲחוֹתִי כַּלָּה (שה"ש ה, א). אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָן, בְּשָׁעָה שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שֶׁיְּהֵא לוֹ דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ בָּעֶלְיוֹנִים. בָּרָא אֶת הָאָדָם וְצִוָּה אוֹתוֹ וְאָמַר לוֹ: מִכָּל עֵץ הַגָּן אָכֹל תֹּאכֵל, וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-יז). וְעָבַר עַל צִוּוּיוֹ. אָמַר לְקֹה הַקָּדוֹשׁ בָּרוּךְ הוּא, כָּךְ הָיִיתִי מִתְאַוֶּה שֶׁיְּהֵא לִי דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ לִי בָּעֶלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִי אוֹתְךָ וְלֹא שָׁמַרְתָּ אוֹתוֹ. מִיַּד סִלֵּק הַקָּדוֹשׁ ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

ה' מלך גאות לבש

44 "Havayah reigns; He is clothed in majesty; Havayah is clothed, He has girded Himself with strength." The psalm of the sixth day, which calls G-d's kingship a garment.

Psalms 93:1 תהילים צ"ג:א'

ה' מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ ה' עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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

כהדין קמצא דלבושיה מיניה וביה

45 The Midrash uses the image of the kamtza, a creature whose covering is of its own body. The Alter Rebbe applies it to G-d's garments, which are of Himself.

Bereshit Rabbah 21:5 בראשית רבה כ"א:ה'

... שמע ישראל ה' אלקינו ה' אחד. רבנן אמרי: כגבריאל, שנאמר (דניאל י): והנה איש אחד לבוש הבדים, כהדין קמצא, דלבושיה מיניה וביה. ריש לקיש אמר: כיונה. מה זה בורח משליחותו של מקום, שנאמר (יונה ב): ויקם יונה לברוח תרשישה מלפני ה', אף זה בורח מלקיים צווי המקום. מה זה לא לן בכבודו, אף זה לא לן כבודו עמו. רבי ברכיה בשם רבי חנינא אמר: כאליהו. מה זה לא טעם טעם מות, אף זה לא היה ראוי לטעום טעם מות. היא דעתיה דרבי ברכיהבשם רבי חנין דאמר: כל זמן שהיה ...

Rabbi Papus expounded: "Behold, the man has become as one of us" - like one of the ministering angels. Rabbi Akiva

PARAGRAPH 5

50 **וצבא השמים לך משתחוים**

"You alone are Havayah … You give life to them all, and the host of heaven bow down to You." Bowing illustrates the nullification of the yesh.

Nehemiah 9:6 נחמיה ט:ו

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

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

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

KEHOT'S NOTE

נחמי' ט, ו.

51 **יהי רקיע**

"Let there be a firmament in the midst of the waters." Another of the creative words of the first five days.

Genesis 1:6 בראשית א:ו

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם׃

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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

52 **יהי אור, יהי רקיע, תדשא הארץ**

"And Elokim said, 'Let there be light.'" One of the creative words of the first days, the descent from nothing to something.

Genesis 1:11 בראשית א:י"א

וַיֹּאמֶר אֱלֹקִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן׃

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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

KEHOT'S NOTE

בראשית א, ג. ו. יא.

53 **בראשית ברא אלקים**

"In the beginning Elokim created." The Name Elokim marks the descent through judgment and tzimtzum.

Genesis 1:1 בראשית א:א

בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

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

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

54 **ה' מלך גאות לבש ה' עוז**

"Havayah reigns; He is clothed in majesty; Havayah is clothed, He has girded Himself with strength." The parenthesis reads the "strength" G-d is clothed in as the Torah.

Psalms 93:1 תהילים צ"ג:א

ה' מָלָךְ גֵּאוּת לָבֵשׁ לָבֵשׁ ה' עֹז הִתְאַזָּר אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט׃

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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

55 **ה' מלך גאות לבש ה' עוז כו' ואין עוז אלא תורה**

At the end of Yisro the Zohar says that on the day the Torah was given, "Havayah reigns; He is clothed in majesty; Havayah is clothed in strength" was fulfilled, "and strength is nothing but Torah," as it says, "Havayah will give strength to His people."

Zohar, Yitro 35:570–575 ספר הזהר, יתרו ל"ה:תק"ע-תקע"ה

But when once Israel had received the Torah on Mount Sinai the world was duly and completely established, and heaven and earth received a proper foundation, and the glory of the Holy One was made known both above and below, and He was exalted over all. Concerning that day it is written: "The L-rd is King, he hath put on glorious apparel; he hath put on his apparel, and girded himself with strength' (Ps. 93, 1). "Strength" signifies the Torah, as it is written: "The L-rd giveth strength to his …

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

56 **ואין עוז אלא תורה**

When the Torah was given, the nations asked Bilam about the great sound; he answered that G-d has a precious treasure hidden away and wishes to give it to His children, as it says, "Havayah will give strength to His people."

Shir HaShirim Rabbah 2:5 שיר השירים רבה ב':ה

… אָמַר רַבִּי לֵוִי לְשָׁעָבָר הָיְתָה פְּרוּטָה מְצוּיָה וְהָיָה אָדָם מִתְאַוֶּה לִשְׁמֹעַ דָּבָר מִשְׁנָה וַהֲלָכָה וְתַלְמוּד; וְעַכְשָׁיו שֶׁאֵין הַפְּרוּטָה מְצוּיָה, וּבְיוֹתֵר שֶׁהֵן חוֹלִים מִן הַשַּׁעֲבוּד, אֵין מְבַקְּשִׁין לִשְׁמֹעַ אֶלָּא דִּבְרֵי בְּרָכוֹת וְנֶחָמוֹת. תָּנֵי רַבִּי שִׁמְעוֹן בֶּן יוֹחַאי בְּשָׁעָה שֶׁיָּצְאוּ יִשְׂרָאֵל מִמִּצְרַיִם, לְמָה הָיוּ דוֹמִין, לְבֶן מֶלֶךְ שֶׁעָמַד מֵחָלְיוֹ, אָמַר לוֹ פַּדְגּוֹגוֹ יֶלֶד בִּנְךָ לְאִיסְכּוּלִי, אָמַר לוֹ הַמֶּלֶךְ עֲדַיִן לֹא בָּא בְּנִי בְּזִיוּוֹ, שֶׁנִּשְׁתַּנָּה מֵחָלְיוֹ, אֶלָּא יִתְעַדֵּן וְיִתְעַנֵּג בְּנִי כִּשְׁלֹשָׁה חֳדָשִׁים …

"Support me with raisin cakes, cushion me with apples, for I am lovesick" (Song of Songs 2:5). "Support me with raisin cakes [ba'ashishot]," with two fires [ishot], a heavenly fire and an earthly fire. Alternatively, "support me with raisin cakes [ba'ashishot]," with two fires [ishot], the written Torah and the oral Torah. Alternatively, "support me with raisin cakes [ba'ashishot]," with many fires [ishot]; with the fire of Abraham, 38:13. of Moriah, of the bush, of Elijah, and of Ḥanaya Mishael and Azarya. Another matter, "support me with raisin cakes [ba'ashishot]," …

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

Zohar II, 58a זח״ב נח, א

Zohar III, 269a זח״ג רסט, א

Zevachim 116a:1-3 זבחים קט״ז א:א-ג׳

זְכָרִים וּנְקֵבוֹת, תְּמִימִין וּבַעֲלֵי מוּמִין – דְּאָמַר מָר: תַּמּוּת וְזַכְרוּת בְּבְהֵמָה, וְאֵין תַּמּוּת וְזַכְרוּת בְּעוֹפוֹת. וְאִיתַּקַּשׁ בְּהֵמָה לְעוֹף. תְּמִימִין וּבַעֲלֵי מוּמִין – לְאַפּוֹקֵי מְחוּפַּר אֵבֶר, דְּלָא. אָמַר רַבִּי אֶלְעָזָר: מְנַיִן לְמְחוּפַּר אֵבֶר שֶׁנֶּאֱסַר לִבְנֵי נֹחַ? תַּלְמוּד לוֹמַר: ״וּמִכָּל הָחַי מִכָּל בָּשָׂר״ – אָמְרָה תּוֹרָה: הָבֵא בְּהֵמָה שֶׁחַיִּין רָאשֵׁי אֵיבָרִין שֶׁלָּהּ.

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

KEHOT'S NOTE

שהש״ר ב, ג. זח״ב נח, א. צד, א. זח״ג רסט, א. תנחומא וזאת הברכה ד. וראה זבחים קטז, א וברש״י שם.

57 ה׳ עוז לעמו יתן

"Havayah will give strength to His people; Havayah will bless His people with peace." The Sages read the strength as the Torah.

Psalms 29:11 תהילים כ״ט:י״א

ה׳ עֹז לְעַמּוֹ יִתֵּן ה׳ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם:

The L-RD will give strength unto His people; The L-RD will bless his people with peace.

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

KEHOT'S NOTE

תהלים כט, יא.

58 ברבות סדר וארא פרשה ח׳

It quotes the Midrash cited here: "And what is the garment of the Holy One, blessed be He? Strength, as it says, 'Havayah is clothed, He has girded Himself with strength.'"

KEHOT'S NOTE

ראה יהל אור ע׳ שלח ״ומהו לבושו של הקב״ה עוז שנאמר לבש ה׳ עוז התאזר״.

59 ובזח״ב ס״פ יתרו

It notes that the Zohar at the end of Yisro (Part II, 94a) explains "Havayah is clothed in strength" as the giving of the Torah.

KEHOT'S NOTE

צד, א. ״מפרש לבש ה׳ עוז על מ״ת״ — יהל אור ע׳ שלח.

60 בטל רצונך

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

KEHOT'S NOTE

אבות ב, ד.

61 בטל רצונך

Rabban Gamliel: "Nullify your will before His will, so that He will nullify the will of others before your will." Doing a mitzvah means setting one's own will aside.

Pirkei Avot 2:4 משנה אבות ב׳:ד׳

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאִפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה:

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

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

62 סור מרע ועשה טוב

"Turn away from evil and do good; seek peace and pursue it." Both halves call for overriding one's natural inclination.

Psalms 34:15 תהילים ל״ד:ט״ו

סוּר מֵרָע וַעֲשֵׂה־טוֹב בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ:

Depart from evil, and do good; Seek peace, and pursue it.

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

KEHOT'S NOTE

תהלים לד, טו.

63 שביום ברוא אדה״ר קיבל . . ולא היה גילוי מלכותו

Kehot's note points to Rosh Hashanah 31b for these words.

Rosh Hashanah 31b ראש השנה ל״א ב

KEHOT'S NOTE

ר״ה לא, ב. הקטע מובא באוה״ת ר״ה ע׳ אישלה ושם מביא ״וכ״כ המפרש סוף מס׳ תמיד וז״ל ״בשישי שבו נשלם מעשה בראשית ונברא האדם ג״כ שמבין גדולת הבורא יתעלה אומר ד׳ מלך גיאות לבש״ עכ״ל. וע׳ בפ״ב דעכומ״ז דכ״ד סע״ב״ עכ״ל באוה״ת שם.

64 לבש ה׳ עוז

The Midrash cited in the text (Va'eira, chapter 8): "And what is the garment of the Holy One, blessed be He? Strength, as it says, 'Havayah is clothed, He has girded Himself with strength'; and He gave it to Israel, as it says, 'Havayah will give strength to His people.'"

Shemot Rabbah 8:1 שמות רבה ח׳:א׳

… וכתיב (תהלים כא, ד): תשת לראשו עטרת פז. מלך בשר ודם אין לובשין לבושו, וישראל לובשין לבושו של הקדוש ברוך הוא. ומהו לבושו של הקדוש ברוך הוא? עוז שנאמר (שם צג, א): לבש ה׳ עוז התאזר, ונתנו לישראל, שנאמר (שם כט, יא): ה׳ עוז לעמו יתן ה׳ יברך את עמו בשלום. מלך בשר ודם אין נקראין בשמו קיסר אגוסטא, ואם נקראין בשמו היו ממיתין אותו, והקדוש ברוך הוא קרא למשה בשמו, שנאמר: ראה נתתיך אלקים לפרעה. אמר לו הקדוש ברוך הוא למשה: פרעה הרשע עשה עצמו אלוה, שנאמר (יחזקאל …

"It was on the day when the L-rd spoke to Moses in the land of Egypt" (Exodus 6:28). "The L-rd said to Moses: See, I have set you as god to Pharaoh; and Aaron your brother will be your prophet" (Exodus 7:1). "It was on the day when the L-rd…. The L-rd said to Moses: See, I have set you as god to Pharaoh" - that is what is written: "Lift your heads, gates"

(Psalms 24:7). Solomon recited this verse when he was taking the Ark into the Holy of ...

Daat Shemot Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

PARAGRAPH 6

65 **ולכן אומרים בכל מצוה**

This passage explains "For the sake of the unification of the Holy One, blessed be He, and His Shechinah," said before every mitzvah, through two levels: the light that fills all worlds, the life-force that grows less as it descends, and the light that encompasses all worlds, G-d's very essence, as in "I fill heaven and earth."

KEHOT'S NOTE

ראה פע"ח שער הזמירות ספ"ה, ס' הליקוטים ס"פ ראה. שער רוה"ק (יב, ב בדפוס ירושלים תער"ב). כסא מלך להקדמת ת"ז ד"ה ואי תימרון. שער הכולל פ"ו סק"ב — הערת כ"ק אדמו"ר בסה"מ תש"ב ע' כז. ראה לעיל פ' ואתחנן ט, א ובמ"מ לשם. וראה לקמן סא, ב בענין קודם התפלה. ובארוכה מאמרי אדה"א כאן ע' תתקפט.

66 **קוב"ה ושכינתיה**

The note points there for the meaning of the union of the Holy One, blessed be He, and His Shechinah.

KEHOT'S NOTE

ראה דרך מצותיך קיט, א.

67 **לית מחשבה תפיסא**

In the prayer of Eliyahu that opens the Tikkunei Zohar: "no thought can grasp You at all." The Alter Rebbe uses it for the Holy One, blessed be He, as set apart from the worlds.

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א:י-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) 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)

PARAGRAPH 7

68 **מצות צריכות כוונה**

From a Mishnah about reading the Shema with intention, the Talmud infers: "Learn from this that mitzvos require intention."

Berakhot 13a:22–25 ברכות י"ג א:כ"ב-כ"ה

גְּמָ' שְׁמַע מִינַּהּ מִצְוֹת צְרִיכוֹת כַּוָּנָה. מַאי "אִם כַּוֵּון לִבּוֹ" — לִקְרוֹת. לִקְרוֹת?! וְהָא קָא קָרֵי! בְּקוֹרֵא לְהַגִּיהַּ. תָּנוּ רַבָּנָן: קְרִיאַת שְׁמַע כִּכְתָבָהּ, דִּבְרֵי רַבִּי. וַחֲכָמִים אוֹמְרִים: בְּכָל לָשׁוֹן.

GEMARA Is the conclusion to be drawn [from the opening sentence of the Mishnah] that the performance of the commandments requires Kawwanah? No; for] what means If he directed his heart to read ? Just to read [in the Torah for the sake of study]. But he was reading! [It is to differentiate him] from one who is reading [the Torah] for the purpose of correcting. Our Rabbis have taught : The Shema' must be read as it is written: These are the words of Rabbi; but the Sages say ...

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

KEHOT'S NOTE

ברכות יג, א.

69 **מצות המלך**

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

KEHOT'S NOTE

נסמן לעיל נא, א.

70 **ואברין דמלכא**

The Zohar speaks of the 248 commandments through which one crowns the Holy One, blessed be He, as King over all the limbs of the Shechinah.

Zohar II, 118a זח"ב קיח, א

KEHOT'S NOTE

ראה ת"ז ת"ל. זח"ב קיח, א ובכ"מ.

71 **אברין דמלכא**

The Tikkunei Zohar calls the commandments of the Torah the limbs of the King, the image the Alter Rebbe uses for the mitzvos as vessels.

Tikkunei Zohar 73a:4–75b:2 תקוני הזהר ע"ג א:ד-ע"ה ב:ב'

72 **ואהבת את ה"א בכל לבבך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The command addressed to each individual.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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

KEHOT'S NOTE

דברים ו, ה.

73 **שמע ישראל הוי' אלקינו**

"Hear, O Israel, Havayah is our G-d, Havayah is One." The general statement of the union, before the individual command to love.

Deuteronomy 6:4 דברים ו':ד'

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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

PARAGRAPH 8

74 **לפום מה דמשער בלבי'**

Kehot's note points to Zohar I, 103a for these words.

Zohar I, 103a זח"א קג, א

KEHOT'S NOTE

זח"א קג, א-ב.

75 **לפום מה דמשער בליביה**

On "Her husband is known in the gates," the Zohar says the Holy One, blessed be He, is known and attached to each person according to what he conceives in his heart, as far as he can attach himself through the spirit of wisdom.

Zohar, Vayera 9:153–164 ספר הזהר, וירא ט:קנ"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)

76 **בכל לבבך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Mishnah reads "all your heart" as both inclinations.

Deuteronomy 6:5 דברים ו:ה

וְאָהַבְתָּ אֵת יְהוָה אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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

77 **בכל לבבך בשני יצריך**

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

KEHOT'S NOTE

ברכות פ"ט, מ"ה.

78 **בכל לבבך בשני יצריך**

The Mishnah expounds "And you shall love Havayah your G-d with all your heart": with both your inclinations, the good inclination and the evil inclination.

Mishnah Berakhot 9:5 משנה ברכות ט:ה

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשְׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בִּמְאֹד מְאֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכֻוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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

PARAGRAPH 10

79 **אם ישים אליו לבו**

"If He sets His heart upon him, He gathers to Himself his spirit and his breath." The Zohar reads it as a person setting his heart toward G-d and so drawing down spirit from above.

Job 34:14 איוב ל"ד:י"ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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

KEHOT'S NOTE

איוב לד, יד.

80 **רוח אייתי רוח ואמשיך רוח**

The Zohar teaches that all things depend on desire: spirit draws spirit and brings spirit, and it cites "If he sets his heart toward Him." A person's longing from below draws a response from above.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

ראה זח"ב קסב, ב.

81 **ממארי דחושבנא**

The Zohar speaks of the "master of reckoning," who every night before sleep takes account of his deeds of that day, returns from them and asks for mercy.

Zohar III, 178a זח"ג קעח, א

KEHOT'S NOTE

ראה זח"ג קעח, א.

82 **ותרד פלאים**

"She has come down wondrously, with none to comfort her." The Alter Rebbe uses the phrase for the soul's great descent into the body.

Lamentations 1:9 איכה א:ט

טָמְאָתָהּ בְּשׁוּלֶיהָ לֹא זָכְרָה אַחֲרִיתָהּ וַתֵּרֶד פְּלָאִים אֵין מְנַחֵם לָהּ רְאֵה יְהוָה אֶת־עָנְיִי כִּי הִגְדִּיל אוֹיֵב׃

Her filthiness was in her skirts, She was not mindful of her end; Therefore is she come down wonderfully, She hath no comforter. 'Behold, O L-RD, My affliction, For the enemy hath magnified himself.'

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

PARAGRAPH 11

83 **בכתבי האריז"ל**

Both places quote the same teaching of the Arizal.

KEHOT'S NOTE

ראה לעיל כי תצא לו, ד. נצבים מה, ד.

84 **שהבכיה היא לנשמתו**

The note quotes it: the weeping on Rosh HaShanah and Yom Kippur is for the soul that became physical through

its descent into the body, a nature G-d implanted; it cannot mean that a person is simply to change that nature, for then a perfect tzaddik would have done so before.

KEHOT'S NOTE

"שהבכיה (ברי"ה ויוהכ"פ) היא לנשמתו כו' ישרדה ממקום כבודה ונתגשמה" ד"הגשמה" זו (שע"י ירידתה בגוף) היא טבע שהטביע הקב"ה. ולהוסיף שאין לומר שהכוונה בזה שהטביע הקב"ה טבע זה הוא בכדי שהאדם ישנה את הטבע (ויבטל את ההגשמה) — כי לפי"ז הצי"ג הי' בודאי מתקן זה מכבר (לפני ר"ה ויוהכ"פ), ומזה שלא תיקן זה מקודם, מוכח שעד עכשיו לא הי' זה ביכלתו, וביטול "הגשמה" זו היא רק ע"י הבכי' ברי"ה ויוהכ"פ (ובכל שנה, הוא יוצא מ"הגשמה" דקה יותר). וראה בארוכה לקו"ש חי"ט ע' 209 ואילך. ואכי"מ" — ד"ה שובה ישראל הב' תשל"ז הערה 41. (סה"מ מלוקט ח"ד ע' יח).

PARAGRAPH 12

85 **מים התחתונים בוכין**

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

KEHOT'S NOTE

בחיי ויקרא ב, יג. מדרש עה"ד א. תי"ז (ת"ה) די"ט, ב. [כ].

86 **בוכין אנן בעינן למהוי קדם מלכא**

The lower waters weep and say, "We want to be before the King," and wish to rise above; the firmament separates them until the Cause of causes makes them equal.

Tikkunei Zohar 19b:16–17 תקוני הזהר י"ט ב:ט"ז-י"ז

ומחלוקת האי דאיהו לשם שמים בגין דמים תתאין אינון בוכין ואמרין אנן בעיין למהוי קדם מלכא עלת העלות ובעין לסלקא לעילא. רקיע אפריש בינייהו עד דעלת העלות שוי לון שוין. י' מסטרא דא וי' מסטרא דא. ו' באמצעיתא. כגוונא דא יו"י דאיהי א. ואלין כלהו קרבין לעלת העלות.

Constantinople, 1740 (CC-BY-NC)

87 **בין מים למים**

"Let there be a firmament in the midst of the waters, and let it separate between waters and waters." The division over which the lower waters weep.

Genesis 1:6 בראשית א:ו

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם׃

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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

88 **נקראים מים התחתונים בשם מי בוכים**

Rabbeinu Bachya quotes the Midrash: the lower waters are called "weeping waters," for when the Holy One, blessed be He, divided the waters, the lower waters began to weep at not being able to rise and be close to Him.

Rabbeinu Bahya, Vayikra 2:13 רבנו בחיי, ויקרא ב':י"ג

PARAGRAPH 13

89 **תקיעה . . ושברים . . ותרועה**

The note points there for a further discussion of the tekiah, shevarim and teruah.

KEHOT'S NOTE

ראה גם ביאוה"ז להצ"צ כרך א ע' תה.

90 **גנוחי גניח וילולי ילילי**

Abaye explains the dispute over the teruah: the Torah's teruah is translated yevava, "wailing," and one view holds it is groaning (the shevarim) while the other holds it is wailing (the teruah).

Rosh Hashanah 33b:10 ראש השנה ל"ג ב:י

אָמַר אַבָּיֵי: בָּהָא וַדַּאי פְּלִיגִי, דִּכְתִיב: "יוֹם תְּרוּעָה יִהְיֶה לָכֶם", וּמְתַרְגְּמִינַן: "יוֹם יַבָּבָא יְהֵא לְכוֹן". וּכְתִיב בְּאִימֵּיהּ דְּסִיסְרָא: "בְּעַד הַחַלּוֹן נִשְׁקְפָה וַתְּיַבֵּב אֵם סִיסְרָא". מָר סָבַר גַּנּוּחֵי גַּנַּח. וּמָר סָבַר יְלוּלֵי יַלֵּיל.

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

KEHOT'S NOTE

ר"ה לג, ב.

91 **תרועם בשבט ברזל**

"You shall break them with a rod of iron; you shall shatter them like a potter's vessel." Teruah as breaking the forces of kelipah.

Psalms 2:9 תהילים ב':ט'

תְּרֹעֵם בְּשֵׁבֶט בַּרְזֶל כִּכְלִי יוֹצֵר תְּנַפְּצֵם׃

Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.'

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

KEHOT'S NOTE

תהלים ב, ט.

92 **ותרועת מלך בו**

"He has not beheld iniquity in Yaakov … Havayah his G-d is with him, and the teruah of the King is in him." Teruah as affection and the desire of the heart.

Numbers 23:21 במדבר כ"ג:כ"א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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

KEHOT'S NOTE

במדבר כג, כא. ראה אוה"ת פ' בלק ע' תתקצ. וראה לעיל פ' בלק עב, ב ב' פירושים.

93 **ויעבור ה' על פניו**

"And Havayah passed before him and proclaimed: 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 וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

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;

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

KEHOT'S NOTE

שמות לד, ו.

94 **עשרה שמות**

the passage shares nothing with the note

KEHOT'S NOTE

ע' במג״א [מגן אבות בארדיטשוב תרס״ב] פ' פנחס ואמרת הוי' ס״ב ז' שמות שא״נ נק' מדות ונק' כינויים ושם הוי' נק' שם העצם . . שמאיר בהמדות ועד״ז כאן. וע' זח״ג (ערב, ב) ז' שמות שאנ״מ. וע״ל בהר (מב, ב). [כ]. ראה פרדס ש״א פ״י. ש״כ פ״א ואילך. תו״א בא ס, א. לקו״ש חכ״א ע' 195 הע' 60.

95 **עשרה שמות שאינן נמחקים**

The Zohar describes the holy Malchus as made up of ten Sefiros and crowned with seven Names that may not be erased; the Kehot note points here for the Names as G-d's garments.

Zohar, Eikev 3:30–4:41 ספר הזהר, עקב ג׳:ל׳-ד׳:מ״א

96 **ונגלה כבוד ה'**

"And the glory of Havayah shall be revealed, and all flesh shall see together." The revelation of the Time to Come.

Isaiah 40:5 ישעיהו מ׳:ה׳

וְנִגְלָה כְּבוֹד ה׳ וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה׳ דִּבֵּר׃

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.'

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

97 **מוציא חמה מנרתקה**

In the Time to Come the Holy One, blessed be He, takes the sun out of its sheath; the righteous are healed by it and the wicked judged by it.

Avodah Zarah 3b:18 עבודה זרה ג׳ ב׳:י״ח

וְאִיבָּעֵית אֵימָא לָעוֹלָם הַבָּא — כִּדְרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: אֵין גֵּיהִנֹּם לֶעָתִיד לָבֹא, אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא מוֹצִיא חַמָּה מִנַּרְתִּיקָהּ, וּמַקְדִּיר, רְשָׁעִים נִידּוֹנִין בָּהּ, וְצַדִּיקִים מִתְרַפְּאִין בָּהּ, רְשָׁעִים נִידּוֹנִין

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

98 **למחר לקבל שכרם**

Rabbi Yehoshua ben Levi expounds "which I command you today, to do them": today is for doing them, and not today for receiving reward.

Avodah Zarah 3a:11–12 עבודה זרה ג׳ א׳:י״א-י״ב

וּמִי מָצֵית אָמַרְתְּ הָכִי? וְהָא אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מַאי דִּכְתִיב ״אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם״, הַיּוֹם לַעֲשׂוֹתָם וְלֹא לְמָחָר לַעֲשׂוֹתָם, הַיּוֹם לַעֲשׂוֹתָם וְלֹא הַיּוֹם לִיטּוֹל שָׂכָר. אֶלָּא, שֶׁאֵין הַקָּדוֹשׁ בָּרוּךְ הוּא בָּא בִּטְרוּנְיָא עִם בְּרִיּוֹתָיו. וְאַמַּאי קָרֵי לֵיהּ ״מְצָוָה קַלָּה״? מִשּׁוּם דְּלֵית בַּהּ חֶסְרוֹן כִּיס.

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

KEHOT'S NOTE

ע״ז ג, א.

99 **היום לעשותם**

"And you shall keep the commandment, the statutes and the ordinances which I command you today, to do them." This world is the time for doing; the reward comes later.

Deuteronomy 7:11 דברים ז׳:י״א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

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

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

KEHOT'S NOTE

דברים ז, יא.

100 **אחור וקדם צרתני**

"Behind and before You have formed me, and You have laid Your hand upon me." Read as man being created last in the order of creation.

Psalms 139:5 תהילים קל״ט:ה׳

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה׃

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

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

KEHOT'S NOTE

תהלים קלט, ה.

101 **בכסה ליום חגנו**

"Blow the shofar at the New Moon, at the covering, for our festival day." The Alter Rebbe reads it as concealment turning into festive revelation.

Psalms 81:4 תהילים פ״א:ד׳

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃

Blow the horn at the new moon, at the full moon for our feast-day.

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

102 **עתיד הקב״ה לעשות מחול**

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

KEHOT'S NOTE

שלהי תענית.

103 **עתיד הקב"ה לעשות מחול לצדיקים**

Rabbi Elazar: in the future the Holy One, blessed be He, will make a circle dance for the righteous, sitting among them in Gan Eden, and each will point with his finger, as it says, "Behold, this is our G-d."

Taanit 31a:9 תענית ל"א א:ט'

אָמַר עוּלָּא בִּירָאָה, אָמַר רַבִּי אֶלְעָזָר: עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לַעֲשׂוֹת מָחוֹל לְצַדִּיקִים, וְהוּא יוֹשֵׁב בֵּינֵיהֶם בְּגַן עֵדֶן, וְכָל אֶחָד וְאֶחָד מַרְאֶה בְּאֶצְבָּעוֹ, שֶׁנֶּאֱמַר: "וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹקֵינוּ זֶה קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ זֶה ה' קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ".

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

104 **הנה אלקינו זה קוינו לו**

"And it shall be said on that day: Behold, this is our G-d; we hoped for Him and He saved us." G-dliness revealed so openly that one can point to it.

Isaiah 25:9 ישעיהו כ"ה:ט'

וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹקֵינוּ זֶה קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ זֶה ה' קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ׃

And it shall be said in that day: 'Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.'

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

KEHOT'S NOTE

ישעי' כה, ט.

105 **יאר ה' פניו**

"May Havayah make His face shine upon you and be gracious to you." From the priestly blessing: the face that shines instead of concealing.

Numbers 6:25 במדבר ו':כ"ה

יָאֵר ה' פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃

The L-RD make His face to shine upon thee, and be gracious unto thee;

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

KEHOT'S NOTE

במדבר ו, כה.

PARAGRAPH 14

106 **כי חק לישראל הוא**

"For it is a statute for Israel, a judgment for the G-d of Yaakov." The verse following "Blow the shofar," explained in this section.

Psalms 81:5 תהילים פ"א:ה'

כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹקֵי יַעֲקֹב׃

For it is a statute for Israel, an ordinance of the G-d of Jacob.

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

107 **ותתן טרף לביתה וחוק לנערותיה**

The woman of valor "rises while it is still night and gives food to her household and a portion (chok) to her maidens." Chok as an allotted portion of food.

Proverbs 31:15 משלי ל"א:ט"ו

וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃

She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.

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

KEHOT'S NOTE

משלי לא, טו.

108 **הטריפני לחם חוקי**

"Give me neither poverty nor riches; feed me my allotted bread (lechem chuki)." Again chok as sustenance.

Proverbs 30:8 משלי ל':ח'

שָׁוְא וּדְבַר־כָּזָב הַרְחֵק מִמֶּנִּי רֵאשׁ וְעֹשֶׁר אַל־תִּתֶּן־לִי הַטְרִיפֵנִי לֶחֶם חֻקִּי׃

Remove far from me falsehood and lies; Give me neither poverty nor riches; feed me with mine allotted bread;

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

KEHOT'S NOTE

משלי ל, ח.

109 **נק' בנים למקום**

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

KEHOT'S NOTE

אבות ג, י"ד.

110 **בנים למקום**

"Beloved are Israel, for they are called children of the Omnipresent," as it says, "You are children to Havayah your G-d."

Pirkei Avot 3:14 משנה אבות ג':י"ד

הוּא הָיָה אוֹמֵר, חָבִיב אָדָם שֶׁנִּבְרָא בְצֶלֶם. חִבָּה יְתֵרָה נוֹדַעַת לוֹ שֶׁנִּבְרָא בְצֶלֶם, שֶׁנֶּאֱמַר (בראשית ט) כִּי בְצֶלֶם אֱלֹקִים עָשָׂה אֶת הָאָדָם. חֲבִיבִין יִשְׂרָאֵל שֶׁנִּקְרְאוּ בָנִים לַמָּקוֹם. חִבָּה יְתֵרָה נוֹדַעַת לָהֶם שֶׁנִּקְרְאוּ בָנִים לַמָּקוֹם, שֶׁנֶּאֱמַר (דברים יד) בָּנִים אַתֶּם לַה' אֱלֹקֵיכֶם. חֲבִיבִין יִשְׂרָאֵל שֶׁנִּתַּן לָהֶם כְּלִי חֶמְדָּה. חִבָּה יְתֵרָה נוֹדַעַת לָהֶם שֶׁנִּתַּן לָהֶם כְּלִי חֶמְדָּה שֶׁבּוֹ נִבְרָא הָעוֹלָם, שֶׁנֶּאֱמַר (משלי ד) כִּי לֶקַח טוֹב נָתַתִּי לָכֶם, תּוֹרָתִי אַל תַּעֲזֹבוּ׃

He used to say: Beloved is man for he was created in the image [of G-d]. Especially beloved is he for it was made known to him that he had been created in the image [of G-d], as it is said: "for in the image of G-d He made man" (Genesis 9:6). Beloved are Israel in that they were called children to the All-Present. Especially beloved are they for it was made known to them that they are called children of the All-Present, as it is said: "you are children …

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

111 **ברא כרעא דאבוה**

The words here quote Yevamot 3a:2–4; the passage is shown below.

Yevamot 3a:2–4 יבמות ג' א:ב'-ד'

דְּאָמַר רָבָא: אָמַר לִי רַב יִצְחָק בַּר אַבְדִּימִי: אָתְיָא "הִנֵּה" "הִנֵּה", אָתְיָא "זֹאת" "זֹאת". הַשְׁתָּא דְּאָמְרַתְּ כָּל מִלְּתָא דְּאָתְיָא מִדְּרָשָׁא חַבִּיבָא לֵיקָה,

לִיתָנֵי לַאֲחוֹת אִשָּׁה לְבַסּוֹף! אַיְידֵי דַּאֲיָירִי בְּאֵיסוּר אַחְוותָא, תְּנָא אֲחוֹת אִשְׁתּוֹ.

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

KEHOT'S NOTE

ע"ח שער פרקי הצלם פ"א. יונת אלם רפ"ב. וראה יבמות ג, א תוד"ה מקמי.

PARAGRAPH 15

112 **משפט לאלהי יעקב**

"For it is a statute for Israel, a judgment for the G-d of Yaakov." The verse pairs Israel with chok and Yaakov with judgment.

Psalms 81:5 תהילים פ"א:ה

כִּי חק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹקֵי יַעֲקֹב:

For it is a statute for Israel, an ordinance of the G-d of Jacob.

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

113 **בני בכורי**

"So says Havayah: My son, My firstborn, Israel." Israel as the level of a son.

Exodus 4:22 שמות ד':כ"ב

וְאָמַרְתָּ אֶל־פַּרְעֹה כֹּה אָמַר ה' בְּנִי בְכֹרִי יִשְׂרָאֵל:

And thou shalt say unto Pharaoh: Thus saith the L-RD: Israel is My son, My first-born.

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

KEHOT'S NOTE

שמות ד, כב.

114 **ויעקב נק' בחי' עבד**

"And now hear, Yaakov My servant, and Israel whom I have chosen." Yaakov as the level of a servant.

Isaiah 44:1 ישעיהו מ"ד:א'

וְעַתָּה שְׁמַע יַעֲקֹב עַבְדִּי וְיִשְׂרָאֵל בָּחַרְתִּי בוֹ:

Yet now hear, O Jacob My servant, And Israel, whom I have chosen;

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

KEHOT'S NOTE

ישע' מד, א-ב. ראה לעיל פ' בלק ע, ג.

115 **לא הביט און ביעקב**

"He has not beheld iniquity in Yaakov, nor seen wrongdoing in Israel." The opening of the discourse the Alter Rebbe cites on the servant and the son.

Numbers 23:21 במדבר כ"ג:כ"א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ:

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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

PARAGRAPH 16

116 **לאום מלאום יאמץ**

Said to Rivkah of the twins in her womb: "two nations are in your womb ... and one nation shall be stronger than the other." Cited for the battle within a person, where sometimes one side wins and sometimes the other.

Genesis 25:23 בראשית כ"ה:כ"ג

וַיֹּאמֶר ה' לָהּ שְׁנֵי גוֹיִם בְּבִטְנֵךְ וּשְׁנֵי לְאֻמִּים מִמֵּעַיִךְ יִפָּרֵדוּ וּלְאֹם מִלְאֹם יֶאֱמָץ וְרַב יַעֲבֹד צָעִיר:

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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

KEHOT'S NOTE

בראשית כה, כג.

117 **ויעבור ה' על פניו ויקרא ה' ה'**

"And Havayah passed before him and proclaimed: Havayah, Havayah, G-d, merciful and gracious." The two Names, separated by a pause, are two levels of nullification.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:

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;

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

118 **אלקי אברהם אלקי יצחק ואלקי יעקב**

"I am the G-d of your father, the G-d of Avraham, the G-d of Yitzchak, and the G-d of Yaakov." Only before Yaakov does the verse add a vav, ve'Elokei.

Exodus 3:6 שמות ג':ו'

וַיֹּאמֶר אָנֹכִי אֱלֹקֵי אָבִיךָ אֱלֹקֵי אַבְרָהָם אֱלֹקֵי יִצְחָק וֵאלֹקֵי יַעֲקֹב וַיַּסְתֵּר מֹשֶׁה פָּנָיו כִּי יָרֵא מֵהַבִּיט אֶל־הָאֱלֹקִים:

Moreover He said: 'I am the G-d of thy father, the G-d of Abraham, the G-d of Isaac, and the G-d of Jacob.' And Moses hid his face; for he was afraid to look upon G-d.

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

KEHOT'S NOTE

שמות ג, ו.

119 **מקוה ישראל ה'**

"The hope (mikveh) of Israel is Havayah." The word mikveh also means a pool of purification, and the maamar reads it so: the level of Havayah itself purifies.

Jeremiah 17:13 ירמיהו י"ז:י"ג

מִקְוֵה יִשְׂרָאֵל ה' כָּל־עֹזְבֶיךָ יֵבֹשׁוּ סוּרֵי בָאָרֶץ יִכָּתֵבוּ כִּי עָזְבוּ מְקוֹר מַיִם־חַיִּים אֶת־ה':

Thou hope of Israel, the L-RD! All that forsake Thee shall be ashamed; They that depart from Thee shall be written in the

earth, Because they have forsaken the L-RD, The fountain of living waters. .

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

KEHOT'S NOTE

ירמי׳ יז, יג.

120 **לִפְנֵי ה׳ תִּטְהֲרוּ**

> **"For on this day He will atone for you, to purify you; from all your sins, before Havayah you shall be purified." The purification of Yom Kippur comes from a level above Havayah.**

Leviticus 16:30 ויקרא טז:ל

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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

KEHOT'S NOTE

ויקרא טז, ל.

להבין המשנה [רפ״ד דר״ה] י״ט של ר״ה שחל...

“To understand the Mishnah: When the Yom Tov of Rosh HaShanah fell on Shabbos”

The shofar draws G-d’s delight into His Kingship from a source higher even than the delight of Shabbos. Because Shabbos reveals delight by itself, the Sages could set the shofar aside on Shabbos in the Second Temple era, when the shofar’s higher level, rooted in Binah, could not reach beyond the Temple, “the gate of heaven”; the lulav, a lower drawing, could, and so it was not affected.

THE MAAMAR IN BRIEF

The maamar opens with a halachic puzzle: when Rosh HaShanah fell on Shabbos the shofar was sounded only in the Temple, while the lulav was taken everywhere on the first day of Sukkos; and why would the Sages forgo such lofty mitzvos because of a decree aimed at the careless? To answer, the Alter Rebbe explains Malchus. Unlike the higher unity of cause and effect, Kingship creates separate beings who bow willingly, and their acceptance arouses G-d’s will and delight to be King, forming Keser Malchus, drawn down by the ten verses of Malchiyos. The shofar, a ram’s horn sounded as a wordless cry from the heart’s inner point, reaches the source of that delight, which is revealed in Binah. On Shabbos G-d’s delight in creation shines by itself, so the shofar is less needed; yet the shofar draws a higher delight, from Chochmah and Binah of Arich Anpin, so the Torah commands it even then. The decree arose in the Second Temple era, which lacked Binah and could reveal it only within the Temple. The lulav, drawing from Z’eir Anpin to Nukva, was unaffected, and the shofar’s link to the court explains Rabban Yochanan ben Zakkai’s ordinance.

OUTLINE

1 **The questions: shofar and lulav on Shabbos** ¶1

The Mishnah’s ruling that the shofar was sounded on Shabbos only in the Temple, Tosafos’s question from the lulav, and why the Sages would withhold such lofty mitzvos even from the righteous.

2 **Two unities** ¶2–3

The higher unity of cause and effect, where the lower stays contained in the higher, and the lower unity of creation from nothing, where a genuine "something" bows to its source; the latter is the essence of Malchus.

3 **Kingship accepted willingly and Keser Malchus** ¶4–9

The worlds receive through Kingship and so exist as separate beings; kingship, unlike dominion, needs willing acceptance, first given by Adam on Rosh HaShanah. That acceptance arouses G-d's will and delight to be King, Keser Malchus, drawn from Atik through the ten Malchiyos; a bracket explains panai, "My face," and the name Rosh HaShanah.

4 **The shofar: the ram and the simple sound** ¶10–12

The ram's horn carries the animal's bittul, rooted in Tohu above Daas; the tekiah is a wordless sound from the inner point of the heart, above the letters of Chochmah, and it arouses Keser; its delight is revealed in Binah and passes to Malchus.

5 **Why the shofar yields to Shabbos** ¶13–14

On Shabbos G-d "rests," like a craftsman who has finished his work, and His delight in all He made is revealed by itself in Chochmah, so the shofar is not needed.

6 **Why the Torah still commands it on Shabbos** ¶15–19

Delight has endless levels; the delight of Shabbos comes from the seven lower Sefiros of Arich Anpin, the root of the emanated, while the shofar draws from its Chochmah and Binah, the lowest level of the Emanator, like a king's delight in a son returning from afar.

7 **The Second Temple, the lulav and the court** ¶20–22

The Second Temple lacked the upper hei, Binah, and could reveal it only within itself, "the gate of heaven," so the shofar was set aside outside the Temple; the lulav, from Z'eir Anpin to Nukva, could still be drawn everywhere; and the shofar's root in the Gevurah of Atik ties it to the court of Rabban Yochanan ben Zakkai's ordinance.

KEY CONCEPTS

The higher and the lower unity יחודא עילאה ויחודא תתאה

In the higher unity the lower is contained in the higher like an effect in its cause, as the Sefiros of Atzilus are one; in the lower unity creation comes forth as a separate "something" from nothing, yet bows to its source. Kingship belongs to the lower unity.

Kingship and dominion מלוכה וממשלה

Kingship exists only over those who accept it willingly; dominion is rule imposed against the subjects' will. G-d is called "King" through those who do His will.

Keser Malchus כתר מלכות

The "crown" of Malchus: the supernal will and delight invested in Kingship, drawn from Atik and Arich Anpin. Rosh HaShanah, "the head of the year," is the drawing down of this crown.

The simple sound קול פשוט

The shofar's wordless sound comes from the inner point of the heart, above the letters of speech that are rooted in Chochmah, and so it arouses Keser, which is above Chochmah.

The two aspects of Keser ב' בחינות שבכתר

Keser, the intermediary, holds the lowest level of the Emanator and the root of the emanated. The delight of Shabbos comes from the second; the shofar draws from the first, which is far higher.

The upper hei and the lower hei ה' עילאה וה' תתאה

The two letters hei of the Name Havayah: Binah and Malchus. The First Temple stood at the level of the upper hei and the Second at the lower, which is why the shofar's delight, revealed in Binah, could not spread through the land in Second Temple times.

SECTION 1 · ¶1

The questions: shofar and lulav on Shabbos

1 להבין המשנה[1] [רפ"ד דר"ה [דראש השנה]][2] י"ט של ר"ה [ראש השנה][3] שחל להיות בשבת במקדש היו[4] תוקעין אבל לא במדינה[5] ומפרש בגמרא משום גזרה דרבה שמא[6] יוליכנו ד"א [די אמות] ברה"ש [בראש השנה][7]

To understand the Mishnah [at the beginning of the fourth chapter of Rosh HaShanah]: "When the Yom Tov of Rosh HaShanah fell on Shabbos, in the Temple they would sound [the shofar], but not in the provinces." And the Gemara explains [that this is] because of Rabbah's decree: "lest one carry it four cubits in the public domain."

> The maamar opens with the Mishnah at the start of the fourth chapter of tractate Rosh HaShanah: when Rosh HaShanah fell on Shabbos, the shofar was sounded in the Temple but not "in the provinces," that is, anywhere outside it. The Gemara traces this to a decree of the sage Rabbah: everyone is obligated to hear the shofar but not everyone knows how to sound it, so a person might carry it through the public domain to an expert to learn, which is forbidden on Shabbos.

וי"ט ראשון של חג היו נוטלין את הלולב אפילו במדינה בזמן בהמ"ק [בית המקדש] משום די"ט הראשון הוא דאורייתא כו' וכבר הקשו התוס' [התוספות] רפ"ד דר"ה [דראש השנה] ורפ"ד דסוכה דמ"ש שופר מלולב[8] ע"ש.

And [when] the first Yom Tov of the Festival [fell on Shabbos], they would take the lulav even in the provinces in the time of the Holy Temple, because the first Yom Tov is [a mitzvah] from the Torah, etc. And Tosafos already raised the question, at the beginning of the fourth chapter of Rosh HaShanah and at the beginning of the fourth chapter of Sukkah: how is the shofar different from the lulav? See there.

> The lulav was treated differently: when the first day of Sukkos fell on Shabbos, in Temple times it was taken even outside the Temple, because the Torah's command to take the lulav on the first day applies everywhere. Tosafos raises the obvious question: the same fear of carrying applies to the lulav, so why was the shofar set aside and the lulav not?

עוד יש לעורר ולשום לב מה ראו חז"ל [חכמינו זכרונם לברכה] לעקור[9] מ"ע [מצות עשה] דשופר ולולב אפילו ביום ראשון בגבולין עכ"פ [על כל פנים] אפילו בזמן שאין בהמ"ק [בית המקדש] משום גזרה דרבה בעלמא והלא החשש הוא להדיוטים[10] וקלי

Further, one should raise [the question] and give it thought: what did our Sages, of blessed memory, see [fit] to uproot the positive commandment of shofar and of lulav, even on the first day, in the outlying regions at any rate, [and] even at a time when there is no Holy Temple, merely because of Rabbah's decree? Surely the concern is [only] for the unlearned and those light

> Beyond the legal question lies a deeper one: why would the Sages uproot a positive commandment of the Torah, the shofar and even the first day's lulav, outside the Temple and certainly nowadays, when there is no Temple, merely because of a precautionary decree? The fear concerns only the "unlearned" and the "light of mind"; a later discourse on this passage, cited in the Kehot notes, explains that both are needed: one who does not know how to sound the shofar, and one careless enough to forget that it is Shabbos.

הדעת[11] ואיך מנעו המצוה לגמרי מכמה צדיקים גדולים וטובים[12] ובפרט מצות שופר ולולב שהרבה כוונות תלויות בהם ליודעי דעת שנוגעים עד רום המעלות. אך להבין כל זה צריך להקדים תחלה שרש ענין השופר.

of mind; so how could they withhold the mitzvah entirely from many great and good tzaddikim, and especially the mitzvos of shofar and lulav, on which many intentions (kavanos) depend for those who have knowledge, [intentions] that reach the loftiest heights? But to understand all this, we must first preface the root of the matter of the shofar.

> How, then, could the Sages withhold the mitzvah entirely from great tzaddikim, to whom the concern does not apply, and especially mitzvos like shofar and lulav, whose kavanos (the inner intentions known to masters of the Kabbalah) reach the highest spiritual levels? To answer, the Alter Rebbe first explains the root of the shofar.

SECTION 2 · ¶2-3

Two unities

2 והוא ע"פ שיבואר ג"כ ענין בחי' מלכיות בר"ה [בראש השנה] שהוא ענין בחי' בנין הנוק' [הנוקבא] כידוע.

This will be [understood] in light of what will also be explained: the matter of the level of Malchiyos (the verses of Kingship) on Rosh HaShanah, which is the matter of the level of the building of Nukva (the feminine), as is known.

> The answer will come through the meaning of Malchiyos, the verses of G-d's Kingship said in the Rosh HaShanah Musaf prayer. In Kabbalistic terms this is the "building of Nukva": the reconstitution, each Rosh HaShanah, of Malchus of Atzilus, the divine attribute of Kingship that is the source of the created worlds.

דהנה נודע ההפרש שבין יחודא עילאה ליחודא תתאה בהיות שיש ב' מיני השתלשלות[13] הא' הנק' בלשון הפרדס בחי' עילה ועלול[14] שכל עלול מוקף מעילתו

For the difference between the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah) is known: there are two kinds of chain of descent (hishtalshelus). The first is what is called, in the language of the Pardes, the level of cause and effect, in which every effect is encompassed by its cause;

> There are two ways in which a higher level brings a lower one into being, and they correspond to two kinds of unity. The first, called in the Pardes (Rabbi Moshe Cordovero's Kabbalistic work) "cause and effect," is a descent in which the effect never leaves its cause: the cause contains and surrounds it completely.

והוא ענין העיגולים שבע"ח [שבעץ חיים][15] שהעיגול העליון מקיף לכל צד להעיגול שבתוכו דהיינו שהעיגול שבתוכו הוא נכלל ובטל אליו[16]

and this is the matter of the circles (iggulim) in Etz Chaim, where the higher circle surrounds the circle within it on every side, that is, the circle within it is included in it and nullified before it.

> Etz Chaim, the Arizal's teachings as recorded by Rabbi Chaim Vital, describes the first emanation as concentric circles (iggulim) of light. Each outer circle surrounds the one inside it on every side, so the inner circle is contained within the outer one and nullified before it.

והענין הוא עד"מ הרב שתופס ומשיג את כל השגת התלמיד המקבל ממנו מכל צד ופנה שמפני קוטן שכל והשגת התלמיד בעיני הרב נתפס ומוקף בשכל הרב המשפיע ונכלל בו כי בכלל מאתים מנה[17]

The matter is, by way of analogy, [like] the teacher who grasps and comprehends the entire comprehension of the student who receives from him, from every side and angle: because of the smallness of the student's intellect and comprehension in the teacher's eyes, it is grasped and encompassed within the intellect of the teacher who imparts [it], and is included in it, for "a hundred is included in two hundred."

> A human analogy: a teacher grasps everything his student understands, from every angle, because the student's understanding is small compared with his own. As the Talmud says, "a hundred is included in two hundred": the greater amount contains the lesser.

ונמצא שהשגת התלמיד אינה בבחי' יש ודבר נפרד לעצמה רק שהיא כלולה ובטלה בהשגת הרב והבי' שהעלול יוצא לידי גילוי בפ"ע [בפני עצמו] שזהו אינו

It follows that the student's comprehension is not at the level of a yesh (an existent), a thing separate unto itself; rather, it is included and nullified in the teacher's comprehension. And the second [kind] is that the effect comes forth into revelation by itself, which is not

> So the student's understanding is not a separate "something" (yesh) in the teacher's eyes; it is wholly contained in his. The second kind of descent is different: the effect comes out into the open as a thing in its own right.

כמו התכללות העלול בתוך העלה כמו אותיות השכל הכלולים בשכל עד"מ אלא נהפוך הוא שהעילה מתלבשת בהעלם בתוך העלול

like the inclusion of the effect within the cause, like the letters of the intellect that are included in the intellect, for example; on the contrary, the cause is enclothed, in concealment, within the effect,

> In the second kind, the effect is not absorbed in its cause the way the "letters" of a thought, the inner words in which it takes shape, are absorbed in the thought itself. On the contrary, here the cause hides inside the effect.

כמו כח המשכיל בשכל או שכל במדות וכה"ג [וכהאי גוונא] שהשכל או המדות הן הם היש ומורגשים וכח המשכיל או השכל שופע בהן בהעלם בבחי' אין כו'

like the intellective power in the intellect, or intellect in the emotive attributes (middos), and the like, where the intellect or the emotive attributes are themselves the yesh and are felt, while the intellective power or the intellect flows into them in concealment, at the level of ayin (nothing), etc.

> The examples are the soul's power to conceive ideas, hidden within each idea, and the intellect hidden within the emotions. What a person feels is the idea or the emotion, which is the felt "something" (yesh); its source flows within it unseen, as "nothing" (ayin).

(וזהו כענין המבואר במ"א בההפרש שבין נוני ימא שהם מובלעים תמיד במקורם ואינו דבר נפרד ממנו שבהפרדם מהים הם מתים.

(This is like the matter explained elsewhere concerning the difference between the fish of the sea, which are always absorbed in their source and are not a thing separate from it, so that when they are separated from the sea they die,

> A parenthetical illustration: fish are always immersed in the sea, their source, and do not exist apart from it, as shown by the fact that they die when taken out of the water. They picture the first kind of unity, in which the effect remains absorbed in its cause.

ובין בריות שבארץ שהם בחי' יש ודבר נפרד מהארץ עיין מזה בביאורי הזהר פ' בשלח[18] בד"ה עוד י"ל [יש לומר] מאמר הנ"ל באופן אחר. ועי' באגה"ק [באגרת הקודש] סי' י"ד בפי' ארץ אשר כו' מראשית השנה.[19]

and the creatures on land, which are at the level of yesh and a thing separate from the land. See about this in Biurei HaZohar, Parshas Beshalach, in the discourse beginning "One may further explain the above-mentioned teaching in another way." And see Iggeres HaKodesh, section 14, on the explanation of "A land that, etc., ... from the beginning of the year."

> Land creatures, by contrast, live on the earth as independent beings, a picture of the second kind. The parenthesis points to the Biurei HaZohar on Parshas Beshalach and to Iggeres HaKodesh 14, which explains the verse about the Land of Israel, on which G-d's eyes rest "from the beginning of the year," as the "higher land" renewed with new light each Rosh HaShanah.

וא"ש [ואתי שפיר] לפי הנ"ל שעיקר בנין הנוק' [הנוקבא] שבר"ה [שבראש השנה] הוא בבחינת היותה ארץ שהוא יחו"ת [יחודא תתאה] להיות מאין ליש. משא"כ בחינת ים זהו בחינת יחודא עילאה וזהו ענין כי לאלקים מגיני ארץ[20] מאד נעלה.

And according to the above it is well [understood] that the essence of the building of Nukva on Rosh HaShanah is in the aspect of her being "land" (eretz), which is the lower unity: to be [brought into being] from nothing to something. Whereas the aspect of "sea" is the aspect of the higher unity. And this is the meaning of "For the shields of the earth belong to Elokim; He is greatly exalted."

> This explains why the building of Nukva on Rosh HaShanah is described as "land": it belongs to the lower unity, creation of something from nothing, while "sea" stands for the higher unity. The verse "the shields of the earth belong to Elokim" fits this: Elokim, the Name associated with concealment, is the "shield" over the earth, while G-d Himself remains "greatly exalted" above it.

וע"ש סי' כי[21] היש הנפרד כו' לא מיניה ולא מקצתיה מהערך שמהעלול אל העילה וזהו לה' הארץ ומלואה[22] כו' כי הוא על ימים יסדה[23] כו' דהיינו להיות עכ"פ [על כל פנים] ביטול היש).

And see there, section 20: "the separate yesh, etc.," [has] neither the whole nor any part of the relation of the effect to the cause. And this is [the meaning of] "The earth and its fullness are Havayah's, etc., for He founded it upon the seas, etc.": that is, that there be at least the nullification of the yesh.)

> Iggeres HaKodesh 20 says that the created yesh is so separate that it lacks even a trace of the relationship between an effect and its cause. Yet Psalm 24 says the earth belongs to G-d because "He founded it upon the seas": separate existence rests on the higher unity, so that the yesh can at least be nullified before Him.

והנה על בחי' ראשונה א רז"ל [רבותינו זכרונם לברכה] קרסולי החיות כנגד כולן[24] שוקי החיות כנגד כולן קרני החיות כו'

Now, regarding the first level, our Sages, of blessed memory, said: "The ankles of the Chayos are equal to all of them; the legs of the Chayos are equal to all of them; the horns of the Chayos, etc."

> Back to the first kind of unity. The Talmud describes the dimensions above the heavens: the "ankles of the Chayos," the holy creatures of Ezekiel's vision of the Chariot, measure as much as everything below them, and so the legs, and so on up to their horns.

שכל הגבוה גבוה מחבירו מקיף את חבירו עד שהתחתון בטל אליו ונחשב כלא ממש לגבי העליון

For whatever is higher than its fellow encompasses its fellow, until the lower is nullified before it and is considered as truly nothing in relation to the higher.

> The principle behind the Talmud's description: whatever is higher encompasses what is below it so completely that the lower is utterly nothing beside the higher.

ולכן אמרו שקרסולי ושוקי החיות שהן בחי' נה"י [נצח הוד יסוד] שהוא הבחינה היותר אחרונה שבחיות כוללות כל המדרגות שלמטה מהם וקרני החיות הן בבחי' כתר שבראש[25] הוא כולל יותר כו'

Therefore they said that the ankles and legs of the Chayos, which are the level of Netzach, Hod and Yesod, the very last level in the Chayos, include all the levels below them; and the horns of the Chayos, which are at the level of the crown (Keser) on the head, include more, etc.

> The ankles and legs correspond to Netzach, Hod and Yesod, the lowest Sefiros within the Chayos, yet even they contain everything beneath them. The horns, rising above the head, correspond to Keser, the "crown," and contain still more.

וזו היא בחי' יחו"ע [יחודא עילאה] בע"ס [בעשר ספירות] דאצילות דאיהו וחיוהי חד[26,27] דהיינו יחוד וביטול התחתון בעליון שהגם שיש ע"ס [עשר ספירות] חכמה חסד כו'

And this is the level of the higher unity in the Ten Sefiros of Atzilus, where "He and His life-forces are one": that is, the union and nullification of the lower in the higher. For although there are Ten Sefiros, Chochmah, Chesed, etc.,

> This is how the higher unity works within the Ten Sefiros of Atzilus, of which the Tikkunei Zohar says, "He and His life-forces are one." The Sefiros are distinct, but each lower one is united with and nullified in the one above it.

וחסד ענף[28] החכמה שנמשך מבחינת החכמה להיות נאצל גם בחינת החסד אין בחינה זו מורגשת להיות יש ודבר בפ"ע [בפני עצמו]

and Chesed is a branch of Chochmah, drawn from the level of Chochmah so that the level of Chesed too is emanated, this level is not felt to be a yesh and a thing by itself;

> Chesed (kindness) branches out from Chochmah (wisdom): it is emanated from Chochmah. Yet it is not felt as a thing in its own right.

רק שמ"מ חסד כלול ומוקף בבחי' החכמה והחכמה מקפת אותו מכל צד ופנה [וכמ"ש בד"ה יביאו לבוש[29] מלכות בענין אברהם אבר מה

rather, Chesed is nevertheless included and encompassed in the level of Chochmah, and Chochmah encompasses it from every side and angle. [As is explained in the discourse beginning "Let them bring royal garments," concerning Avraham: ever mah ("a limb of mah"),

> Chesed stays wholly contained and surrounded within Chochmah. The Alter Rebbe cites the Torah Ohr discourse "Let them bring royal garments," which reads the name Avraham, the patriarch of Chesed, as ever mah, "a limb of mah."

שהוא בחי' חסד נק' אבר וכלי להתלבשות בחי' חכמה כח מה והוא בטל לגבי החכמה כביטול העלול בעילתו]

for he, being the level of Chesed, is called a limb and a vessel for the investiture of the level of Chochmah, ko'ach mah ("the power of mah"), and he is nullified relative to Chochmah like the nullification of the effect in its cause.]

> The letters of chochmah can be read as ko'ach mah, "the power of 'what?'," Chochmah's self-effacing openness. Avraham, Chesed, is the "limb" or vessel through which that power of mah acts, and he is nullified before Chochmah as an effect is nullified in its cause.

אבל בחינת יח"ת [יחודא תתאה] דמל' דאצי' בבי"ע הוא גילוי אור האלקי להוות הבריאה מאין ליש ודבר בפ"ע [בפני עצמו] ממש שהבריאה היא יש גמור בבחי' מוגבל שאין לו ערוך כלל וכלל לבחי' הבורא שהוא בלתי מוגבל

But the level of the lower unity, of Malchus of Atzilus in Beriah, Yetzirah and Asiyah, is the revelation of the G-dly light to bring the creation into being from nothing (ayin) to something (yesh), a thing truly by itself; for the creation is a complete yesh, in a limited state, which has no comparison at all to the level of the Creator, who is unlimited.

> The lower unity is different: Malchus of Atzilus, as it shines into the three lower worlds of Beriah, Yetzirah and Asiyah, brings creation into being from nothing as a genuinely separate thing. A created being is limited, and the limited has no comparison at all with the unlimited Creator.

ואם היה נמשך בבחי' עו"ע [עילה ועלול] הרי היה בבחי' בלתי גבול ג"כ אך אע"פ [אף על פי] שהוא הבריאה מאין ליש גמור עכ"ז [עם כל זה] היא בבחי' ביטול לאין

And had it been drawn down in the manner of cause and effect, it too would have been unlimited. Yet although creation is from nothing to a complete yesh, it is nevertheless in a state of nullification (bittul) to the ayin,

> Had the worlds come forth as effects from a cause, they would share the cause's limitlessness. Even so, though created as a full "something" from nothing, they remain nullified toward the "nothing," the divine source that brings them into being.

וכמו וצבא השמים לך משתחוים[30,31] כו' והוא עיקר בחי' המל' להיות יש ושיהיה היש בטל כו':

as in "and the host of heaven bows down to You," etc. And this is the essence of the level of Malchus: that there be a yesh, and that the yesh be nullified, etc.

> The prayer in the book of Nehemiah says, "the host of heaven bows down to You": separate beings who bow of their own accord. This is the essence of Malchus, Kingship: there must be a "something," a subject apart from the king, and that something must nullify itself before him.

3 קיצור ענין ההפרש בין יחו"ע ליחו"ת [יחודא עילאה ליחודא תתאה]. כמו בין עילה ועלול שהעלול מוקף מעילתו. ובטל אצלו. ובין יש מאין. וע' באגה"ק [באגרת הקודש] סי' כ':

Summary: the matter of the difference between the higher unity and the lower unity: like [the difference] between cause and effect, where the effect is encompassed by its cause and nullified before it, and [that of] something from nothing. And see Iggeres HaKodesh, section 20.

> A summary of the two unities. In the higher unity, as with cause and effect, the effect is surrounded by its cause and nullified before it; in the lower unity, something is created from nothing, as explained in Iggeres HaKodesh 20.

SECTION 3 · ¶4–9

Kingship accepted willingly and Keser Malchus

4 ב ולהבין זה בתוספת ביאור הנה נודע שבחי' המל' היא בחי' הרוממות וההתנשאות שבודאי בבחי' ההתנשאות הרי האור מובדל ומרומם בערך והעולמות מקבלים רק מבחינת המלוכה כמ"ש מלכותך מלכות[32] כל עולמים

2. To understand this with further explanation: it is known that the level of Malchus is the level of exaltation and loftiness. For certainly, at the level of loftiness, the light is set apart and exalted in rank, and the worlds receive only from the level of Kingship, as it is written, "Your Kingship is the kingship over all worlds."

> Section 2 explains the same idea further, starting from the nature of Malchus, Kingship. A king is exalted above his people and stands apart from them; in the same way, the worlds receive their life only from G-d's Kingship and not directly from His other attributes, as the verse says, "Your Kingship is the kingship over all worlds."

והיינו דבחינת מלכות דאצילות נעשה ע"י [עתיק יומין] לבריאה כו' וע"כ בחינת החיות של העולמות הוא מבחינת יש מאין משא"כ אם היו מקבלים מבחינת ז"א בחינות המדות דאצילות עצמן

That is, the level of Malchus of Atzilus becomes Atik Yomin for Beriah, etc. Therefore the life-force (chayus) of the worlds is in the mode of something from nothing (yesh me'ayin); whereas if they received from the level of Z'eir Anpin, the emotive attributes (middos) of Atzilus themselves,

> In Kabbalistic terms, Malchus of Atzilus, the last Sefirah of the world of Emanation, becomes Atik Yomin, the hidden inner source, of the world of Beriah below it. This is why created things exist as "something from nothing." The alternative, receiving directly from Z'eir Anpin, the emotive attributes of Atzilus, is considered next.

כמו החסד שהוא עצמו יורד כו' היה בא בבחי' קירוב ע"ד עו"ע [עילה ועלול] וה"ז [והרי זה] כמו יש מיש כו' ולא היה בבחי' יש גמור ודבר בפ"ע [בפני עצמו]

such as Chesed, which itself descends, etc., it would come in a manner of closeness, in the manner of cause and effect, and this would be like something from something, etc., and not a complete yesh, a thing by itself.

> Had the worlds received from an attribute such as Chesed descending as it is, the relation would be one of closeness, like cause and effect: "something from something." The worlds would then not be a true, independent existence.

אך לפי שמקבלים ע"י בחינת המל' שהיא בחי' התנשאות והסתלקות נעשה צמצום החיות הנמשך בהם עד שנתהוו בבחי' יש בגבול ותכלית כו'

But because they receive through the level of Malchus, which is the level of loftiness and withdrawal, a contraction (tzimtzum) takes place in the life-force drawn into them, until they came into being as a yesh, with limit and end, etc.

> Because Malchus is by nature lofty and withdrawn, like a king who holds himself apart, the life-force that passes through it is contracted. The result is creatures that exist as a limited, finite "something."

ומ"מ הם בבחי' ביטול לאין שהיא המל' כי וכולם מקבלים עליהם עול[33] מלכות שמים ומחמת אימת מלכות דאצילות נעשה בחינת ביטול היש

Nevertheless, they are in a state of nullification (bittul) to the ayin, which is Malchus, for "and all of them accept upon themselves the yoke of the Kingdom of Heaven"; and because of the awe of the Kingship of Atzilus, the nullification of the yesh comes about.

> Yet the same Kingship that makes the creatures separate also makes them bow. The morning blessing before the Shema says of the heavenly hosts, "all of them accept upon themselves the yoke of the Kingdom of Heaven," and awe of the King nullifies the creature's sense of independent existence.

כי בחינת המלכות הם מקבלים עליהם ברצון כמ"ש שום תשים עליך מלך[34] מדעתך ומרצונך כו'

For the level of Kingship they accept upon themselves willingly, as it is written, "You shall surely set a king over yourself": of your own mind and of your own will, etc.

> This acceptance is willing. The Torah's command "You shall surely set a king over yourself" implies that a king is appointed by the people's own mind and will.

[כי לי [לשון] מלוכה אינו נופל רק על המקבלים ברצון עול מלכותו משא"כ בלתי רצון נק' ממשלה שמושל בע"כ [בעל כרחך][35]

[For the term "kingship" (meluchah) applies only to those who accept the yoke of his kingship willingly; whereas without [their] will it is called "dominion" (memshalah), for he rules [over them] against their will.

> A bracketed note distinguishes meluchah, kingship, which exists only over those who accept it willingly, from memshalah, dominion, which is rule imposed on subjects against their will.

ולכן בר"ה [בראש השנה] שאז נברא אדה"ר [אדם הראשון] שהוא בעל בחירה וקיבל עול מלכותו ית' ברצון אז נתגלה מדת מלכותו יתברך משא"כ קודם בריאת אדה"ר [אדם הראשון] שהיו

Therefore on Rosh HaShanah, when Adam, the first man, was created, who has free choice and accepted the yoke of His Kingship, may He be blessed, willingly, then His attribute of Kingship, may He be blessed, was revealed; whereas before the creation of Adam, when there were

> G-d's Kingship was therefore first revealed on Rosh HaShanah, the day Adam was created. Adam had free choice, and he accepted G-d's Kingship of his own will.

רק בהמות וחיות שאינן בעלי בחירה[36] לא היה עדיין התפשטות מדת מלכותו ית'. וע"כ ג"כ בכל ר"ה [ראש השנה] צ"ל התחדשות מדת מלכותו ית'] ומלכותו ברצון קבלו עליהם[37] כו'.

only domestic and wild animals, which do not have free choice, there was not yet an extension of His attribute of Kingship, may He be blessed. And therefore, too, on every Rosh HaShanah there must be a renewal of His attribute of Kingship, may He be blessed.] And "His Kingship they willingly accepted upon themselves," etc.

> Before Adam there were only animals, which have no free choice, so G-d's Kingship had not yet spread through creation; that is why it must be renewed every Rosh HaShanah. The closing words come from the evening prayer, which says of Israel at the Sea, "His Kingship they willingly accepted upon themselves."

5 והנה ע"י אתעדל"ת [אתערותא דלתתא] ביטול הרצון למדת מלכותו ית' לקבל מלכותו ברצון מעורר למעלה בחי' הרצון העליון במדת המלוכה להיות הרצון המאציל עליון ב"ה להתלבש במדת מלכותו ית' והוא הנק' התהוות כתר מלכות כידוע

Now, through the arousal from below (isarusa dilesata), the nullification of [one's] will to His attribute of Kingship, may He be blessed, to accept His Kingship willingly, there is aroused above the level of the supernal will in the attribute of Kingship, so that the will of the supernal Emanator, blessed be He, is enclothed in His attribute of Kingship, may He be blessed. And this is what is called the coming into being of Keser Malchus (the Crown of Kingship), as is known.

> A person's arousal from below, setting aside his own will and accepting G-d's Kingship willingly, calls forth a response above: the supernal will comes to rest in the attribute of Kingship. In Kabbalah this is called the formation of Keser Malchus, the "Crown of Kingship": Malchus receiving a crown of divine will.

(ועמ"ש בד"ה תקעו בחדש. שבכל השנה המשכה זו הוא על ידי הביטול בעסק התורה והמצות שהם רצונו וחכמתו יתʼ וזהו שמברכים על כל מצוה ברוך אתה הʼ אלקינו מלך העולם כוʼ אך רצון עליון זה הוא המלובש בח"ע [בחכמה עילאה].

(And see what is written in the discourse beginning "Sound the shofar at the New Moon": that throughout the year this drawing down comes through the bittul in the occupation with Torah and mitzvos, which are His will and His wisdom, may He be blessed. And this is why we bless over every mitzvah, "Blessed are You, Havayah, our G-d, King of the world," etc. But this supernal will is the one enclothed in the higher Chochmah (Chochmah Ila'ah).

> In parentheses the Alter Rebbe refers to the discourse "Sound the shofar at the New Moon": through the year this drawing down comes from the bittul in studying Torah and doing mitzvos, which express G-d's will and wisdom. That is why the blessing over every mitzvah calls G-d "King of the world"; but the will expressed there is the one already enclothed in the higher Chochmah.

ואמנם בר"ה [בראש השנה] ההמשכה מבחיʼ עליונה יותר שברצון עליון מה שאינו מלובש כלל בח"ע [בחכמה עילאה] וההמשכה זו הוא ע"י רצון עליון שבנפש והוא ענין קול השופר כוʼ ע"ש).

On Rosh HaShanah, however, the drawing down is from a higher level of the supernal will, that which is not enclothed at all in the higher Chochmah; and this drawing down comes through the supreme will in the soul, and this is the matter of the sound of the shofar, etc. See there.)

> On Rosh HaShanah a higher level of the supernal will is drawn down, one that is not enclothed in Chochmah at all. It is reached through the soul's own deepest will, which is above intellect, and its expression is the wordless sound of the shofar.

וביאור הדברים הנה עד"מ בנפש האדם אנו רואים שבכל מדותיו אין עיקר התפשטותם תלוי רק ע"פ הרצון והתענוג המלובש בבהם

The explanation of the matter: by way of analogy, in the soul of a person we see that in all of his emotive attributes, their main extension depends on nothing but the will and the delight enclothed in them.

> An analogy from the human soul: a person's emotive attributes, such as kindness, express themselves only as far as his will and delight are invested in them.

כמו שאף שמטבע הטוב להטיב[38] מכל מקום אם אין רצונו מסכמת בהטבת והשפעת החסד זו מטעמו הכמוס להעלות כך ברצונו לא ישפיע כלל וכמ"כ [וכמו כן] במדת המלוכה לפניו יתברך

For example: although it is the nature of the good to do good, nevertheless, if his will does not consent to this doing of good and bestowing of kindness, for his own hidden reason that it should so arise in his will, he will not bestow at all. So too with the attribute of Kingship before Him, may He be blessed,

> Even a person whose nature is to do good will not give unless his will consents, and his will may withhold for a hidden reason of its own. G-d's attribute of Kingship works the same way.

שהיא בחי' ההתנשאות על זולתו תלוי ברצון המאציל ב"ה וזהו אמרו לפני מלכיות[39] שצריך לעורר רצון עליון להיות בבחי' המלוכה

which is the level of loftiness over others: it depends on the will of the Emanator, blessed be He. And this is [the meaning of] "Say before Me [verses of] Kingship": that the supernal will must be aroused to be at the level of Kingship,

> Kingship, being raised above others, depends on the Emanator's will to be King. This is why the Talmud has G-d say, "Say before Me [verses of] Kingship, so that you make Me King over you": the supernal will must be aroused to take on Kingship.

דהיינו התלבשות אור א"ס ב"ה בע"ס [בעשר ספירות] דמל' ע"כ או מרים עשרה פסוקים[40] להביא המשכה מן התנ"ך [התורה נביאים כתובים] דאורייתא מחכמה נפקת[41] כו' להיות נעוץ תחלתן בסופן[42, 43] כ"ע [כתר עליון] איהו כתר מל'[44, 45] כו'

that is, the enclothing of the Infinite Light (Or Ein Sof), blessed be He, in the Ten Sefiros of Malchus. Therefore we say ten verses, to bring a drawing down from Tanach, for "the Torah issues from Chochmah," etc., so that "their beginning is wedged in their end": Keser Elyon is Keser Malchus, etc.

> Concretely, the Infinite Light must enclothe itself in the ten Sefiros of Malchus; hence ten verses of Kingship, drawn from Scripture, which issues from Chochmah. In this way "their beginning is wedged in their end," as Sefer Yetzirah says of the Sefiros, and the highest level, Keser Elyon, is one with the lowest, Keser Malchus, as the Tikkunei Zohar says.

והנה כדי להמשיך בחי' ענג ורצון זה צריך בהכרח להמשיך ממקור כל התענוגים רעוא דכל רעוין דעתיקא סתימו דכל סתימין כו'

Now, in order to draw down this delight and will, one must necessarily draw from the source of all delights, "the will of all wills" of Atika, "the hidden of all hidden," etc.

> To draw will and delight into Kingship, one must reach their ultimate source: Atika, the innermost level of Keser, which the Zohar calls "the will of all wills," hidden beyond everything hidden.

דהיינו שכך עלה ברצונו העליון במקור כל התענוגים הנעלם שיהיה ענג לפניו בבחי' מלוכה דוקא

That is, that it arose thus in His supernal will, in the hidden source of all delights, that there be delight before Him specifically in [the state of] Kingship;

> The point is that within that hidden source of all delights, it arose in G-d's will to take delight specifically in Kingship.

דהיינו להמשיך רצון וענג להיות רצון המאציל בזה שיהיה חפץ ומתענג בזה אנא אמלוך[46] כו'

that is, to draw down will and delight, so that the Emanator has a will for this, that He desire and delight in this: "I will reign," etc.

> In other words, a will and a delight must be drawn down so that G-d desires to be King and delights in it, saying, as it were, "I will reign."

ועיקר הענג שבמלוכה העליונה עד רום המעלות היינו שיהיה יש ושיהיה היש בטל בקבלת עול מלכותו ברצון כו' ועמ"ש מזה בד"ה צאינה וראינה גבי פי' במלך שלמה[47] מלך שהשלום שלו.

And the essence of the delight in the supernal Kingship, up to the loftiest heights, is that there be a yesh, and that the yesh be nullified in accepting the yoke of His Kingship willingly, etc. And see what is written about this in the discourse beginning "Go out and gaze," on the explanation of "King Shlomo": the King to whom peace belongs.

> What gives G-d delight in Kingship, even at the very highest level, is a "something" that nullifies itself by willingly accepting His yoke. The Alter Rebbe refers to his discourse on the verse "Go out and gaze… at King Shlomo," where Shlomo is read as "the King to whom peace belongs."

6 והנה בתחלת בריאת העולמות נמשך הענג והרצון העליון מאליו מצד עצמו כי חפץ חסד הוא[48]

Now, at the beginning of the creation of the worlds, the supernal delight and will were drawn down of themselves, from His own side, "for He desires kindness."

> When the worlds were first created, G-d's will and delight came of their own accord, with no arousal from below, because, as the prophet Micah says, "He desires kindness."

אבל אח"כ במעשה התחתונים תליא מילתא בהעלאת מ"ן [מיין נוקבין] לעורר רצון העליון ע"י ביטול רצון שלמטה כו' וזה נעשה בר"ה [בראש השנה] שאומרים י' מלכיות להיות בחי' בנין המל' ממקור הראשון

But afterwards "the matter depends" on the deeds of the lower beings, on raising mayin nukvin (feminine waters) to arouse the supernal will through the nullification of the will below, etc. And this is done on Rosh HaShanah, when we say ten [verses of] Malchiyos, so that there be the building of Malchus from the first source,

> Since then, "the matter depends" on what those below do: "raising mayin nukvin (feminine waters)," the Kabbalistic term for an arousal from below that calls forth a response from above, here achieved by setting aside one's own will. This is done on Rosh HaShanah through the ten verses of Malchiyos, which rebuild Malchus from its very first source.

דהיינו להמשיך כתר מל' שעי"ז עיקר בניינה [ומטעם הנ"ל שעיקר המדה תלויה בהמשכת הרצון ב"ה ועמ"ש מזה בד"ה בהעלותך שזהו ענין אל מול פני המנורה[49] כו' דהיינו כתר שבמל'.

that is, to draw down Keser Malchus, through which her building chiefly comes about. [For the reason mentioned above: that the attribute depends chiefly on the drawing down of the will of the Blessed One. And see what is written about this in the discourse beginning "When you kindle," that this is the meaning of "toward the face of the menorah," etc., that is, the Keser within Malchus.

> Malchus is built chiefly by drawing down Keser Malchus, its crown of will, since, as explained, an attribute acts only through the will invested in it. A bracket opens here: the Alter Rebbe refers to his discourse on Beha'aloscha, which explains "toward the face of the menorah" as the Keser within Malchus.

7 ועמ"ש בביאור ע"פ יביאו לבוש מלכות[50]. גבי בחינת פני היא כתר מלכות לפי שהמלכות ל"ל [לית ליה / לית לה] מגרמה כלום ומקבלת מעשר מלכיות שלכן אומרים בר"ה [בראש השנה] יו"ד מלכיות וכתר מקבלת ממלכות שבכתר וזו היא בחי' פני.

And see what is written in the explanation on the verse "Let them bring royal garments," concerning the level of panai ("My face"): it is Keser Malchus, because Malchus "has nothing of its own" and receives from ten [levels of] Malchus, which is why on Rosh HaShanah we say ten [verses of] Malchiyos; and [her] Keser she receives from the Malchus within Keser, and this is the level of panai.

> The bracket continues with a quotation from the Alter Rebbe's explanation of the verse "Let them bring royal garments" (Torah Ohr, Megillas Esther). Malchus "has nothing of its own": all it has it receives from the ten levels of Malchus, which is why ten verses of Malchiyos are said, and its crown, Keser Malchus, it receives from the Malchus within Keser. That crown is called panai, "My face."

עכ"ל [עד כאן לשונו]. וז"ש [וזהו שכתוב] לך אמר לבי בקשו פני[51,52] ועיין בהרמ"ז [בהרב משה זכות] פ' אמור (דצ"ג ע"ב) שפי' כן דהיינו כתר מל' והיינו ע"י את פניך הוי' אבקש.

End of quote. And this is [the meaning of] what is written, "Of You my heart said, 'Seek My face'"; and see the Ramaz on Parshas Emor (93b), who explains it so, that is, [as] Keser Malchus. And this comes through "Your face, Havayah, I will seek,"

> The quotation ends, and the Alter Rebbe applies it to the verse "Of You my heart said, 'Seek My face'": the Ramaz (Rabbi Moshe Zacuto, a commentator on the Zohar) explains "My face" as Keser Malchus. It is drawn down through the second half of the verse, "Your face, Havayah, I will seek."

שהם ע"ס [עשר ספירות] שמיו"ד מלכיות שבהם נעשה בנין הנוק' [הנוקבא]. א"נ [אי נמי] את פניך הוי' היינו אורות אריך ועתיק כמש"ש [כמה שכתוב שם] הרמ"ז [הרב משה זכות]

which are the Ten Sefiros from the ten Malchiyos, through which the building of Nukva comes about. Alternatively, "Your face, Havayah" refers to the lights of Arich and Atik, as the Ramaz writes there;

> "Your face, Havayah" refers to the Ten Sefiros that come from the ten Malchiyos, the levels from which Nukva, Malchus, is built. Alternatively, following the Ramaz, "Your face" means the lights of Arich Anpin and Atik, the outer and inner levels of Keser.

והיינו לפי שמשם נמשך להיות הכתר שבמל' כנ"ל והוא הנק' פני. וזהו ענין ראש השנה.

and that is because from there is drawn [what comes] to be the Keser within Malchus, as mentioned above, and this is what is called panai. And this is the matter of Rosh HaShanah:

> Those lights are the source from which the Keser within Malchus is drawn, and that Keser is called panai, "My face." This also explains the name Rosh HaShanah.

שנה הוא בחי' מל' וראש השנה היינו[53] גלגלתא וכתר שבמל' וע' מזה בפי' הרמ"ז [הרב משה זכות] בפ' תצא (דרע"ז ע"ב)

the year (shanah) is the level of Malchus, and the head of the year (rosh hashanah) is the Gulgalta (skull) and Keser within Malchus. And see about this in the Ramaz's commentary on Parshas [Ki] Seitzei (277b).

> "The year" (shanah) is Malchus, and its "head" is the Gulgalta, the "skull" or crown of Malchus. Rosh HaShanah is thus the day on which the Keser of Malchus is drawn down, as the Ramaz also writes on Parshas Ki Seitzei.

וזהו ענין תחלת מעשיך כי המל' היא בחינת עשייה שבאצילות ותחלת מעשיך היינו כתר דנוק' [דנוקבא] שהוא תחילת בחי' עשייה הנ"ל.

And this is the meaning of "the beginning of Your works": for Malchus is the level of asiyah (action) within Atzilus, and "the beginning of Your works" is the Keser of Nukva, which is the beginning of the above-mentioned level of asiyah.

> The Rosh HaShanah prayer calls the day "the beginning of Your works." Malchus is the level of action (asiyah) within Atzilus, the attribute through which G-d makes the worlds, and the beginning of that action is the Keser of Nukva.

וזכרון ליום ראשון י"ל [יש לומר] דהיינו כתר הכללי בחי' א"א שנק' יום ראשון שלמעלה מההשתלשלות כמ"ש סד"ה ביום השע"צ [השמיני עצרת].

And "a remembrance of the first day" may be explained as the general Keser, the level of Arich Anpin, which is called "the first day," being above the chain of descent (hishtalshelus), as is written at the end of the discourse beginning "On the day of Shemini Atzeres."

> The prayer continues, "a remembrance of the first day." The "first day" may be the general Keser, the level of Arich Anpin, called "the first day" because it stands above the chain of descent, as explained at the end of the discourse on Shemini Atzeres.

8 והיינו שממל' שבכתר נמשך להיות כתר שבמל' כנ"ל. ועיין בע"ח [בעץ חיים] שער א"א ספ"ב [סוף פרק ב'] דהמל' שרשה למעלה מט"ס [מט' ספירות] דא"א עצמן אלא מבחינת עתיק[54] כו' וזהו זכרון ליום ראשון.

That is, from the Malchus within Keser is drawn [what comes] to be the Keser within Malchus, as mentioned above. And see Etz Chaim, Shaar Arich Anpin, at the end of chapter 2, that the root of Malchus is higher than the nine Sefiros of Arich Anpin themselves; rather, [it is] from the level of Atik, etc. And this is "a remembrance of the first day."

> The Keser within Malchus is drawn from the Malchus within Keser, the lowest aspect of the crown. Etz Chaim teaches that the root of Malchus lies above the nine Sefiros of Arich Anpin, in Atik, and that root is the "first day" that Malchus "remembers" on Rosh HaShanah.

ועמ"ש בפי' המלות ע"פ ארוממך[55] אלקי המלך][56] כי הנה ר"ה [ראש השנה] זה היום תחלת מעשיך זכרון ליום ראשון[57] וע"כ נק' ר"ה [ראש השנה] ראש גילוי החיות דרך כללות על כל השנה.

And see what is written in the explanation of the words on the verse "I will exalt You, my G-d the King."] For Rosh HaShanah is "this day, the beginning of Your works, a remembrance of the first day"; therefore Rosh HaShanah is called the head of the revelation of the life-force (chayus), in a general and collective way, for the whole year.

> The bracket closes with a reference to the Alter Rebbe's explanation of the words of the prayer "I will exalt You, my G-d the King." The main argument resumes: Rosh HaShanah is "the beginning of Your works," and so it is the "head" (rosh) of the year, from which the life-force of the whole year is revealed in a general and collective way.

9 וכח זה ניתן לישראל להיותם מקבלים מלכותו ית' ברצון משא"כ בבחי' שנקרא מושל וממשלתך בכל דור ודור[58] אפילו דור המבול ודור הפלגה שמרדו בה'[59] מ"מ מלכותו בכל משלה[60] כתיב ובחי' ממשלה בע"כ [בעל כרחך]

And this power was given to Israel, because they accept His Kingship, may He be blessed, willingly. This is not so at the level at which He is called "ruler," "and Your dominion is in every generation": even [over] the generation of the Flood and the generation of the Dispersion, who rebelled against G-d, nevertheless "His kingship rules over all" is written; and the level of dominion is against [their] will.

> The power to accept G-d's Kingship willingly was given to Israel. G-d's "dominion" extends over every generation, even the generation of the Flood and the generation of the Dispersion (the builders of the Tower of Babel), who rebelled against Him; over them too "His kingship rules (mashalah) over all," but that is dominion imposed against their will.

ולכן אפי' [אפילו] בלעם אמר לא אוכל לעבור את פי[61] ה' כי רוח המושל[62] עליו יעלה בע"כ [בעל כרחך] (ועיין בפ' מקץ קצ"ה ע"א)[63]

Therefore even Bilam said, "I cannot transgress the word of Havayah," for "the spirit of the ruler" rises over him against his will. (And see Parshas Mikeitz, 195a.)

> Even Bilam had to admit, "I cannot transgress the word of Havayah": the "spirit of the ruler" rose over him against his will, which is dominion, not kingship. The Alter Rebbe refers to the Zohar on Parshas Mikeitz (195a), which, as Yahel Or notes, implies that "king" is Z'eir Anpin and "ruler of peoples" is Malchus.

אבל להיות נק' בשם מלך לקבל ברצון נעשה ע"י עושי רצונו דוקא [ועמ"ש בד"ה אתם נצבים בפי' למען הקים אותך לו לעם]:[64]

But to be called by the name "King," accepted willingly, comes about specifically through those who do His will. [And see what is written in the discourse beginning "You are standing," on the explanation of "in order to establish you as a people to Him."]

> But to be called "King," a ruler accepted willingly, comes only through those who do His will. The Alter Rebbe refers to his discourse "You are standing," where he explains the verse "in order to establish you as a people to Him."

SECTION 4 · ¶10–12

The shofar: the ram and the simple sound

10 קיצור. מלי רוממות ומ"מ נמשך ביטול ומלכותו ברצון קבלו. ועי"ז מעוררים הרצון שיומשך להיות כתר דנוק' [דנוקבא] והמשכה זו צ"ל מא"א [מאריך אנפין] ועתיק רצון ותענוג העליון.

Summary: Malchus is exaltation, and nevertheless bittul is drawn forth, and "His Kingship they willingly accepted." Through this the will is aroused, so that it be drawn down to become the Keser of Nukva; and this drawing down must come from Arich Anpin and Atik, the supernal will and delight.

> A summary of section 2: Malchus is exaltation, yet it brings about nullification, as in "His Kingship they willingly accepted." That acceptance arouses the will that becomes the Keser of Nukva, and that will must be drawn from Arich Anpin and Atik, the supernal will and delight.

ג והנה כל המשכת ענג ורצון עליון במדת המלוכה ממקור כל התענוגים הוא ע"י השופר שהוא של איל[65, 66]

3. Now, all this drawing down of supernal delight and will into the attribute of Kingship, from the source of all delights, is through the shofar, which is of a ram.

> Section 3 explains the shofar's role: all this drawing of supernal will and delight into Kingship, from their deepest source, comes through the shofar, which is a ram's horn, as the Talmud teaches, "Sound before Me a shofar of a ram."

והענין כי הנה שרש נפש הבהמה הוא מבחי' פני אריה פני שור[67] כו' שבמרכבה ששרשם מבחי' בהמות בהררי אלף[68] שמבחי' התהו

The explanation: the root of the soul of an animal is from the level of "the face of a lion" and "the face of an ox," etc., in the Chariot (Merkavah), whose root is from the level of "the beasts upon a thousand hills," which is from the level of Tohu (chaos).

> Why an animal's horn? The souls of animals are rooted in "the face of a lion" and "the face of an ox," figures of Ezekiel's Chariot, whose own root is "the beasts upon a thousand hills," the world of Tohu, the primordial world of intense lights.

והנה ידוע שמפני שהאורות דתהו היו בריבוי ותוקף גדול לא יכלו הכלים לסבול האור וע"כ נפלו הכלים ונשברו ומקום נפילתן היה בעולם הבריאה והן הן המרכבה דפני אריה פני שור כו'

Now it is known that because the lights of Tohu were in great abundance and intensity, the vessels could not bear the light; therefore the vessels fell and broke, and the place of their fall was in the World of Beriah, and they are themselves the Chariot of "the face of a lion," "the face of an ox," etc.

> In Tohu the lights were so abundant and intense that their vessels could not hold them and shattered: the "breaking of the vessels." The broken vessels fell into the World of Beriah and became the Chariot's "face of a lion" and "face of an ox."

ולכן טבע הבהמה בבחי' ביטול גדול יותר מהאדם [ועמ"ש בזה בפ' אמור בד"ה והניף הכהן[69] אותם כו' על שני כבשים כו'] מפני שהאדם יש לו דעת מעולם התיקון

Therefore the nature of the animal is in a state of greater bittul than man [and see what is written about this in Parshas Emor, in the discourse beginning "And the kohen shall wave them, etc., upon the two lambs," etc.], because man has Daas, from the world of Tikkun (rectification),

> So an animal has more bittul, self-nullification, than a human, who has Daas, a mind of his own, from Tikkun, the rectified world of balanced vessels. The bracket refers to the discourse in Parshas Emor on the Shavuos waving of the two lambs.

אבל הבהמה הוא למטה מן הדעת והיינו מפני שרשה שהוא למעלה מן הדעת מבחי' עולם התהו כו'

whereas the animal is below Daas; and this is because of its root, which is above Daas, from the level of the world of Tohu, etc.

> The animal is below Daas, without self-aware understanding, precisely because its root in Tohu is above Daas.

ולכן תוקעין בשופר של בהמה דוקא שיש בה בחי' ביטול יותר לעורר בחי' ביטול שלמעלה מן הדעת והיא עצמו הטעם בענין התקיעה

Therefore we sound specifically a shofar of an animal, which has more bittul, to arouse the level of bittul that is above Daas. And this itself is the reason in the matter of the tekiah (the sounding):

> That is why the shofar must come from an animal: its greater bittul arouses the bittul that is above Daas. The same reason explains the nature of the sounding itself.

שהוא קול פשוט היוצא מהבל הלב שעדיין לא בא לידי גילוי באותיות כלל מפני שהוא מבחי' פנימית נקודת הלב שאינו בא כלל לידי גילוי אותיות עדיין

it is a simple sound that comes out from the breath of the heart, which has not yet come to be revealed in letters at all, because it is from the level of the inner dimension of the point of the heart, which does not yet come to be revealed in letters at all.

> The tekiah is a simple sound, a breath of the heart not yet shaped into letters or words, because it comes from the inner point of the heart, deeper than speech.

כי האותיות שרשם בחכמה שבממוח ובחי' הבל הזה היוצא בבחינת קול פשוט הוא בבחינת פנימית נקודת הלב שלמעלה מהחכמה שבמוח כו'

For the root of the letters is in the Chochmah in the brain, while this breath that comes out as a simple sound is at the level of the inner dimension of the point of the heart, which is above the Chochmah in the brain, etc.

> Letters are rooted in Chochmah, the intellect of the brain, while the shofar's simple breath comes from the inner point of the heart, which is above even Chochmah.

וביאור זה הנה ידוע שיש ב' מיני קול הא' הנקרא קול הדבור שגם הוא יוצא מהבל הלב

The explanation of this: it is known that there are two kinds of sound. The first is what is called the sound of speech, which also comes out from the breath of the heart,

> Two kinds of sound come from the breath of the heart. The first is the sound of speech.

אך הוא מבחי' חיצונית הלב שהן בחינות המדות שבלב הנמשכות מהמוחין דחו"ב [דחכמה ובינה] עד למטה מן הדעת שהדעת ממשיך השכל שבמוח אל הלב.

but it is from the level of the outer dimension (chitzoniyus) of the heart, which is the emotive attributes (middos) in the heart, drawn from the intellect (mochin) of Chochmah and Binah down to below Daas, for Daas draws the intellect that is in the brain to the heart.

> Speech comes from the outer dimension of the heart, its emotions, which are shaped by Chochmah and Binah and brought down into the heart by Daas. That is why speech takes the form of letters.

אבל בחי' קול פשוט היוצא מהבל הפנימי שבעומקא דלבא שהוא למעלה מן השכל להיותו פנימית הרצון שבלתי מוגבל בשכל שלכן הוא קול פשוט וכמו צעקה פתאומית שבאה מנקודת עומק הלב להיות ההתפעלות בעצם הנפש ממש

But the level of the simple sound comes out from the inner breath in the depth of the heart, which is above intellect, since it is the inner dimension of the will, which is not limited by intellect; that is why it is a simple sound, like a sudden cry that comes from the point of the depth of the heart, the stirring being in the very essence of the soul,

> The simple sound comes from the inner breath in the depth of the heart, the inner will that intellect does not limit. That is why it stays wordless, like a sudden cry from a person's very essence.

כמו צעק לבם אל[70] ה' ובחינת צעקה זו היא למעלה משרש האותיות שבחכמה [ועמ"ש מזה באריכות ג"כ בד"ה תקעו בחדש הנ"ל] וע"י שתוקעים בו תקיעה

as in "Their heart cried out to G-d." And this cry is above the root of the letters, which is in Chochmah [and see what is written about this at length, too, in the discourse beginning "Sound the shofar at the New Moon," mentioned above]. And through sounding with it a tekiah

> Lamentations says, "Their heart cried out to G-d": such a cry comes from above the root of the letters in Chochmah. The same is explained at length in the discourse "Sound the shofar at the New Moon."

של מצוה בקול פשוט וברעותא דלבא שבבחי' למעלה מן הדעת ולמעלה מבחי' אותיות מעורר ג"כ למעלה בחי' כתר שלמעלה מהחכמה ודעת ונמשך ענג בבחינת מלוכה להיות מתענג מביטול היש

of a mitzvah, with a simple sound and with the desire of the heart (re'usa deliba), which is at a level above Daas and above the level of letters, there is also aroused above the level of Keser, which is above Chochmah and Daas, and delight is drawn into the level of Kingship, so that He delights in the nullification of the yesh.

> By sounding a tekiah of the mitzvah with such a simple sound and inner desire, above Daas and above letters, one arouses above the level of Keser, which is beyond Chochmah and Daas. Then delight flows into Kingship: G-d delights in the nullification of the yesh.

ולכן תוקעים בשופר שצדו[71] א' קצר והב' רחב ע"ד שנאמר מן המצר קראתי[72] י"ה ענני במרחב י"ה ודי"ל [ודי למבין].

Therefore we sound with a shofar whose one end is narrow and the other wide, in the manner of what is said, "From the narrow place I called Yah; Yah answered me with expansiveness." And this suffices for one who understands.

> The shofar's shape, narrow at one end and wide at the other, echoes the verse "From the narrow place I called Yah; Yah answered me with expansiveness." The Kehot note points to the Talmud and the Shulchan Aruch, which rule that a shofar sounded reversed, from its wide end, is invalid.

11 והיינו תקיעה ראשונה שהיא המשכה מלמעלה למטה שמתענג מביטול היש כנ"ל אמנם תקיעה אחרונה היא העלאה ממטה למעלה ע"י קדימת השברים והתרועה

And this is the first tekiah, which is a drawing down from above to below, so that He delights in the nullification of the yesh, as mentioned above. The last tekiah, however, is an elevation from below to above, through the shevarim and the teruah that precede it,

> The first tekiah, sounded before the broken notes, draws delight downward from above, so that G-d delights in the yesh that nullifies itself. The last tekiah, sounded after the shevarim and teruah, is the reverse: an ascent from below to above.

שהם בבחי' שמאל דוחה והתעוררות רחמים רבים כמ"ש במ"א וכמ"ש בכוונת שהתקיעות והשברים הם לבטל היצה"ר [היצר הרע] כו' [ועכ"ז [ועם כל זה] יובן הפסוק כי קרוב אליך הדבר[73] כו' לעשותו.

which are at the level of "the left hand pushes away" and the arousal of abundant mercy, as is explained elsewhere, and as is written in the Kavanos, that the tekios and the shevarim are to nullify the evil inclination, etc. [And with all this, the verse "For the word is near to you, etc., to do it" will be understood.

> The shevarim and teruah, the broken and staccato sounds, express "the left hand pushes away," the stern side that repels evil, and they arouse abundant mercy; the Arizal's Kavanos say these sounds serve to nullify the evil inclination. A bracket now opens to explain the verse "For the word is near to you… to do it."

פי' הדבר היינו[74] ה' דבר מל' דאצילות לעשותו להיות בנין הנוק' [הנוקבא] שנק' ג"כ עשייה שבאצי' כנ"ל ועמ"ש בד"ה והיה מדי חדש.

The meaning: "the word" is the word of G-d, Malchus of Atzilus; "to do it" is that there be the building of Nukva, which is also called the asiyah (action) within Atzilus, as mentioned above. And see what is written in the discourse beginning "And it shall be, from one New Moon to the next."

> "The word" is the word of G-d, Malchus of Atzilus, the divine speech that creates; "to do it" is the building of Nukva, which is the level of action (asiyah) within Atzilus. The Alter Rebbe refers to his discourse "And it shall be, from one New Moon to the next."

כי דבור לשון הנהגה והמשכה כו' להתלבש גם בעשייה גשמיות כו' וזהו ענין ששת ימי המעשה[75] משא"כ בשבת כתיב ממצוא חפצך ודבר דבר[76] כו'.

For "speech" (dibbur) is an expression of leading and drawing down, etc., to be enclothed even in physical action, etc.; and this is the matter of the six days of action (ma'aseh). Whereas of Shabbos it is written, "from pursuing your affairs and speaking words," etc.

> Speech (dibbur) also means leading and conducting: the divine speech guides the world and enclothes itself even in physical action. That is why the weekdays are "the six days of action," while for Shabbos the prophet says to refrain "from pursuing your affairs and speaking words."

12 ובפיך היינו ע"י השופר ובלבבך רעו"ד [רעותא דליבא] ואומרו כי קרוב אליך כו' היינו שאתם קרובים זל"ז [זה לזה]

"In your mouth": that is, through the shofar; "and in your heart": the desire of the heart (re'usa deliba). And its saying "For [it] is near to you," etc., means that you are near to each other,

> The verse continues, "in your mouth and in your heart": "in your mouth" is the shofar, and "in your heart" is the heart's inner desire that animates it. "Near to you" means that the two parties, Malchus and Z'eir Anpin, are near to each other.

כי הנוק' [הנוקבא] נק' אחותי לז"א שהוא הנק' ישראל כי שרית[77] כו'. וגם שבנינה הוא מט' [מטה] מלכיות שלו.

for Nukva is called "my sister" to Z'eir Anpin, who is called Yisrael, "for you have striven," etc. And also, her building is from his nine Malchiyos.

> Nukva is called "my sister" to Z'eir Anpin, who is called Yisrael after the verse "for you have striven" with G-d, and Nukva is built from Z'eir Anpin's nine Malchiyos. So "the word," Malchus, is close to "you," Yisrael.

ועוד כי שרש אותיות הדבור שמח"ע [שמחכמה עילאה] היינו ג"כ מקדמות השכל שלמעלה מהשכל המושג כמ"ש באגה,ק ע"פ ויעש דוד שם[78] וא"כ עם היות שהמשכת

Furthermore, the root of the letters of speech, which is from the higher Chochmah, is also from the "antecedence of intellect" (kadmus hasechel), which is above comprehended intellect, as is written in Iggeres HaKodesh on the verse "And David made a name." If so, even though the drawing down

> Further, the letters of speech come from the higher Chochmah, which itself stems from the "antecedence of intellect" (kadmus hasechel), the source of thought that precedes any idea one can grasp, as Iggeres HaKodesh 5 explains on the verse "And David made a name."

הרצון וכתר דמל' צ"ל נמשך מא"א [מאריך אנפין] שלמעלה גם מהחכמה עכ"פ [על כל פנים] קרובים הם זל"ז [זה לזה] ועמ"ש סד"ה כי המצוה הזאת כו' מענין זה דכי קרוב אליך הדבר.

of the will and of the Keser of Malchus must be drawn from Arich Anpin, which is above even Chochmah, at any rate they are near to each other. And see what is written at the end of the discourse beginning "For this commandment," etc., on this matter of "For the word is near to you."

> Therefore, even though the will and the Keser of Malchus must be drawn from Arich Anpin, which is above Chochmah, speech and its source are near each other, since speech too is rooted above grasped intellect. The Alter Rebbe refers to the end of his discourse "For this commandment" on the same verse.

או"נ [אי נמי] כמ"ש (בזכריה סימן ד') והנה מנורת זהב[79] כו' זה דבר[80] ה' והמנורה היא כנס"י [כנסת ישראל].

Alternatively, as is written (in Zechariah, chapter 4), "And behold, a menorah of gold," etc., "This is the word of Havayah"; and the menorah is Knesses Yisrael (the Congregation of Israel).

> An alternative reading draws on Zechariah's vision of a golden menorah, of which the angel says, "This is the word of Havayah." The menorah is Knesses Yisrael, the Congregation of Israel.

ובמ"א נת' [נתבאר] שיש במל' ב' פרצופים פרצוף הפנימי נקרא כנס"י [כנסת ישראל] והחיצון זהו הדבור וזהו כי קרוב אליך הדבר וזהו ג"כ ענין ישראל עלו[81] במחשבה[82] והמחשבה עם הדבור קרובים זל"ז [זה לזה].

And elsewhere it was explained that in Malchus there are two partzufim (configurations): the inner partzuf is called Knesses Yisrael, and the outer one is speech. And this is "For the word is near to you." And this is also the matter of "Israel arose in thought": thought and speech are near to each other.]

> Malchus has two configurations: an inner one called Knesses Yisrael and an outer one, speech. "The word is near to you" means that speech is close to its inner counterpart, just as "Israel arose in thought," and thought and speech are close to each other; here the bracket closes.

והנה מבואר בפע"ח [בפרי עץ חיים] שסוד השופר הוא בבינה[83] כי התלבשות ומקום גילוי התענוג הוא בבינה וכנודע כי התגלות עתיק הוא בבינה[84]

Now, it is explained in Pri Etz Chaim that the mystery of the shofar is in Binah, for the enclothing and the place of revelation of delight is in Binah; and, as is known, the revelation of Atik is in Binah.

> The main argument resumes. Pri Etz Chaim teaches that the mystery of the shofar is in Binah, because delight is enclothed and revealed in Binah; as is known, Atik, the inner delight of Keser, is revealed in Binah.

(ועמ"ש מזה בפ' לך לך גבי ה' דאברהם ע"ש] ולכן הוא בחי' עוה"ב [עולם הבא] והיינו מפני שהיא בחי' השגה ועיקר התגלות התענוג הוא בהשגה[85] דוקא כמו עדמ"מ [עד"מ] למטה באדם כשנופל לו איזה השגה ושכל חדש באיזו עמקות הוא מתמלא תענוג

(And see what is written about this in Parshas Lech Lecha, concerning the hei of Avraham; see there.) Therefore it is the level of the World to Come; and that is because it is the level of comprehension, and the main revelation of delight is specifically in comprehension. As, by way of analogy, below in man: when some comprehension, a new idea of some depth, occurs to him, he is filled with delight.

> After a reference to his discussion of the letter hei added to Avraham's name, the Alter Rebbe explains why Binah is called the World to Come: it is comprehension, and delight is revealed chiefly through comprehension. When a person grasps a new and deep idea, he is filled with delight.

אמנם עיקר התגלות וההתפשטות התענוג בשלימות הוא דוקא אח"כ כשמשיג העמקות הזאת בהרחבת שכלו ורוחב בינתו דוקא וכמ"כ [וכמו כן] הוא למעלה שהתענוג עליון מלובש בחכמה הנקרא עדן שהוא עצם דבר המושג כמו שהוא עדיין בעצמותו

However, the main revelation and complete spreading of the delight come specifically afterwards, when he comprehends this depth with the breadth of his intellect and the expanse of his understanding. So too above: the supernal delight is enclothed in Chochmah, which is called Eden, which is the essence of the thing comprehended as it still is in its essence;

> The full delight comes afterward, when he develops that insight in breadth and detail. So too above: supernal delight is enclothed in Chochmah, which is called Eden, the essence of an idea before it is unfolded.

אמנם שם הוא בהעלם ועיקר התגלותו כשנמשך בבחי' בינה שהיא בחי' השגה בהתפשטות אורך ורוחב כו'.

but there it is in concealment, and its main revelation is when it is drawn into the level of Binah, which is the level of comprehension, in an expansion of length and breadth, etc.

> In Chochmah the delight is hidden; it is revealed when it flows into Binah, the faculty that unfolds an idea in "length and breadth."

ולכן השופר הוא ג"כ בבינה שהתגלות התענוג הנמשך ע"י השופר הוא בבינה ומשם מקבל הדבור שהוא בחי' מל' בדבר ה' שמים נעשו[86] להיות ענג במדת המל' ג"כ:)[87]

Therefore the shofar too is in Binah, for the revelation of the delight drawn down through the shofar is in Binah; and from there speech receives, which is the level of Malchus, "By the word of Havayah the heavens were made," so that there be delight in the attribute of Malchus too.

> That is why the shofar belongs to Binah: the delight it draws down is revealed there. From Binah the delight passes to speech, which is Malchus, as in "By the word of Havayah the heavens were made," so that Kingship too is filled with delight.

SECTION 5 · ¶13–14

Why the shofar yields to Shabbos

13 קיצור. והמשכה זו ע"י השופר קול פשוט פנימית הלב שלמעלה מהשכל ומעורר כמ"כ [כמו כן] רצון העליון שלמעלה מהחכמה והיינו ע"י שופר של איל דוקא הבהמה יש בה ביטול ממדרגות עליונות.

Summary: This drawing down is through the shofar, a simple sound, the inner dimension of the heart, which is above intellect; and it likewise arouses the supernal will, which is above Chochmah. And this is specifically through a shofar of a ram: the animal has bittul from higher levels.

> A summary of section 3: the shofar's simple sound comes from the inner point of the heart, above intellect, and arouses the supernal will, above Chochmah. It must be a ram's horn, because the animal's bittul stems from higher levels.

ובפע"ח [ובפרי עץ חיים] שהשופר בבינה כי התגלות עתיק הוא בבינה:ד ומעתה יבואר[88] למה אין תקיעת שופר דוחה שבת והוא

And in Pri Etz Chaim: that the shofar is in Binah, because the revelation of Atik is in Binah. 4. Now it will be explained why the sounding of the shofar does not override Shabbos. It is

> The summary ends with Pri Etz Chaim's teaching that the shofar is in Binah, where Atik is revealed. Section 4 then turns back to the opening question: why the sounding of the shofar does not override Shabbos.

כי ענין השבת הוא מ"ש כי בו שבת[89] כו' ויכולו השמים והארץ[90] כו' ויכל אלקים ביום השביעי כו'

because the matter of Shabbos is what is written, "for on it He rested," etc., "And the heavens and the earth were completed," etc., "And G-d completed on the seventh day," etc.

> The answer lies in the nature of Shabbos as Genesis describes it: G-d "rested" on it, and "the heavens and the earth were completed… and G-d completed on the seventh day."

כמו עד"מ באדם כששובת ונח מאיזו מלאכת עבודה שהיה שכלו ומחשבתו מלובשת באותה מלאכה לעיין בכל פרטי המלאכה בהתחכמות כו'

As, by way of analogy, with a person who ceases and rests from some labor of work in which his intellect and thought were enclothed, to examine all the details of the work with ingenuity, etc.:

> An analogy: a person busy with a piece of work invests his intellect and thought in it, working out all its details with skill.

וכששובת אזי מתעלה השכל וחוזר למקורו ומתפשט מהתלבשותו כו' ואזי נמשך לו תענוג משלימות המלאכה

when he ceases, the intellect ascends and returns to its source and divests itself of its enclothing, etc., and then delight comes to him from the completion of the work.

> When he stops, his mind rises back to its source, free of its absorption in the work, and he feels delight in the finished product.

ולכן בסיום מסכתא עושין סעודה[91] מחמת התענוג שבא בגמר והשלמת לימודו דוקא וכך עד"מ הוא למעלה שבששת ימי בראשית היו ירידות והמשכות המדות עליונות

That is why, at the conclusion of a tractate, one makes a feast, because of the delight that comes specifically with the finish and completion of one's study. And so, by way of analogy, it is above: in the six days of Creation there were descents and drawings down of the supernal emotive attributes (middos)

> That is why one makes a feast on completing a tractate: the delight comes with the completion of study. So too above: during the six days of Creation, G-d's emotive attributes descended and were drawn down to create the world.

לברוא בהן השמים והארץ וכל צבאם יום ראשון במאמר יהי אור ירד ונמשך במדת החסד [ומדת הגבורה כלולה בה להגביל שפעה ובתוכן מלובשת בחי' חכמה

to create through them the heavens and the earth and all their host. On the first day, with the utterance "Let there be light," [it] descended and was drawn down in the attribute of Chesed [and the attribute of Gevurah is included in it, to limit its flow, and within them the level of Chochmah is enclothed,

> On the first day, the utterance "Let there be light" was drawn through Chesed, kindness, with Gevurah, restraint, included in it to limit the flow, and Chochmah enclothed within both.

להיות ההשפעה ע"פ גזירת החכמה] יום ב' יהי רקיע[92] ממדת הגבורה כו' ואח"כ בשבת כשוישבות ביום השביעי שנח ממלאכתו כביכול ונתעלו מדותיו וחכמתו ית' בעצמותו

so that the bestowal be according to the decree of Chochmah]; the second day, "Let there be a firmament," from the attribute of Gevurah, etc. And afterwards, on Shabbos, when "He rested on the seventh day," for He rested from His work, as it were, and His attributes and His wisdom, may He be blessed, ascended into His essence,

> Chochmah ensures that the flow follows its wise "decree." The second day's "Let there be a firmament" came from Gevurah, and so on; then on Shabbos, when G-d "rested," His attributes and wisdom rose back into His essence, as it were.

ואזי ויכל אלקים ביום השביעי ויכל הוא מלשון כלתה נפשי[93, 94] פי' שנמשך בחינת התענוג העליון ומתגלה בכל אשר פעל ועשה בשימ"ב [בששת ימי בראשית] הנ"ל וכמו שכתוב

then "And G-d completed (vayechal) on the seventh day." Vayechal is from the expression "my soul longs (kalsah)": that is, the supernal delight is drawn down and revealed in all that He wrought and made in the six days of Creation mentioned above; and as it is written,

> Then "G-d completed (vayechal) on the seventh day": vayechal is read as related to kalsah, "longing," as in "my soul longs." Supernal delight is drawn down and revealed in everything that was made during the six days.

והנה טוב מאד[95] כו' וג"פ [וג' פעמים] ביום השביעי[96] הוא כנגד ג' בחינות שהתענוג מתלבש בהם בינה הוד יסוד כו'

"and behold, it was very good," etc. And the three times "on the seventh day" correspond to the three levels in which the delight is enclothed: Binah, Hod, Yesod, etc.

> This is the delight of "and behold, it was very good." The three mentions of "the seventh day" in the verses correspond to the three Sefiros in which this delight is enclothed: Binah, Hod and Yesod.

וז"ש [וזהו שכתוב] בע"ח [בעץ חיים][97] ששבת הוא גילוי מוחין דאבא[98] וכמ"ש ושמרתם את השבת[99] כו' כי קדש היא לכם

And this is what is written in Etz Chaim, that Shabbos is the revelation of the mochin of Abba; and as it is written, "You shall keep the Shabbos, etc., for it is holy (kodesh) to you,"

> Hence the Arizal's teaching (found in Pri Etz Chaim, as the Kehot note observes) that Shabbos reveals the mochin of Abba, that is, Chochmah, as in "You shall keep the Shabbos... for it is holy (kodesh) to you," kodesh being a name for Chochmah.

כי התענוג הנמשך הוא מתלבש בחכמה שלכן נקרא עדן בכתוב והוא עד"מ הנ"ל כשנופל לאדם איזו השכלה מתמלא בתענוג כו' כנ"ל.

for the delight that is drawn down is enclothed in Chochmah, which is therefore called Eden in Scripture. And this is like the analogy mentioned above: when some insight occurs to a person, he is filled with delight, etc., as mentioned above.

> The delight of Shabbos is enclothed in Chochmah, which is why Scripture calls Chochmah "Eden," delight. It is like the person in the analogy, filled with delight when an insight comes to him.

14 ולכן כתיב ממצוא חפצך ודבר דבר[100] כי הדבור מתעלה בחכמה שהרי התענוג הוא מן הדבור של המאמרות יהי אור יהי רקיע כו'.

Therefore it is written, "from pursuing your affairs and speaking words," for speech ascends into Chochmah; for the delight is from the speech of the utterances "Let there be light," "Let there be a firmament," etc.

> That is why Isaiah says that on Shabbos one should refrain "from speaking words": on Shabbos speech rises into Chochmah. The delight of Shabbos is delight in the divine speech of creation, the utterances "Let there be light," "Let there be a firmament."

ואם כן הוא שבשבת נמשך מצד עצמו גילוי תענוג עליון שמתענג מכל אשר עשה ממילא אינו נצרך לשופר[101] שהוא ג"כ

And if so, since on Shabbos a revelation of supernal delight is drawn down of itself, in that He delights in all that He made, it follows that there is no need for the shofar, which is likewise

> Since on Shabbos the supernal delight is revealed of itself, G-d delighting in all He made, there is no need for the shofar.

רק ענין המשכת התענוג במדת המלוכה וע"כ נדחה מ"ע [מצות עשה] של שופר בשבת [ומה גם לפמ"ש [לפי מה שכתוב] בזהר בשלח (דס"ג ע"ב) ובפ' יתרו (דפ"ח ע"א)[102] בענין

only a matter of drawing down delight into the attribute of Kingship. Therefore the positive commandment of the shofar is set aside on Shabbos. [All the more so according to what is written in the Zohar, Beshalach (63b), and in Parshas Yisro (88a), on the matter

> The shofar's purpose, too, is only to draw delight into Kingship, which happens on Shabbos anyway; therefore its mitzvah can be set aside on Shabbos. A bracket adds further support from the Zohar on Beshalach and Yisro.

דהא כל שיתא יומין מתברכין מיומא שביעאה[103] שהיא הבינה כמ"ש במק"מ [במקדש מלך] שם[104] א"כ גם שבת הוא בחי' התגלות עתיק שבבינה אשר זהו בחינת השופר]:[105, 106]

that "all six days are blessed from the seventh day," which is Binah, as is written in the Mikdash Melech there. If so, Shabbos too is the level of the revelation of Atik in Binah, which is the level of the shofar.]

> The Zohar says that all six days are blessed from the seventh, which the Mikdash Melech, a commentary on the Zohar, identifies with Binah. If Shabbos is Binah, it already holds the revelation of Atik in Binah, the very level the shofar reveals.

SECTION 6 · ¶15–19

Why the Torah still commands it on Shabbos

15 אך להבין מה שמן התורה מצוה וחיוב אפי' [אפילו] לתקוע בשבת אלא שחז"ל [שחכמינו זכרונם לברכה] אסרו משום גזרה דרבה.

But [we must still] understand why, by Torah law, there is a mitzvah and an obligation to sound [the shofar] even on Shabbos, and only our Sages, of blessed memory, forbade it because of Rabbah's decree.

> Now the other side of the question: if the shofar is not needed on Shabbos, why does the Torah itself still command it then, so that only the Sages' decree forbids it?

הנה באמת יש כמה בחינות בענין התענוג[107] לאין קץ ותכלית ויותר ממ"ש בע,ח בענין סדר ההשתלשלות וכמ"ש בהקדמת הרח"ו [הרבי חיים ויטאל] עצמו שאינו מזכיר כ"א כטפה מן הים כו'

In truth, there are many levels in the matter of delight, without end or limit, more than what is written in Etz Chaim about the order of the chain of descent (hishtalshelus); as Rabbi Chaim Vital himself writes in his introduction, that he mentions only as a drop from the sea, etc.

> The answer begins with the endless range of delight. There are countless levels of delight, more than Etz Chaim sets out in its account of the chain of descent; Rabbi Chaim Vital himself writes in his introduction that he records only a drop from the sea.

דהנה גם בגשמיות אנו רואים שהתענוג בנפש הוא ביתר שאת ויתר ריבוי מדרגות משאר כחות הנפש וכנראה בעליל שיש תענוגים רבים לאין קץ ותכלית

For even in physical matters we see that delight in the soul has greater eminence and a greater multitude of levels than the other powers of the soul; as is plainly visible, there are many delights, without end or limit.

> Even in human experience, delight has more levels than any other power of the soul: there are countless kinds of pleasure.

כי יש הרבה מיני תענוג בחוש הטעם בחיך יטעם אוכל[108, 109] או משקה בהרבה מינים מינים ממינים שונים וכל א' מובדל ומשונה מחבירו בטעמו וכיוצא בזה בחוש הריח

For there are many kinds of delight in the sense of taste, as "the palate tastes" food or drink, in many kinds upon kinds of different species, each one distinct and different from the other in its taste; and likewise in the sense of smell;

> Taste alone has endless kinds, each food and drink with its own distinct flavor, as Job says, "the palate tastes food"; and so too smell.

וכן בדבור שמתענג מצחות הלשון והמליצה בהגיון או דקדוק או אפילו במלתא דבדיחותא וכן בשמיעה מקול נאה או כלי זמר ערב וכיוצא וכן בראיה יש תענוגים רבים שונים כנודע ועאכ"ו [ועל אחת כמה וכמה] בכחות רוחניים כמו השכל כו' וכיוצא.

and so too in speech, where one delights in fluent language and eloquence, in logic or grammar, or even in a witty remark; and so too in hearing, from a beautiful voice or a pleasant musical instrument and the like; and so too in sight there are many different delights, as is known. And all the more so in spiritual powers, such as the intellect, etc., and the like.

> Speech gives delight through eloquence, logic, grammar or even a witty remark; hearing, through a fine voice or music; and sight, through many pleasures. The spiritual powers, such as the intellect, have still more.

16 ומזה יכול המשכיל לצייר עוצם הריבוי בתענוג אלקי מאחר שנודע דכללות התענוג שבעניינים דהאי עלמא הוא רק פסולת ותמצית דתמצית מתענוג האלקי וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ר"ע [רבי עקיבא] שחק ואמר אם לעוברי[110] רצונו[111] כו'

From this the thoughtful person can picture the immense multitude in the G-dly delight, since it is known that the delight in the things of this world as a whole is only the refuse and the extract of the extract of the G-dly delight; as our Sages, of blessed memory, said: "Rabbi Akiva laughed and said: If for those who transgress His will, etc.,"

> From this a thoughtful person can imagine the vastness of divine delight, since all the delights of this world are only the refuse, "the extract of the extract," of G-dly delight. The Talmud tells that Rabbi Akiva, faced with the prosperity of Rome, laughed and said: if those who transgress His will have it so, how much more so those who do His will.

וכמ"ש במ"א ועאכ"ו [ועל אחת כמה וכמה] למקור התענוג העליון שהוא בודאי רב הכמות והאיכות לאין קץ ותכלית וביתר שאת ויתר עז[112] מכל הי"ס [הי' ספירות] שלמעלה עד"מ הנ"ל דחוש התענוג שבנפש שגדול מאד ורב כחו יותר מכל כחות הנפש כנ"ל.

and as is written elsewhere. And all the more so the source of the supernal delight, which is certainly great in quantity and quality, without end or limit, and "greater in eminence and greater in power" than all the ten Sefiros above, after the manner of the analogy mentioned above, of the sense of delight in the soul, which is very great and greater in power than all the powers of the soul, as mentioned above.

> If the mere residue of divine delight is so great, its source is certainly limitless in quantity and quality, "greater in eminence and greater in power" than all the ten Sefiros. So too in the soul, the sense of delight is more powerful than all its other faculties.

17 ולכן נק' בחי' מקור התענוגים למעלה בשם אריך אנפין לפי שמתפשט באריכות הרבה כנ"ל. ועמ"ש ע"פ ואתה מרבבות קדש.[113, 114]

Therefore the level of the source of delights above is called by the name Arich Anpin (the Long Countenance), because it extends at great length, as mentioned above. And see what is written on the verse "And He came from the myriads of holiness."

> That is why the source of delight is called Arich Anpin, the "Long Countenance": it extends without limit. The Alter Rebbe refers to his discourse on the verse "And He came from the myriads of holiness."

משא"כ המדות דאצילות נקרא זעיר אנפין לפי שהם מעטי הכמות ובבחי' קיצור בעצם מציאותן ועד"מ ממדות שבלב האדם אהוי"ר [אהבה ויראה] שהם כחות מצומצמים וקצרים בעצם מציאותן ואינן בערך אורך המציאות של התענוג כנ"ל.

Whereas the emotive attributes (middos) of Atzilus are called Z'eir Anpin (the Small Countenance), because they are small in quantity and short in their very being; as, by way of analogy, with the emotive attributes in a person's heart, love and awe, which are contracted and short powers in their very being, and are not comparable to the length of being of delight, as mentioned above.

> The emotive attributes of Atzilus, by contrast, are called Z'eir Anpin, the "Small Countenance," because they are limited in their very nature, just as a person's love and awe are contracted and short compared with the far-reaching extent of delight.

18 והנה בחי' המשכת התענוג שיתענג ממדת המלוכה הנמשך ע"י השופר הוא מבחי' מובדלת מבחי' התענוג המאיר בשבת שהמתענג מחמת כי וירא אלקים את כל אשר עשה[115]

Now, the drawing down of delight, that He delight in the attribute of Kingship, which is drawn through the shofar, is from a level set apart from the level of the delight that shines on Shabbos, in which He delights because "G-d saw all that He had made,

> Now the main point: the delight in Kingship drawn down by the shofar comes from a level altogether separate from the delight that shines on Shabbos, which is G-d's delight in His creation, as when "G-d saw all that He had made."

והנה טוב מאד כנ"ל כי התענוג הנמשך בשבת הוא מה שמתלבש בחכמה דאצילות כנ"ל בפי' ושמרתם את שבת[116]

and behold, it was very good," as mentioned above. For the delight drawn down on Shabbos is that which is enclothed in the Chochmah of Atzilus, as mentioned above in the explanation of "You shall keep the Shabbos,

> The delight of Shabbos, "behold, it was very good," is enclothed in the Chochmah of Atzilus, as explained above on the verse "You shall keep the Shabbos."

כי קדש היא כוי ובחכמה מתלבש חסד דא"א כידוע דוא"א [דאבא ואימא] מלבישים לזרועות דא"א[117] אבא בחסד אחיד ותלי[118] ואימא בגבורה[119] כמ"ש אני בינה לי גבורה[120] כוי

for it is holy," etc. And in Chochmah the Chesed of Arich Anpin is enclothed, as is known that Abba and Imma enclothe the arms of Arich Anpin: "Abba is held and hangs on Chesed," and Imma on Gevurah, as it is written, "I am Binah; Gevurah is mine," etc.

> In Kabbalah, Abba and Imma (Chochmah and Binah of Atzilus) enclothe the "arms" of Arich Anpin: Abba is attached to its Chesed and Imma to its Gevurah, as in "I am Binah; Gevurah is mine." So the delight of Shabbos, in Chochmah, comes from the Chesed of Arich Anpin, one of its seven lower Sefiros.

אבל ע"י השופר נמשך מבחי' בינה דא"א שלמעלה מערך התענוג דז"ת [דז' תחתונות] דא"א והוא המתלבש בבינה דאצילות שסוד השופר הוא בבינה כנ"ל (ועיין במק"מ [במקדש מלך] ר"פ שמות)

But through the shofar [delight] is drawn from the level of Binah of Arich Anpin, which is beyond comparison with the delight of the seven lower [Sefiros] of Arich Anpin; and it is that which is enclothed in the Binah of Atzilus, for the mystery of the shofar is in Binah, as mentioned above. (And see the Mikdash Melech at the beginning of Parshas Shemos.)

> The shofar draws from a higher level, the Binah of Arich Anpin, beyond the seven lower Sefiros; it is revealed in the Binah of Atzilus, the shofar's place. The Alter Rebbe refers to the Mikdash Melech on the beginning of Shemos.

(בדף ג' ע"א) ע"פ תשורי מראש אמנה[121] דא גרון. מש"ש בשם האוצ"ח [מה שכתוב שם] ומ"ש [האוצרות חיים] בביאורי הזהר שם[122] פירוש וענין בינה דא"א.

(on folio 3a), on the verse "Look from the peak of Amanah": "this is the throat"; what is written there in the name of Otzros Chaim, and what is written in Biurei HaZohar there, on the meaning and matter of Binah of Arich Anpin.

> The Mikdash Melech there comments on the Zohar's reading of "Look from the peak of Amanah" as "the throat," the place of Binah of Arich Anpin. The parenthesis also points to Otzros Chaim, quoted there, and to the Biurei HaZohar on the same passage.

ועיין בפי' הרמ"ז [הרב משה זכות] ר"פ קרח[123] ד"ה כמה עילאין פתגמי אורייתא ועפמ"ש [ועל פי מה שכתוב] הרמ"ז [הרב משה זכות] שם יובן מ"ש במשנה פ"ג [פרק ג'] דר"ה [דראש השנה] שופר כו' ופיו מצופה זהב כי זהב רומז לבינה דאריך כמ"ש הרמ"ז [הרב משה זכות] שם

And see the Ramaz's commentary at the beginning of Parshas Korach, on the passage beginning "How lofty are the words of the Torah"; and according to what the Ramaz writes there, what is said in the Mishnah, chapter 3 of Rosh HaShanah, "The shofar, etc., and its mouthpiece is overlaid with gold," will be understood: for gold alludes to Binah of Arich [Anpin], as the Ramaz writes there.

> The Ramaz, at the opening of Parshas Korach, explains Chochmah and Binah of Arich Anpin. In his light, the Mishnah's rule that the mouthpiece of the Rosh HaShanah shofar is overlaid with gold is understood: gold alludes to Binah of Arich Anpin, the source the shofar reaches.

ולכן גם בשבת מצוה לתקוע מד"ת [מדת] לפי שממשיכים הארת תענוג יותר עליון מבחי' התענוג דשבת כנ"ל

Therefore even on Shabbos there is a mitzvah by Torah law to sound [the shofar], because [through it] a radiance of delight higher than the level of the delight of Shabbos is drawn down, as mentioned above.

> This is why the Torah commands the shofar even on Shabbos: it draws a delight higher than the delight of Shabbos itself.

(ועיין מ"ש בד"ה ביום השמע"צ [השמיני עצרת][124] גבי יפה שעה אחת בתשובה[125] שיש שני מיני תענוג לפני המלך האחד בעשיית המצות והשני כשרואה את בנו בא מרחוק שיש זמן רב אשר לא ראהו וכראות המלך את הבן נתמלא חדוה ותענוג

(And see what is written in the discourse beginning "On the day of Shemini Atzeres," concerning "Better is one hour of teshuvah": that there are two kinds of delight before the King, one in the performance of the mitzvos, and the second when he sees his son coming from afar, whom he has not seen for a long time; and when the king sees the son, he is filled with joy and delight.

> A parenthesis compares the two delights to the discourse on Shemini Atzeres, on "Better is one hour of teshuvah": a king delights in his son's obedience, but far more when he sees his son return from afar after a long absence.

וכן בנמשל אע"פ שנתרחק האדם בחטאיו מ"מ ע"י תשובה נתקרב למקורו ושרשו כו' ע"ש ועד"ז יש לומר ההפרש בין התענוג המתגלה בשבת שמתענג מכל אשר עשה זהו כעין המין הראשון [אף על פי]

And so in the analogue: although a person has become distant through his sins, nevertheless through teshuvah he is brought near to his source and root, etc.; see there. And along these lines one may explain the difference: the delight revealed on Shabbos, in which He delights in all that He made, is like the first kind;

> So too a person who has strayed through sin and returns through teshuvah is drawn close to his root. The delight of Shabbos, in all that G-d made, is like the first kind, the delight in the mitzvos.

אמנם התענוג שע"י השופר שהוא בחינת תשובה זהו כענין כמשל שרואה את בנו בא ממרחק שהוא פנימיות תענוג יותר וכמו שכתוב מזה בד"ה שוש אשיש)[126]

but the delight that comes through the shofar, which is the level of teshuvah, is like the analogy of one who sees his son coming from afar, which is a more inward delight; and as is written about this in the discourse beginning "I will greatly rejoice.")

> The delight of the shofar is teshuvah, like the king seeing his son return from afar: a more inward delight, as also explained in the discourse "I will greatly rejoice."

ושרש הענין הוא כי ידוע שהכתר הוא הממוצע בין המאציל לנאצלים וכל ממוצע יש בו בחי' מזה

The root of the matter is this: it is known that Keser is the intermediary between the Emanator and the emanated, and every intermediary has in it something of this

> The root of the distinction: Keser is the intermediary between the Emanator, G-d Himself, and the emanated Sefiros, and like any intermediary it has something of both sides.

ומזה שלכך הוא יכול לחברם ולהוריד שפע מזה לזה וכמ"כ הכתר יש בו בחי' התחתונה שבמציאל [וכמו כן]

and of that, which is why it can join them and bring flow down from one to the other. So too Keser has in it the lowest level of the Emanator,

> That is how it can join them and pass the flow from one to the other. So Keser contains the lowest level of the Emanator.

וגם הוא שרש להנאצלים והבחי' הא' שבו שהיא התחתונה שבמאציל גדלה וגבההה מעלתה על בחי' ב' שבו שהיא שרש הנאצלים

and it is also the root of the emanated. And the first level in it, the lowest of the Emanator, is greater and higher in stature than the second level in it, which is the root of the emanated.

> Keser is also the root of the emanated Sefiros. Its first aspect, the lowest level of the Emanator, is far higher than its second aspect, the root of the emanated.

והנה זה שהחכמה מלבשת להארת התענוג היינו מבחי' ב' שבו שהוא שרש לנאצלים שהן הן ז"ת [ז' תחתונות] דא"א שמתלבשות באצילות כנ"ל דאו"א [דאבא ואימא] מלבישים כו'

Now, the radiance of delight that Chochmah enclothes is from the second level in it, the root of the emanated, which is the seven lower [Sefiros] of Arich Anpin that are enclothed in Atzilus, as mentioned above, that Abba and Imma enclothe, etc.

> The delight that Chochmah enclothes, the delight of Shabbos, comes from Keser's second aspect: the seven lower Sefiros of Arich Anpin, which enclothe themselves in Atzilus through Abba and Imma.

אבל על ידי השופר ממשיכים מבחי' הא' שבו שהוא בחי' תחתונה שבמאציל והיינו בחי' חו"ב [חכמה ובינה] דא"א שלמעלה מערך הז"ת [הז' תחתונות] דא"א אך מקום התגלותן הוא בבינה דאצי' כנ"ל:[127]

But through the shofar [delight] is drawn from the first level in it, which is the lowest level of the Emanator, that is, the level of Chochmah and Binah of Arich Anpin, which is beyond comparison with the seven lower [Sefiros] of Arich Anpin; but the place of their revelation is in the Binah of Atzilus, as mentioned above.

> The shofar draws from Keser's first aspect, the lowest level of the Emanator, which is Chochmah and Binah of Arich Anpin, beyond the seven lower Sefiros. Yet that higher delight is revealed in the Binah of Atzilus.

19 קיצור. ולכן נדחה תקיעת שופר משום גזרה דרבה בשבת כי בשבתץ נמשך מצד עצמו גילוי תענוג עליון.

Summary: Therefore the sounding of the shofar is set aside on Shabbos because of Rabbah's decree, for on Shabbos a revelation of supernal delight is drawn down of itself.

> A summary of section 4: on Shabbos the supernal delight is revealed by itself, so the shofar may be set aside because of Rabbah's decree.

ומ"מ מן התורה מצוה לתקוע גם בשבת לפי שהמשכת התענוג שע"י השופר בר"ה [בראש השנה] הוא מבחי' מובדלת מבחי' התענוג המאיר השבת:

Nevertheless, by Torah law there is a mitzvah to sound even on Shabbos, because the drawing down of delight through the shofar on Rosh HaShanah is from a level set apart from the level of the delight that illuminates Shabbos.

> Yet by Torah law the mitzvah applies even on Shabbos, because the delight the shofar draws down on Rosh HaShanah comes from a level separate from, and higher than, the delight that shines on Shabbos.

SECTION 7 · ¶20–22

The Second Temple, the lulav and the court

20 ה אך אעפ"כ [אף על פי כן] ראו חכמים משום גזרה דרבה לדחות מ"ע [מצות עשה] זו בשבת והענין כי גזרה זו היתה בזמן בית שני[128] כנודע בגמרא שרוב הגזירות והחומרות והסייגים[129] היו בזמן בית שני דוקא

5. Nevertheless, the Sages saw [fit], because of Rabbah's decree, to set aside this positive commandment on Shabbos. The explanation is that this decree was [made] in the time of the Second Temple, as is known from the Gemara that most of the decrees, stringencies and safeguards were specifically in the time of the Second Temple.

> Section 5 turns to the decree itself: why did the Sages set aside a Torah commandment because of Rabbah's decree? The answer begins with history: this decree, like most rabbinic decrees, stringencies and safeguards, dates from the Second Temple era.

והיינו מחמת שבבית שני לא היתה גאולה שלימה כי היו מלכי עובדי כוכבים מושלים עליהם כנודע

And that is because in the Second Temple there was not a complete redemption, for kings who worshipped the stars ruled over them, as is known.

> In the Second Temple era the redemption was incomplete: the Jewish people lived under the rule of foreign, idol-worshipping kings.

וגם ארז"ל [אמרו רבותינו זכרונם לברכה] ע"פ וארצה בו ואכבד"ה[130] חסר ה' (בחגי סימן א') שה' דברים חסרו בבית שני[131] בראשון ארון וכפורת ונביאים כו'.

And our Sages, of blessed memory, also said on the verse "and I will be pleased with it and I will be honored (ve'ikavdah)," [written] lacking the hei (in Haggai, chapter 1), that five things were lacking in the Second Temple [that were] in the First: the Ark and the cover, and the prophets, etc.

> The Talmud notes that in Haggai's verse "and I will be honored" (ve'ikavdah) the final hei is missing from the written text, alluding to five things that the First Temple had and the Second lacked, among them the Ark with its cover and the holy spirit of prophecy.

והטעם לכל זה כי בית ראשון היה מבחי' [132] ה' עילאה בינה [כמ"ש בזהר שמות (ד"ט ע"ב) [133]

The reason for all this is that the First Temple was from the level of the upper hei, Binah [as is written in the Zohar, Shemos (folio 9b);

> The deeper reason: the First Temple corresponded to the "upper hei" of the Divine Name, which is Binah, as the Zohar on Shemos teaches.

וע"ש במק"מ [במקדש מלך] שפי' שגם המל' היתה אז במדרגת הבינה שהיא [134] ה' עילאה ועמ"ש מזה סד"ה ששת ימים [135] תאכל מצות [136] ועיין עוד מזה במק"מ [במקדש מלך] פ' תרומה

and see there in the Mikdash Melech, who explains that Malchus too was then at the rank of Binah, which is the upper hei; and see what is written about this at the end of the discourse beginning "Six days you shall eat matzos"; and see further about this in the Mikdash Melech, Parshas Terumah,

> The Mikdash Melech, a commentary on the Zohar, explains that in First Temple times even Malchus stood at the level of Binah. The Alter Rebbe also refers to his discourse "Six days you shall eat matzos" and to the Mikdash Melech on Parshas Terumah.

דקמ"ג ע"א ע"פ שה"ש [שיר השירים]] עלמא דחירות [ע' [עיין] זהר תצוה דקפ"ג סע"א [סוף עמוד א] ופ' אמור דצ"ב ע"ב ור"פ קרח וס"פ לך לך דצ"ה ע"ב] חירות משעבוד עו"ג [עובדי גלולים]

folio 143a, on the Song of Songs], the "world of freedom" [see the Zohar, Tetzaveh, end of folio 183a; and Parshas Emor, folio 92b; and the beginning of Parshas Korach; and the end of Parshas Lech Lecha, folio 95b]: freedom from subjugation to the idolaters.

> The Zohar calls Binah "the world of freedom"; in the First Temple this meant freedom from subjugation to idolatrous nations.

והיא בחי' עלמא דאתכסיא וע"כ היה בו הארון וכפורת שהם ג"כ מבחינה זו כמ"ש בע"ח [בעץ חיים] שער הארת המוחין זו"נ [זעיר אנפין ונוקבא] פ"ח [פרק ח']

And it is the level of "the hidden world" (alma de'iskasya); therefore it had the Ark and the cover, which are also from this level, as is written in Etz Chaim, the Gate of the Illumination of the Mochin of Z'eir Anpin and Nukva, chapter 8.

> Binah is also "the hidden world" (alma de'iskasya). That is why the First Temple housed the Ark and its cover, which Etz Chaim traces to this level.

וכן הנביאים הם נו"ה [נצח והוד] דאימא דוקא וכמ"ש בשער היחודים פ"א בשם התיקונים ומבינה נביאים ואינון[137] נו"ה [נצח והוד] כו'

And likewise the prophets are specifically Netzach and Hod of Imma, as is written in Shaar HaYichudim, chapter 1, in the name of the Tikkunim: "and from Binah, prophets, and they are Netzach and Hod," etc.

> Prophecy too comes from Binah: the prophets draw from Netzach and Hod of Imma, which is Binah, as the Tikkunei Zohar says, "from Binah, prophets, and they are Netzach and Hod."

אבל בית שני חסר בחי' ה' עילאה ולא היה בו גילוי הה' דברים שהם מבחי' ה' עילאה מפני שהי' [שהיה] מבחי' ה' תתאה

But the Second Temple lacked the level of the upper hei, and the five things, which are from the level of the upper hei, were not revealed in it, because it was from the level of the lower hei.

> The Second Temple lacked the upper hei and stood at the level of the lower hei, Malchus. Therefore the five things rooted in Binah were not revealed in it.

ולכן לא היה בו חירות כו' ולכן גזרו בו חכמים כמה גזרות וסייגים שלא תהיה יניקת החיצונים משא"כ בבית ראשון בבחי' עלמא דאתכסייא

Therefore it did not have freedom, etc.; and therefore the Sages decreed in it many decrees and safeguards, so that the external forces should not draw nourishment. This was not so in the First Temple, at the level of the hidden world:

> Without the "world of freedom," the Second Temple era was spiritually exposed, so the Sages made many decrees and safeguards to keep the external forces from drawing nourishment from holiness. In the First Temple, rooted in the hidden world, this was not needed.

אין שם שליטה וממשלה לס"א [לסטרא אחרא] כלל ומפני זה גזרו גם גזרה זו בבית שני לדחות מ"ע [מצות עשה] של תורה שלפי שחסר בו בחי' ה' עילאה דבינה

there the sitra achra has no control or dominion at all. And for this reason they also decreed this decree in the Second Temple, to set aside a positive commandment of the Torah: because it lacked the level of the upper hei of Binah,

> In the hidden world the sitra achra, the forces opposed to holiness, has no hold at all. In the Second Temple era, however, the Sages also made this decree, setting aside a Torah commandment, because the upper hei, Binah, was missing.

אזי אין מקום מוכן לגילוי והתלבשות עונג עליון דחו"ב [דחכמה ובינה] דא"א שלמעלה מז"ת [מז' תחתונות] הנמשך ע"י השופר שאינו שורה ומתלבש

there was then no place prepared for the revelation and enclothing of the supernal delight of Chochmah and Binah of Arich Anpin, which is above the seven lower [Sefiros], that is drawn through the shofar, which rests and is enclothed

> Without Binah there was no prepared place for the supernal delight of Chochmah and Binah of Arich Anpin, which is higher than the seven lower Sefiros and which the shofar draws down.

אלא בבינה[138] דאצי' כנ"ל שהוא בחי' הכלי לגילוי תענוג זה וכמש"ל [וכמה שכתוב לעיל] באריכות ולכן בשבת שבלא"ה [שבלאו הכי] נמשך בחי' הארת התענוג מז"ת [מז' תחתונות] פטור משופר

only in the Binah of Atzilus, as mentioned above, which is the vessel for the revelation of this delight, as was explained above at length. Therefore on Shabbos, when in any case the radiance of delight from the seven lower [Sefiros] is drawn down, [one is] exempt from the shofar,

> That delight can rest only in Binah of Atzilus, its vessel. So on Shabbos, which in any case draws delight from the seven lower Sefiros, the shofar could be waived.

כי תענוג העליון מזה דהיינו מחו"ב [מחכמה ובינה] דא"א הנמשך ע"י השופר לא הי' [היה] נמשך כ"כ [כל כך] בזמן בית שני.

for the delight higher than this, that is, from Chochmah and Binah of Arich Anpin, drawn through the shofar, was not drawn down so much in the time of the Second Temple.

> The higher delight, from Chochmah and Binah of Arich Anpin, was in any case not drawn down to any great extent in the Second Temple era; that is why the decree could set the shofar aside on Shabbos.

אכן זהו במדינה אבל במקדש עצמו היו תוקעין דכתיב וזה שער השמים[139] ופסוק זה נאמר על בהמ"ק [בית המקדש] בפרט שנק' שער השמים פי' כמו השער

However, this is in the provinces; but in the Temple itself they would sound [the shofar], for it is written, "and this is the gate of heaven," and this verse was said of the Holy Temple in particular, which is called "the gate of heaven": that is, like a gate,

> In the Temple itself, however, the shofar was sounded even on Shabbos, because the Temple is "the gate of heaven," the words Yaakov said of the place where it would stand.

שהוא מקום פתוח לכניסה ויציאה ובו עצמו היה יכול להיות גילוי בחי' בינה דאצילות וברבות בשה"ש [בשיר השירים] ס"פ כמגדל דוד פי' מכון לשבתך[140] מכוון נגד שבתך זה בהמ"ק [בית המקדש] שלמעלה[141]

which is a place open for coming in and going out; and in it itself there could be a revelation of the level of Binah of Atzilus. And in the Midrash Rabbah on the Song of Songs, at the end of [the passage on] "like the Tower of David," [it] explains "the place (machon) of Your dwelling": aligned (mechuvan) opposite Your dwelling, the Holy Temple above.

> A gate is an opening for coming in and going out, so in the Temple itself Binah of Atzilus could be revealed. The Midrash reads "the place (machon) of Your dwelling" as "aligned (mechuvan) opposite Your dwelling," the Temple above.

ולכן היו תוקעין בו גם בשבת אבל להמשיך גילוי בחי' בינה בכל הגבולין מבהמ"ק [מבית המקדש] זה לא היה יכולת כ"כ [כל כך] בבית שני

Therefore they would sound in it even on Shabbos. But to draw the revelation of the level of Binah from this Holy Temple into all the outlying regions was not so possible in the Second Temple

> So the shofar was sounded in the Temple even on Shabbos. But in the Second Temple era Binah could not be drawn out from the Temple to the rest of the land.

כמו בבית ראשון[142] שעיקר יסודתו ושרשו היה בבחינת בינה דהיינו להמשיך בחי' בינה בכל הגבולין

as in the First Temple, whose main foundation and root was in the level of Binah, that is, to draw the level of Binah into all the outlying regions.

> In the First Temple it could, since that Temple's foundation and root was Binah, and its purpose was to draw Binah out to the whole land.

אבל בית שני לא היה יכולת להמשיך בינה אלא לגבי עצמו שהוא שער השמים ולא בכל הגבול ין.

But in the Second Temple there was no ability to draw Binah except with respect to itself, for it is the gate of heaven, and not into all the outlying regions.

> The Second Temple could reveal Binah only within itself, "the gate of heaven," and not throughout the land; hence outside the Temple the shofar was set aside on Shabbos.

(ועיין בסש"ב [בספר של בינונים] פנ"ג [פרק נ"ג] ההפרש בין בית ראשון לבית שני שבבית ראשון היה נמשך ומאיר מבחי' האור המקננן ומאיר בעולם הבריאה[143] שהוא מבחי' בינה דאצילות משא"כ בבית שני כו'

(And see Sefer Shel Beinonim, chapter 53, on the difference between the First Temple and the Second Temple: that in the First Temple there was drawn down and shone [light] from the level of the light that nests and shines in the World of Beriah, which is from the level of Binah of Atzilus; which was not so in the Second Temple, etc.;

A long parenthesis refers to Tanya, chapter 53: in the First Temple there shone the light that "nests" in the World of Beriah, the hidden world, which comes from Binah of Atzilus; it was not so in the Second Temple.

ע"ש וכמ"ש במ"א בד"ה ביאור למ"ש בסש"ב [בספר של בינונים] פנ"ב[144] נ"ג ועמ"ש סד"ה את שבתותי תשמרו[145] גבי ומקדשי תיראו

see there. And as is written elsewhere, in the discourse beginning "An explanation of what is written in Sefer Shel Beinonim, chapters 52 [and] 53"; and see what is written at the end of the discourse beginning "You shall keep My Shabbosos," concerning "and revere My Sanctuary."

The Alter Rebbe also refers to a discourse explaining Tanya chapters 52-53, and to the end of his discourse on "You shall keep My Shabbosos... and revere My Sanctuary."

ועוד יובן זה ע"פ מ"ש במ"א ע"פ ועתה יגדל נא[146] כח אדי'[147] כח היינו המילוי של שם הוי' כמ"ש בפע"ח [בפרי עץ חיים] גבי כוונת אישר"מ [אמן יהא שמיה רבא מברך][148] וענין המלוי הוא להיות ההמשכה וההשפעה משם הוי"ה למטה זהו ע"י המלוי.

This will be further understood according to what is written elsewhere on the verse "And now, let the power of Ado-nai be great": "power" (ko'ach) is the milui (spelled-out form) of the Name Havayah, as is written in Pri Etz Chaim concerning the kavanah of "Amen, may His great Name be blessed"; and the matter of the milui is that the drawing down and bestowal from the Name Havayah below comes about through the milui.

Another illustration: in Moshe's plea "Let the power (ko'ach) of Ado-nai be great," ko'ach is the milui, the spelled-out form of the Name Havayah, as Pri Etz Chaim explains on the kavanah of "Amen, may His great Name be blessed." The Name's flow reaches below through its milui.

והרי פי' כח כפשוטו היניו הכח שבהעלם שלמעלה מהגילוי. והוא בחי' סוכ"ע. והיינו שכדי להיות בחי' התפשטות והמשכה למטה זהו ע"י כח יותר עליון כמו וידבר שלשת אלפים משל[149, 150] דגבי שלמה כמ"ש בד"ה לך לך.

Now, the plain meaning of "power" is the power in concealment that is above revelation, and it is the level of the light that encompasses all worlds (sovev kol almin). That is: in order for there to be an extension and drawing down below, it comes through a higher power, like "and he spoke three thousand parables" of Shlomo, as is written in the discourse beginning "Go forth."

> In its plain sense, ko'ach is a hidden power above revelation, sovev kol almin, the light that encompasses all worlds. Spreading far below requires a higher power, as with Shlomo, whose great wisdom let him "speak three thousand parables," as explained in the discourse "Go forth."

ולכן נקרא המלוי בשם כח. ועד"ז יובן כאן שכדי להיות ההתפשטות וההמשכה דבחי' בינה מבהמ"ק [מבית המקדש] בכל הגבולין זהו דוקא ע"י בית ראשון[151] ה' עילאה כו'

Therefore the milui is called by the name "power." And along these lines it will be understood here that the extension and drawing down of the level of Binah from the Holy Temple into all the outlying regions comes specifically through the First Temple, the upper hei, etc.;

> That is why the milui is called ko'ach. Likewise, spreading Binah from the Temple to the whole land required the First Temple, rooted in the upper hei.

משא"כ בבית שני אף שבו עצמו היה יכול להיות גילוי בחי' בינה אבל להמשיך ממנו בכל הגבולין בחינה זו זה צ"ל ע"י בחי' גבוה יותר שלמעלה מהשתלשלות ועיין בסש"ב [בספר של בינונים] שם גבי ובבית שני כו'

whereas in the Second Temple, although in it itself there could be a revelation of the level of Binah, to draw this level from it into all the outlying regions must come through a higher level, above the chain of descent (hishtalshelus). And see Sefer Shel Beinonim there, concerning "and in the Second Temple," etc.,

> In the Second Temple Binah could be revealed within the Temple, but drawing it out to the whole land needed a level above the chain of descent. Tanya says that in the Second Temple the Shechinah rested only "in the manner of the chain of descent."

כדרך ההשתלשלות כו' ועוד דוגמא לזה ממ"ש במ"א גבי ענין ברכת הזימון שבשביל ההמשכה להתחלקות לרבים צריך לעשות תחלה בחי' בריכה כו' כי כדי להשפיע לרבים צריך שיבוא האור בהארה גדולה כו' ע"ש.

"in the manner of the chain of descent," etc. And another example of this is from what is written elsewhere concerning the blessing of the zimun: that for the drawing down to be divided among many, one must first make a "pool" (berechah), etc., for in order to bestow upon many, the light must come in a great radiance, etc.; see there.

> A further example: for the blessing of the zimun, the invitation to Grace after Meals said by three or more, the flow must first gather as in a "pool" (berechah) before it can be divided among many. To reach many, the light must come with a great radiance.

ועד"ז יובן כאן ההפרש בין בית ראשון לבית שני לענין הגבולין כו' וד"ל [ודי למבין]) וכל זה הוא בשופר

And along these lines the difference between the First Temple and the Second Temple with regard to the outlying regions will be understood here, etc.; and this suffices for one who understands.) All this is with the shofar.

> In the same way, the First Temple's higher root let Binah spread to the whole land, while the Second Temple's could not. The parenthesis ends, and with it the explanation of the shofar.

אבל בלולב בזמן בהמ"ק [בית המקדש] היו נוטלין גם בגבולין ביום ראשון של חג שחל בשבת והענין

But the lulav, in the time of the Holy Temple, they would take even in the outlying regions on the first day of the Festival that fell on Shabbos. The explanation is

> The lulav was different: in Temple times it was taken outside the Temple even when the first day of Sukkos fell on Shabbos. The explanation follows.

כי לולב אותיות לו לב[152] שהוא ענין המשכה מו"ק [מו' קצוות] דז"א אל הלב הוא כתר דנוק' [דנוקבא] שמתחיל מחזה דז"א

that lulav has the letters of lo lev ("a heart to him"), which is the matter of a drawing down from the six extremities (vav ketzavos) of Z'eir Anpin to the heart, which is the Keser of Nukva, which begins from the chest of Z'eir Anpin.

> Lulav spells lo lev, "a heart to him": the lulav draws the six emotive attributes (vav ketzavos) of Z'eir Anpin into the "heart," the Keser of Nukva, which begins at the chest of Z'eir Anpin.

כמו עד"מ בגשמיות מקור התהוות הדבור הוא מן החזה שממנו יוצא הבל הלב דרך הקנה ונעשה קול ומתחלק אח"כ בביטוי ה' מוצאות הפה להיות כ"ב אותיות אחה"ע מן הגרון כו'

As, by way of analogy, physically, the source from which speech comes into being is the chest, from which the breath of the heart comes out through the windpipe and becomes a voice, and afterwards is divided in its articulation by the five places of articulation of the mouth, to become twenty-two letters: alef, ches, hei, ayin from the throat, etc.

> In the body, speech begins in the chest: the breath of the heart rises through the windpipe and becomes voice, which the five organs of articulation in the mouth divide into the twenty-two letters, such as the gutturals alef, ches, hei and ayin from the throat.

וכך הוא למעלה שבחי' דבור העליון הנק' בחי' נוק' [נוקבא] התחלת התהוותו הוא מחזה דז"א שהוא גילוי מדות עליונות דאצילות שבהם מקור הדבור ונקרא בשם כתר דנוק' [דנוקבא] ודי"ל [ודי למבין].[153, 154]

And so it is above: the level of supernal speech, called the level of Nukva, begins coming into being from the chest of Z'eir Anpin, which is the revelation of the supernal emotive attributes (middos) of Atzilus, in which is the source of speech; and it is called by the name Keser of Nukva. And this suffices for one who understands.

> So too above: supernal speech, which is Nukva, begins at the chest of Z'eir Anpin, where the supernal emotive attributes of Atzilus, the source of speech, are revealed. That beginning is called the Keser of Nukva.

21 והנה בחי' המשכה זו היא למטה הרבה במדרגה מהמשכה שע"י השופר הנ"ל כי גם השבת עצמו הוא יותר נעלה במדרגה מהמשכה זו

Now, this drawing down is much lower in rank than the drawing down through the shofar mentioned above; for even Shabbos itself is higher in rank than this drawing down,

> The lulav's drawing down is far lower than the shofar's; it is lower even than Shabbos itself.

כי שבת הוא גילוי מוחין דאבא כמ"ש כי קדש היא לכם[155] והלולב הוא המשכה מז"א לנוק' [לנוקבא]

for Shabbos is the revelation of the mochin of Abba, as it is written, "for it is holy to you," and the lulav is a drawing down from Z'eir Anpin to Nukva.

> Shabbos reveals the mochin of Abba, Chochmah ("for it is holy to you"), while the lulav draws only from Z'eir Anpin, the emotive attributes, to Nukva.

אלא שאעפ"כ [שאף על פי כן] צריכים להמשכה זו גם בשבת להיות שגילוי והמשכה זו שע"י הלולב היא מבחי' פנימית שהוא המשכת הדעת

Nevertheless, this drawing down is needed even on Shabbos, since this revelation and drawing down through the lulav is from the inner level, which is the drawing down of Daas

> Even so, the lulav is needed on Shabbos too, because what it draws is from the inner dimension: it draws down Daas, the inner core of the emotions.

(ועיין בפע"ח [בפרי עץ חיים] שער הלולב פי"ג [פרק ג'][156] בדרוש הר"ר [הרחמים רבים] יוסף מערבי ועמ"ש מענין הדעת שהוא בחי' הפנימית בביאור ע"פ מים רבים בפ' תולדות ובד"ה לא הביט און ביעקב[157] בפ' בלק) כמ"ש במ"א

(and see Pri Etz Chaim, the Gate of the Lulav, chapter 3, in the discourse of Rabbi Yosef Maaravi; and see what is written about Daas being the inner level in the explanation on the verse "Many waters," in Parshas Toldos, and in the discourse beginning "He has not beheld iniquity in Yaakov," in Parshas Balak), as is explained elsewhere.

> The Alter Rebbe refers to Pri Etz Chaim's Gate of the Lulav, in a teaching of Rabbi Yosef Maaravi, and to his own discussions of Daas as the inner dimension, on "Many waters" (Parshas Toldos) and on "He has not beheld iniquity in Yaakov" (Parshas Balak).

אך עכ"פ [על כל פנים] מאחר שהמשכה זו היא למטה במדרגה היכולת היה אפי' [אפילו] בבית שני להמשיך בחינה זו אפילו גבולין כו'

But at any rate, since this drawing down is lower in rank, it was possible even in the Second Temple to draw this level down even [into] the outlying regions, etc.

> Because the lulav's drawing down is lower, it could be drawn into the outlying regions even in the Second Temple era. That is why the lulav was taken outside the Temple on Shabbos.

(כי הרי המשכה זו היא מז"א לנוק' [לנוקבא] אשר היא בחי' ה' תתאה משא"כ השופר עיקרו ה' עילאה כנ"ל אלא שממנה מקבל הדבור כו'):

(For this drawing down is from Z'eir Anpin to Nukva, which is the level of the lower hei; whereas the shofar is essentially the upper hei, as mentioned above, except that speech receives from it, etc.)

> The lulav works from Z'eir Anpin to Nukva, the lower hei, the level the Second Temple did have. The shofar belongs essentially to the upper hei, Binah, and only from there passes on to speech, Malchus.

22 קיצור. ומ"מ בבית שני ה' תתאה לא היה אפשר להמשיך בגבולין מבחי' תענוג ההוא שע"י השופר מה שלמעלה מבחי' שבת כי המשכה זו בה' עילאה דוקא בית ראשון משא"כ בלולב.

Summary: Nevertheless, in the Second Temple, [the level of] the lower hei, it was not possible to draw into the outlying regions from that delight which comes through the shofar, which is above the level of Shabbos, for this drawing down is specifically in the upper hei, the First Temple; which is not so with the lulav.

> A summary of section 5: in the Second Temple era, the level of the lower hei, the shofar's delight, which is higher than Shabbos, could not be drawn out to the whole land, since it requires the upper hei of the First Temple; the lulav's level could.

ובענין מה שהקשו עוד[158] התוספות הא דגבי שופר התקין ריב"ז [רבן יוחנן בן זכאי] שיהיו תוקעין בכל מקום שיש בו ב"ד [בית דין][159] ובלולב לא אשתרי[160] כלל יש לומר

As for what Tosafos further asked, that regarding the shofar Rabban Yochanan ben Zakkai ordained that it be sounded in every place where there is a court, while the lulav was not permitted at all, it can be said

> Tosafos also asked: after the destruction, Rabban Yochanan ben Zakkai ordained that the shofar be sounded on Shabbos wherever there is a court, yet the lulav was never permitted. The Alter Rebbe now answers.

כי הענין של שרש בחי' הב"ד [הבית דין] הסמוכים עם ההמשכה שע"י השופר יש להם שייכות גדול זה לזה

that the matter of the root of the ordained courts and the drawing down through the shofar have a great connection to each other.

> The answer: the drawing down of the shofar and the root of the courts of ordained judges are closely connected.

כי שרש ההמשכה שע"י [שעתיק יומין] השופר למתק הדינים הוא מגבורה דעתיק שבמו"ס [שבמוחא סתימאה] וזהו עצמו שרש ומקור של הב"ד [הבית דין] סמוכין כמ"ש הרמ"ז [הרב משה זכות] ר"פ תשא גבי דמתקדשת ע"פ ב"ד [בית דין] ע"ש

For the root of the drawing down through the shofar, to sweeten the judgments, is from the Gevurah of Atik that is in the Mocha Stima'ah (the hidden brain), and this itself is the root and source of the ordained court, as the Ramaz writes at the beginning of Parshas [Ki] Sisa concerning [the month] being sanctified by the court; see there.

> The shofar's drawing down, which sweetens judgments, comes from the Gevurah (severity) of Atik, in the Mocha Stima'ah, "the hidden brain," and this is also the root of the ordained court, as the Ramaz explains regarding the court's sanctification of the new month. That is why the shofar could be sounded wherever such a court sat.

אבל הלולב אין לו שייכות כ"כ [כל כך] לבחי' הב"ד [הבית דין] כי הוא המשכת החסדים וכנודע דבחינת ר"ה [ראש השנה] הוא ענין שמאלו תחת לראשי[161] והוא יום הדין. אבל סוכות הוא בחינת וימינו תחבקני:

But the lulav does not have so much connection to the court, for it is the drawing down of the chasadim (kindnesses); and as is known, Rosh HaShanah is the matter of "His left hand under my head," and it is the Day of Judgment, whereas Sukkos is the level of "and His right hand embraces me."

> The lulav draws down chasadim, kindnesses, and has little connection with the court. As is known, Rosh HaShanah, the Day of Judgment, is "His left hand under my head," while Sukkos is "His right hand embraces me."

IN ONE'S AVODAH

On Rosh HaShanah one crowns G-d by accepting His Kingship willingly, setting one's own will aside, and this arousal from below calls forth His will and delight to be King. The shofar is to be sounded with a simple sound and the desire of the heart, a cry from the inner point of the heart above words and reasoning; and such a return, like a son coming home from afar, brings G-d a more inward delight than even the delight of Shabbos.

QUESTIONS FOR DISCUSSION

1. Why does true kingship require subjects who are genuinely separate, rather than levels contained in their source as in the higher unity?
2. How does the analogy of the craftsman resting from his finished work explain why the shofar is not needed on Shabbos?
3. What distinguishes the delight of Shabbos from the delight drawn by the shofar, and how does the parable of the king's son returning from afar illustrate the difference?
4. Why could the Second Temple reveal Binah only within its own walls, and how does this explain the different rulings for shofar and lulav?
5. Why might a wordless cry reach higher than words, and what does this suggest about the way one hears the shofar?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **להבין המשנה**

The note records that this maamar was said in 5571 and points to the list of maamarim at the end of Sefer HaMaamarim 5570.

KEHOT'S NOTE

נאמר בשנת תקע"א. ראה ברשימת המאמרים שבסו"ס תק"ע ע' רצ. הנחת אדהאמ"צ נדפס בסידור רמ, ג. ראה שם ע' קס קטע ענין ב' בחי' מל', ובהערה בשולי הגיליון. ראה מאמר זה בשינויים באוה"ת דברים כרך ה ע' ב'קו ואילך. כרך ו ע' ב'תעו. ר"ה ע' א'רצג ואילך. נתבאר בד"ה יו"ט של ר"ה תשל"ג (סה"מ מלוקט ח"ג ע' רצג ואילך).

2 **רפ"ד דר"ה**

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

KEHOT'S NOTE

כט, ב.

3 **יו"ט של ר"ה**

The note remarks that the Mishnah's word "Yom Tov" seems superfluous, and quotes Likkutei Sichos: it matters when witnesses to the new moon came after the afternoon offering, so that the festival day is observed the next day; then the shofar is also sounded the next day.

KEHOT'S NOTE

לכאורה ת"י "יו"ט" מיותר. וראה בלקו"ש ח"י ע' 605 שכ' "ויי"ל דנפק"מ כשבאו עדים מן המנחה ולמעלה דיו"ט הוא למחר — גם תק"ש למחר" ע"ש.

4 When Rosh HaShanah fell on Shabbos, the shofar was sounded in the Temple but not outside it; after the destruction, Rabban Yochanan ben Zakkai ordained that it be sounded wherever there is a court. The maamar explains the inner reason for this law and returns to Rabban Yochanan ben Zakkai's ordinance at its end.

Mishnah Rosh Hashanah 4:1 משנה ראש השנה ד':א

יוֹם טוֹב שֶׁל רֹאשׁ הַשָּׁנָה שֶׁחָל לִהְיוֹת בְּשַׁבָּת, בַּמִּקְדָּשׁ הָיוּ תוֹקְעִים, אֲבָל לֹא בַמְּדִינָה. מְשֶׁחָרַב בֵּית הַמִּקְדָּשׁ, הִתְקִין רַבָּן יוֹחָנָן בֶּן זַכַּאי, שֶׁיִּהוּ תוֹקְעִין בְּכָל מָקוֹם שֶׁיֵּשׁ בּוֹ בֵּית דִּין. אָמַר רַבִּי אֶלְעָזָר, לֹא הִתְקִין רַבָּן יוֹחָנָן בֶּן זַכַּאי אֶלָּא בִּיבְנֶה בִּלְבָד. אָמְרוּ לוֹ, אֶחָד יַבְנֶה וְאֶחָד כָּל מָקוֹם שֶׁיֵּשׁ בּוֹ בֵּית דִּין:

The festival day of Rosh Hashanah which coincided with Shabbat: they would blow [the shofar] in the Temple, but not in the [rest of the] country. After the destruction of the Temple, Rabban Yochanan ben Zakai, ordained that they should blow in every place in which there is a court. Rabbi Eleizer said, "Rabban Yochanan ben Zakai only made this ordinance with respect to Yavneh alone." [The Sages] said [back] to him, "It was the same for Yavneh as for any other place in which there was a court."

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

5 **במקדש היו תוקעין אבל לא במדינה**

Later in this maamar the Alter Rebbe explains why the Temple was different: it is called "the gate of heaven," and in it the level of Binah of Atzilus could be revealed, so the shofar was sounded there even on Shabbos, though in the Second Temple era that level could not be drawn out to the rest of the land.

KEHOT'S NOTE

ראה לקמן נז, ג במ"מ הטעם על פי נגלה.

6 **גזרה דרבה שמא**

Rabbah said: all are obligated in the shofar but not all are expert in it, so the Sages decreed against sounding it on Shabbos, lest one take it in hand to go to an expert to learn and carry it four cubits in the public domain. This decree is the halachic starting point of the maamar.

Rosh Hashanah 29b:10 ראש השנה כ"ט ב:י

אֶלָּא אָמַר רָבָא: מִדְּאוֹרָיְיתָא מִישְׁרֵא שְׁרֵי, וְרַבָּנַן הוּא דְּגָזְרוּ בֵּיקָה כִּדְרַבָּה. דְּאָמַר רַבָּה: הַכֹּל חַיָּיבִין בִּתְקִיעַת שׁוֹפָר, וְאֵין הַכֹּל בְּקִיאִין בִּתְקִיעַת שׁוֹפָר, גְּזִירָה שֶׁמָּא יִטְּלֶנּוּ בְיָדוֹ וְיֵלֵךְ אֵצֶל הַבָּקִי לִלְמוֹד, וְיַעֲבִירֶנּוּ אַרְבַּע אַמּוֹת בִּרְשׁוּת הָרַבִּים.

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

7 **שמא יוליכנו ד"א בר"ה**

That discourse sharpens the question: especially nowadays, when a public domain by Torah law is rarely found, the decree guards only against a rabbinic prohibition.

KEHOT'S NOTE

בד"ה זה תשל"ג הנ"ל מחזק יותר הקושיא "ובפרט עכשיו, שאין מצוי שיהי' רה"ר מה"ת [ובהערה מוסיף: ראה שו"ע אדה"ז או"ח הל' שבת סי' שמ"ה ס"י"א וש"נ. ולהעיר מהמשך יו"ט של ר"ה תש"ג בתחלתו "איך דחו כו' שלא לבוא לידי חשש איסור שבות"] והגזירה שמא יעבירנו הוא רק שלא יבוא לאיסור דרבנן".

8 **דמ"ש שופר מלולב**

Tosafos asks why the shofar differs from the lulav, which was taken outside the Temple on Shabbos, and answers that taking the lulav is mere carrying, so once it was permitted in the Temple they were not strict outside it, while sounding the shofar is a skill (one that a person might go to learn). Tosafos also asks why after the destruction the shofar was permitted wherever there is a court and the lulav not at all; the maamar answers both questions from the inner dimension.

Tosafot on Rosh Hashanah 29b:5:1 תוספות על ראש השנה כ"ט ב:ה':א

... ושם) שהיו מוליכין לולביהן לבהכ"נ וי"ל דשאני לולב שאינו אלא טלטול בעלמא הואיל ואשתרי במקדש לא החמירו במדינה אבל תקיעת שופר מעשה חכמה ומיהו קשיא דלאחר חורבן הבית הקילו טפי בשופר מבלולב שתיקן רבן יוחנן בן זכאי שיהו תוקעין בכל מקום שיש ב"ד

אבל לולב לא אשתרי כדמשמע התם דמוקי לה ההיא דמוליכין לולביהן בזמן בית המקדש ובגבולין משמע דבזמן שאין בית המקדש קיים לא הותר בשום מקום ויי"ל דשופר שהוא להעלות זכרוניהם של ישראל לאביהן שבשמים לא רצו לבטל לגמרי וכיון דתקון בחד ב"ד תקון בכל מקום שיש ...

Vilna Edition (Public Domain)

9 **מה ראו חז"ל לעקור**

Its note observes that the wording "what did they see [fit] to uproot" is also that of the Siddur, while other versions of the question read "how could they set aside."

KEHOT'S NOTE

בד"ה יו"ט של ר"ה תשמ"ג (נדפס בסה"מ מלוקט ח"א ע' תכא) מציין בהערה 5 שכן הוא הלשון בסידור, אבל באוה"ת ר"ה כרך ה ע' ביקט ובד"ה זה תרנ"ט. תרס"ה. תש"ג ועוד הלשון: איך דחו, ע"ש.

10 **והלא החשש הוא להדיוטים**

The opening of this series of discourses has the same wording, "surely the concern is [only] for the unlearned."

KEHOT'S NOTE

וכ"ה בהמשך תרס"ו בתחלתו. וראה לקו"ש חל"ט ע' 193. "אפי"ל שהקושיא היא למה עקרו את המצוה מאלו שאין לחשוש בהן שיעבירו ד"א — בשביל ההדיוטים כו' . . אבל בסידור [רמ, ג] ועוד — אינו מסיים "והלא החשש הוא להדיוטים כו'" ומזה משמע שהקושיא היא גם על מה שביטלו את המצוה מאלו שיש עליהם חשש זה. ומ"ש בלקו"ת [כאן] ובתרס"ו [בתחלתו] "והלא החשש הוא כו'" — היינו רק בכדי לחזק את הקושיא. ובהמשך ר"ה תש"ג בתחלתו מפורש: ועוד זאת כו'" — לקו"ש ח"ו ע' 52 הערה 25.

11 **להדיוטים וקלי הדעת**

"Unlearned" means those who do not know the laws of sounding the shofar; "light of mind" means those of whom one must fear that they will carry it four cubits in the public domain.

KEHOT'S NOTE

"ויש לומר: הדיוטים שאין יודעים דיני תקי"ש. וקלי הדעת — שלכן יש לחשוש שיעבירו ד"א ברה"ר" — ד"ה יו"ט של ר"ה תשל"ג הנ"ל הערה 7. "ומובן הדיוק בזה, שבכדי שיחול עליו החשש צ"ל בו שתי התנאים, שיהי' הדיוט, דהיינו אף שיודע שיש עליו חיוב לתקוע בשופר מ"מ אינו יודע איך לתקוע, שזהו מצב של הדיוטים וגם צריך להיות קל הדעת, ומצד קלות הדעת שלו יכול להיות שישכח על איסור שבת ויעבור ד"א ברה"ר" — ד"ה יו"ט של ר"ה תשל"ב (מהנחה בלתי מוגה).

12 **מה ראו . . גדולים וטובים**

The explanation in the inner dimension: not sounding the shofar on a Rosh HaShanah that falls on Shabbos is not a setting aside of the force of the mitzvah; rather, there is then no great need for it, because what the shofar draws down is drawn down on Shabbos by itself.

KEHOT'S NOTE

שההסבר בזה (בפנימיות הענינים), דמה שאין תוקעין בר"ה שחל בשבת אין זה דיחוי של (תוקף) מצות תקיעת שופר, אלא שאז אין צורך (כ"כ) בתקיעת שופר, כי ההמשכות שנמשכות ע"י תק"ש נמשכות הן ביום השבת מצ"ע בלא תקיעת שופר. — לקו"ש חי"ב ע' לז. ראה סידור רמ, ג ואילך. ד"ה יו"ט של ר"ה כ"ט אלול תשל"ט.

PARAGRAPH 2

13 **שיש ב' מיני השתלשלות**

The two kinds of hishtalshelus are explained there at length.

KEHOT'S NOTE

בארוכה נתבאר באוה"ת ואתחנן ע' קצז ואילך. ר"ה ע' אירצג. ראה לעיל פ' שלח לז, ג ואילך.

14 **בחי' עילה ועלול**

The relation of cause and effect is explained there at length.

KEHOT'S NOTE

בארוכה בסה"מ תרס"ה ע' עג ואילך. ראה שרש מצות התפילה פרק כג (קכח, א).

15 **והוא ענין העיגולים שבע"ח**

The note points there for the circles (iggulim) of Etz Chaim as an image of the first kind of descent.

KEHOT'S NOTE

ראה סה"מ תרנ"ט ע' יא.

16 **שהעיגול שבתוכו הוא נכלל ובטל אליו**

The note points there for the inner circle being included in and nullified before the one that surrounds it.

KEHOT'S NOTE

ראה ביאוה"ז להצ"צ ע' ו. אוה"ת נשא ע' רנד.

17 **בכלל מאתים מנה**

The Talmudic principle "a hundred is included in two hundred": whoever has the greater amount has the lesser within it. Here it illustrates how the teacher's understanding contains the student's completely.

בבא קמא ע"ד א:י"א-י"ג **Bava Kamma 74a:11–13**

כֵּיוָן דְּאִי לָא מַתְּזֵמֵי - סָהֲדוּתָא כְּווֹתַיְיהוּ קָא קָיְימָא, דְּדִינָא כְּווֹתַיְיהוּ פָּסְקִינַן, דְּיֵשׁ בְּכַלַּל מָאתַיִם מָנֶה; הִלְכָךְ קַמָּאֵי הוּא דְּקָא מַתַּכְחֵשִׁי, מְצִיעָאֵי לָא מַתַּכְחֵשִׁי מִידֵּי! אֲמַר לֵיקִי, רָבָא סָבַר: מְדְּרִישָׁא בְּשָׁלֹשׁ כִּיתּוֹת - סֵיפָא נָמֵי בְּשָׁלֹשׁ; וְדַיֵּיק מִסֵּיפָא -

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

בבא בתרא מ"א ב:ב'-ג' **Bava Batra 41b:2–3**

אֲמַר לֵיקִי: כְּמַאן? כְּרַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר - דְּתַנְיָא, אָמַר רַבִּי שִׁמְעוֹן בֶּן אֶלְעָזָר: לֹא נֶחְלְקוּ בֵּית שַׁמַּאי וּבֵית הִלֵּל עַל שְׁתֵּי כִּיתֵּי עֲדִים - שֶׁאַחַת אוֹמֶרֶת מָנֶה, וְאַחַת אוֹמֶרֶת מָאתַיִם - שֶׁיֵּשׁ בְּכְלַל מָאתַיִם מָנֶה. עַל מָה נֶחְלְקוּ? עַל כַּת אַחַת - שֶׁאֶחָד אוֹמֵר מָנֶה, וְאֶחָד אוֹמֵר מָאתַיִם; שֶׁבֵּית שַׁמַּאי אוֹמְרִים: נֶחְלְקָה עֲדוּתָן, וּבֵית הִלֵּל אוֹמְרִים: יֵשׁ בְּכְלַל מָאתַיִם מָנֶה.

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

KEHOT'S NOTE

ב"ק עד, א. ב"ב מא, ב.

18 **בביאורי הזהר פ' בשלח**

The note identifies the Biurei HaZohar on Beshalach that the text cites, for the contrast between fish, which die

when taken from the sea, and land creatures, which exist apart from the earth, as the Mitteler Rebbe's, 42c.

KEHOT'S NOTE

לאדהי"א מב, ג. וראה ביאוהי"ז להצי"צ כרך א ע' רז ואילך.

19 **ארץ אשר כו' מראשית השנה**

"A land that Havayah your G-d seeks out; the eyes of Havayah your G-d are always upon it, from the beginning of the year to the end of the year." Iggeres HaKodesh 14, to which the Alter Rebbe refers, explains it as the "higher land," drawn from the light of supernal Chochmah, which is renewed each Rosh HaShanah through the shofar and the prayers.

Deuteronomy 11:12 דברים י"א:י"ב

אֶרֶץ אֲשֶׁר־ה' אֱלֹקֶיךָ דֹּרֵשׁ אֹתָהּ תָּמִיד עֵינֵי ה' אֱלֹקֶיךָ בָּהּ מֵרֵשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה׃

a land which the L-RD thy G-d careth for; the eyes of the L-RD thy G-d are always upon it, from the beginning of the year even unto the end of the year. .

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

20 **כי לאלקים מגיני ארץ**

"For the shields of the earth belong to Elokim; He is greatly exalted." The Alter Rebbe reads it as describing the lower unity, in which the earth exists as a separate "something" under the Name Elokim.

Psalms 47:10 תהילים מ"ז:י

נְדִיבֵי עַמִּים נֶאֱסָפוּ עַם אֱלֹקֵי אַבְרָהָם כִּי לֵאלֹקִים מָגִנֵּי־אָרֶץ מְאֹד נַעֲלָה׃

The princes of the peoples are gathered together, the people of the G-d of Abraham; for unto G-d belong the shields of the earth; He is greatly exalted.

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

KEHOT'S NOTE

תהלים מז, י.

21 **וע"ש סי' כ'**

The note clarifies that "see there, section 20" means Iggeres HaKodesh 20.

KEHOT'S NOTE

הכוונה לאגהי"ק סי' כ.

22 **לה' הארץ ומלואה**

"The earth and its fullness are Havayah's." Even the separate "earth" belongs to G-d.

Psalms 24:1 תהילים כ"ד:א

לְדָוִד מִזְמוֹר לַה' הָאָרֶץ וּמְלוֹאָהּ תֵּבֵל וְיֹשְׁבֵי בָהּ׃

A Psalm of David. The earth is the L-RD'S, and the fulness thereof; the world, and they that dwell therein.

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

23 **כי הוא על ימים יסדה**

"For He founded it upon the seas." The Alter Rebbe reads the "seas" as the higher unity on which the "earth," separate existence, is founded, so that the yesh is at least nullified.

Psalms 24:2 תהילים כ"ד:ב

כִּי־הוּא עַל־יַמִּים יְסָדָהּ וְעַל־נְהָרוֹת יְכוֹנְנֶהָ׃

For He hath founded it upon the seas, and established it upon the floods.

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

24 **קרסולי החיות כנגד כולן**

The Talmud measures the heavens and above them the holy Chayos: their feet, ankles, legs and so on up to their horns each measure as much as all that is below. The Alter Rebbe uses it for the first kind of unity, in which each higher level encompasses all below it.

Chagigah 13a:4 חגיגה י"ג א:ד

לְמַעְלָה מֵהֶן — חַיּוֹת הַקֹּדֶשׁ. רַגְלֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּם, קַרְסוּלֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, שׁוֹקֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, רְכוּבֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, יַרְכֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, גּוּפֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, צַוָּארֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, רָאשֵׁי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, קַרְנֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן. לְמַעְלָה מֵהֶן — כִּסֵּא כְּבוֹד. רַגְלֵי כִּסֵּא הַכָּבוֹד כְּנֶגֶד כּוּלָּן, כִּסֵּא הַכָּבוֹד כְּנֶגֶד כּוּלָּן, מָלֵךְ אֵל חַי וְקַיָּם רָם וְנִשָּׂא שׁוֹכֵן עֲלֵיהֶם, וְאַתָּה אָמַרְתָּ: "אֶעֱלֶה עַל בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן" — ...

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

KEHOT'S NOTE

חגיגה יג, א.

25 **וקרני החיות הן בבחי' כתר שבראש**

There the Rebbe notes that this needs explanation, since the horn is above the head, not only above the brain within it but also above the skull.

KEHOT'S NOTE

ובד"ה כי תשא תשל"א (ג' בקונטרס כ"ב שבט תנש"א) מבאר שצריך ביאור "הרי זה שהקרן הוא למעלה מהראש הוא (לא רק מהמוח שבראש אלא) גם מהגולגולת" ע"ש בארוכה.

26 **דאיהו וחיוהי חד**

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

KEHOT'S NOTE

ת"ז בהקדמה ד"ה פתח אליהו.

27 **דאיהו וחיוהי חד**

The Tikkunei Zohar teaches that in the ten Sefiros of Atzilus the King is within them: He and His vessels are one in them, He and His life-forces are one in them, which is not so in the Sefiros of Beriah. Here it describes the higher unity within Atzilus.

Tikkunei Zohar 3b:2-3 תקוני הזהר ג' ב:ב'-ג'

... דְּלָא לְמִשְׁמַע בְּהוֹן קָלָא, דְּתַמָּן קוֹל דְּמָמָה דַקָּה (מ"א י"ט י"ב), קֹדֶשׁ הַקְּדָשִׁים דְּאִיהוּ בְּעַמִּידָה, בְּגִין דְּתַמָּן קָאָתָא מַלְכָּא. דְּהָא בְּרוּחַ גְּדוֹלָה וּבְרַעַשׁ וּבְאֵשׁ, דְּאִשְׁתַּמְעוּן בְּהוֹן גַּדְפֵי חֵיוָון לָא אָתָא מַלְכָּא, אֶלָּא בְּקוֹל דְּמָמָה דַקָּה, דְּאִיהִי בָּתַר רוּחַ רַעַשׁ אֵשׁ, וְאִיהִי רְבִיעָאָה לוֹן, וְעַלַיְהוּ אָמַר יְחֶזְקֵאל (א ד), וָאֵרֶא וְהִנֵּה רוּחַ סְעָרָה בָּאָה מִן הַצָּפוֹן, עָנָן גָּדוֹל, וְאֵשׁ

מִתְלַקַּחַת, הָא אִינּוּן תְּלַת, דִּרְכִּיבִין בְּהוֹן תְּלַת אַתְוָון הו"ה, קוֹל דְּמָמָה דַּקָּה דָּא " מִן הוה"י, וְאִיהִי " מִן אדנ"י, תַּמָּן ...

Tikkunei Zohar - Vocalized (Public Domain)

28 **וחסד ענף החכ'**

A Kabbalistic lexicon of terms; the note points to its entry for Chesed as a branch of Chochmah.

KEHOT'S NOTE

ראה מא"א אות ח', סמ"ה ובמקומות המצויינים ביאיר נתיב שם.

29 **בד"ה יביאו לבוש מל'**

The discourse "Let them bring royal garments" in Torah Ohr, Megillas Esther, explains that Chochmah itself is enclothed within the emotive attributes: therefore Avraham, whose attribute was Chesed, is called ever mah, a limb and vessel for the enclothing of Chochmah, ko'ach mah.

KEHOT'S NOTE

תו"א צ, א.

30 **וצבא השמים לך משתחוים**

Kehot's note points to Nehemiah 6:6 for these words.

Nehemiah 6:6 נחמיה ו:ו

KEHOT'S NOTE

נחמי' ו, ו.

31 **וצבא השמים לך משתחוים**

"You alone are Havayah... You give life to them all, and the host of heaven bows down to You." The Alter Rebbe cites it for creatures that exist as separate beings yet bow to their Creator, the essence of Kingship.

Nehemiah 9:6 נחמיה ט:ו

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

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

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

PARAGRAPH 4

32 **מלכותך מלכות כ"ע**

"Your Kingship is a kingship over all worlds, and Your dominion is in every generation." The worlds receive their existence through G-d's Kingship; the second half of the verse, on dominion, is quoted later in the maamar.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:

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

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

KEHOT'S NOTE

תהלים קמה, י"ג.

33 **וכולם מקבלים עליהם עול מ"ש**

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

KEHOT'S NOTE

ברכת יוצר.

34 **שום תשים עליך מלך**

"You shall surely set a king over yourself." The Alter Rebbe reads the double expression as appointing a king by the people's own mind and will, the mark of true kingship.

Deuteronomy 17:15 דברים י"ז:ט"ו

שׂוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹקֶיךָ בּוֹ מִקֶּרֶב אַחֶיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אָחִיךָ הוּא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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

KEHOT'S NOTE

דברים י"ז, טו.

35 **מלוכה . . ברצון . . ממשלה שמושל בע"כ**

The Siddur explains that the subject accepts the yoke of kingship willingly, and that will comes through being enclothed in reason and understanding; dominion, also called rule, is without the subject's will: the ruler rules over him and is exalted over him by force, against his will.

KEHOT'S NOTE

ראה גם סידור עם דא"ח נג, ג "שהרי המקבל מקבל עליו עול מלכות ברצון, ורצון זה בא ע"י התלבשות בטעם ודעת . . אבל הממשלה שהוא הנקי שליטה הוא בלתי רצון המקבל אלא ע"פ הכרח ובע"כ של המקבל הוא שולט עליו ומתנשא עליו" ע"ש. וראה ביהל אור ע' פה בישראל ענין המלוכה ובאומות העולם ממשלה ע"ש.

36 **בהמות וחיות שאינן בעלי בחירה**

Or HaTorah adds "and also the angels": before Adam, even the angels, who also lack free choice, could not reveal G-d's Kingship.

KEHOT'S NOTE

ראה אוה"ת ר"ה ע' א'רצה "וגם המלאכים". וראה בד"ה מן המיצר תר"ס ע' ח.

37 **ומלכותו ברצון קבלו עליהם**

There Rosh HaShanah is called keseh, the day "the month is covered," meaning that it is nullified and included in His will: the revelation of His G-dliness and Kingship arouses awe and the nullification of one's own will.

KEHOT'S NOTE

ברכת אמת ואמונה. וראה לעיל מא, ד ובמ"מ לשם.

PARAGRAPH 5

38 **שמטבע הטוב להיטיב**

A Kabbalistic work cited for the principle that it is the nature of the good to do good.

KEHOT'S NOTE

עמק המלך שי שעשועי המלך רפ"א. שומר אמונים ויכוח שני, ס"ד.

39 **אמרו לפני מלכיות**

The Holy One, blessed be He, said: say before Me on Rosh HaShanah [verses of] Kingship, Remembrance and Shofar; Kingship, so that you make Me King over you. The Alter Rebbe reads this as arousing the supernal will to take on Kingship.

Rosh Hashanah 16a:15–16 ראש השנה ט"ז א:ט"ו-ט"ז

וּמִפְּנֵי מָה אָמְרָה תּוֹרָה נִסְכּוּ מַיִם בֶּחָג — אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: נִסְכּוּ לְפָנַי מַיִם בֶּחָג, כְּדֵי שֶׁיִּתְבָּרְכוּ לָכֶם גִּשְׁמֵי שָׁנָה. וְאִמְרוּ לְפָנַי בְּרֹאשׁ הַשָּׁנָה מַלְכִיּוֹת זִכְרוֹנוֹת וְשׁוֹפָרוֹת. מַלְכִיּוֹת — כְּדֵי שֶׁתַּמְלִיכוּנִי עֲלֵיכֶם, זִכְרוֹנוֹת — כְּדֵי שֶׁיַּעֲלֶה זִכְרוֹנֵיכֶם לְפָנַי לְטוֹבָה, וּבַמֶּה — בְּשׁוֹפָר. אָמַר רַבִּי אֲבָהוּ: לָמָּה תּוֹקְעִין בְּשׁוֹפָר שֶׁל אַיִל? אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: תִּקְעוּ לְפָנַי בְּשׁוֹפָר שֶׁל אַיִל, כְּדֵי שֶׁאֶזְכּוֹר לָכֶם עֲקֵידַת יִצְחָק בֶּן אַבְרָהָם, וּמַעֲלֶה אֲנִי עֲלֵיכֶם כְּאִילּוּ עֲקַדְתֶּם ...

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

KEHOT'S NOTE

ר"ה טז, א.

40 **אומרים עשרה פסוקים**

The words here quote Rosh Hashanah 32a:6–7; the passage is shown below.

Rosh Hashanah 32a:6–7 ראש השנה ל"ב א:ו'-ז'

תָּנוּ רַבָּנָן: מַנַּיִן שֶׁאוֹמְרִים אָבוֹת — שֶׁנֶּאֱמַר: "הָבוּ לַה' בְּנֵי אֵלִים". וּמַנַּיִן שֶׁאוֹמְרִים גְּבוּרוֹת — שֶׁנֶּאֱמַר: "הָבוּ לַה' כָּבוֹד וָעֹז". וּמַנַּיִן שֶׁאוֹמְרִים קְדוּשׁוֹת — שֶׁנֶּאֱמַר: "הָבוּ לַה' כְּבוֹד שְׁמוֹ הִשְׁתַּחֲווּ לַה' בְּהַדְרַת קֹדֶשׁ". וּמַנַּיִן שֶׁאוֹמְרִים מַלְכִיּוֹת זִכְרוֹנוֹת וְשׁוֹפָרוֹת — רַבִּי אֱלִיעֶזֶר אוֹמֵר: דִּכְתִיב "שַׁבָּתוֹן זִכְרוֹן תְּרוּעָה מִקְרָא קֹדֶשׁ". "שַׁבָּתוֹן" — זֶה קְדוּשַׁת הַיּוֹם; "זִכְרוֹן" — אֵלּוּ זִכְרוֹנוֹת; "תְּרוּעָה" — אֵלּוּ שׁוֹפָרוֹת; "מִקְרָא קֹדֶשׁ" — קַדְּשֵׁהוּ בַּעֲשַׂיִת מִלָּאכָה.

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

KEHOT'S NOTE

ראה ר"ה לב, א.

41 **דאורייתא מחכמה נפקת**

The Zohar teaches that the Torah issues from supernal Chochmah. This is why verses of Scripture can draw a light from Chochmah into Malchus.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. וראה ג"כ שם פה, א. זח"ב (סב, א. פה, א). וזח"ג (קפב, א). [כ].

42 **נעוץ תחלתן בסופן**

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

43 **נעוץ תחלתן בסופן**

"Ten Sefiros without substance: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." Here the highest Keser is bound up with Malchus, the last Sefirah.

Sefer Yetzirah 1:7 ספר יצירה א:ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

44 **כ"ע איהו כתר מל'**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אליי).

45 **כ"ע איהו כתר מל'**

In Elijah's prayer (Patach Eliyahu): "Keser Elyon is Keser Malchus." The supreme Crown is itself the Crown of Kingship.

Tikkunei Zohar 17a תקוני הזהר י"ז א

46 **אנא אמלוך**

There "I will reign" is the supernal thought, "there is no king without a people," from which all the worlds unfolded; yet the will to reign is itself only a "garment," as in "Havayah reigns, He is clothed in majesty," unlike a human king, who truly wants to rule.

KEHOT'S NOTE

ע' נשא (כא, ד) ושי"נ. [כ].

47 "Go out and gaze, daughters of Zion, at King Shlomo, at the crown with which his mother crowned him." The Alter Rebbe refers to his discourse on this verse.

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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

PARAGRAPH 6

48 "Who is a G-d like You... He does not maintain His anger forever, for He desires kindness." The first creation came from G-d's own desire to do kindness, with no arousal from below.

Micah 7:18 מיכה ז':י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ 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. .

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

49 **אל מול פני המנורה**

"When you kindle the lamps, toward the face of the menorah shall the seven lamps give light." The discourse on this verse reads "the face of the menorah" as the Keser within Malchus.

Numbers 8:2 במדבר ח':ב'

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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

PARAGRAPH 7

50 "Let them bring royal garments that the king has worn, and a horse the king has ridden, with a royal crown on its head." The Alter Rebbe quotes his discourse on this verse for the crown of Malchus.

Esther 6:8 אסתר ו':ח'

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

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

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

51 **לך אמר לבי בקשו פני**

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

KEHOT'S NOTE

תהלים כז, כ.

52 "Of You my heart said, 'Seek My face'; Your face, Havayah, I will seek." "My face" is read as Keser Malchus, drawn down through seeking G-d's "face," the lights above.

Psalms 27:8 תהילים כ"ז:ח'

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנַי אֶת־פָּנֶיךָ ה' אֲבַקֵּשׁ׃

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

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

53 **וראש השנה היינו גלגתא וכתר שבמל'**

There the Tzemach Tzedek writes that on Rosh HaShanah one must draw down the level of the Gulgalta of Z'eir Anpin.

KEHOT'S NOTE

ראה ביאוהי"ז להצ"צ כרך א ע' תיא. ובארוכה בד"ה לך אמר לבי תרנ"א ע' טז מציין לכאן, ושם מציין לביאוהי"ז להצ"צ כרך א ע' תיא דבר"ה צריכים להמשיך בחי' גלגלתא דז"א, ע"ש שמתווך בין ב' הפירושים. וראה לעיל מא, ג ובמ"מ לשם.

PARAGRAPH 8

54 **דהמל' שרשה למעלה מט"ס דא"א עצמן אלא מבחינת עתיק**

In the Gate of Arich Anpin, Etz Chaim explains that the Malchus of Arich Anpin is not recognizable, since only nine Sefiros, from Keser to Yesod, remain in Arich Anpin; its Malchus is formed from the light of Atik's Netzach, Hod and Yesod enclothed in it, which is why Malchus is always greater than the level above it, "the crown of her husband." The Alter Rebbe draws from this that the root of Malchus is in Atik.

Sefer Etz Chaim 13:2 עץ חיים י"ג:ב'

... ורדל"א ותחתיו ט"ס מכתר עד יסוד ונקרא בשם א"א ובין כולם הם י"ס שהם שורש ומקור וחיות אל כל האצילות כולו. אמנם אלו הט"ס הנ"ל אשר הם למטה מן רדל"א הנה הם אותן הט' היכלין הנזכר פ' נח דס"ה ובסוף פ' פקודי דרס"ט ודרכ"ו וז"ל אר"ש ארימת ידי בצלו לעילא כו' וכדין דא נהירו דמחשבה דלא אתיידע בטיש בנהרא דפרסה ונהרא כחדא ואתעבידו ט' הילכין והיכלין לאו אינון נהורין ולאו אינון רוחין ולאו אינון נשמתין ולא אית מאן דקיימי בהו כו'. ולאלו הט' שמכתר עד היסוד שהם למטה מהאי ...

Sefer Etz Chaim (Public Domain)

55 **ועמ"ש בפי' המלות ע"פ ארוממך**

The note locates the "explanation of the words" on "I will exalt You, my G-d the King," which the text cites, in the Siddur.

KEHOT'S NOTE

סדור עם דא"ח מו, א ואילך.

56 **ארוממך אלקי המלך**

"I will exalt You, my G-d the King, and bless Your Name forever." The Alter Rebbe refers to his explanation of the words of this psalm in the prayer book.

Psalms 145:1 תהילים קמ"ה:א'

תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד׃

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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

57 **זה היום תחלת מעשיך זכרון ליום ראשון**

The Talmud quotes the Rosh HaShanah prayer "This day is the beginning of Your works, a remembrance of the first day," following Rabbi Eliezer's view that the world was created in Tishrei.

Rosh Hashanah 27a:15–16 ראש השנה כ"ז א:ט"ו-ט"ז

שָׁוֶה הַיּוֹבֵל לִרְאֹשׁ הַשָּׁנָה לַתְּקִיעָה וְלַבְּרָכוֹת וְכוּ'. אָמַר רַב שְׁמוּאֵל בַּר יִצְחָק: כְּמַאן מְצַלֵּינַן הָאִידָּנָא "זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", כְּמַאן — כְּרַבִּי אֱלִיעֶזֶר, דְּאָמַר: בְּתִשְׁרֵי נִבְרָא הָעוֹלָם. מֵתִיב רַב עֵינָא: שָׁוֶה יוֹבֵל לִרְאֹשׁ הַשָּׁנָה לַתְּקִיעָה וְלַבְּרָכוֹת, וְהָא אִיכָּא "זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", דִּבְרֹאשׁ הַשָּׁנָה אִיתָא, וּבְיוֹבֵל לֵיתָא! כִּי קָתָנֵי — אַשְׁאָרָא.

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

PARAGRAPH 9

58 **וממשלתך בכל דור ודור**

> "Your Kingship is a kingship over all worlds, and Your dominion is in every generation." The second half of the verse, dominion, is G-d's rule over those who do not accept Him willingly.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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

KEHOT'S NOTE

תהלים קמה, י"ג.

59 **אפי' דור המבול ודור הפלגה שמרדו בה'**

> The Midrash relates that the generation of the Flood rose up and rebelled against G-d, and so did the generation of Enosh and the generation of the Dispersion. They are the example of dominion without willing acceptance.

Bereshit Rabbah 5:1 בראשית רבה ה':א'

... מקלסין אותי כשאברא אדם על אחת כמה וכמה עמד דור המבול ומרד בו עמד דור אנוש ומרד בו דור הפלגה ומרד בו אמר הקדוש ברוך הוא יפנו אלו ויעמדו ויבואו אותן שישבו בהן מקודם הדא הוא דכתיב (בראשית ח) ויהי הגשם על הארץ ארבעים יום וארבעים לילה׃

"G-d said: Let the water under the heavens be gathered to one place, and let the dry land appear, and it was so" (Genesis 1:9). "G-d said: Let the water...be gathered [yikavu]" – it is written: "At Your rebuke they fled; at the sound [of Your thunder they rushed away]" (Psalms 104:7). Rabbi Berekhya said in the name of Rabbi Abba bar Ami: Let a set measure be established for the water, as it says: "A plumb line [kav] is used for measurement in building. will be extended over Jerusalem" ...

Wikisource Bereshit Rabbah (CC-BY-SA) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

KEHOT'S NOTE

ב"ר ה, א.

60 **מלכותו בכל משלה**

> "Havayah has established His throne in the heavens, and His kingship rules over all." The verb "rules" (mashalah) shows that over all, even the rebellious, His rule is dominion.

Psalms 103:19 תהילים קי"ג:י"ט

ה' בַּשָּׁמַיִם הֵכִין כִּסְאוֹ וּמַלְכוּתוֹ בַּכֹּל מָשָׁלָה׃

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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

KEHOT'S NOTE

תהלים קג, י"ח.

61 **לא אוכל לעבור את פי ה'**

> Bilam answered Balak's servants: even for a house full of silver and gold, "I cannot transgress the word of Havayah my G-d." He submitted against his will.

Numbers 22:18 במדבר כ"ב:י"ח

וַיַּעַן בִּלְעָם וַיֹּאמֶר אֶל־עַבְדֵי בָלָק אִם־יִתֶּן־לִי בָלָק מְלֹא בֵיתוֹ כֶּסֶף וְזָהָב לֹא אוּכַל לַעֲבֹר אֶת־פִּי ה' אֱלֹקָי לַעֲשׂוֹת קְטַנָּה אוֹ גְדוֹלָה׃

And Balaam answered and said unto the servants of Balak: 'If Balak would give me his house full of silver and gold, I cannot go beyond the word of the L-RD my G-d, to do any thing, small or great.

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

KEHOT'S NOTE

במדבר כב, י"ח.

62 **רוח המושל**

> "If the spirit of the ruler rises over you, do not leave your place." The Alter Rebbe borrows the phrase for dominion imposed from above.

Ecclesiastes 10:4 קהלת י':ד'

אִם־רוּחַ הַמּוֹשֵׁל תַּעֲלֶה עָלֶיךָ מְקוֹמְךָ אַל־תַּנַּח כִּי מַרְפֵּא יַנִּיחַ חֲטָאִים גְּדוֹלִים׃

If the spirit of the ruler rise up against thee, leave not thy place; for gentleness allayeth great offences.

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

63 **ועיין בפ' מקץ קצ"ה ע"א**

> Yahel Or cites the Zohar on Mikeitz (195a), from which it is implied that "king" is Z'eir Anpin and "ruler of peoples" is Malchus.

KEHOT'S NOTE

ביהל אור ע' תרפה מציין דשם "משמע מלך הוא ז"א ומושל עמים זהו המל'".

64 **למען הקים אותך לו לעם**

> "In order to establish you today as a people to Him, and He will be your G-d." The Alter Rebbe refers to his discourse on this verse for Israel's becoming G-d's people.

Deuteronomy 29:12 דברים כ"ט:י"ב

לְמַעַן הָקִים־אֹתְךָ הַיּוֹם לוֹ לְעָם וְהוּא יִהְיֶה־לְּךָ לֵאלֹקִים כַּאֲשֶׁר דִּבֶּר־לָךְ וְכַאֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב׃

that He may establish thee this day unto Himself for a people, and that He may be unto thee a G-d, as He spoke unto thee, and as He swore unto thy fathers, to Abraham, to Isaac, and to Jacob.

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

PARAGRAPH 10

65 **השופר שהוא של איל**

> The words here quote Rosh Hashanah 26b:7–8; the passage is shown below.

Rosh Hashanah 26b:7–8 ראש השנה כ"ו ב:ז'-ח'

מַתְנִי' שׁוֹפָר שֶׁל רֹאשׁ הַשָּׁנָה שֶׁל יָעֵל פָּשׁוּט וּפִיו מְצוּפֶּה זָהָב, וּשְׁתֵּי חֲצוֹצְרוֹת מִן הַצְּדָדִין. שׁוֹפָר מֵאֲרִיךְ וַחֲצוֹצְרוֹת מְקַצְּרוֹת, שֶׁמִּצְוַת הַיּוֹם בְּשׁוֹפָר. וּבְתַעֲנִיּוֹת בְּשֶׁל זְכָרִים כְּפוּפִין, וּפִיהֶן מְצוּפֶּה כֶּסֶף, וּשְׁתֵּי

חֲצוֹצְרוֹת בָּאָמְצַע. שׁוֹפָר מִקַּצֶּר וַחֲצוֹצְרוֹת מֵאֲרִיכוֹת, שֶׁמִּצְוַת הַיּוֹם בַּחֲצוֹצְרוֹת.

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

KEHOT'S NOTE

ר"ה כו, ב.

66 של איל

Rabbi Abahu: why do we sound a ram's horn? The Holy One, blessed be He, said: sound before Me a shofar of a ram, so that I remember for you the binding of Yitzchak. (The Kehot note also points to Rosh Hashanah 26b, where Rabbi Yehudah rules that on Rosh HaShanah one sounds with rams' horns.)

Rosh Hashanah 16a:16 ראש השנה ט"ז א:ט"ז

אָמַר רַבִּי אֲבָהוּ: לָמָּה תּוֹקְעִין בְּשׁוֹפָר שֶׁל אַיִל? אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: תִּקְעוּ לְפָנַי בְּשׁוֹפָר שֶׁל אַיִל, כְּדֵי שֶׁאֶזְכּוֹר לָכֶם עֲקֵידַת יִצְחָק בֶּן אַבְרָהָם, וּמַעֲלֶה אֲנִי עֲלֵיכֶם כְּאִילּוּ עַצַמְכֶם לְפָנַי.

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

67 פני אריה פני שור

In Ezekiel's vision of the Chariot each creature has the face of a man, the face of a lion on the right, the face of an ox on the left, and the face of an eagle. The animal faces are the root of animal souls.

Ezekiel 1:10 יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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

68 בהמות בהררי אלף

"For Mine is every beast of the forest, the beasts upon a thousand hills." The Alter Rebbe reads these "beasts" as the level of Tohu.

Psalms 50:10 תהילים נ:י

כִּי־לִי כָל־חַיְתוֹ־יָעַר בְּהֵמוֹת בְּהַרְרֵי־אָלֶף:

For every beast of the forest is Mine, and the cattle upon a thousand hills.

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

KEHOT'S NOTE

תהלים נ, י.

69 בפ' אמור בד"ה והניף הכהן

There the Alter Rebbe explains that Yaakov separated the kevasim (lambs) from their source, the level of kesavim, into the world of separation; but on Shavuos the kohen waves the two lambs upward to their root and source, so that they become nullified and united with the Infinite Light itself.

KEHOT'S NOTE

לעיל פ' אמור לז, ב.

70 צעק לבם אל ה'

"Their heart cried out to G-d." A cry of the heart, deeper than words, is the model of the shofar's simple sound.

Lamentations 2:18 איכה ב:י"ח

צָעַק לִבָּם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה יוֹמָם וָלָיְלָה אַל־תִּתְּנִי פוּגַת לָךְ אַל־תִּדֹּם בַּת־עֵינֵךְ:

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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

KEHOT'S NOTE

איכה ב, יח.

71 בשופר שצדו א' קצר

The law that one who reverses the shofar, widening the narrow end and narrowing the wide, or sounds it at its wide end, has not fulfilled the mitzvah; the Talmud says, "If he reversed it and sounded it, he has not fulfilled [his obligation]."

Rosh Hashanah 27b:1–2 ראש השנה כ"ז ב:א'-ב'

נִיקַּב וּסְתָמוֹ, אִם מְעַכֵּב אֶת הַתְּקִיעָה — פָּסוּל, וְאִם לָאו — כָּשֵׁר. הַתּוֹקֵעַ לְתוֹךְ הַבּוֹר אוֹ לְתוֹךְ הַדּוּת אוֹ לְתוֹךְ הַפִּיטָס, אִם קוֹל שׁוֹפָר שָׁמַע — יָצָא, וְאִם קוֹל הֶבֶרָה שָׁמַע — לָא יָצָא. וְכֵן מִי שֶׁהָיָה עוֹבֵר אֲחוֹרֵי בֵּית הַכְּנֶסֶת, אוֹ שֶׁהָיָה בֵּיתוֹ סָמוּךְ לְבֵית הַכְּנֶסֶת, וְשָׁמַע קוֹל שׁוֹפָר אוֹ קוֹל מְגִילָּה, אִם כִּוֵּון לִבּוֹ — יָצָא, וְאִם לָאו — לֹא יָצָא. אַף עַל פִּי שֶׁזֶּה שָׁמַע וְזֶה שָׁמַע, זֶה כִּוֵּון לִבּוֹ, וְזֶה לֹא כִּוֵּון לִבּוֹ.

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

KEHOT'S NOTE

ראה ר"ה כז, ב. שו"ע או"ח סתקפ"ו, יב.

72 מן המצר קראתי

"From the narrow place I called Yah; Yah answered me with expansiveness." The shofar, narrow at the mouth and wide at its end, embodies this verse.

Psalms 118:5 תהילים קי"ח:ה'

מִן־הַמֵּצַר קָרָאתִי קָהּ עָנָנִי בַמֶּרְחָב קָהּ:

Out of my straits I called upon the L-RD; He answered me with great enlargement.

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

KEHOT'S NOTE

תהלים קיח, ה.

PARAGRAPH 11

73 כי קרוב אליך הדבר

"For the word is very near to you, in your mouth and in your heart, to do it." The Alter Rebbe reads "the word" as Malchus, "in your mouth" as the shofar and "in your heart" as the heart's inner desire.

Deuteronomy 30:14 דברים ל:י"ד

כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ:

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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

KEHOT'S NOTE

דברים ל, יד.

74 **הדבר היינו ה' דבר מל' דאצי'**

A Kabbalistic lexicon; the note points to its entry for "word" (davar) as a name of Malchus of Atzilus.

KEHOT'S NOTE

ראה מא"א אות ד, סעיף ד.

75 **ששת ימי המעשה**

"The gate of the inner courtyard that faces east shall be closed the six days of action, and on the Shabbos day it shall be opened." The weekdays are named for action, the realm of divine speech.

Ezekiel 46:1 יחזקאל מ"ו:א'

כֹּה־אָמַר אֲדֹנָי ה' שַׁעַר הֶחָצֵר הַפְּנִימִית הַפֹּנֶה קָדִים יִהְיֶה סָגוּר שֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה וּבְיוֹם הַשַּׁבָּת יִפָּתֵחַ וּבְיוֹם הַחֹדֶשׁ יִפָּתֵחַ׃

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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

KEHOT'S NOTE

יחזקאל מו, א.

76 **ממצוא חפצך ודבר דבר**

On Shabbos one honors the day by refraining "from pursuing your affairs and speaking words." The Alter Rebbe reads it as the ascent of speech on Shabbos.

Isaiah 58:13 ישעיהו נ"ח:י"ג

אִם־תָּשִׁיב מִשַּׁבָּת רַגְלֶךָ עֲשׂוֹת חֲפָצְךָ בְּיוֹם קָדְשִׁי וְקָרָאתָ לַשַּׁבָּת עֹנֶג לִקְדוֹשׁ ה' מְכֻבָּד וְכִבַּדְתּוֹ מֵעֲשׂוֹת דְּרָכֶיךָ מִמְּצוֹא חֶפְצְךָ וְדַבֵּר דָּבָר׃

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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

KEHOT'S NOTE

ישע' נח, יג.

PARAGRAPH 12

77 **כי שרית**

"Your name shall no longer be Yaakov but Yisrael, for you have striven with G-d and with men and prevailed." Z'eir Anpin is called Yisrael.

Genesis 32:29 בראשית ל"ב:כ"ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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

KEHOT'S NOTE

בראשית לב, כט.

78 **ויעש דוד שם**

Iggeres HaKodesh 5 opens with "And David made a name" and explains that the letters of speech are rooted in the higher Chochmah, the "antecedence of intellect" before it comes into revealed understanding.

Tanya, Iggeres HaKodesh 5:1 תניא, אגרת הקדש ה':א

וַיַּעַשׂ דָּוִד שֵׁם. וּפֵירֵשׁ בַּזּוֹהַר הַקָּדוֹשׁ, מִשּׁוּם שֶׁנֶּאֱמַר: "וַיְהִי דָּוִד עוֹשֶׂה מִשְׁפָּט וּצְדָקָה לְכָל עַמּוֹ כּוי", "בָּכָה רַבִּי שִׁמְעוֹן וְאָמַר: מַאן עָבִיד שְׁמָא קַדִּישָׁא בְּכָל יוֹמָא מַאן דְּיָהִיב צְדָקָה לְמִסְכְּנֵי כּוי".

Kehot Publication Society (CC-BY-NC)

79 **והנה מנורת זהב**

The prophet sees "a menorah all of gold, with a bowl on its top and its seven lamps upon it." The menorah is read as Knesses Yisrael.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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

80 **זה דבר ה'**

The angel explains the vision: "This is the word of Havayah to Zerubavel: not by might nor by power, but by My spirit." The menorah is thus linked with "the word."

Zechariah 4:6 זכריה ד':ו'

וַיַּעַן וַיֹּאמֶר אֵלַי לֵאמֹר זֶה דְּבַר־ה' אֶל־זְרֻבָּבֶל לֵאמֹר לֹא בְחַיִל וְלֹא בְכֹחַ כִּי אִם־בְּרוּחִי אָמַר ה' צְבָאוֹת׃

Then he answered and spoke unto me, saying: 'This is the word of the L-RD unto Zerubbabel, saying: Not by might, nor by power, but by My spirit, saith the L-RD of hosts.

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

81 **ישראל עלו במח'**

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

KEHOT'S NOTE

ב"ר רפ"א.

82 **ישראל עלו במחשבה**

Among the things that preceded the creation of the world, the Patriarchs and Israel "arose in thought" to be created. Thought and speech, Israel and the word, are close to each other.

Bereshit Rabbah 1:4 בראשית רבה א':ד'

... "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 ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

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

Wikisource Bereshit Rabbah (CC-BY-SA) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

83 **בפע"ח שסוד השופר הוא בבינה**

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

KEHOT'S NOTE

שער השופר פ"א-ב.

84 **התגלות עתיק הוא בבינה**

Kehot's note points to Zohar III, 178b for these words.

Zohar III, 178b זח"ג קעח,

KEHOT'S NOTE

ראה זח"ג קעח, ב.

85 **ועיקר התגלות התענוג הוא בהשגה**

A parallel discussion of delight being revealed chiefly through comprehension.

KEHOT'S NOTE

ראה אוה"ת פי' עקב ע' תקמד.

86 **בדבר ה' שמים נעשו**

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." Divine speech, Malchus, is the creative power, and it receives the delight revealed in Binah.

Psalms 33:6 תהילים ל"ג:ו

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם:

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

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

KEHOT'S NOTE

תהלים לג, ו.

87 **בחכ' הנק' עדן**

A Kabbalistic lexicon; the note points to its entry for Eden as a name of Chochmah.

Zohar II, 90a זח"ב צ, א

KEHOT'S NOTE

ראה זח"ב צ, א. מא"א ע, יא. קה"י ערך עדן.

PARAGRAPH 13

88 **יהי אור**

"And G-d said, 'Let there be light.'" The first day's utterance, drawn through Chesed.

Genesis 1:3 בראשית א':ג

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר:

And G-d said: 'Let there be light.' And there was light.

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

89 **כי בו שבת**

"G-d blessed the seventh day and sanctified it, for on it He rested from all His work." Shabbos is G-d's rest from creating.

Genesis 2:3 בראשית ב':ג

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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

KEHOT'S NOTE

בראשית ב, ג.

90 **ויכולו השמים והארץ גו' ויכל אלקים**

"And the heavens and the earth were completed, and all their host." Creation is finished, and its completion brings delight.

Genesis 2:1 בראשית ב':א

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם:

And the heaven and the earth were finished, and all the host of them.

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

KEHOT'S NOTE

בראשית ב, א-ב.

91 **בסיום מסכת עושין סעודה**

After Shlomo's dream at Givon he made a feast for all his servants; Rabbi Elazar learns from this that one makes a feast on completing the Torah. Here it illustrates the delight that comes with completion.

Kohelet Rabbah 1:1 קוהלת רבה א':א

... וַיָּבוֹא יְרוּשָׁלַיִם וַיַּעֲמֹד לִפְנֵי [ארון ברית אדני ויעל עלות ויעש שלמים] וַיַּעַשׂ מִשְׁתֶּה לְכָל עֲבָדָיו, אָמַר רַבִּי יִצְחָק מִכָּאן שֶׁעוֹשִׂין סְעוּדָה לְגָמְרָהּ שֶׁל תּוֹרָה. מֵיָּד שָׁרְתָה עָלָיו רוּחַ הַקֹּדֶשׁ וְאָמַר שְׁלֹשָׁה סְפָרִים הַלָּלּוּ: מִשְׁלֵי, וְשִׁיר הַשִּׁירִים, וְקֹהֶלֶת, הֲדָא הוּא דִכְתִיב: דִּבְרֵי קֹהֶלֶת בֶּן דָּוִד. דָּבָר אַחֵר, דִּבְרֵי קֹהֶלֶת בֶּן דָּוִד, שְׁלֹשָׁה נְבִיאִים עַל יְדֵי שֶׁהָיָה נְבוּאָתָן דִּבְרֵי קַנָּתְרִין, נִתְלֵית נְבוּאָתָן בְּעַצְמָן, וְאֵלּוּ הֵן: דִּבְרֵי קֹהֶלֶת, (עמוס א, א): דִּבְרֵי עָמוֹס; (ירמיה א, א): דִּבְרֵי יִרְמְיָהוּ. וְלָמָּה ...

"The words of Kohelet, son of David, king in Jerusalem" (Ecclesiastes 1:1). "The words of Kohelet, son of David, king in Jerusalem." This is what the verse said, inspired by the Divine Spirit, [written] by Solomon, king of Israel: "Have

you seen a man diligent in his labor? He will stand before kings" (Proverbs 22:29). There was an incident involving Rabbi Ḥanina ben Dosa, who saw the residents of his city taking up vow offerings and gift offerings to Jerusalem. He said: Everyone is taking up vow offerings and gift ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

Shir HaShirim Rabbah 1:9 שיר השירים רבה א:ט

לְסָסְתִּי בִּרְכְבֵי פַרְעֹה, דָּרַשׁ רַבִּי פַּפְּיס (איוב כג, יג): וְהוּא בְּאֶחָד וּמִי יְשִׁיבֶנּוּ, דָּן יְחִידִי לְכָל בָּאֵי עוֹלָם וְאֵין לְהָשִׁיב עַל דִּבְרֵי מִי שֶׁאָמַר וְהָיָה הָעוֹלָם. אָמַר לוֹ רַבִּי עֲקִיבָא דַּיֶּךָּ פַּפְּיס שֶׁלֹּא לְהָשִׁיב עַל דִּבְרֵי מִי שֶׁאָמַר וְהָיָה הָעוֹלָם, לְפִי שֶׁהַכֹּל בֶּאֱמֶת וְהַכֹּל בַּדִּין, שֶׁכֵּן כְּתִיב (ישעיה ו, א): וָאֶרְאֶה אֶת ה' יֹשֵׁב עַל כִּסֵּא רָם וְנִשָּׂא. אָמַר רַבִּי סִימוֹן כִּסֵּא שֶׁמַּפְרִישׁ בֵּין מִיתָה לְחַיִּים, (מלכים א כב, יט): וְכָל צְבָא הַשָּׁמַיִם עוֹמְדִים עָלָיו מִימִינוֹ וּמִשְּׂמֹאלוֹ, וְכִי יֵשׁ שְׂמֹאל לְמַעְלָה, וַהֲלֹא ...

"To a mare in Pharaoh's chariots I have likened you, my love" (Song of Songs 1:9). "To a mare in Pharaoh's chariots," Rabbi Papis expounded: "He is of one mind, and who can respond to Him?" (Job 23:13). He alone judges all creatures, and one may not challenge the words of the One who spoke and the world came into being. Rabbi Akiva said to him: 'Enough, Papis, one may not challenge the words of the One who spoke and the world came into being, because everything is true and ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

KEHOT'S NOTE

ראה קה"ר א, א. שהש"ר א, א. ט. ע' שבת (קיט, רע"א). [כ].

92 **יהי רקיע**

"Let there be a firmament in the midst of the waters." The second day's utterance, from Gevurah, which divides.

Genesis 1:6 בראשית א:ו

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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

93 **ויכל הוא מלשון כלתה נפשי**

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

KEHOT'S NOTE

ראה בעל הטורים במקומו בשם תרגום ירושי'. אור החיים שם.

94 **כלתה נפשי**

"My soul yearns and even longs for the courtyards of Havayah." The word kalsah, longing, is the key to reading vayechal.

Psalms 84:3 תהילים פ"ד:ג

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי:

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)

95 **והנה טוב מאד**

"And G-d saw all that He had made, and behold, it was very good." The delight in the finished creation.

Genesis 1:31 בראשית א:לא

וַיַּרְא אֱלֹקִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי:

And G-d saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

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

KEHOT'S NOTE

בראשית א, לא.

96 **וג"פ ביום השביעי**

"And G-d completed on the seventh day His work that He had done, and He rested on the seventh day." The Alter Rebbe reads vayechal as "longing," the revelation of delight.

Genesis 2:2 בראשית ב:ב

וַיְכַל אֱלֹקִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made.

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

KEHOT'S NOTE

בראשית ב, ב-ג.

97 **וז"ש בע"ח**

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

KEHOT'S NOTE

בפע"ח ש' השבת (פכ"א) ושם בפי"ט להמעיין. אבל בע"ח ל"מ — וע"ע בלקוטי תורה מאריזי"ל פ' בראשית (יב, א) די ווילנא (תר"ם). [ד"ה ונבאר מעלת אדה"ר]. [כ].

98 **מוחין דאבא**

On the Shabbos morning meal, the Arizal writes that it corresponds to the mochin of Abba himself, called "supernal holiness," hence "the great Kiddush." The Alter Rebbe cites it for Shabbos as the revelation of Chochmah.

Pri Etz Chaim, Gate of the Sabbath 21:2 פרי עץ חיים, שער השבת כ"א:ב

ועתה הא לך מה שקבלתי אני, והנה הוא נקרא קדושא רבא, והענין, כי הלא עתה הוא הסעודה נגד מוחין דאבא עצמו, שהם קדש העליון, וזהו קדושא רבא. אך בלילה, היו המוחין בז"א, קדושא זוטא. והנה דע, כי הלא כל אלו העליות שאנו אומרים שעולין זו"ן, וכמ"ש בדרוש אדה"ר, שהיה כך בגן עדן קודם שחטא. גם דע, כי גם העולמות אשר למעלה מזו"נ, הם גם כן עולין בהכרח, כדי להניח מקום לזו"ן שיעלו במקומם:

Pri Etz Chaim (Public Domain)

99 **ושמרתם את השבת**

"You shall keep the Shabbos, for it is holy to you." Kodesh, holiness, alludes to Chochmah, the mochin of Abba re-

vealed on Shabbos.

Exodus 31:14 שמות ל"א:י"ד

וּשְׁמַרְתֶּם אֶת־הַשַּׁבָּת כִּי קֹדֶשׁ הִוא לָכֶם מְחַלְלֶיהָ מוֹת יוּמָת כִּי כָל־הָעֹשֶׂה בָהּ מְלָאכָה וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמֶּיהָ׃

Ye shall keep the sabbath therefore, for it is holy unto you; every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people.

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

KEHOT'S NOTE

שמות לא, יד.

PARAGRAPH 14

100 **ממצוא חפצך ודבר דבר**

Shabbos is honored by refraining "from pursuing your affairs and speaking words." Speech rests because on Shabbos it rises to its source in Chochmah.

Isaiah 58:13 ישעיהו נ"ח:י"ג

אִם־תָּשִׁיב מִשַּׁבָּת רַגְלֶךָ עֲשׂוֹת חֲפָצְךָ בְּיוֹם קָדְשִׁי וְקָרָאתָ לַשַּׁבָּת עֹנֶג לִקְדוֹשׁ ה' מְכֻבָּד וְכִבַּדְתּוֹ מֵעֲשׂוֹת דְּרָכֶיךָ מִמְּצוֹא חֶפְצְךָ וְדַבֵּר דָּבָר׃

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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

101 **אינו נצרך לשופר**

The note there quotes Or HaTorah, "on Shabbos there is not so much need for the shofar," and remarks that accordingly the mitzvah exists even on a Rosh HaShanah that falls on Shabbos, but without the same force as on a weekday; that is why it is set aside out of concern that one might carry it four cubits in the public domain.

KEHOT'S NOTE

"אבל באוה"ת ר"ה ע' איתלח "בשבת אינו צריך כ"כ לתקיעת שופר". ולהעיר, דעפ"ז מובן זה שגם בר"ה שחל בשבת ישנה המצוה דתק"ש, אלא שאינה בתוקף כ"כ כבר"ה שחל בימי השבוע (לפי שבשבת אין צריך כ"כ לתק"ש). ולכן היא נדחית מפני החשש שמא יעבירנו ד' אמות ברה"ר" — ד"ה והי' תשכ"ח הערה 13. ובלקו"ש חי"ט ע' 540 ואילך איך הוא ע"פ נגלה.

102 **ובפ' יתרו דפ"ח ע"א**

The note points there for the parallel Zohar passage in Yisro.

KEHOT'S NOTE

ראה באוה"ת פ' בשלח ע' תרלח.

103 **דהא כל שיתא יומין מתברכין מיומא שביעאה**

The Zohar on Parshas Yisro, cited by the text alongside Beshalach, teaches the same: the six days are blessed from the seventh.

Zohar, Yitro 26:441–27:453 ספר הזהר, יתרו כ"ו:תמ"א-כ"ז:תנ"ג

REMEMBER THE SABBATH DAY, TO SANCTIFY IT. Said R. Isaac: 'It is written, "And G-d blessed the seventh day" (Gen. 2, 3); and yet we read of the manna, "Six days ye shall gather it, but on the seventh day, the Sabbath, in it there shall be none" (Ex. 16, 26). If there was no food on that day what blessing is attached to it? Yet we have been taught that all blessings from above and from below depend upon the seventh day. Why, then, was there no manna just ...

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

104 **מיומא שביעאה שהיא הבינה כמ"ש במק"מ שם**

Or HaTorah on Beshalach explains the Mikdash Melech's identification of the seventh day with Binah, and the other places discuss Shabbos as Binah.

KEHOT'S NOTE

ראה באוה"ת פ' בשלח ע' תרלו שמבאר זה. בענין שבת שנק' בינה מצויין לזוהר זה לעיל פ' צו יא, א. פ' אמור לו, ב. מד, ב. וראה גם אוה"ת ויקרא כרך ג ע' תתקטו. בראשית דף ס, ב.

105 **בזהר פ' בשלח דס"ג ע"ב**

Or HaTorah quotes this Zohar passage: each day the world is blessed from that supernal day, for all six days are blessed from the seventh, and each day gives of the blessing it received on its own day.

KEHOT'S NOTE

בכל יומא ויומא מתברך עלמא מההוא יומא עילאה דהא כל שיתא יומין מתברכין מיומא שביעאה וכל יומא יהיב מההוא ברכה דקביל ביומא דיליה" — אוה"ת פ' בשלח ע' תרלו. ונזכר גם לעיל פ' שלח ב, ג. ולעיל פ' נצבים מו, ב. וראה ספר השיחות תש"נ ע' 78.

106 On the manna, the Zohar teaches that each day the world is blessed from that supernal day, for all six days are blessed from the seventh day, and each day gives from the blessing it received. The Alter Rebbe adds the Mikdash Melech's identification of the seventh day with Binah.

Zohar, Beshalach 28:408–418 ספר הזהר, בשלח כ"ח:ת"ח-ת"י"ח

AND MOSES SAID UNTO THEM, LET NO MAN LEAVE OF IT UNTIL THE MORNLNG. R. Judah said: Every day the world is blessed through that superior day, the Seventh. For the six Days receive blessing from the seventh, and each dispenses the blessing so received on its own day, but not on the next.

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

PARAGRAPH 15

107 **הנה באמת יש כמה בחינות בענין התענוג**

A parallel discussion of the many levels of delight, to which the note points.

KEHOT'S NOTE

ראה אוה"ת שמות ע' ב'תקמ.

108 **בחיך יטעם אוכל**

The words here quote Job 12:11; the passage is shown below.

Job 12:11 איוב י"ב:י"א

הֲלֹא־אֹזֶן מִלִּין תִּבְחָן וְחֵךְ אֹכֶל יִטְעַם־לוֹ׃

Doth not the ear try words, Even as the palate tasteth its food?

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

KEHOT'S NOTE

ראה איוב יב, יא. לד, ג.

109 **בחיך יטעם אוכל**

"For the ear tests words as the palate tastes food." The Alter Rebbe borrows the phrase for the many delights of taste.

Job 34:3 איוב ל"ד:ג'

כִּי־אֹזֶן מִלִּין תִּבְחָן וְחֵךְ יִטְעַם לֶאֱכֹל׃

For the ear trieth words, As the palate tasteth food.

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

PARAGRAPH 16

110 **ר"ע שחק ואמר אם לעוברי כו' כמ"ש במ"א**

This is the "elsewhere" the text refers to: there Rabbi Akiva's laughter at the sight of Rome full of good is explained.

KEHOT'S NOTE

מכות כד, סע"א. ראה לעיל פ' שלח מו, א. וראה גם פ' בהעלותך לג, ד.

111 **אם לעוברי רצונו**

Rabbi Akiva and his colleagues heard the tumult of Rome from far away; the others wept, and Rabbi Akiva laughed: if those who transgress His will have it so, how much more so those who do His will. Here it shows how great divine delight must be.

Makkot 24a:33–24b:1 מכות כ"ד א:ל"ג-כ"ד ב:א'

... הֲלָלוּ גּוֹיִם שֶׁמִּשְׁתַּחֲוִים לַעֲצַבִּים וּמְקַטְּרִים לַעֲבוֹדָה זָרָה יוֹשְׁבִין בֶּטַח וְהַשְׁקֵט, וְאָנוּ, בֵּית הֶדוֹם רַגְלֵי אֱלֹקֵינוּ שָׁרוּף בָּאֵשׁ, וְלֹא נִבְכֶּה?! אָמַר לָהֶן: לְכָךְ אֲנִי מְצַחֵק, וּמָה לְעוֹבְרֵי רְצוֹנוֹ כָּךְ, לְעוֹשֵׂי רְצוֹנוֹ עַל אַחַת כַּמָּה וְכַמָּה.

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

112 **שאת ויתר עז**

Yaakov's blessing to Reuven, "greater in eminence and greater in power." The phrase describes the source of delight, surpassing all the Sefiros.

Genesis 49:3 בראשית מ"ט:ג'

רְאוּבֵן בְּכֹרִי אַתָּה כֹּחִי וְרֵאשִׁית אוֹנִי יֶתֶר שְׂאֵת וְיֶתֶר עָז׃

Reuben, thou art my first-born, My might, and the first-fruits of my strength; The excellency of dignity, and the excellency of power.

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

PARAGRAPH 17

113 **ועמ"ש ע"פ ואתה מרכבות קדש**

There the Torah's root is explained as the level of "myriads," far above the level of "a hundred," and only from there can it be drawn down even into physical things such as sukkah and tefillin.

KEHOT'S NOTE

לקמן פ' ברכה צג, ג.

114 **ואתה מרכבות קדש**

In Moshe's blessing, "Havayah came from Sinai... and He came from the myriads of holiness." The Alter Rebbe refers to his discourse on this verse.

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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

PARAGRAPH 18

115 **וירא אלקים את כל אשר עשה**

"And G-d saw all that He had made, and behold, it was very good." This is the delight of Shabbos, delight in the finished creation.

Genesis 1:31 בראשית א':ל"א

וַיַּרְא אֱלֹקִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשִּׁשִּׁי׃

And G-d saw every thing that He had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

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

116 **ושמרתם את שבת**

"You shall keep the Shabbos, for it is holy to you." Holiness alludes to Chochmah, in which the Shabbos delight is enclothed.

Exodus 31:14 שמות ל"א:י"ד

וּשְׁמַרְתֶּם אֶת־הַשַּׁבָּת כִּי קֹדֶשׁ הִוא לָכֶם מְחַלְלֶיהָ מוֹת יוּמָת כִּי כָל־הָעֹשֶׂה בָהּ מְלָאכָה וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמֶּיהָ׃

Ye shall keep the sabbath therefore, for it is holy unto you; every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people.

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

117 **דאו"א מלבישים לזרועות דא"א**

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

KEHOT'S NOTE

שער הנסירה בע"ח פי"ו. [כ].

118 **אבא בחסד אחיד ותלי**

At the beginning of Parshas Bamidbar the Zohar teaches that the supernal Chesed is held and hangs on the side of Abba, and Gevurah on the side of Imma. The Alter Rebbe uses it for Abba and Imma enclothing the arms of Arich Anpin.

Zohar, Bamidbar 3:27–38 ספר הזהר, במדבר ג:כ"ז-ל"ח

Then the last He denotes the west. The south is thus interlinked with the east, which constitutes the starting-point of the sun. Hence we have learnt that it is the side of the Father to which is attached the supernal Hesed (Mercy), and the side of the Mother from which depends Geburah (Might).

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

119 **אבא בחסד . . ואמא בגבורה**

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

KEHOT'S NOTE

הובא בע"ח ריש ש' או"א ב' הזהר והוא בריש פ' במדבר (קיח, ב) ובזה"ל מסטרי דאבא אחיד ותלייא חסד עלאה מסטרא דאימא תלייא גבורה, יע"ש. [כ].

120 **אני בינה לי גבורה**

Wisdom says, "Mine are counsel and sound wisdom; I am understanding, strength is mine." Binah, Imma, is joined to Gevurah.

Proverbs 8:14 משלי ח':י"ד

לִי־עֵצָה וְתוּשִׁיָּה אֲנִי בִינָה לִי גְבוּרָה׃

Counsel is mine, and sound wisdom; I am understanding, power is mine.

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

KEHOT'S NOTE

משלי ח, יד.

121 **תשורי מראש אמנה**

"Come with me from Lebanon, my bride... look from the peak of Amanah." The Zohar reads "the peak of Amanah" as the throat, the place of Binah of Arich Anpin.

Song of Songs 4:8 שיר השירים ד':ח'

אִתִּי מִלְּבָנוֹן כַּלָּה אִתִּי מִלְּבָנוֹן תָּבוֹאִי תָּשׁוּרִי מֵרֹאשׁ אֲמָנָה מֵרֹאשׁ שְׂנִיר וְחֶרְמוֹן מִמְעֹנוֹת אֲרָיוֹת מֵהַרְרֵי נְמֵרִים׃

Come with me from Lebanon, my bride, With me from Lebanon; Look from the top of Amana, From the top of Senir and Hermon, From the lions'dens, From the mountains of the leopards.

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

122 **ומ"ש בביאורי הזהר שם**

The note identifies the Biurei HaZohar on Shemos that the text cites, on Binah of Arich Anpin, as the Mitteler Rebbe's.

KEHOT'S NOTE

לאדה"א לו, ד. וראה ביאוה"ז להצ"צ כרך א ע' קפח. כרך ב ע' תשסז.

123 **ועיין בפי' הרמ"ז ר"פ קרח . . פתגמי דאורייתא**

It summarizes the Ramaz there: the passage concerns Chochmah and Binah of Arich Anpin; the palate, Chochmah and Binah, is in the throat, and from between them comes speech, which is the Torah, the Daas of Atik.

KEHOT'S NOTE

"בענין חו"ב דאריך ושם שחיך חכמה ובינה בגרון ומבין שניהם יוצא הדבור שהוא התורה דעת עתיק" — ביאוה"ז להצ"צ כרך ב ע' תשסז.

124 **בד"ה ביום השמע"צ**

There "Better is one hour of teshuvah" is explained by two delights before the King: one in the performance of His commands, the other when he sees his son return from a distant land after a long absence.

KEHOT'S NOTE

לקמן פד, א.

125 **יפה שעה אחת בתשובה**

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." The discourse cited explains this through the king's delight in a returning son.

Pirkei Avot 4:17 משנה אבות ד':י"ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה׃

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

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

126 **שוש אשיש**

"I will greatly rejoice in Havayah; my soul shall exult in my G-d." The Alter Rebbe refers to his discourse on this verse for the inward delight of teshuvah.

Isaiah 61:10 ישעיהו ס"א:י'

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעְדֶּה כֵּלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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

127 "The shofar of Rosh HaShanah is of an ibex, straight, and its mouthpiece is overlaid with gold." Following the Ramaz, gold alludes to Binah of Arich Anpin.

Mishnah Rosh Hashanah 3:3 משנה ראש השנה ג':ג'

שׁוֹפָר שֶׁל רֹאשׁ הַשָּׁנָה שֶׁל יָעֵל, פָּשׁוּט, וּפִיו מְצֻפֶּה זָהָב, וּשְׁתֵּי חֲצוֹצְרוֹת מִן הַצְּדָדִין. שׁוֹפָר מַאֲרִיךְ וַחֲצוֹצְרוֹת מְקַצְרוֹת, שֶׁמִּצְוַת הַיּוֹם בַּשּׁוֹפָר׃

The shofar of Rosh Hashanah – is to be from an ibex, [and] straight. Its mouth is to be coated in gold, and there are to

be two trumpets, [one] on each side [of it]. The shofar [blast] is to be long and the trumpet [blast] is to be short, since the commandment of the day is with a shofar.

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

PARAGRAPH 20

128 **גזרה זו היתה בזמן בית שני**

It notes that the Jerusalem Talmud (Rosh Hashanah, beginning of ch. 4) implies a different view: that by Torah law the shofar is not sounded on Shabbos outside the Temple.

KEHOT'S NOTE

אבל דעת הירושלמי (ר"ה רפ"ד) משמע דמדאורייתא אין תוקעין בשבת במדינה. — לקו"ש ח"ט ע' 68 הערה 59.

129 **שרוב הגזירות והחומרות והסייגים**

Cited for the decrees of the Second Temple era, and for the hundred blessings that King David instituted.

KEHOT'S NOTE

ראה באוה"ת בראשית כרך ג תקנא, א ואילך. תקעג, א בנוגע למאה ברכות שהתקין דוד. — לקו"ש חל"ד ע' 110 הערה 51. "אף שמצינו גזירות גם לפנ"ז — ראה אנציקלופדי' תלמודית ערך גזירה ס"ע תקלב ואילך. ושי"נ. — לקו"ש חכ"ז, ע' 37 הערה 7.

130 **וארצה בו ואכבד"ה**

"Go up to the mountain, bring wood and build the House, and I will be pleased with it and I will be honored." The word ve'ikavdah is written without its final hei.

Haggai 1:8 חגי א:ח

עֲלוּ הָהָר וְהֵבֵאתֶם עֵץ וּבְנוּ הַבַּיִת וְאֶרְצֶה־בּוֹ וְאֶכָּבְדָה אָמַר ה׳

Go up to the hill-country, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the L-RD.

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

131 **שה' דברים חסרו בבית שני**

Why is the hei missing? These are the five things that differed between the First Temple and the Second: the Ark, the cover and the cherubim; the fire; the Shechinah; the holy spirit; and the Urim and Tummim.

Yoma 21b:7 יומא כ"א ב:ז

וּבְמִקְדָּשׁ שֵׁנִי מִי הֲוַאי? וְהָאָמַר רַב שְׁמוּאֵל בַּר אִינְיָא: מַאי דִּכְתִיב: "וְאֶרְצֶה בּוֹ וְאֶכָּבֵד", וְקָרֵינַן "וְאֶכָּבְדָה". מַאי שְׁנָא דִּמְחוֹסַר הֵ"א — אִלּוּ חֲמִשָּׁה דְּבָרִים שָׁהָיוּ בֵּין מִקְדָּשׁ רִאשׁוֹן לְמִקְדָּשׁ שֵׁנִי, וְאִלּוּ הֵן: אָרוֹן וְכַפּוֹרֶת וּכְרוּבִים, אֵשׁ, וּשְׁכִינָה, וְרוּחַ הַקּוֹדֶשׁ, וְאוּרִים וְתוּמִּים. אָמְרִי: אֵין, מִהֹ׳ הֲוָה, סַיּוֹעֵי לָא מְסַיְּיעָא.

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

Shir HaShirim Rabbah 8:11 שיר השירים רבה ח׳:י״א

כַּרְמִי שֶׁלִּי לְפָנָי, תָּנֵי רַבִּי חִיָּא לְמָלְכָּ שֶׁכָּעַס עַל בָּנוֹ וּמְסָרוֹ בְּיַד עַבְדּוֹ, מֶה עָשָׂה הִתְחִיל חוֹבֵט עָלָיו בַּמַּקֵּל, אָמַר לוֹ אַל תִּשְׁמַע לְאָבִיךָ, אָמַר לוֹ שׁוֹטֶה שֶׁבָּעוֹלָם, כָּל עַצְמוֹ שֶׁל אַבָּא לֹא מְסָרַנִי לְיָדְךָ אֶלָּא עַל יְדֵי שֶׁלֹּא הָיִיתִי שׁוֹמֵעַ לוֹ, וְאַתָּה אוֹמֵר לִי אַל תִּשְׁמַע לְאָבִיךָ. כָּךְ כֵּיוָן שֶׁגָּרְמוּ

"My vineyard is before me; the thousand is for you, Solomon, and two hundred for those who guard its fruit" (Song of Songs 8:12). "My vineyard is before me" - Rabbi Ḥiyya taught: [This is analogous] to a king who became angry at his son, and handed him over to his servant. What did [the servant] do? He began beating him with a stick. He said to him: 'Do not heed your father.' [The prince] said to him: 'You great fool, father placed me in your charge only because I ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

KEHOT'S NOTE

יומא כא, ב. ירושלמי הוריות פ"ג ה"ב. ושי"נ. שהש"ר ח, ט. ראה לעיל פ' ואתחנן ו, א שמציין לכאן.

132 **בית ראשון היה מבחי' ה' עילאה בינה**

It connects this to the Zohar on Vayeitzei (148a), where the First Temple is called "rest" ("Arise, Havayah, to Your resting place"), and to the teaching that in Shlomo's days "the moon stood in its fullness": the First Temple is the upper hei and the Second Temple the lower hei.

KEHOT'S NOTE

באוה"ת נ"ך כרך א ע' שעה מציין ע"ז "ויובן זה ע"ד שנתבאר ע"פ הזהר ר"פ ויצא דקמ"ח ע"א ע"פ קומה ה' לאנוחתיך שמקדש ראשון נק' מנוחה, ועמ"ש ע"פ וישב שלמה על כסא ה' שבימי שלמה קיימא סיהרא באשלמותא זהו הפי' דמקדש ראשון הוא ה' עילאה, ומקדש שני הוא ה' תתאה" ע"ש.

133 **כמ"ש בזהר שמות (ד"ט ע"ב)**

It quotes this Zohar, "the First Temple is the mystery of the first hei" (which is Binah), and remarks that Likkutei Torah, Bamidbar 13c, which connects the First Temple with Chochmah, needs examination.

KEHOT'S NOTE

בגין דגלותא קדמאה היה מבית ראשון ובית ראשון הוא רזא דה"א קדמאה (וה"א קדמה הוא בינה)" — אוה"ת שה"ש כרך א ע' קל. וראה שם שכ' שצ"ע על לקו"ת במדבר יג, ג דשם כ' "בבחי' בית ראשון בחי' בראשית נמי מאמר הוא בחי' חכמה" ע"ש.

134 **שגם המל' היתה אז במדרגת הבינה שהיא ה' עילאה**

It points to the Rebbe Rashab's Hemshech 5666 for Malchus at the level of Binah in the First Temple.

KEHOT'S NOTE

בלקו"ש ח"ז ע' 173 הערה 33 מציין להמשך תרס"ו ע' קא ואילך.

135 **סד"ה ששת ימים**

The discourse on the seventh day of Pesach begins here.

KEHOT'S NOTE

לעיל פ' צו טו, א.

136 **ששת ימים תאכל מצות**

"Six days you shall eat matzos, and on the seventh day an assembly to Havayah your G-d." The Alter Rebbe refers to

the end of his discourse on this verse.

Deuteronomy 16:8 דברים ט"ז:ח'

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה' אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

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

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

137 "From Binah, prophets, and they are Netzach and Hod; from Malchus, the Writings." Prophecy is rooted in Binah, which is why it ceased with the Second Temple.

Tikkunei Zohar 49a:19 תקוני הזהר מ"ט א:י"ט

*ומבינה נביאים ואינון נצח והוד. וממלכות כתובים ואינון חסד וגבורה. תפארת תורה כליל כלהו.

Constantinople, 1740 (CC-BY-NC)

138 שאינו שורה ומתלבש אלא בבינה

In the revealed law the Temple differs because there is no rabbinic prohibition (shevus) in the Temple (Rashi on Rosh Hashanah 29b).

Rosh Hashanah 29b:5 ראש השנה כ"ט ב:ה'

יוֹם טוֹב שֶׁל רֹאשׁ הַשָּׁנָה שֶׁחָל לִהְיוֹת בְּשַׁבָּת — בַּמִּקְדָּשׁ הָיוּ תּוֹקְעִין, אֲבָל לֹא בַּמְּדִינָה. מִשֶּׁחָרַב בֵּית הַמִּקְדָּשׁ, הִתְקִין רַבָּן יוֹחָנָן בֶּן זַכַּאי שֶׁיְּהוּ תּוֹקְעִין בְּכָל מָקוֹם שֶׁיֵּשׁ בּוֹ בֵּית דִּין. אָמַר רַבִּי אֶלְעָזָר: לֹא הִתְקִין רַבָּן יוֹחָנָן בֶּן זַכַּאי אֶלָּא בִּיבְנֶה בִּלְבַד. אָמְרוּ לוֹ: אֶחָד יַבְנֶה, וְאֶחָד כָּל מָקוֹם שֶׁיֵּשׁ בּוֹ בֵּית דִּין.

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

KEHOT'S NOTE

"ע"פ נגלה טעם ההפרש בין "מקדש" ל"מדינה" בזה הוא לפי שאין שבות במקדש (רש"י שם [— ר"ה כט, ב] ד"ה גזירה), ויש לתווך טעם זה עם הטעם שבלקו"ת [— כאן] . . שבחי' התענוג הנמשך ע"י שופר (שלמעלה מבחי' התענוג דשבת) "אינו שורה ומתלבש אלא בבינה כו'" שמאיר רק במקדש — כי מה שבזמן בית שני הוצרכו לגזירות וסייגים כו' הוא לפי שלא האיר אז בחי' ה' עילאה דבינה, כמבואר בלקו"ת, ולכן במקדש עצמו שגם בבית שני "היה יכול להיות גילוי בינה דאצילות", לא הוצרכו לגזירות, ולכן אין שבות במקדש" — לקו"ש ח"ט ע' 68 הערה 61.

139 וזה שער השמים

Yaakov awoke and said, "This is none other than the house of G-d, and this is the gate of heaven." The verse refers to the Temple, where Binah could be revealed even in Second Temple times.

Genesis 28:17 בראשית כ"ח:י"ז

וַיִּירָא וַיֹּאמֶר מַה־נּוֹרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם־בֵּית אֱלֹקִים וְזֶה שַׁעַר הַשָּׁמָיִם׃

And he was afraid, and said: 'How full of awe is this place! this is none other than the house of G-d, and this is the gate of heaven.'

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

KEHOT'S NOTE

בראשית כח, יז.

140 מכון לשבתך

"The place for Your dwelling that You have made, Havayah, the Sanctuary." The Midrash reads machon, "place," as mechuvan, "aligned" opposite the Temple above.

Exodus 15:17 שמות ט"ו:י"ז

תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ ה' מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ׃

Thou bringest them in, and plantest them in the mountain of Thine inheritance, The place, O L-RD, which Thou hast made for Thee to dwell in, The sanctuary, O L-rd, which Thy hands have established.

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

141 מכון לשבתך מכוון נגד שבתך זה בהמ"ק שלמעלה

On "like the Tower of David," the Midrash reconciles the Sages who say one should face the Holy of Holies above with those who say the one below: the Holy of Holies above is aligned opposite the one below, as it is written, "the place of Your dwelling," aligned opposite Your dwelling, the Temple above. The Alter Rebbe cites it for the Temple as the gate of heaven.

Shir HaShirim Rabbah 4:4:8 שיר השירים רבה ד':ד':ח'

... אָמַר רַבִּי פִּנְחָס מְקַיֵּם אֲנִי דִּבְרֵי שְׁנֵיכֶם כְּנֶגֶד קֹדֶשׁ הַקָּדָשִׁים שֶׁל מַעְלָה שֶׁמָּכְנוּ כְּנֶגֶד קֹדֶשׁ הַקָּדָשִׁים שֶׁל מַטָּה, הֲדָא הוּא דִכְתִיב (שמות טו, יז): מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ ה', מְכָנָן נֶגֶד שִׁבְתְּךָ, זֶה בֵּית הַמִּקְדָּשׁ שֶׁל מַעְלָה. הַר הַמּוֹרִיָּה, רַבִּי חִיָּא רַבָּה וְרַבִּי יַנַּאי, חַד אָמַר שֶׁמִּמֶּנּוּ יוֹצֵא מָרָה לָעוֹלָם, וְחָרִינָא אָמַר שֶׁמִּמֶּנּוּ יוֹצֵא מוֹרָא לָעוֹלָם. אָרוֹן, רַבִּי חִיָּא וְרַבִּי יַנַּאי, חַד אָמַר שֶׁמִּשָּׁם יוֹצֵא אוֹרָה לָעוֹלָם, וְחַד אָמַר שֶׁמִּשָּׁם יֵצֵא אֲרִירָה לְאֻמּוֹת הָעוֹלָם. דְּבִיר, רַבִּי חִיָּא רַבָּה ...

Another matter: "Your lips are like a scarlet thread" (Song of Songs 4:3) - this is the strip of crimson wool. 41b). "Your speech is lovely" (Song of Songs 4:3) - this is the scapegoat. Israel said before the Holy One blessed be He: Master of the universe, we do not have the strip of crimson wool and the scapegoat. He said to them: "Your lips are like a scarlet thread" (Song of Songs 4:3) - the murmuring of your mouth is as beloved to Me as the scarlet thread ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

142 כמו בבית ראשון

A parallel discussion of the First Temple's power to spread Binah through the land.

KEHOT'S NOTE

ראה אוה"ת כי תשא ע' ב'כב. לקו"ש חי"א ע' 137.

143 האור המקננן ומאיר בעולם הבריאה

In the First Temple the Shechinah rested through the Tablets in the Ark, the "hidden world" that nests in the World of Beriah, not in the manner of the chain of descent;

in the Second Temple it rested only in the manner of the chain of descent.

Tanya, Likkutei Amarim 53:2 תניא, חלק ראשון; ליקוטי אמרים נ"ג:ב'

... יְדֵי הִתְלַבְּשׁוּתָהּ בְּיֵ' הַדִּבְּרוֹת הַחֲקוּקוֹת בַּלּוּחוֹת שֶׁבָּאָרוֹן בְּנֶס וּמַעֲשֶׂה אֱלֹקִים חַיִּים [הוּא "עָלְמָא דְאִתְכַּסְיָא", הַמְקַבֵּן בְּעוֹלַם הַבְּרִיאָה, כַּנּוֹדָע לְיוֹדְעֵי חֵן].

Kehot Publication Society (CC-BY-NC)

144 **וכמ"ש במ"א בד"ה ביאור למ"ש בסש"ב פנ"ב**

The note locates the discourse explaining Tanya chapters 52–53, which the text cites, in the Siddur after Aleinu.

KEHOT'S NOTE

בסידור עם דא"ח אחר עלינו.

145 **את שבתותי תשמרו**

"You shall keep My Shabbosos and revere My Sanctuary." The Alter Rebbe refers to the end of his discourse on this verse in Parshas Behar, where the Sanctuary, a revelation of inner light, is said to bring awe.

Leviticus 26:2 ויקרא כ"ו:ב'

אֶת־שַׁבְּתֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ אֲנִי ה'

Ye shall keep My sabbaths, and reverence My sanctuary: I am the L-RD.

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

146 **מ"ש במ"א ע"פ ועתה יגדל נא**

The discourse on "And now, let the power of Ado-nai be great" that the text cites is the Alter Rebbe's discourse of 5564, printed with glosses in Or HaTorah.

KEHOT'S NOTE

תקס"ד עם הגהות באוה"ת שלח ע' תקב ואילך.

147 **ועתה יגדל נא כח אד'**

Moshe prays, "And now, let the power of Ado-nai be great." Ko'ach, "power," is read as the milui of the Name Havayah, through which its flow reaches below.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

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

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

148 **בפע"ח גבי כוונת אישר"מ**

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

KEHOT'S NOTE

ש' הקדישים פ"ד, ובמהד"ב שלפניו.

149 **וידבר שלשת אלפים משל**

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

KEHOT'S NOTE

מ"א ה, יב.

150 **וידבר שלשת אלפים משל**

Shlomo "spoke three thousand parables." A great wisdom is needed to extend an idea so far down; so too a higher level is needed to spread Binah throughout the land.

I Kings 5:12 מלכים א ה':י"ב

וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף:

And he spoke three thousand proverbs; and his songs were a thousand and five.

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

151 **בית ראשון ה' עילאה**

This passage, on the First Temple as the upper hei, is quoted there.

KEHOT'S NOTE

מובא באוה"ת ר"ה ע' א'תח ע"ש.

152 **לולב . . לו לב**

There the lulav as lo lev is explained as a single heart for G-d alone, cleaving to His essence from the depth of the heart; the lulav is waved to the six directions to arouse the inner dimension of Daas, the root of the emotive attributes revealed in the heart.

Zohar I, 267b זח"א רסז,

KEHOT'S NOTE

זח"ב (רעא, א) מס' הבהיר סי' מד [קא, ב]. [כ]. ראה גם זח"א רסז, ב. וראה גם לקמן פב, ג. בסידור עם דא"ח שער הלולב רסב, ב. ובכ"מ.

153 **כי היו מלכי עו"כ מושלים עליהם**

Spiritually too there was then no true freedom, which is why many decrees and safeguards were needed.

KEHOT'S NOTE

"וגם ברוחניות לא היתה אז חירות אמיתית שלכן הוצרכו אז ל"כמה גזירות וסייגים (בכדי) שלא תהי' יניקת החיצונים" — לקו"ש ח"ט ע' 28 הערה 22. וראה שם בארוכה בענין התקנות שנתתקנו בבית שני מכיון שהיו לאחרי החורבן, ומצד עבודת המטה יש בהם מעלה לגבי כמו שהיו בבית ראשון ע"ש.

154 The Zohar on Shemos teaches that the first exile followed the First Temple, and the First Temple is the mystery of the first hei, Binah. The Alter Rebbe uses this to explain what the Second Temple lacked.

Zohar, Shemot 13:139–150 ספר הזהר, שמות י"ג:קל"ט-ק"נ

for the first exile began during the first Temple, and lasted seventy years, during which time the Mother (the Shekinah) did not brood over Israel, and there was a separation between the Yod and the He, the Yod ascending higher and higher to infinity (En Sof), and the holy Temple above- corresponding to the Temple below-did not send forth living waters, its source being cut off. The seventy years of the first exile corresponded to the seven years which it took to build the first Temple (I K. 6, 3-8). ...

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

PARAGRAPH 21

155 **כי קדש היא לכם**

"You shall keep the Shabbos, for it is holy to you." Holiness, kodesh, alludes to Chochmah, the mochin of

Abba revealed on Shabbos.

Exodus 31:14 שמות ל"א:י"ד

וּשְׁמַרְתֶּם אֶת־הַשַּׁבָּת כִּי קֹדֶשׁ הִוא לָכֶם מְחַלְלֶיהָ מוֹת יוּמָת כִּי כָל־הָעֹשֶׂה בָהּ מְלָאכָה וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמֶּיהָ׃

Ye shall keep the sabbath therefore, for it is holy unto you; every one that profaneth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people.

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

156 **בפע"ח שער הלולב פ"ג**

The passage of Pri Etz Chaim's Gate of the Lulav that the text cites is explained there.

KEHOT'S NOTE

נתבאר בביאוה"ז להצ"צ כרך א ע' רעו.

157 **לא הביט און ביעקב**

Bilam's blessing: "He has not beheld iniquity in Yaakov, nor seen wrongdoing in Israel; Havayah his G-d is with him." The Alter Rebbe refers to his discourse on this verse for Daas as the inner dimension.

Numbers 23:21 במדבר כ"ג:כ"א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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

PARAGRAPH 22

158 **מה שהקשו עוד התוי'**

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

KEHOT'S NOTE

ר"ה רפ"ד.

159 **התקין ריב"ז שיהיו תוקעין בכל מקום שיש בו ב"ד**

After the Temple was destroyed, Rabban Yochanan ben Zakkai ordained that the shofar be sounded on Shabbos in every place where there is a court. The maamar explains this through the court's root in the Gevurah of Atik.

Mishnah Rosh Hashanah 4:1 משנה ראש השנה ד':א'

יוֹם טוֹב שֶׁל רֹאשׁ הַשָּׁנָה שֶׁחָל לִהְיוֹת בְּשַׁבָּת, בַּמִּקְדָּשׁ הָיוּ תוֹקְעִים, אֲבָל לֹא בַמְּדִינָה. מִשֶּׁחָרַב בֵּית הַמִּקְדָּשׁ, הִתְקִין רַבָּן יוֹחָנָן בֶּן זַכַּאי, שֶׁיְּהוּ תוֹקְעִין בְּכָל מָקוֹם שֶׁיֵּשׁ בּוֹ בֵּית דִּין. אָמַר רַבִּי אֱלְעָזָר, לֹא הִתְקִין רַבָּן יוֹחָנָן בֶּן זַכַּאי אֶלָּא בִיבְנֶה בִלְבָד. אָמְרוּ לוֹ, אֶחָד יַבְנֶה וְאֶחָד כָּל מָקוֹם שֶׁיֵּשׁ בּוֹ בֵּית דִּין׃

The festival day of Rosh Hashanah which coincided with Shabbat: they would blow [the shofar] in the Temple, but not in the [rest of the] country. After the destruction of the Temple, Rabban Yochanan ben Zakai, ordained that they should blow in every place in which there is a court. Rabbi Eleizer said, "Rabban Yochanan ben Zakai only made this ordinance with respect to Yavneh alone." [The Sages] said [back] to him, "It was the same for Yavneh as for any other place in which there was a court."

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

160 **לא אשתרי**

Tosafos asks why after the destruction the Sages were more lenient with the shofar than with the lulav, which was not permitted in any place, and answers that the shofar, which raises Israel's remembrance before their Father in heaven, they did not want to abolish entirely.

Tosafot on Rosh Hashanah 29b:5:1 תוספות על ראש השנה כ"ט ב:ה':א'

מתני' אבל לא במדינה. לא בירושלים ולא בגבולים כדפירש בקונטרס והא דקתני כל עיר שרואה ושומעת תוקעין בה היינו לאחר חורבן שתיקן רבן יוחנן בן זכאי וא"ת ומ"ש מלולב שהיה ניטל אפילו בגבולין בזמן שבהמ"ק קיים כדמשמע בלולב וערבה (סוכה די מג. ושם) שהיו מוליכין לולביהן לבהכ"נ וי"ל דשאני לולב שאינו אלא טלטול בעלמא הואיל ואשתרי במקדש לא החמירו במדינה אבל תקיעת שופר מעשה חכמה ומיהו קשיא דלאחר חורבן הבית הקילו טפי בשופר מבלולב שתיקן רבן יוחנן בן זכאי שיהו תוקעין בכל מקום שיש ב"ד אבל לולב לא אשתרי כדמשמע ...

Vilna Edition (Public Domain)

161 **שמאלו תחת לראשי**

"His left hand is under my head, and His right hand embraces me." Rosh HaShanah, the Day of Judgment, is the left hand; Sukkos, the festival of kindness, is the right.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

Let his left hand be under my head, And his right hand embrace me.

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

KEHOT'S NOTE

שה"ש ב, ו.

והיה ביום ההוא יתקע בשופר גדול ובאו האובדים...

"And it shall come to pass on that day that a great shofar shall be sounded"

The shofar of Rosh HaShanah draws G-d's kingship down anew from the encompassing light into the light that fills the worlds, renewing the year's life and filling the blemishes of sin through the inner heart's cry; yet even the encompassing light is still defined by the worlds. The "great shofar" of the Future will draw from G-d's essence beyond all worlds, the Will of all wills, and so it will reach even the most distant souls and bring complete self-nullification and awe.

THE MAAMAR IN BRIEF

The maamar asks why Isaiah calls the shofar of the Future "great," and how Rosh HaShanah can be both "the beginning of Your works" and "a remembrance of the first day." Rosh HaShanah is the head of the year: each year G-d's kingship, the life-force of all the worlds, withdraws to its source and must be drawn down anew, and this now depends on our arousal from below, through the Kingship, Remembrance and Shofar verses. The shofar's wordless sound comes from the inner heart, the Supernal Will above intellect, revealed above all in the cry of the baal teshuvah; it draws from the higher Name Havayah, above Chochmah, and so fills the blemishes that sin made in the lower Name, while the physical ram's horn brings that compassion down into physical life. Yet all this comes from sovev kol almin, which is still related to the worlds. The great shofar will draw from the essence beyond them, the Will of all wills: it needs no Kingship or Remembrance verses, names no one who sounds it, arouses even those lost in "Assyria" and "Egypt," and brings complete love and awe. The Jubilee and the blast after Ne'ilah are foretastes, and the handbreadth of today's shofar will give way to "length of days."

OUTLINE

1 The head of the year ¶1

Two questions, about the great shofar and about "the beginning of Your works … a remembrance of the first day"; Rosh HaShanah as the head from which a new life-force flows into the year, now dependent on our arousal from below.

2 Kingship and Remembrance ¶2–4

Making G-d King draws His Malchus, the worlds' life-force, anew from the encompassing light into the in-dwelling light; we ask Him to "remember" the worlds, which are as nothing before Him.

3 "With the shofar": the inner heart ¶5–6

The shofar's simple sound comes from the inner heart, the Supernal Will above Chochmah, revealed in the baal teshuvah's cry; it is above the letters of the Torah, which come from Chochmah.

4 Filling the blemishes; the ram's horn ¶7

Teshuvah and the shofar draw from the higher Havayah to fill the blemishes of sin in the lower Name; the physical ram's horn brings abundant compassion down into physical life.

5 Why the shofar of the Future is great ¶8

Even the encompassing light is defined by the worlds; the great shofar draws from the essence beyond them, the Will of all wills and "His great Name," so the Future will have Shofar verses alone and no sounder is named.

6 They shall come and bow down ¶9–11

The great shofar reaches even the souls lost in the pleasures of "Assyria" and crushed in the straits of "Egypt"; the holy mountain and complete awe in Jerusalem; the Jubilee and Ne'ilah as foretastes.

7 Havayah as Elokim; the handbreadth ¶12–15

Through "Havayah shall be Elokim to me," the Future shofar draws from above Havayah; the handbreadth of shofar, sukkah and lulav, the yud of contraction, will give way to "length of days" above the Ten Sefiros.

KEY CONCEPTS

The light that fills all worlds and the light that encompasses all worlds ממלא כל עלמין וסובב כל עלמין

Memalei is G-d's life-force clothed in each world according to its capacity, which is His kingship; sovev is the light above the worlds that does not change through them. Today's shofar draws from sovev into memalei.

Making G-d King כדי שתמליכוני עליכם

G-d's kingship is the life-force of the worlds and withdraws to its source each year; the Kingship verses of Rosh HaShanah, an arousal from below, draw it down anew.

The inner dimension of the heart פנימיות הלב

The Supernal Will above intellect, as against the outer heart, whose feelings follow understanding. It is revealed in the wordless cry of teshuvah and in the shofar's simple sound.

The two Names Havayah שם הוי׳ דלעילא ושם הוי׳ דלתתא

The lower Havayah, whose letters are the Sefiros of the chain of descent, is blemished by sin; the higher Havayah, the Supernal Will above Chochmah, is drawn down by teshuvah and the shofar to fill the blemishes.

The Will of all wills רעוא דכל רעוין

The source of every will, above the inner dimension revealed now and above sovev kol almin; the source of the great shofar of the Future.

The great shofar שופר גדול

The shofar of the Future, drawing from G-d's essence beyond the category of worlds, "His great Name"; its foretastes are the Jubilee shofar and the blast after Ne'ilah.

Handbreadth טפח

The measure of shofar, sukkah and lulav, from "My right hand spread out (tipchah) the heavens": the yud of Havayah, contraction. In the Future it gives way to "length of days," above the Ten Sefiros.

SECTION 1 • ¶1

The head of the year

1 והיה ביום ההוא[1] יתקע[2,3] בשופר גדול[4,5,6,7,8,9,10,11,12] ובאו האובדים בארץ אשור[13] והנדחים בארץ מצרים והשתחוו להי' בהר הקדש בירושלים.[14,15]

"And it shall come to pass on that day that a great shofar shall be sounded, and those who were lost in the land of Assyria and those who were cast away in the land of Egypt shall come, and they shall bow down to Havayah on the holy mountain in Jerusalem."

> The maamar opens with Isaiah 27:13, a prophecy of the final redemption: a great shofar will sound, and even the exiles lost in Assyria and scattered in Egypt will return and bow to G-d in Jerusalem. Each phrase of this verse ("great shofar," "lost," "cast away," "bow down," "holy mountain," "Jerusalem") will be explained in turn.

יש להבין מ"ש בשופר גדול דמאי מעליותא דשופר גדול[16] יותר על שופר שאינו גדול כמו בשופר של ר"ה [ראש השנה] של עתה

We need to understand what is said, "a great shofar": what is the superiority of a great shofar over a shofar that is not great, such as the shofar of Rosh HaShanah at the present time,

> The first question: why does the prophet call the shofar of the Future "great"? The shofar we blow on Rosh HaShanah today is not called great, so what extra quality will the future shofar have?

וכמו שנאמר ואדי' הוי' בשופר יתקע[17] ולא נזכר בשופר גדול [וקושיא זו מבואר בזהר פ' ואתחנן (דרס"ו ע"ב) וע"ש.[18]

as it is said, "And Ado-nai Havayah will sound the shofar," and "a great shofar" is not mentioned? (This question is explained in the Zohar, Parshas Va'eschanan (266b); see there.

> Zechariah 9:14 also describes G-d sounding a shofar but does not call it great. The Alter Rebbe notes that the Zohar on Parshas Va'eschanan already asks what difference it makes whether the shofar is large or small, and answers that it is the supernal shofar of the Jubilee, through which slaves go free.

עוד נזכר פסוק זה בגמרא (פ"ט דברכות נ"ו ב' פ"ק [פרק קמא] דר"ה [דראש השנה] י"א ב'. סנהדרין ק"י ע"ב מכות כ"ד סע"א [סוף עמוד א]). רבות לך לך פמ"ב בענין והיה.

This verse is also mentioned in the Gemara (Berachos, chapter 9, 56b; Rosh HaShanah, chapter 1, 11b; Sanhedrin 110b; Makkos, end of 24a); [in Midrash] Rabbah, Lech Lecha, section 42, on the matter of "And it shall come to pass";

> This gloss lists other places where the verse appears. In the Talmud it is quoted for one who dreams of a shofar (Berachos 56b), for the future redemption in Tishrei (Rosh HaShanah 11b), and for the return of the lost tribes (Sanhedrin 110b, Makkos 24a); Bereishis Rabbah 42 lists it among the verses where vehayah, "and it shall come to pass," announces joy.

ויצא פרשה ע' [שבעים]. נשא פי"ג מדרש רות ס"פ ושם האיש אלימלך[19] ובמדרש אסתר ע"פ ויהי בימי ענין השתחואה פ' וירא פנ"ו.[20]

Vayetze, section 70; Naso, section 13; Midrash Ruth, at the end of the section "And the name of the man was Elimelech"; and in Midrash Esther, on the verse "And it came to pass in the days of." On the matter of bowing down: Parshas Vayera, section 56.

> The list continues: Bereishis Rabbah on Vayetze, where G-d tells Yaakov that all the consolations of his children will come with the word vehayah that he himself used; Bamidbar Rabbah on Naso; Midrash Ruth; and Midrash Esther, whose introduction contrasts vayehi, a word of trouble, with vehayah. On bowing down, Bereishis Rabbah 56 teaches that the exiles will be gathered in only in the merit of bowing, citing this verse.

בירושלים בקהלת רבה ס"פ כל הנחלים ועוד נזכר על פסוק זה והיה ביום ההוא כו' בזהר ח"א [חלק א'] בפ' ויגש (דר"י ע"א) ויחי (דר"נ ע"א).

On "in Jerusalem": in Koheles Rabbah, at the end of the section "All the rivers." And this verse, "And it shall come to pass on that day," etc., is also mentioned in the Zohar, Part I, Parshas Vayigash (210a); Vayechi (250a);

> On the word "Jerusalem," Koheles Rabbah on "All the rivers go to the sea" teaches that the place where Israel gathers in this world is where they will gather in the Time to Come, and cites this verse. The Zohar also cites the verse in several places; in Vayigash it says that all that was lost in exile will return.

בשלח (דמ"ו ע"ב) ויקרא ד"ו ע"ב] הנה ברי"ה [בראש השנה] אנו אומרים זה היום[21] תחלת מעשיך זכרון ליום ראשון[22] ולכאורה יש כאן סתירה[23] דלאו רישיה סיפיה

Beshalach (46b); Vayikra, 6b.) Now, on Rosh HaShanah we say, "This day is the beginning of Your works, a remembrance of the first day." Seemingly there is a contradiction here, its beginning not [agreeing with] its end:

> After the last Zohar references the discussion proper begins, with a second question from the Musaf prayer of Rosh HaShanah: "This day is the beginning of Your works, a remembrance of the first day." The two halves of the phrase seem to contradict each other.

כי זה היום תחלת מעשיך משמע תחלה ממש היינו שבו מחדש בכל שנה את העולם ואח"כ אומר זכרון ליום ראשון משמע שאינו

for "This day is the beginning of Your works" implies an actual beginning, that is, that on it He renews the world each year; and afterwards it says, "a remembrance of the first day," which implies that it is nothing

> "The beginning of Your works" sounds like a true beginning: each Rosh HaShanah G-d creates the world anew. But "a remembrance" suggests that the day only commemorates something that happened long ago.

אלא זכרון לזכור את יום ראשון שנברא בו העולם בששת ימי בראשית. אך הנה באמת שניהם אמת כי

but a remembrance, to remember the first day, on which the world was created during the six days of creation. But in truth both are true, for

> If Rosh HaShanah only recalls the first day of creation, it is not itself a beginning. The Alter Rebbe answers that both descriptions are true, each in its own sense.

הנה ענין ר"ה [ראש השנה] שנק' ראש הוא עד"מ כמו הראש שבאדם הוא מקור החיות לכל האברים שבו ראשית גילוי כללות החיות וממנו נמשכים לכל האברים חיותם וקיומם בפרטות שמתחלה היו כלולים בראש ומוח בהעלם

the matter of Rosh HaShanah, which is called "head" (rosh), is, by way of analogy, like the head of a person. It is the source of life-force (chayus) for all the limbs; in it is the first revelation of the life-force as a whole, and from it are drawn to all the limbs, in particular, their life-force and existence, which at first were included in the head and brain in concealment.

> He begins with the name rosh, "head." In a person the head is the source of life for the whole body: all the life-force is first gathered there in a hidden, general form, and from there it flows to each limb in particular.

כי משכן נפש השכלית היא במוח וממנה מתשפשטות כחות הנפש לכל האברים מהעלם אל הגילוי לעין לראות ולרגל להלוך כו׳

For the seat of the intellectual soul is in the brain, and from it the powers of the soul spread out to all the limbs, from concealment into revelation: to the eye, to see, and to the foot, to walk, etc.

> The intellectual soul resides in the brain, and its powers spread from there to the limbs: sight to the eye, walking to the foot. What is hidden and general in the head becomes revealed and specific in each limb.

כך ר״ה [ראש השנה] הוא ראשית גילוי כללות החיות של כל השנה כי ואתה מחיה את כולם[24] כתיב ובכל יום ויום חדשים לבקרים[25] מתחדש החיות שחיות יום זה אינו כשל אתמול

So too, Rosh HaShanah is the first revelation of the life-force of the whole year as a whole. For it is written, "And You give life to them all," and every single day, "they are new every morning": the life-force is renewed, so that the life-force of this day is not like that of yesterday.

> In the same way Rosh HaShanah is the head of the year, the first revelation of the whole year's life-force as one. Nehemiah 9:6 says G-d "gives life to them all," and Lamentations 3:23 says His kindnesses are "new every morning"; so each day receives a fresh life-force of its own, not yesterday's.

וכן בפרט הימים טובים שבכל השנה שבהם נשמך חיות רב בתוספת עילוי מבימי החול כידוע הנה כל בחי׳ החיות הזה באים ונמשכים מבחי׳ ראש השנה והוא כוללם יחד

And so too, in particular, the festivals throughout the year, on which abundant life-force is drawn down, with an added elevation beyond the weekdays, as is known: all these levels of life-force come and are drawn from the level of Rosh HaShanah, and it includes them all together.

> The festivals draw down an even greater life-force than ordinary days. All of these, the daily and the festival life-force alike, come from Rosh HaShanah, which contains them all together.

(כי פסח[26] שבועות סוכות הם כנגד ג' אבות[27,28] אברהם הוא בחי' פסח לושי ועשי עגות[29] והוא חסד דרועא ימינא.[30,31] שבועות מ"ת [מתן תורה] בקול השופר[32] אילו של יצחק.[33] וסוכות בחי' ויעקב נסע סכתה[34] והמה תרין דרועין וגופא.[35]

(For Pesach, Shavuos and Sukkos correspond to the three Patriarchs. Avraham is the level of Pesach, "Knead and make cakes," and he is Chesed (kindness), the right arm. Shavuos: the Giving of the Torah with the sound of the shofar, the ram of Yitzchak. And Sukkos is the level of "And Yaakov journeyed to Sukkos." And these are the two arms and the body.

> This gloss shows how the festivals relate to Rosh HaShanah as limbs to a head. As the Tur (Orach Chaim 417) brings, Pesach corresponds to Avraham, who said "knead and make cakes" on Pesach; Shavuos to Yitzchak, since the shofar at Sinai came from the ram offered in his place; and Sukkos to Yaakov, who "journeyed to Sukkos." In the Kabbalistic image of the body these are Chesed, the right arm, Gevurah, the left arm, and Tiferes, the body.

וחנוכה ופורים הם תרין ירכי קשוט וכ"ז [וכל זה] הוא בחי' הגוף אבל ר"ה [ראש השנה] הוא בחי' ראש שבו נכלל חיות כל הגוף והוא כנגד אדם הראשון ויוהכ"פ [ויום הכפורים] נק' ג"כ ראש השנה בכתוב[36] והוא בחי' נשמה ופנימיות.

And Chanukah and Purim are the "two thighs of truth." All this is the level of the body; but Rosh HaShanah is the level of the head, in which the life-force of the whole body is included, and it corresponds to Adam, the first man. And Yom Kippur is also called "Rosh HaShanah" in Scripture, and it is the level of the soul and the inner dimension.

> Chanukah and Purim correspond to Netzach and Hod, here called the "two thighs of truth." All these festivals are limbs, but Rosh HaShanah is the head that holds the life of the whole body, and it corresponds to Adam, who was created on Rosh HaShanah. Yom Kippur is also called rosh hashanah in Ezekiel 40:1 ("at the beginning of the year, on the tenth of the month"), and it is the soul, the inner dimension, of the head.

שבבחי' הראש ג"כ יש פנימיות וחיצוניות וכ"כ [וכן כתב] בפע"ח [בפרי עץ חיים][37] שנסירת יוהכ"פ [יום הכפורים] בסוד הפנימית ובראש השנה בסוד החיצונית[38] ועי' בזהר בפ' אמור) (דצ"ו ע"ב) רישא וגלגלתא[39] כו' ובמק"מ [ובמקדש מלך] שם.

For in the level of the head, too, there is an inner dimension (pnimiyus) and an outer dimension (chitzoniyus); and so it is written in Pri Etz Chaim, that the nesirah (separation) of Yom Kippur is in the mystery of the inner dimension, and that of Rosh HaShanah in the mystery of the outer dimension. And see in the Zohar, Parshas Emor (96b), "the head and the skull," etc., and in the Mikdash Melech there.

> Even the head has an inner and an outer dimension. The Arizal's Pri Etz Chaim teaches that the nesirah, the Kabbalistic "separation" of Malchus from Z'eir Anpin during the Days of Awe, is done in its outer aspect on Rosh HaShanah and in its inner aspect on Yom Kippur. The Zohar on Emor, with the Mikdash Melech commentary, is cited for the levels of the head.

ועי' באדר"ז [באדרא זוטא] דרפ"ח סע"א [סוף עמוד א] כי בו הוא שנמשך החיות ממקור החיים המחיה חיים א"ס ב"ה שלמעלה מבחי' זמן שלנו וחיות זה הוא עליון יותר וכולל כל חלקי החיות של השנה כאחד

And see the Idra Zuta, end of 288a.) For it is on it that the life-force is drawn from the Source of life, who gives life to the living, the Infinite One (Ein Sof), blessed be He, who is above the level of our time. And this life-force is higher, and it includes all the portions of the life-force of the year as one,

> After a further reference to the Idra Zuta, the main argument resumes. On Rosh HaShanah the life-force is drawn from the very Source of life, the Infinite One, who is above time as we know it, and this life-force contains all the portions of the coming year as one.

אלא שהם בו בהעלם עדיין כנ"ל במשל ואח"כ נמשכים מהעלם לגילוי בכל פרק ופרק כפי הראוי

except that in it they are still in concealment, as [explained] above in the analogy; and afterwards they are drawn from concealment into revelation, in each and every period, as is fitting.

> As in the analogy of the head, the year's details are still hidden within it on Rosh HaShanah. They are revealed later, each in its proper season.

אך שמתחלה מתחלק לי"ב חדשי השנה שביום ראשון שבחדש נמשך חיות כללי לחדש ונק' לכך ראש חדש

However, it is first divided into the twelve months of the year: on the first day of the month a general life-force for the month is drawn down, and for this reason it is called Rosh Chodesh (the head of the month),

> The general life-force of the year first divides into twelve months. Each month receives a general life-force of its own on its first day, which is why that day is called Rosh Chodesh, the "head" of the month.

שהוא חיות כללי לחדש[40] וממנו מתחלק אחי"כ לימים עד לשעות ולרגעים כו' וז"ש [וזהו שכתוב] רז"ל [רבותינו זכרונם לברכה] אדם נידון[41] בכל יום הגם שבאמת ר"ה [ראש השנה] הוא יום הדין.

for it is the general life-force for the month; and from it, it is afterwards divided into days, and down to hours and moments, etc. And this is [the meaning of] what our Sages, of blessed memory, said: "A person is judged every day," although in truth Rosh HaShanah is the day of judgment.

> From the month the life-force divides further into days, hours and moments. This explains the Talmud's view (Rosh HaShanah 16a) that "a person is judged every day," even though Rosh HaShanah is the day of judgment.

אך הענין כי בראש השנה הוא הדין והמשפט לכל אחד ואחד על חיות הכללי אם להמשיך ראשית הגילוי של החיות הכללי ואעפ"כ [ואף על פי כן] יש ג"כ

But the explanation is that on Rosh HaShanah there is the judgment and the verdict for each and every one concerning the general life-force: whether to draw down the first revelation of the general life-force. Nevertheless, there is also

> The two judgments do different work. On Rosh HaShanah each person is judged on the general life-force: whether the first revelation of life for the whole year will be drawn down to him at all.

משפט בכל יום אם ראוי להיות לו השתלשלות מחיות הכללי לחיות הפרטי היינו שיומשך מההעלם אל הגילוי דעם היות שכבר נדון בר"ה [בראש השנה] בהמשכת חיות כללי

a judgment every day: whether he is worthy to have a step-by-step descent (hishtalshelus) from the general life-force to the particular life-force, that is, that it be drawn from concealment into revelation. For although he has already been judged on Rosh HaShanah with the drawing down of a general life-force,

> Each day there is a further judgment: whether the general life-force will flow down step by step into the particular life-force of that day and be revealed. Being granted the general life-force on Rosh HaShanah does not yet guarantee its daily expression.

הנה אפשר הוא שלא יומשך מחיות הכללי אל הגילוי בפרט כמו שאפשר שלא יומשך חיות מן המוח אל איזה אבר ולא תוכל העין לראות והרגל להלוך כו'

it is still possible that [life-force] will not be drawn from the general life-force into revelation in particular, just as it is possible that life-force will not be drawn from the brain to some limb, and the eye will not be able to see, nor the foot to walk, etc.,

> The body offers a parallel. The brain may be alive, yet life may fail to reach a particular limb, so that an eye cannot see or a foot cannot walk.

והחיות השייך לאותו אבר נשאר במוח בהעלם שנתעכב במוח ולא נמשך ומתפשט משם אל האברים וכך יכול

and the life-force that belongs to that limb remains in the brain in concealment, held back in the brain and not drawn and spread out from there to the limbs. So too, it can

> In such a case the life meant for that limb stays hidden in the brain, held back instead of spreading out. The same can happen with the life-force of the year.

להיות שיהי' [שיהיה] נשאר החיות הפרטי החיות הכללי דר"ה [דראש השנה] ואז יקבל החסד ההוא בעולם העליון וע"ז הוא הדין בכל יום כו'

be that the particular life-force will remain [within] the general life-force of Rosh HaShanah, and then he will receive that kindness in the higher world. And about this is the judgment every day, etc.

> A person's particular portion may stay hidden within the general life-force of Rosh HaShanah. The text says that he then receives that kindness in the higher world, and whether it is revealed here below is what the daily judgment decides.

(ועמ"ש מזהבפ' קרח ע"פ ויגמול שקדים[42] ועמ"ש בפ' ראה ע"פ וברכך[43] בכל אשר תעשה) אבל בראש השנה נמשך החיות כללי לכל השנה והוא המשכת חיות חדש ממש

(And see what is written about this in Parshas Korach, on the verse "And it bore ripe almonds," and see what is written in Parshas Re'eh, on the verse "And He will bless you in all that you do.") But on Rosh HaShanah the general life-force for the whole year is drawn down, and this is the drawing down of an actually new life-force.

> Two discourses elsewhere are cited, on Aharon's staff that "bore ripe almonds" (Korach) and on "He will bless you in all that you do" (Re'eh). The main point resumes: on Rosh HaShanah the general life-force of the whole year is drawn down, and it is truly new.

ולכן נקרא כל ר"ה [ראש השנה] תחלת מעשיך שנמשך אור וחיות מחדש להתהוות העולם כי בראש השנה דאשתקד לא נמשך החיות רק על שנה אחת[44] מלמעלה מהזמן בזמן

Therefore every Rosh HaShanah is called "the beginning of Your works," for light and life-force are drawn anew for the coming into being of the world. For on the Rosh HaShanah of last year the life-force was drawn down only for one year, from above time into time.

> This is why every Rosh HaShanah is called "the beginning of Your works": the light and life that bring the world into being are drawn anew. The life-force given on last year's Rosh HaShanah came down from beyond time into time for one year only.

וכן גם בתחלת בריאת העולם הי' [היה] המשכת החיות באותו ראש השנה על שנה א' מלמעלה מהזמן כמו שכתוב

And so too at the beginning of the creation of the world: the drawing down of the life-force on that Rosh HaShanah was for one year, from above time, as it is written,

> The same was true at creation itself. The life-force drawn on the first Rosh HaShanah was also given for one year, coming from a level above time.

כי אלף שנים בעיניך[45] כיום אתמול דהיינו ששה אלפי שנין דהוי עלמא[46] הם ששה ימים בלבד (וע' בתשו' [בתשובות] הרשב"א [הרבי שלמה בן אדרת] ח"א [חלק א'] סס"י [סוף סימן] ט' ורס"י [וריש סימן] תכ"ג)[47]

"For a thousand years in Your eyes are like yesterday": that is, the six thousand years that the world exists are only six days. (And see the Responsa of the Rashba, Part I, end of section 9 and beginning of section 423.)

> Psalms 90:4, "a thousand years in Your eyes are like yesterday," means that from G-d's perspective the six thousand years of the world's existence (Rosh HaShanah 31a) are like six days. The Alter Rebbe also points to two responsa of the Rashba.

אך גם זה הוא בחי' זמן ולמעלה מזה אין שום זמן כל עיקר וכולל כל הזמן שבמשך שיתא אלפי שני בסקירה א' ומשם נמשך החיות

Yet this too is the level of time; and above this there is no time at all, and it includes all the time in the span of the six thousand years in a single glance. And from there the life-force is drawn

> Yet even "a thousand years as a day" is still a measure of time. Above it is a level with no time at all, which takes in all six thousand years in a single glance, and from there each year's life-force descends.

בר"ה [בראש השנה] על שנה א' ואח"כ בראש השנה שנק' חג שהחדש מתכסה בו[48,49] היינו שהחיות הראשון עולה ומתכסה ונכלל במקורו וע"י השופר והתפלות נמשך אור וחיות חדש[50] ממש על שנה אחת

on Rosh HaShanah for one year. And afterwards, on [the next] Rosh HaShanah, which is called "the festival on which the moon is covered," that is, the first life-force ascends and is covered and included in its source, and through the shofar and the prayers an actually new light and life-force is drawn down for one year.

> Rosh HaShanah is "the festival on which the moon is covered" (Rosh HaShanah 8a-b), since the moon is hidden at the start of the month. The Alter Rebbe reads this inwardly: the previous year's life-force ascends, is covered and absorbed into its source, and through the shofar and the prayers a completely new light and life for the coming year is drawn down.

ולכן נקי תחלת מעשיך תחלה ממש ואעפ"כ [ואף על פי כן] הוא גם רק זכרון בלבד ליום ראשון כי ברי"ה [בראש השנה] הראשון הי' [היה] כ"ז [כל זה] מצד עצמו כי חפץ חסד הוא[51]

Therefore it is called "the beginning of Your works," an actual beginning. Even so, it is also only a remembrance of the first day, for on the first Rosh HaShanah all this was from His own side, "for He desires kindness,"

> That is why Rosh HaShanah is a true "beginning." Still, it is "only a remembrance" of the first day, because on the first Rosh HaShanah G-d gave life purely on His own initiative, "for He desires kindness" (Micah 7:18).

אבל עכשיו באתעדל"ת [באתערותא דלתתא] תליא מילתא[52] משנה שעברה וכמו שאנו רואים שלא כל השנים שוים יש שנה טובה ומתוקה[53] ויש כו'

but now the matter depends on the arousal from below (isarusa dilesata) of the past year. As we see, not all years are alike: there is a good and sweet year, and there is, etc.;

> Today, by contrast, the new year's life depends on the arousal from below, the people's service during the past year. That is why years differ: some are good and sweet, and some are not.

והיינו מחמת שינוי אופן האתעדל"ת [האתערותא דלתתא] שמשנה שעברה איך ומה שהיא וא"כ הרי בחי' ר"ה [ראש השנה] דעתה הוא בחי' דין ומשפט ואע"פ [ואף על פי] שהחסד גובר על הדין שלכן קורין פרשת העקידה ויעקוד אברהם את יצחק בנו[54]

and this is because of the change in the manner of the arousal from below of the past year, how and what it is. If so, the level of Rosh HaShanah now is the level of judgment and verdict. And although kindness prevails over judgment, which is why we read the portion of the Binding, "And Avraham bound Yitzchak his son,"

> The difference between years comes from the quality of the past year's service, so Rosh HaShanah today is a day of judgment. Kindness does prevail over judgment, which is why the Torah reading of the Binding of Yitzchak (Genesis 22) is read on Rosh HaShanah.

שהוא סוד התגברות החסדים דאברהם על הגבורות דיצחק והמתקת הדין אעפ"כ [אף על פי כן] אינו דומה ליום ראשון ממש שהי' [שהיה] חסד ממש

which is the mystery of the prevailing of the kindnesses (chasadim) of Avraham over the severities (gevuros) of Yitzchak, and the sweetening of judgment, nevertheless it does not resemble the actual first day, which was actual kindness,

> In Kabbalah Avraham stands for the chasadim (kindnesses) and Yitzchak for the gevuros (severities); Avraham binding Yitzchak signifies kindness overpowering and sweetening judgment. Even so, this is not the pure kindness of the first day of creation.

שהרי ההמשכה היתה מצד עצמו כי חפץ חסד הוא כי לא היה עדיין מי שיעורר כו'

for the drawing down was from His own side, "for He desires kindness," since there was not yet anyone who could arouse, etc.

> On the first day the drawing down came from G-d's own side, purely because He desires kindness. There was not yet anyone below whose deeds could arouse it.

וכנגד בחי' זו נאמר זכרון ליום ראשון זכר בלבד ליום ראשון במה שאעפ"כ [שאף על פי כן] הגבורות נמתקים

And corresponding to this level it is said, "a remembrance of the first day": only a reminder of the first day, in that, even so, the severities are sweetened,

> So "a remembrance of the first day" describes the present Rosh HaShanah. It only resembles the first day, in that judgment is still sweetened by kindness.

אבל לא כשל יום ראשון ממש (וגם יש לומר פי' זכרון ליום ראשון שזוכרים ומעוררים את יום ראשון ומגבירים מדת החסד שבחי' יצחק יוכלל בבחי' אברהם[55] אוהבי[56] כו' וע' בזהר פ' ויקרא)

but not like that of the actual first day. (One may also say that the meaning of "a remembrance of the first day" is that we remember and arouse the first day, and strengthen the attribute of kindness, so that the level of Yitzchak will be included in the level of "Avraham, who loves Me," etc. And see in the Zohar, Parshas Vayikra

> But the sweetening of today is not the pure kindness of the first day. The gloss offers a second reading: we "remember" and so arouse the first day, strengthening kindness so that Yitzchak's judgment is included in Avraham's love (Isaiah 41:8 calls Avraham "who loves Me").

(דף י"ח ע"א) ובפי' הרמ"ז [הרב משה זכות] שם ועמ"ש לקמן בד"ה ביום השע"צ [השמיני עצרת] בפי' זכרון ליום ראשון ובפי' זה היום כו'

(page 18a), and in the commentary of the Ramaz there; and see what is written below, in the discourse beginning "On the day of Shemini Atzeres," on the meaning of "a remembrance of the first day" and on the meaning of "This day," etc.)

> The gloss refers to the Zohar on Vayikra (18a), which explains why the Binding of Yitzchak is read on this day, with the Ramaz's commentary. It also refers to a discourse later in Likkutei Torah, "On the day of Shemini Atzeres," which explains both phrases of the prayer.

וז"ש [וזהו שכתוב] רז"ל [רבותינו זכרונם לברכה] אמרו לפני מלכיות[57] בראש השנה כדי שתמליכוני עליכם[58] אמרו דוקא שאתם צריכים לעורר זה באתעדל"ת [באתערותא דלתתא] עד שתמליכוני עליכם להיות נמשך גילוי החיות מדת מלכותו ית':[59, 60, 61, 62]

And this is [the meaning of] what our Sages, of blessed memory, said: "Recite before Me [verses of] Kingship (Malchiyos) on Rosh HaShanah, so that you make Me King over you." "Recite," specifically: you need to arouse this with an arousal from below, until "you make Me King over you," so that the revelation of the life-force, the attribute of His Malchus (sovereignty), may He be blessed, will be drawn down.

> The paragraph ends with the Talmud's teaching (Rosh HaShanah 16a) that G-d asks us to recite verses of Kingship on Rosh HaShanah "so that you make Me King over you." The word "recite" shows that the arousal must come from us, so that G-d's kingship, which is the life-force of the worlds, is drawn down anew.

SECTION 2 · ¶2–4

Kingship and Remembrance

2 ב והנה פי' שתמליכוני הוא כי נודע שיש ב' בחי' ממכ"ע [ממלא כל עלמין] וסוכ"ע פי' ממכ"ע [ממלא כל עלמין] הוא החיות שמתלבש בעולמות לפי מדרגתם לכאו"א [לכל אחד ואחד] כפום שיעורא[63] דילי' [דיליה] נשמות כך ומלאכים כך

2. Now, the meaning of "that you make Me King" is this. It is known that there are two levels: the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin). The light that fills all worlds is the life-force that clothes itself in the worlds according to their level, in each and every one "according to its own measure": souls in one way and angels in another.

> Section 2 explains what it means to "make G-d King." It starts from two modes of divine light: memalei kol almin, the life-force that enters each world according to its capacity, "according to its own measure," one way for souls and another for angels; and sovev kol almin, described below.

והוא בחי' כח הפועל שמלובש בהנפעל בתוכו ממש עד שגם בגשמיות אין לך עשב[64] שאין לו מזל המכה בו ואומר לו גדל[65]

It is the level of the power of the Maker that is clothed in the made, truly within it, so much so that even in physicality "there is no blade of grass that has no mazal (constellation) that strikes it and tells it, 'Grow!'"

> Memalei is the power of the Maker present within the thing made, giving it existence from within. The Midrash (Bereishis Rabbah 10:6) says that even every blade of grass has a mazal, a heavenly force, that strikes it and tells it to grow.

שהוא בחי' המשכות החיות בפרט לעשב זה ביחוד וגבוה מעל גבוה שומר[66] וגבוהים עליהם ובכאו"א מהם לפי ערכו ומדרגתו כך הוא בחינת החיות מהבורא שנמשך [ובכל אחד ואחד]

This is the level of the drawing down of life-force in particular to this blade of grass specifically. And "one higher than the high watches over [it], and there are higher ones above them"; and in each and every one of them, according to its rank and level, so is the level of the life-force from the Creator that is drawn

> That is a particular flow of life to one specific blade of grass. Ecclesiastes 5:7 speaks of "one higher than the high" watching over, with still higher ones above them; so the Creator's life-force reaches each creature through an ordered chain of levels, each according to its rank.

בו כסדר המדרגות דכתיב ולכבודי בראתיו יצרתיו[67] אף עשיתיו שהן ג' עולמות בי"ע ובפרט כמה עולמות וברואים לאין קץ ותכלית ממש וכח הבורא מלובש ממש

into it, in the order of the levels, as it is written, "For My glory I have created it, I have formed it, I have also made it," which are the three worlds of Beriah, Yetzirah and Asiyah; and in particular, many worlds and creatures, truly without end or limit. And the power of the Creator is actually clothed

> Isaiah 43:7, "I have created it, I have formed it, I have also made it," alludes to the three worlds of Beriah (creation), Yetzirah (formation) and Asiyah (action). Within these are countless worlds and creatures, and the Creator's power is truly present in every one.

בכל אחד ואחד מהם לפי ערכו כמשל התחלקות אופן החיות הנמשך מכח הצומח שבארץ לכמה מיני צמחים רבים שבעולם שונים זה מזה ובחינה זו נקרא ממכ"ע [ממלא כל עלמין]

in each and every one of them according to its rank, like the analogy of the way the life-force drawn from the power of growth in the earth is divided among the many kinds of plants in the world, which differ from one another. And this level is called the light that fills all worlds.

> The analogy is the earth's power of growth, a single force that expresses itself differently in each of the many kinds of plants. This indwelling, differentiated life-force is called the light that fills all worlds.

אבל בחי' סוכ"ע הוא האור והחיות שלמעלה מהשתלשלות והתלבשות בעולמות וכנגד בחי' זו הוא שנאמר אני הוי' לא שניתי[68] ואמרו אתה הוא עד שלא[69] נברא העולם ומשנברא כו'

But the level of the light that encompasses all worlds is the light and life-force that is above the chain of descent (hishtalshelus) and above being clothed in the worlds. And corresponding to this level it is said, "I, Havayah, have not changed," and they said, "You are He before the world was created, and since it was created," etc.,

> Sovev kol almin is the light that stays above the chain of worlds and is not clothed within them. Of this level Malachi 3:6 says, "I, Havayah, have not changed," and the morning prayers say, "You are He before the world was created, and You are He since it was created."

בשוה ממש שלכאורה אינו מובן איך הוא מאחר שאעפ"כ [שאף על פי כן] העולמות חיים וקיימים ממנו והיינו שכח הבורא מלובש בהם ממש א"כ ה"ז [הרי זה] שינוי מכמו שהי' [שהיה] קודם כו'

exactly the same. Seemingly this is not understood: how can this be, since the worlds nevertheless live and exist from Him, that is, the power of the Creator is actually clothed in them? If so, this is a change from how it was before, etc.

> This raises a difficulty. If the worlds live from G-d, with His power actually clothed in them, how can it be that nothing changed in Him once they were created?

אלא מפני שההארה המחיה כל העולמות כולם היא רק הארה חיצונית בלבד מעצמותו ית' ואינה נוגעת בכו כלל ואינה פועלת שינוי בו כלל

Rather, [it is] because the radiance that gives life to all the worlds is only an external radiance from His essence, may He be blessed; it does not touch Him at all and brings about no change in Him at all.

> The answer is that the light that gives life to all the worlds is only an external radiance of His essence. It does not touch His essence and makes no change in it.

כי חיות כל העולמות הוא רק כמ"ש אנא אמלוך[70] שמדת מלכותו ית׳ בלבד מה שהוא ית׳ נק׳ מלך ומתנשא כביכול עליהם זהו גופא החיות שלהם ובחי׳ זו אינה נוגעת לעצמיותו כלל כמשל המלך ב"ו [בשר ודם]

For the life-force of all the worlds is only as it is written, "I will reign": His attribute of Malchus (sovereignty) alone, the fact that He, may He be blessed, is called King and is exalted, as it were, over them, is itself their life-force. And this level does not touch His essence at all, as in the analogy of a king of flesh and blood,

> The worlds' life comes only from G-d's attribute of Malchus, kingship, expressed in the words "I will reign": the very fact that He is called their King is their life-force. As with a human king, this title does not reach His own being.

שהוא מהות בפ"ע [בפני עצמו] ומה שנק׳ מלך על המדינות הרי אין בבחינה זו התפשטות עצמותו ממש תוך המדינות רק ששמו נק׳ עליהם

who is an entity by himself; and in his being called king over the provinces there is no spreading forth of his actual essence into the provinces, only that his name is called over them.

> A king is a person in his own right; being called king over the provinces does not mean that his essence spreads into them. Only his name, his authority, extends over them.

וזהו ענין שארז"ל [שאמרו רבותינו זכרונם לברכה] עד שלא נברא העולם היה הוא ושמו בלבד[71] אבל עצמותו ית׳ מופלא ומרומם מהם ונק׳ סוכ"ע ולכן נק׳ הבריאה יש מאין פי׳

And this is the matter of what our Sages, of blessed memory, said: "Before the world was created there was He and His Name alone." But His essence, may He be blessed, is wondrously beyond them and exalted above them, and is called the light that encompasses all worlds. And therefore creation is called "something from nothing" (yesh me'ayin). The meaning is:

> This is the meaning of the teaching in Pirkei deRabbi Eliezer that before creation there was "He and His Name alone": His Name, His kingship, is distinct from His essence, which remains beyond the worlds and is called sovev kol almin. That is why creation is called "something from nothing" (yesh me'ayin).

כי בהשתלשלות עילה ועלול העילה מתפעל מהעלול ממנו והשפעותו בו גורם שינוי בו מפני שעצמות העילה ממש מתלבש בהעלול כמשל ההשתלשלות משכל למדות וממדות למחשבה שמהות השכל ממש מתלבש במדות וכן המדות במחשבה כו'

in a chain of cause and effect, the cause is affected by the effect that comes from it, and its influence upon it brings about a change in it, because the actual essence of the cause is clothed in the effect, as in the analogy of the progression from intellect to the emotive attributes (middos), and from the emotive attributes to thought, where the actual substance of the intellect is clothed in the emotive attributes, and likewise the emotive attributes in thought, etc.

> In an ordinary chain of cause and effect, the cause is affected by its effect, because its very essence is clothed in it. So the intellect enters the emotions it produces, and the emotions enter thought.

אבל יש מאין אינו כן אלא שחיות כל העולמות ואשר בהם הנמשך מן המאציל אינו ממהותו ועצמותו כלל רק מאין ממש

But with something from nothing it is not so. Rather, the life-force of all the worlds and of what is in them, which is drawn from the Emanator, is not from His substance and essence at all, but from actual nothing,

> Creation "something from nothing" is different: the life-force of the worlds does not come from the essence of the Emanator at all. It comes from "actual nothing," a level that has no relation to His essence.

כי מדת מלכותו יתי' בלבד מחי' אותם כנ"ל (ועמ"ש מזה ע"פ יביאו לבוש מלכות[72,73] גבי יחיד חי העולמים מלך כו')

for His attribute of Malchus alone gives them life, as mentioned above. (And see what is written about this on the verse "Let them bring royal apparel," on "The Only One, Life of the worlds, King," etc.)

> That is because only His attribute of kingship gives the worlds life. The Alter Rebbe refers to his discourse on "Let them bring royal apparel" (Esther 6:8), on the blessing "The Only One, Life of the worlds, King."

והיא הנק' ממכ"ע [ממלא כל עלמין] שהוא בחי' החיות המתלבש בעולמות כח הפועל בנפעל[74] (וע' מזה בד"ה כי תצא כו') ובכל ר"ה [ראש השנה] היא שנמשכת מחדש

And this is what is called the light that fills all worlds, which is the level of the life-force that is clothed in the worlds, the power of the Maker in the made (and see about this in the discourse beginning "When you go out," etc.). And on each Rosh HaShanah it is drawn down anew,

> This kingship, the life-force clothed in the worlds as the power of the Maker in the made, is what is called memalei kol almin. Each Rosh HaShanah it is drawn down anew.

כי בכל ר"ה [ראש השנה] לא נמשך בחי' מלוכה זו להיות אנא אמלוך רק על שנה א' ואח"כ חוז ר ועולה ונכלל במקורו בבחי' המלך המרומם לבדו מאז[75]

for on each Rosh HaShanah this level of kingship, that there be "I will reign," is drawn down only for one year; and afterwards it returns and ascends and is included in its source, in the level of "the King who alone was exalted from of old,"

> On each Rosh HaShanah G-d's kingship, "I will reign," is drawn down for one year only. Then it returns and is absorbed into its source, the level the morning blessing calls "the King who alone was exalted from of old."

כמו קודם שנברא העולם שהי' [שהיה] נכלל בחי' שמו בבחי' הוא לבדו הוא כו' וכמ"ש כי ה' אלקיך אש אוכלה הוא[76] פי' כטבע האש שמסתלק למעלה ועמ"ש מזה בד"ה אתם נצבים

as before the world was created, when the level of His Name was included in the level of "He alone is," etc. And as it is written, "For Havayah your G-d is a consuming fire": that is, like the nature of fire, which withdraws upward. And see what is written about this in the discourse beginning "You are standing."

> This is like the state before creation, when His Name was included in "He alone." Deuteronomy 4:24 calls G-d "a consuming fire," and the Alter Rebbe reads it by the nature of fire, which withdraws upward; so G-d's kingship withdraws to its source each year.

ולכן אמרו לפני מלכיות כדי שתמליכוני עליכם[77] שימשיכו הרצון למדת מלוכה להיות אנא אמלוך והיינו המשכת אור חדש מבחי' סוכ"ע בממכ"ע [בממלא כל עלמין]:

Therefore: "Recite before Me [verses of] Kingship, so that you make Me King over you": that they draw down the will for the attribute of kingship, that there be "I will reign"; and this is the drawing down of a new light from the level of the light that encompasses all worlds into the light that fills all worlds.

> That is why we say Kingship verses on Rosh HaShanah, "so that you make Me King over you": to draw down anew G-d's will to be King. This is the drawing down of a new light from sovev kol almin into memalei kol almin.

3 ואח"כ אמרו לפני מלכיות כדי שיעלה זכרונכם לטובה לפני.[78] פי' עד"מ כי הזכרון שיצטרך לזכור על הדבר אינו שייך

And afterwards: "Recite before Me [verses of] Kingship, so that your remembrance may rise before Me for good." The meaning, by way of analogy: remembrance, where one needs to remember something, applies

> The Talmud's teaching goes on to the Remembrance verses: "so that your remembrance may rise before Me for good." (The printed text reads "Kingship" here, but in the Talmud this phrase belongs to the Remembrance verses, Zichronos.) To explain it, the Alter Rebbe first looks at what remembering means for a person.

אלא על דבר הרחוק ממנו במקום או בערך שאז שייך לומר ע"ז לשון זכרון שיזכור עליו ולא ישכח מלבו משא"כ כשהדבר אצלו וסמוך אצלו אין שייך לשון זכרון כלל.

only to a thing that is far from him, in place or in rank; then it is fitting to use the term "remembrance" about it, that he will remember it and not forget it from his heart. But when the thing is with him and near him, the term "remembrance" does not apply at all.

> One only needs to "remember" something that is far away, in place or in rank, and could be forgotten. What is close at hand needs no remembering at all.

4 וכך יובן למעלה ענין זכרון שאנו אומרים בו יתי' יעלה זכרוננו כו' הוא מפני שבאמת חיות כל העולמות הן עולמות התחתונים והן עולמות העליונים הרי באמת קמיה יתי' הם כלא ממש חשיבא[79] כטפה מאוקינוס

And so the matter of remembrance is to be understood Above. [The reason] we say of Him, may He be blessed, "May our remembrance rise," etc., is that in truth the life-force of all the worlds, both the lower worlds and the higher worlds, is in truth considered before Him, may He be blessed, as actually nothing, like a drop in the ocean.

> The analogy of remembrance is now applied Above. We ask G-d to "remember" us because before Him all the worlds, higher and lower, are considered as nothing at all, like a drop in the ocean, as the Zohar says, "all before Him is considered as nothing"; in that sense they are far from Him.

כי כל עיקר חיותם הוא ממחשבה א' שעלה במחשבה לפניו להיות התהוות ואצילת העולמות ונק' מחשבה הקדומה וכמשל ביטול מחשבה א' לגבי כללות הנפש כו'

For the whole of their life-force derives from a single thought that arose in thought before Him, that there be the coming into being and the emanation of the worlds; and it is called the Primordial Thought. And it is like the analogy of the nullity (bittul) of a single thought relative to the soul as a whole, etc.

> All the worlds draw their life from a single thought that "arose in His thought" to bring them into being, called the Primordial Thought. As one thought is nothing compared to the whole soul that thinks it, so all the worlds are nothing compared to G-d.

והנה בר"ה [בראש השנה] שחוזר הכל לכמו שהיה לכן מבקשים שיזכור על המחשבה הקדומה ההיא שעלתה אז בתחילת אצילת העולמות כנ"ל

Now, on Rosh HaShanah, when everything returns to as it was, we therefore ask that He remember that Primordial Thought which arose then, at the beginning of the emanation of the worlds, as mentioned above.

> On Rosh HaShanah everything returns to its state before creation, as explained in section 1. So we ask G-d to remember that original thought which first brought the worlds into being.

כי מאחר שבאמת היא כלא ממש חשיבי ואינה ערוך אליו לכן מבקשים זכרנו שיזכור ע"ז ויחזור להתלבש בבחי' מחשבה הנ"ל.

For since in truth it is considered as actually nothing and bears no comparison to Him, we therefore ask, "Remember us": that He remember this and again clothe Himself in the level of the thought mentioned above.

> Because the worlds are as nothing and bear no comparison to Him, they need to be "remembered." We say "Remember us," asking that He again clothe Himself in that thought and so renew the worlds.

וז"ש [וזהו שכתוב] זוכר מעשה עולם ופוקד כל יצורי קדם וחותם זוכר הברית (וע' בפרדס בעה"כ [בערכי הכינויים][80] ערך זכירה וע' ברע"מ [ברעיא מהימנא] פי' פנחס) (דף רל"ט ע"א)

And this is [the meaning of] what is written, "You remember the work of the world and recall all the creatures of old," and the closing blessing, "who remembers the covenant." (And see in Pardes, Erchei HaKinuyim, the entry "Remembrance" (zechirah); and see the Raaya Mehemna, Parshas Pinchas (page 239a),

> The Remembrance blessing of the Musaf prayer opens, "You remember the work of the world and recall all the creatures of old," and closes, "who remembers the covenant." The gloss cites Pardes Rimonim on the term "remembrance" and the Raaya Mehemna on Parshas Pinchas.

ובפי׳ עקב (דרע״א ע״א) ע״פ אזכיר את שמי[81] ובפי׳ הרמ״ז [הרב משה זכות] שם ועמ״ש בד״ה אסרי לגפן בפי׳ מקדשי שמך כו׳

and in Parshas Ekev (271a), on the verse "I will cause My Name to be remembered," and in the commentary of the Ramaz there; and see what is written in the discourse beginning "Binding to the vine," on the meaning of "those who sanctify Your Name," etc.

> It also cites the Zohar on Ekev on Exodus 20:21, "In every place where I cause My Name to be remembered, I will come to you and bless you," with the Ramaz's commentary. It then refers to a discourse beginning "Binding his foal to the vine."

וע׳ בזהר בפי׳ ויקהל (דף ר״ש ע״א)[82] ספר זכרון[83] תרין דרגין דאינון חד ורזא דא שם הוי׳ שם חד הוי׳ חד ובזהר פי׳ יתרו

And see in the Zohar, Parshas Vayakhel (page 200a): "A book of remembrance: two levels that are one, and the mystery of this is Name [and] Havayah: the Name is one, Havayah is one." And in the Zohar, Parshas Yisro

> The Zohar on Vayakhel reads Malachi's "book of remembrance" (sefer zikaron) as two levels that are one, alluding to the Name and Havayah, each of which is "one." The Kehot notes, following the Tzemach Tzedek, take these Zohar passages to place remembrance in the Sefirah of Yesod.

(דף ע׳ [שבעים] ע״א)[84] ועמש״ל [ועיין מה שכתוב לעיל] בפי׳ שלח ע״פ וזכרתם את כל מצות כו׳ למען תזכרו כו׳

(page 70a). And see what is written above in Parshas Shelach, on the verse "And you shall remember all the commandments," etc., "so that you remember," etc.,

> The gloss also refers to the Zohar on Yisro and to a Likkutei Torah discourse on the verses of tzitzis, "And you shall remember all the commandments ... so that you remember."

וסד״ה זכור את יום השבת בענין זכור ושמור כו׳ וע׳ עוד בזהר ח״א [חלק א׳] פי׳ וירא (דק״כ סע״ב [סוף עמוד ב])

ע״פ ויזכור אלקים כו׳

and at the end of the discourse beginning "Remember the Shabbos day," on the matter of "Remember" and "Keep," etc. And see further in the Zohar, Part I, Parshas Vayera (end of 120b), on the verse "And Elokim remembered," etc.,

> It mentions the discourse on "Remember the Shabbos day," on the two words "Remember" and "Keep," and the Zohar on Vayera on "And Elokim remembered."

ובפ' ויצא (דקנ"ט ע"ב)[85] ובפ' בשלח (דמ"ז ע"א) ע"פ ויזכור ימי עולם[86] כו' ובמק"מ [ובמקדש מלך] שם וע' מענין ימי עולם בזח"ג [בזהר חלק ג] ס"פ נשא (דקמ"ה ע"ב)

and in Parshas Vayetze (159b), and in Parshas Beshalach (47a), on the verse "And he remembered the days of old," etc., and in the Mikdash Melech there. And see on the matter of "the days of old" in the Zohar, Part III, at the end of Parshas Naso (145b).)

> Further Zohar passages follow: Vayetze, where, as the Kehot note puts it, remembrance for Rachel is drawn from Yesod; Beshalach, on Isaiah 63:11, "And he remembered the days of old," with the Mikdash Melech; and the end of Naso, on "the days of old."

ולכן קי"ל [קיימא לן] דבר"ה [דבראש השנה] תוקעים בשל זכרים[87] דהיינו שופר של איל וע' בזהר ח"א [חלק א] בפי' ויחי (דרמ"ו ע"א) דעלמא עילאה עלמא דדכורא איהו כו':[88]

Therefore we hold [as law] that on Rosh HaShanah we sound [the shofar] of males (zecharim), that is, the shofar of a ram. And see in the Zohar, Part I, in Parshas Vayechi (246a), that "the higher world is a male world," etc.

> This is why, as we hold in practice (see Rosh HaShanah 26b), the shofar of Rosh HaShanah is of zecharim, males, that is, a ram's horn: zachar ("male") shares its root with zikaron ("remembrance"). The Zohar on Vayechi is cited, which calls the higher world a "male world."

SECTION 3 · ¶5–6

"With the shofar": the inner heart

5 ג ובמה בשופר הנה ענין השופר הוא שהוא קול פשוט שנמשך מהבל הלב ואינו כמו בחי' הדבור שהוא בחי' אותיות שנמשכים מן המוח

3. "And with what? With the shofar." Now, the matter of the shofar is that it is a simple sound, drawn from the breath of the heart; and it is not like the level of speech, which is the level of letters drawn from the brain.

> Section 3 explains the end of the Talmud's teaching: "And with what? With the shofar." The shofar's blast is a simple sound without words, coming from the breath of the heart, unlike speech, whose letters are shaped by the mind.

כי אותיות הדבור נמשכים מאותיות המחשבה ואותיות המחשבה נמשכים מהשכל כו' משא"כ הקול פשוט הוא נמשך מן הבל הלב והוא למעלה מהשכל כי בלב יש חיצוניות ופנימית[89]

For the letters of speech are drawn from the letters of thought, and the letters of thought are drawn from the intellect, etc.; whereas the simple sound is drawn from the breath of the heart, and it is above the intellect. For in the heart there is an outer dimension (chitzoniyus) and an inner dimension (pnimiyus).

> Speech comes from the letters of thought, and thought from the intellect, so words are formed by the mind. The wordless sound comes from the breath of the heart and is above the intellect, because the heart itself has an outer and an inner dimension.

והנה חיצונית הלב הוא למטה מהשכל ומקבל ממנו כמ"ש לפי שכלו יהולל איש[90] שהתפעלות המדות שבלב הוא לפי השכל וכנודע

Now, the outer dimension of the heart is below the intellect and receives from it, as it is written, "A man is praised according to his intelligence": the arousal of the emotive attributes (middos) in the heart accords with the intellect, as is known.

> The outer heart is below the intellect and receives from it. As Proverbs 12:8 says, "a man is praised according to his intelligence": the emotions a person feels follow what he understands.

אך התפעלות זו שבמדות אלו הוא רק בחי' חיצונית הלב ונק' רצון התחתון שהוא בחי' רעותא דליבא[91] הנולד ונמשך מבחי' התבוננות השכל

But this arousal in these emotive attributes is only the level of the outer dimension of the heart, and it is called the lower will, which is the level of re'usa deliba (the desire of the heart), born and drawn from the level of the intellect's contemplation.

> Emotion born of contemplation belongs to the outer heart. It is called the "lower will," re'usa deliba, the heart's desire that grows out of understanding.

אבל פנימית הלב שהוא הנק' רצון העליון אינו מקבל ונמשך מהשכל כלל אלא הוא גם למעלה מהשכל וזהו שנאמר לבבי דמשמע שני לבבות והיינו בחי' חיצוני' הלב ובחי' פנימית הלב כו'

But the inner dimension of the heart, which is what is called the Supernal Will, does not receive from the intellect or derive from it at all; rather, it is even above the intellect. And this is [the meaning of] what is said, levavi ("my heart"), which implies two hearts, namely the level of the outer dimension of the heart and the level of the inner dimension of the heart, etc.

> The inner heart, called the Supernal Will, does not derive from the intellect at all; it is above it. That is why Scripture says levavi, "my heart," with a doubled letter, implying two hearts, outer and inner.

(וכמ"ש במ"א פי' מ"ש יפה את רעיתי[92] כתרצה.[93] רעייתי מלשון רעותא דליבא שהוא רצון התחתון יהיה כתרצה רצון העליון שלמעלה מהשכל

(As is explained elsewhere on the meaning of what is written, "You are beautiful, my beloved (ra'ayasi), as Tirtzah": ra'ayasi is from the term re'usa deliba, which is the lower will; it is to become "as Tirtzah," the Supernal Will that is above the intellect.

> The gloss cites an explanation of Song of Songs 6:4, "You are beautiful, my beloved, as Tirtzah": ra'ayasi ("my beloved") suggests re'usa, the heart's lower desire, which is to become "as Tirtzah," a word linked to ratzon, the Supernal Will above reason.

והיינו ע"י ויחד לבבי[94] עמ"ש ע"פ ויקהל משה וע"פ מי מנה[95] עפר יעקב[96] ועמ"ש עוד מענין חיצוניות הלב ופנימית הלב בד"ה אתם נצבים ובביאור ע"פ לבבתני)

And this is through "Unite my heart"; see what is written on the verse "And Moshe assembled," and on the verse "Who has counted the dust of Yaakov." And see what is written further on the matter of the outer dimension of the heart and the inner dimension of the heart in the discourse beginning "You are standing," and in the explanation on the verse "You have captured my heart.")

> This joining of the two hearts is "Unite my heart" (Psalms 86:11). The gloss refers to discourses on the outer and inner heart: on "And Moshe assembled," "Who has counted the dust of Yaakov," "You are standing," and "You have captured my heart."

ומ"ש מוח שליט על הלב[97] היינו על חיצוני' הלב שנולד מהשכל כנ"ל והמוח שליט עליו אבל פנימית הבל יותר גבוה מבחי' המוח

And what is said, "The brain rules over the heart," refers to the outer dimension of the heart, which is born of the intellect, as mentioned above, and the brain rules over it. But the inner dimension of the heart is higher than the level of the brain.

> The saying that "the brain rules over the heart" (Zohar III, 224a) refers to the outer heart, which is born of the intellect. The inner heart is higher than the brain.

ולכן המוח מקבל מהלב כידוע שעיקר המזונות הם בלב ששם באים הדמים מהכבד שמקבל מאצטומכא ממובחר המאכל שמתהפך לדם בכבד וממנו נכנסים הדמים בלב והמוח מקבל חיות מהלב[98] כו'

Therefore the brain receives from the heart, as is known: the main nourishment is in the heart, for the blood comes there from the liver, which receives from the stomach the choicest part of the food, which is transformed into blood in the liver; and from it the blood enters the heart, and the brain receives life-force from the heart, etc.

> This is why, physically, the brain receives from the heart. Food is refined in the stomach and liver into blood, the blood enters the heart, and from the heart the brain receives its life.

(ולכן נק' הקב"ה צור לבבי[99] ואורייתא מחכמה נפקת שהוא בחי' מוח וכדלקמן) והנה קול פשוט זה דשופר הוא מבחי' פנימית הלב

(Therefore the Holy One, blessed be He, is called "the Rock of my heart," while "the Torah comes forth from Chochmah," which is the level of the brain, as [will be explained] below.) Now, this simple sound of the shofar is from the level of the inner dimension of the heart,

> So G-d is called "the Rock of my heart" (Psalms 73:26), the heart's inner core, while the Torah "comes forth from Chochmah," the level of the brain, as will be explained. The shofar's simple sound comes from this inner heart.

דהיינו כמ"ש צעק לבם אל[100, 101] ה' שצעקת הלב הוא מבחינת פנימית הלב (וע' מזה בזח"ב [בזהר חלק ב'] פ' שמות)

that is, as it is written, "Their heart cried out to Ado-nai": the outcry of the heart is from the level of the inner dimension of the heart. (And see about this in the Zohar, Part II, Parshas Shemos

> The proof is Lamentations 2:18, "Their heart cried out to Ado-nai": a cry that comes from the heart itself, deeper than words. The gloss cites the Zohar on Shemos, which teaches that a wordless cry is greater than all prayer, because the cry is in the heart.

(ד"ט סע"ב [סוף עמוד ב] ודף כ' ע"א) ובפרדס בעה"כ [בערכי הכינויים] ערך צעקה[102] וע' במדרש רבה בשה"ש [בשיר השירים] ע"פ יונתי כו'

(end of 19b and page 20a), and in Pardes, Erchei HaKinuyim, the entry "Outcry" (tze'akah); and see in Midrash Rabbah on Shir HaShirim, on the verse "My dove," etc.,

> It also cites Pardes on the term "outcry" (tze'akah), and Shir HaShirim Rabbah on Song of Songs 2:14, "My dove ... let me hear your voice."

השמיעני את קולך[103] כו' עד וכשצעקו בנ"י [בני ישראל] לפני הקב"ה מיד ויושע ה' כו' ובשמות רבה פכ"א ע"פ מה תצעק אלי[104] כבר שמעתי צעקתם כו'

"Let me hear your voice," etc., up to "And when the children of Israel cried out before the Holy One, blessed be He, immediately 'Havayah saved,'" etc.; and in Shemos Rabbah, section 21, on the verse "Why do you cry out to Me?": "I have already heard their outcry," etc.

> As the text summarizes it, that Midrash says that as soon as Israel cried out before G-d, He saved them. Shemos Rabbah 21, on "Why do you cry out to Me?" (Exodus 14:15), says that G-d had already heard their cry.

ועי' בזח"ב [בזהר חלק ב'] בפ' בשלח (דנ"ב ע"ב) ובפי' הרמ"ז [הרב משה זכות] שם ונמשך ונולד מחמת ההסתר וההפך בירידתו למטה שנתרחק מאד מאור פני מלך חיים[105] א"ס ב"ה

And see in the Zohar, Part II, in Parshas Beshalach (52b), and in the commentary of the Ramaz there.) And it is drawn forth and born because of the concealment and the opposition in one's descent below, having become very distant from the light of the countenance of the King of life, the Infinite One (Ein Sof), blessed be He;

> After the Zohar on Beshalach and the Ramaz, the main text resumes: the inner cry is born from the soul's descent into concealment and opposition, far from "the light of the King's countenance" (Proverbs 16:15), the Infinite One.

שמחמת זה תגבר מאד בנפשם הצעקה לה' ותתגלה בחי' פנימי' [פנימיות / פנימית] הלב שיש בכאו"א [בכל אחד ואחד] מישראל לה' יתי למעלה מהשגתו כנ"ל והוא בחי' בע"ת [בעלי תשובה] בחילא יתיר[106]

for because of this the outcry to G-d grows very strong in their souls, and the level of the inner dimension of the heart toward G-d, may He be blessed, that is in each and every one of Israel, above his comprehension, is revealed, as mentioned above. And this is the level of baalei teshuvah (returnees), [who come] "with greater strength."

> Feeling that distance, the soul's cry to G-d grows strong, and the inner heart for G-d that every Jew has, above his understanding, is revealed. This is the level of baalei teshuvah, who, as the Zohar says, come "with greater strength."

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] שאין צדיקים גמורים יכולים לעמוד במקומם כי דוקא מצד ההסתר תגדל הצעקה כו'

Therefore our Sages, of blessed memory, said that complete tzaddikim cannot stand in their place, for it is precisely because of the concealment that the outcry grows great, etc.

> That is why the Sages said that complete tzaddikim cannot stand in the place of baalei teshuvah (Berachos 34b). The returnee's cry is stronger precisely because it comes out of concealment.

וזהו תכלית ירידת הנשמות בגופות לאתבא צדיקייא בתיובתא[107, 108] כי בעוד שהיו בגן עדן היו כולם צדיקים שהיו נהנים מזיו השכינה[109] שזהו מעשה הצדיקים שעבודתם בשכל

And this is the purpose of the descent of the souls into bodies: "to bring the tzaddikim to return in teshuvah." For while they were in Gan Eden they were all tzaddikim, who "enjoy the radiance of the Shechinah," which is the work of the tzaddikim, whose service is with the intellect,

> This is the purpose of the soul's descent into a body: "to bring the tzaddikim back in teshuvah." In Gan Eden all souls are tzaddikim, who "enjoy the radiance of the Shechinah" (Berachos 17a), a service of the intellect.

כמו שכתוב דע את אלקי[110] כו' ואח"כ בירידתם למטה בגוף ונפש הבהמית נעשו בחינת בעלי תשובה לשוב למעלה

as it is written, "Know the G-d of [your father]," etc. And afterwards, in their descent below into a body and an animal soul, they became the level of baalei teshuvah, to return upward,

> Their service there is with the mind, as in "Know the G-d of your father" (1 Chronicles 28:9). Descending into a body and an animal soul, they become baalei teshuvah, striving to return upward.

כי יש מסתיר ומעלים ומחמת זה תגדל הצעקה והיא בחינת פנימיות הלב וכמארז"ל [וכמאמר רבותינו זכרונם לברכה][111] הידוע דעיקר תשובה בלב פי'

for there is [something] that hides and conceals, and because of this the outcry grows great, and it is the level of the inner dimension of the heart. And as in the well-known saying of our Sages, of blessed memory, that the essence of teshuvah is in the heart. The meaning is:

> Below, something hides and conceals G-d, and that concealment makes the cry grow, revealing the inner heart. So the Sages' saying that the essence of teshuvah is in the heart refers to the inner heart.

כי תשובה דוקא הוא התגלות פנימית הלב שהוא למעלה מבחי' צדיקים גמורים שהם מבחי' מוח כנ"ל והתשובה היא מזה עצמו בהתבוננו עוצם ריחוקו אשר ירד פלאים כו' ועל ג"ע התחתון ארז"ל [גן עדן] מוטב דלידייני[112] כו' [אמרו רבותינו זכרונם לברכה]

teshuvah specifically is the revelation of the inner dimension of the heart, which is above the level of complete tzaddikim, who are from the level of the brain, as mentioned above. And the teshuvah comes from this very thing: as he contemplates the immensity of his distance, that he "has come down astonishingly," etc. And of the lower Gan Eden our Sages, of blessed memory, said, "Better that he be judged," etc.,

> Teshuvah is the revelation of the inner heart, which is above complete tzaddikim, who serve from the brain. It comes from reflecting on how far one has fallen; even of the lower Gan Eden the Sages said, "Better that he be judged" and enter it (Chagigah 15b).

שכדאי כל יסורי גיהנם כו' וג"ע [וגן עדן] העליון הוא גבוה יותר לאין קץ וכ"ש [וכל שכן] שיש לבכות על ריחוקו מעצמות אור א"ס אשר יפה שעה אחת בתשובה[113] ומע"ט [ומעשים טובים] בעוה"ז[114] כו'

for all the sufferings of Gehinnom are worthwhile, etc. And the higher Gan Eden is higher without end; all the more so must one weep over his distance from the essence of the Infinite Light (Or Ein Sof), for "Better is one hour of teshuvah and good deeds in this world," etc.;

> The lower Gan Eden is worth all the sufferings of Gehinnom, and the higher Gan Eden is infinitely higher; how much more should one weep over being far from the essence of the Infinite Light. As the Mishnah says (Avos 4:17), "Better is one hour of teshuvah and good deeds in this world" than all the life of the World to Come.

אשר מזה יהיה לבו צועק כו' וזהו ענין התקיעה קול פשוט מפנימי' [מפנימיות / מפנימית] הלב ואח"כ שברים גנוחי גנח היינו בחי' לב נשבר ותרועה ילולי יליל[115] הוא בחי' התעוררות רחמים בבכיה כו'

from this his heart will cry out, etc. And this is the matter of the tekiah: a simple sound from the inner dimension of the heart. And afterwards the shevarim, "groaning sighs," which is the level of a broken heart; and the teruah, "wailing cries," which is the level of the arousal of compassion through weeping, etc.

> From that reflection the heart cries out. This is the order of the shofar blasts: the tekiah, a simple sound from the inner heart; the shevarim, "groaning" (Rosh HaShanah 33b), a broken heart; and the teruah, "wailing," compassion aroused through weeping.

ומזה נולד ונמשך התקיעה השנית שהוא בחי' התגלות רצון העליון מלמעלה כי הנה הקב"ה נקרא צור לבבי.[116, 117, 118, 119]

And from this is born and drawn forth the second tekiah, which is the level of the revelation of the Supernal Will from above. For the Holy One, blessed be He, is called "the Rock of my heart."

> From these is born the second tekiah, the revelation of the Supernal Will from above, G-d's answer to the cry from below. This is because G-d is called "the Rock of my heart," the inner heart's own source.

6 וג"כ לבבי בלשון רבים דמשמע בי' לבבות והיינו בחי' חיצונית ופנימית שבלב עד"מ הנ"ל וחיצונית הלב הוא למטה מהשכל כמ"ש בחכמה יסד ארץ[120] כו'

And also, levavi ("my heart") is in the plural, which implies two hearts, namely the level of the outer and the inner dimension in the heart, in the analogy mentioned above. And the outer dimension of the heart is below the intellect, as it is written, "He founded the earth with Chochmah," etc.

> Levavi, "my heart," is plural in form, pointing to two hearts, the outer and the inner. The outer heart is below the intellect, as Proverbs 3:19 says, "He founded the earth with Chochmah": the lower level is built by wisdom.

אבל פנימית הלב הוא בחי' רצון העליון שלמעלה מהחכמה והחכמה נק' בחי' עשי' [עשיה] לגבי בחי' רצון העליון

But the inner dimension of the heart is the level of the Supernal Will, which is above Chochmah (wisdom); and Chochmah is called the level of "making" (asiyah) relative to the level of the Supernal Will,

> The inner heart is the Supernal Will, which is above Chochmah. Relative to that Will, even Chochmah is called "making" (asiyah), a lower, more defined stage.

כדכתיב כולם בחכמה עשית[121] וכנודע ובחי' התקיעה שהוא קול פשוט הוא בחי' התגלות פנימית הלב שהוא בחי' רצון העליון שלמעלה מהחכמה הנ"ל וע"ז נאמר (בזכרי' [בזכריה] סי' ט') ואד' הוי' בשופר יתקע[122]

as it is written, "You have made them all with Chochmah," and as is known. And the level of the tekiah, which is a simple sound, is the level of the revelation of the inner dimension of the heart, which is the level of the Supernal Will that is above Chochmah, mentioned above. And of this it is said (in Zechariah, chapter 9), "And Ado-nai Havayah will sound the shofar":

> This is shown by Psalms 104:24, "You have made them all with Chochmah." The tekiah, a simple sound, reveals the inner heart, the Supernal Will above Chochmah, and of this Zechariah 9:14 says, "And Ado-nai Havayah will sound the shofar."

כמו עד"מ התקיעה שהיא קול פשוט מפנימית הלב כך עד"מ הוא בחי' המשכה וגילוי רצון העליון ב"ה והוא למעלה מבחי' האותיות שנמשכים מהחכמה

just as, by way of analogy, the tekiah is a simple sound from the inner dimension of the heart, so, by way of analogy, it is the level of the drawing down and revelation of the Supernal Will, blessed be He; and it is above the level of the letters that are drawn from Chochmah.

> As our wordless tekiah comes from the inner heart, so G-d's "sounding of the shofar" is the drawing down and revelation of His Supernal Will. That Will is above the letters, which derive from Chochmah.

כי אורייתא מחכמה נפקת ועיקרה בחי' אותיות וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] כל התורה כולה שמותיו של הקב"ה והיינו בחי' האותיות שבתורה וע"ש זה נק' מקרא לשון קריאה[123] שקוראו בשמותיו וע"ז פונה עצמו כו'[124]

For "the Torah comes forth from Chochmah," and its essence is the level of letters, as our Sages, of blessed memory, said, "The entire Torah is names of the Holy One, blessed be He," that is, the level of the letters in the Torah. And for this reason it is called Mikra (Scripture), a term of "calling" (keriah), for one calls Him by His names, and through this He turns Himself, etc.

> The Torah "comes forth from Chochmah" and consists essentially of letters; as the text puts it, the whole Torah is names of the Holy One, blessed be He (the Kehot note traces this to the Ramban's introduction to the Torah). That is why Scripture is called Mikra, from keriah, "calling": in reading, one calls G-d by His names.

וע"כ הנגיעה פוסל בה וכן חסר ויתיר[125] כי הדקדוק הוא בהאותיות והיינו לפי דמחכמה נפקת שמשם נמשכי' [נמשכים / נמשכין] האותיות (וכמ"ש במ"א בד"ה לסוסתי בפי בשלח)[126]

Therefore touching [between letters] invalidates it, and so too a missing or an extra [letter], for the precision lies in the letters; and this is because it comes forth from Chochmah, from which the letters are drawn. (As is explained elsewhere, in the discourse beginning "To My mare," in Parshas Beshalach.)

> Because the Torah's essence lies in its letters, a Torah scroll is invalid if letters touch, or if a letter is missing or extra (the note cites Shulchan Aruch, Yoreh De'ah 274). This exactness comes from the Torah's source in Chochmah, from which the letters derive; the gloss cites the Torah Ohr discourse "To My mare."

אבל בחי' רצון העליון הוא בחי' פנימית הלב שהוא בחי' קול פשוט שלמעלה מהאותיות כנ"ל וזהו ענין ובמה בשופר:

But the level of the Supernal Will is the level of the inner dimension of the heart, which is the level of a simple sound that is above the letters, as mentioned above. And this is the matter of "And with what? With the shofar."

> The Supernal Will, however, is the inner heart, a simple sound above letters. That is why the instrument of Rosh HaShanah is the shofar, as the Talmud says: "And with what? With the shofar."

SECTION 4 · ¶7

Filling the blemishes; the ram's horn

7 ד והנה עוד זאת שעי"ז הוא ממלא כל הפגמים שנעשו על ידי העוונות משנה העברה

4. Now, there is this as well: through this it fills all the blemishes that were made by the sins of the past year.

> Section 4 adds a further effect of the shofar: it fills all the blemishes made by the sins of the past year.

כי הפגמים שברמ"ח מ"ע [מצות עשה] ושס"ה ל"ת [לא תעשה] היינו בבחי' חכמה שממנה נמשכת התורה כנ"ל ועד שם מגיעים הפגמים כו' וע"י השופר שנמשך הארה מבחי' רצון העליון שלמעלה מהחכמה כנ"ל

For the blemishes in the 248 positive commandments and the 365 prohibitions are in the level of Chochmah, from which the Torah is drawn, as mentioned above, and the blemishes reach up to there, etc. And through the shofar, by which a radiance is drawn from the level of the Supernal Will that is above Chochmah, as mentioned above,

> Sins blemish the 248 positive and 365 negative commandments, which derive from Chochmah, the source of the Torah, so the damage reaches as high as Chochmah. The shofar draws a light from the Supernal Will, which is above Chochmah.

לכן הוא ממלא כל הפגמים שנעשו בחכמה ומאיר אור חדש ביתר שאת ויתר עז[127] כמשל הנהר שנחרב ויבש שחופרים בעומק יותר וממלא החסרון

it therefore fills all the blemishes that were made in Chochmah, and shines a new light "with greater elevation and greater strength," like the analogy of a river that has been laid waste and has dried up: one digs deeper, and it fills the lack,

> Because its source is higher than the place of the damage, the shofar can fill the blemishes and even bring a new light, "with greater elevation and greater strength" (Genesis 49:3). The analogy is a dried-up river: by digging deeper one reaches the spring, which refills it.

וגם ביתר שאת כו' כי תלת קשרין מתקשראן דא בדא[128] ישראל באורייתא ואורייתא בקב"ה [בקודשא בריך הוא] והיינו כששומר דרכי התורה והמצות

and also "with greater elevation," etc. For "three bonds are bound to one another: Israel with the Torah, and the Torah with the Holy One, blessed be He"; that is, when one keeps the ways of the Torah and the mitzvos.

> The river is not only refilled but can surpass its former state. The Zohar teaches that three are bound to one another, Israel to the Torah and the Torah to the Holy One, blessed be He, and this bond holds while one keeps the Torah's ways.

אבל אם ח"ו [חס ושלום] פגם באיזו מצוה הרי נחלש הקשר הלז דישראל מתקשראן באורייתא ואזי אין עצה כ"א ע"י התשובה מעומקא דליבא שעי"ז מדלג שור וממשיך מבחי' קוב"ה [קודשא בריך הוא]

But if, G-d forbid, he has blemished some mitzvah, this bond of "Israel bound with the Torah" is weakened; and then there is no remedy except through teshuvah from the depth of the heart, by which one "leaps over a wall" and draws down from the level of "the Holy One, blessed be He,"

> A sin weakens the bond between Israel and the Torah. The only remedy is teshuvah from the depth of the heart, which, like "leaping over a wall," bypasses the damaged link and draws directly from the Holy One, blessed be He.

שהוא בחי' סוכ"ע שנק' קדוש ומובדל ובו מתקשרא אורייתא שהיא בחי' חכמה כו' ועי"ז שקוב"ה [שקודשא בריך הוא] מאיר באורייתא וישראל

which is the level of the light that encompasses all worlds (sovev kol almin), which is called holy and separate, and with which the Torah, which is the level of Chochmah, is bound, etc. And through this, that the Holy One, blessed be He, shines into the Torah and into Israel,

> "The Holy One, blessed be He" here means sovev kol almin, the transcendent light, called "holy" in the sense of separate, to which the Torah, Chochmah, is itself bound. When it shines into the Torah and into Israel, the bond is restored from above.

אזי ממלא כל הפגמים והחסרונות כמאמר אנת הוא שלימו דכולהו אנת הוא ממלא[129] כל שמהן[130] כו'

He then fills all the blemishes and deficiencies, as the saying goes, "You are the completion of them all; You are the One who fills all the Names," etc.

> Then all blemishes and deficiencies are filled, as in Patach Eliyahu: "You are the One who fills all the Names; You are the completion of them all." There it adds that when He withdraws from them, all the Names remain like a body without a soul.

וזהו ויעבור הוי' על פניו ויקרא הוי' הוי' כו' ופסיק טעמא בגווייהו[131,132] כי יש ב' בחי' שמות הוי' א' בהשתלשלות יו"ד חכמה ה"א בינה כו'

And this is [the meaning of] "And Havayah passed before him (al panav) and proclaimed, 'Havayah, Havayah,'" etc., with the cantillation breaking between them. For there are two levels of the Names Havayah: one is in the chain of descent (hishtalshelus): yud, Chochmah; hei, Binah, etc.

> This explains Exodus 34:6, the opening of the Thirteen Attributes of Mercy: "And Havayah passed before him and proclaimed, 'Havayah, Havayah.'" The cantillation separates the two Names because there are two levels of Havayah, one of which is within the chain of descent, its letters corresponding to the Sefiros: yud to Chochmah, hei to Binah, and so on.

ושם הם הפגמים על ידי תורה ומצות כמ"ש בכהאריז"ל [בכתבי האריז"ל] בקריאת שמע שעל המטה אם פגמתי באות יו"ד בביטול ק"ש [קריאת שמע] כו'

And there are the blemishes [incurred] through Torah and mitzvos, as is written in the writings of the Arizal, in the Shema recited at bedtime: "If I have blemished the letter yud by neglecting the recital of Shema," etc.

> It is this Name within the chain of descent that sins blemish. The Arizal's bedtime Shema includes the confession, "If I have blemished the letter yud by neglecting the recital of Shema."

כי מצות ק"ש [קריאת שמע] הוא ליחדא בהוי' אחד[133] איך שאין עוד מלבדו[134] וכולא כלא ממש חשיבי והמבטל זה פוגם באות יו"ד

For the mitzvah of reciting the Shema is to unify [Him] in "Havayah is One": how "there is nothing else besides Him," and everything is considered as actually nothing. And one who neglects this blemishes the letter yud,

> The mitzvah of Shema is to unify G-d, to realize that "there is nothing else besides Him" (Deuteronomy 4:35) and that everything is truly nothing before Him. One who neglects this blemishes the yud.

שהוא בחי' חכמה בחי' ביטול כח מ"ה [מה][135] כמ"ש והחכמה מאין תמצא[136] שנמשך ונולד תמיד מבחינת האין כו'

which is the level of Chochmah, the level of self-nullification (bittul), koach mah ("the potential of what"), as it is written, "And Chochmah is found from ayin (nothing)": it is drawn and born continually from the level of ayin, etc.

> The yud stands for Chochmah, the level of bittul, called koach mah, the potential of "what," because Chochmah is continually born from ayin, "nothing," as Job 28:12 is read: "Chochmah is found from nothing."

ועי"י ביטול מ"ע [מצות עשה] ואהבת את[137] ה' פוגם באות ה' שהוא בחינת בינה לבא אה"ר [אהבה רבה] כו' ועי"י ביטול תלמוד תורה פוגם באות ו' שהוי"ו הוא המשכה קו ארוך מיו"ד שבראשו

And through neglect of the positive commandment "And you shall love Havayah" one blemishes the letter hei, which is the level of Binah, "the heart," great love (ahavah rabbah), etc. And through neglect of Torah study one blemishes the letter vav, for the vav is the drawing down of a long line from the yud at its head;

> Neglecting the commandment "You shall love Havayah" (Deuteronomy 6:5) blemishes the first hei, Binah, called "the heart," the source of great love. Neglecting Torah study blemishes the vav, which is a long line drawn down from the yud at its top.

כי כל התורה הוא בחי' המשכות מחכמה עילאה והמבטל תלמוד תורה מקצר ההמשכות ופוגם באות ו' ועי"י ביטול מצות מעשיות באות ה' אחרונה של שם

for the whole Torah is the level of drawings-down from the higher Chochmah, and one who neglects Torah study cuts short the drawings-down and blemishes the letter vav. And through neglect of the practical mitzvos, [one blemishes] the final hei of the Name,

> The whole Torah is a drawing down from the higher Chochmah, so neglecting its study cuts that line short. Neglecting the practical mitzvos blemishes the final hei of the Name.

שהוא בחי' עשיה כידוע אך כ"ז [כל זה] הוא בבחי' שם הוי' דלתתא שהוא בחי' התהוות ההשתלשלות כנ"ל

which is the level of action (asiyah), as is known. But all this is in the level of the lower Name Havayah, which is the level of the coming into being of the chain of descent, as mentioned above.

> The final hei corresponds to action (asiyah). All these blemishes are in the lower Name Havayah, the one that brings the chain of worlds into being.

אבל שם הוי' דלעילא עם היות שנקרא ג"כ הוי' ע"ש [על שם] התהוות שממנו יתי' מ"מ הוא בחי' גילוי אור עליון שלמעלה מהשתלשלות והוא בחי' רצון העליון הנ"ל שהוא למעלה מעלה מן החכמה

But the higher Name Havayah, although it too is called Havayah on account of the coming into being that is from Him, may He be blessed, is nevertheless the level of the revelation of a supernal light that is above the chain of descent; and it is the level of the Supernal Will mentioned above, which is far, far above Chochmah.

> The higher Name is also called Havayah, "bringing into being," because all being comes from Him, but it is the revelation of a supernal light above the chain of descent. It is the Supernal Will, far above Chochmah.

ולכן פסיק טעמא בגווייהו כו' אך ענין ויקרא הוי' הוי' היינו שהוא ית' קורא וממשיך[138] מבחי' שם הוי' הראשון שלמעלה מהשתלשלות כנ"ל להיות מתגלה בהוי' שבבחינת השתלשלות

And therefore the cantillation breaks between them, etc. But the matter of "And He proclaimed, 'Havayah, Havayah'" is that He, may He be blessed, calls and draws down from the level of the first Name Havayah, which is above the chain of descent, as mentioned above, so that it be revealed in the Havayah that is in the level of the chain of descent.

> That is why the cantillation separates the two Names: they are different levels. G-d "proclaims" the first, higher Havayah, calling it down so that it be revealed in the lower Havayah within the chain of descent.

(ועיין מזה[139] באדר"ר [באדרא רבא] (דקל"ח ע"א) וע' בספר רוח דוד שם פי' שהשם הראשון הוא למעלה מהשתלשלות כו'

(And see about this in the Idra Rabba (138a), and see in the book Ruach David there, which explains that the first Name is above the chain of descent, etc.

> The gloss cites the Idra Rabba, where the Zohar discusses the pause between the two Names, and the commentary Ruach David, which explains that the first Name is the one above the chain of descent.

וכן פי' המק"מ [המקדש מלך] בסוף ספר הדרת פ"מ ובביאור האדרא בספר קול ברמה[140] משמע דהשם השני הוא למעלה מהשתלשלו ת והוא מהפע"ח [מהפרי עץ חיים] שער הסליחות פ"ב [פרק ב'] וע' בזהר ס"פ תרומה (דקע"ה ע"ב)

And so the Mikdash Melech explains, at the end of the book הדרת פ"מ. But in the explanation of the Idra in the book Kol BeRamah, it is implied that the second Name is above the chain of descent, and this is from Pri Etz Chaim, Sha'ar HaSelichos, chapter 2. And see in the Zohar, at the end of Parshas Terumah (175b),

> The Mikdash Melech agrees, at the end of the book cited as הדרת פ"מ, but the explanation of the Idra in Kol BeRamah implies the reverse, that the second Name is the higher one, following Pri Etz Chaim, Sha'ar HaSelichos. More Zohar passages are listed.

ובפ' בראשית (ד"כ ע"א)[141] ובפע"ח [ובפרי עץ חיים] שער הנ"ל רפ"ח ובע"ח [ובעץ חיים] שער א"א למלאות כל הפגמים והחסרונות שנעשו בו ע"י העונות כו'

and in Parshas Bereishis (20a), and in Pri Etz Chaim, the above-mentioned sha'ar, beginning of chapter 8, and in Etz Chaim, Sha'ar Arich Anpin.) [This is in order] to fill all the blemishes and deficiencies that were made in it through the sins, etc.,

> The gloss ends with Pri Etz Chaim and Etz Chaim's Sha'ar Arich Anpin. The purpose of drawing down the higher Name is to fill all the blemishes and deficiencies that sins caused in the lower Name.

וכמבואר למעלה במשל הנהר שיבש שע"י שמוציאים וחופרים מהמעיין מתמלא הנהר כו' וזהו ענין התשובה שע"י התשובה קוראים וממשיכים מבחי' הוי' שלמעלה מסדר ההשתלשלות וכמ"ש ממעמקים קראתיך[142] הוי'

as explained above with the analogy of the river that dried up: by drawing out and digging from the spring, the river is filled, etc. And this is the matter of teshuvah: through teshuvah one calls and draws down from the level of Havayah that is above the order of the chain of descent, as it is written, "From the depths I have called You, Havayah."

> This is the river analogy again: digging down to the spring refills the dry river. Teshuvah calls and draws down from the Havayah above the chain of descent, as Psalms 130:1 says, "From the depths I have called You, Havayah."

ולכן אומרים היג"מ [הי"ג מדות] בעשי"ת [בעשרת ימי תשובה] כי אז נמשך בחי' התגלות הוי' שלמעלה מההשתלשלות שהוא בחי' רצון העליון שלמעלה מהחכמה ע"י השופר קול פשוט שהוא התגלות פנימית הלב כנ"ל

Therefore we say the Thirteen Attributes [of Mercy] during the Ten Days of Teshuvah, for then the level of the revelation of the Havayah that is above the chain of descent is drawn down, which is the level of the Supernal Will that is above Chochmah, through the shofar, a simple sound, which is the revelation of the inner dimension of the heart, as mentioned above.

> That is why the Thirteen Attributes of Mercy, which begin "Havayah, Havayah," are recited during the Ten Days of Teshuvah. Then the higher Havayah, the Supernal Will above Chochmah, is revealed through the shofar, the simple sound of the inner heart.

ולכן צ"ל השופר דוקא של איל או של יעל אבל של פרה פסול[143] כי פני שור מהשמאל[144] כתיב

Therefore the shofar must be specifically of a ram or of an ibex, but that of a cow is invalid, for it is written, "the face of an ox on the left,"

> This also explains the halachah (Rosh HaShanah 26a) that the shofar must be from a ram or an ibex, not from a cow. Ezekiel's vision of the Chariot (1:10) places "the face of an ox on the left."

שהוא בחי' גבורות וא"א להמשיך על ידו בחי' רחמים רבים הנ"ל שהוא בחי' פנימית הלב רצון העליון

which is the level of severities (gevuros), and it is impossible to draw down through it the level of the abundant compassion mentioned above, which is the level of the inner dimension of the heart, the Supernal Will.

> The left side is gevuros, severity. Through it one cannot draw down the abundant compassion of the inner heart and the Supernal Will.

כי הרי אדרבה שמאל דוחה[145] כו' אלא על ידי שופר של איל כי והכשבים הפריד יעקב[146] שיש בהם בחי' רחמנות

For, on the contrary, "the left pushes away," etc. Rather, [it is] through a ram's shofar, for "And Yaakov separated the lambs": they have in them the level of compassion,

> As the Talmud says (Sotah 47a), "the left pushes away." A ram's horn is used because sheep carry compassion, as in "And Yaakov separated the lambs" (Genesis 30:40).

שהיא מדתו של יעקב[147] וכנראה בחוש שיש להם קול רחמנות שמעורר רחמים (ועמ"ש מזה בד"ה והניף הכהן אותם כו' על שני כבשים בפ' אמור)

which is the attribute of Yaakov; and as is seen tangibly, they have a voice of pity that arouses compassion. (And see what is written about this in the discourse beginning "And the kohen shall wave them," etc., "with the two lambs," in Parshas Emor.)

> Compassion (rachamim) is Yaakov's attribute, and sheep plainly have a plaintive voice that arouses pity. The gloss refers to the discourse on the two lambs waved by the kohen, in Parshas Emor.

ולכן ע"י ממשיכים התגלות רצון העליון ורחמים רבים שלמעלה מהשתלשלות (ועמ"ש ע"פ כנשר יעיר קנו כו' ועפ"ז ביום השלישי יקימנו כו')

Therefore through this we draw down the revelation of the Supernal Will and the abundant compassion that is above the chain of descent. (And see what is written on the verse "As an eagle arouses," etc., and on the verse "On the third day He will raise us up," etc.)

> So through a ram's horn we draw down the revelation of the Supernal Will and the abundant compassion above the chain of descent. Two further discourses are cited, on "As an eagle arouses its nest" and "On the third day He will raise us up."

והנה הגם שעיקר ההמשכה ע"י פנימית הלב צעק לבם עכ"ז [עם כל זה] הוא ע"י התקיעה בשופר דוקא מטעם כי עשיה היא לעילא ועמ"ש מזה בד"ה יביאו לבוש מלכות כו'

Now, although the main drawing down is through the inner dimension of the heart, "their heart cried out," nevertheless it is through the sounding of the shofar specifically, for the reason that action [reaches] Above; and see what is written about this in the discourse beginning "Let them bring royal apparel," etc.

> Why a physical shofar, if the essential drawing down comes from the heart's cry, "their heart cried out"? First, because the deed itself reaches Above; the gloss cites the discourse "Let them bring royal apparel."

ועוד מפני שהתגלות פנימית רצון העליון מלמעלה צ"ל נמשך למטה להתלבש בגשמיות כמאמר כתבנו בספר חיים טובים כתבנו בספר פרנסה כו'

And further, because the revelation of the inner dimension of the Supernal Will from above must be drawn below, to be clothed in physicality, as in the saying, "Inscribe us in the book of good life," "Inscribe us in the book of livelihood," etc.,

> Second, the revelation of the inner Supernal Will must come all the way down into physical things. So we pray in Avinu Malkeinu, "Inscribe us in the book of good life," "Inscribe us in the book of livelihood."

להיות מזונות גשמיים להאדם שזהו על ידי רחמים רבים הנ"ל שנמשכים ומתלבשים כל כך מטה מטה בגשמיות עד שיהיה התגלות רחמנותם בהשפעה גשמיות

so that there be physical sustenance for man; and this is through the abundant compassion mentioned above, which is drawn down and clothed so very far below, in physicality, until its compassion is revealed in physical bestowal.

> Physical food and livelihood come through that same abundant compassion, drawn so far down that it is expressed in physical blessing.

וכן גם כללות רחמים הנמשכים בר"ה [בראש השנה] למתק הדינים היינו ג"כ שנמשכים למטה ע"ד הנ"ל כי הרי עיקר הדין שבר"ה [שבראש השנה] הוא על הגופות אם יחי' [יחיה] אם ימות

And so too the compassion as a whole that is drawn down on Rosh HaShanah to sweeten the judgments is also drawn down below, in the manner mentioned above. For the main judgment on Rosh HaShanah is on the bodies: whether he will live or whether he will die,

> The compassion that sweetens the judgments of Rosh HaShanah must likewise come down into the physical. For the main judgment of Rosh HaShanah concerns the body: whether a person will live or die.

היינו אם תתקיים ותהיה הנפש בגוף או תסתלק ממנו משא"כ דין הנפשות הוא אחר המיתה כו'

that is, whether the soul will endure and remain in the body or depart from it; whereas the judgment of the souls is after death, etc.

> That is, whether the soul will remain in the body or leave it. The judgment of souls as such takes place after death.

וכמ"ש בהגמיי"י [בהגהות מיימוניות][148] פ"ג [פרק ג'] מהלכות תשובה בשם הרמב"ן [הרבי משה בן נחמן] שאין אדם נידון בר"ה [בראש השנה] אלא לעניני עוה"ז כו'

As is written in the Hagahos Maimoniyos, chapter 3 of the Laws of Teshuvah, in the name of the Ramban, that a person is judged on Rosh HaShanah only for the matters of this world, etc.;

> This follows Hagahos Maimoniyos on the Rambam's Laws of Teshuvah, chapter 3, citing the Ramban, that on Rosh HaShanah a person is judged only on matters of this world. The Kehot note cites the Rebbe's remark that Hagahos Maimoniyos speaks of judgment in general, while Likkutei Torah writes "the main judgment."

ע"ש וא"כ גם הרחמים הממתיקים את הדינים היינו שהרחמים נמשכים כ"כ [כל כך] למטה עד שמתלבשים בגשמיות

see there. If so, the compassion that sweetens the judgments too means that the compassion is drawn so far below that it is clothed in physicality.

> Therefore the compassion that sweetens the judgments must descend all the way into physicality, to be clothed in it.

ולכן צריך לתקוע הקול פשוט הנ"ל דוקא בשופר גשמי של כבש ואיל וכיוצא שיש בו רחמים וע"ז מתעורר כן מלמעלה שיהיו הרחמים רבים הנ"ל נמשכים ומתגשמים עד שיהיו השפעותם בגשמיות[149] שהוא ענין רחמים גשמיים

Therefore one must sound the simple sound mentioned above specifically with a physical shofar, of a sheep or a ram and the like, in which there is compassion; and through this the same is aroused from above, that the abundant compassion mentioned above be drawn down and become physical, until its bestowals are in physicality, which is the matter of physical compassion.

> That is why the simple sound must be blown on a physical horn, of a sheep or ram, an animal with compassion in it. This arouses the same above: abundant compassion drawn down until it becomes physical blessing.

כי השפעת חיים גשמיים היינו בחי' בהמיות ונעשה ג"כ ע"י התקיעה והתעוררות רחמים בקרן הכבשים שהוא בהמיות כו'

For the bestowal of physical life is the level of animality (behemiyus), and it too is brought about through the sounding and the arousal of compassion with the horn of the sheep, which is animality, etc.

> Physical life is the level of "animality" (behemiyus), so it comes through blowing on an animal's horn and arousing compassion with it.

(וזהו כמ"ש רוח האדם העולה היא[150] למעלה ורוח הבהמה היורדת היא למטה לארץ. פי' רוח האדם העולה זהו כענין והרוח תשוב אל האלקים[151]

(And this is as it is written, "The spirit of man that ascends upward, and the spirit of the beast that descends downward to the earth." The meaning: "the spirit of man that ascends" is like the matter of "And the spirit returns to G-d,"

> The gloss connects this to Ecclesiastes 3:21, "the spirit of man that ascends upward, and the spirit of the beast that descends downward to the earth." The spirit of man ascending is like "the spirit returns to G-d" (Ecclesiastes 12:7).

והיינו בבחי' תשובה כמ"ש לקמן בד"ה האזינו השמים ועליה זו היא למעלה מעלה לעורר גילוי רצון העליון כו' וע' בזהר ר"פ צו שבחי' קול השופר נק' רוח

that is, in the level of teshuvah (return), as is explained below in the discourse beginning "Listen, O heavens"; and this ascent is very, very high, to arouse the revelation of the Supernal Will, etc. And see in the Zohar, at the beginning of Parshas Tzav, that the level of the sound of the shofar is called ruach (spirit).

> That return is teshuvah, an ascent high enough to arouse the revelation of the Supernal Will. The Zohar at the start of Tzav calls the sound of the shofar ruach, "spirit."

אך כדי שיהי' [שיהיה] נמשך משם ההמשכה בהשפעות גשמיים שזהו בחי' בהמיות זהו ע"י בחי' ורוח הבהמה היורדת למטה לארץ שהיא בחי' ארץ העליונה והארץ הדום רגלי[152] כמ"ש בד"ה כי תצא

But in order that the drawing down be drawn from there into physical bestowals, which is the level of animality, this is through the level of "and the spirit of the beast that descends downward to the earth," which is the level of the higher earth, and "the earth is My footstool," as is explained in the discourse beginning "When you go out."

> For that revelation to come down into physical blessing, "the spirit of the beast that descends to the earth" is needed. This "earth" is the higher earth, of which it says, "the earth is My footstool" (Isaiah 66:1).

ולכן גם המלאכים נקראים בשם בהמה פני ארי' [אריה] פני שור כו' לפי שהמלאכים הם שלוחי השפע להיות נמשך ההשפעה בעוה"ז גשמי ועמ"ש מזה בד"ה מה יפו פעמיך בנעלים[153] והם מקבלים מבחי' בהמה רבה[154]

Therefore the angels too are called by the name "beast": "the face of a lion, the face of an ox," etc., because the angels are the messengers of the flow [of bounty], so that the bestowal be drawn into this physical world (and see what is written about this in the discourse beginning "How beautiful are your steps in sandals"); and they receive from the level of behemah rabbah (the great beast),

> That is why angels are called by animal names, "the face of a lion, the face of an ox" (Ezekiel 1:10): they are the messengers who carry the divine flow into this physical world. They receive from behemah rabbah, "the great beast," a phrase from Jonah 4:11.

שהוא כללות השפע המתלבש בבי"ע וזהו אדם ובהמה תושיע[155] הוי' דהיינו על ידי ב' בחי' הנ"ל דאדם ובהמה כו' וכן מדת מלכותו ית' נקראת בשני שמות אלו דאדם ובהמה וכמ"ש במ"א)

which is the bounty as a whole that is clothed in Beriah, Yetzirah and Asiyah. And this is [the meaning of] "Man and beast You save, Havayah": that is, through the two levels mentioned above, of "man" and "beast," etc. And so too His attribute of Malchus, may He be blessed, is called by these two names, "man" and "beast," as is explained elsewhere.)

> The great beast is the divine flow as a whole as it is clothed in Beriah, Yetzirah and Asiyah. Psalms 36:7, "Man and beast You save, Havayah," alludes to these two levels, and G-d's Malchus is called by both names, "man" and "beast."

וזהו ויעבור הוי' על פניו ויקרא כו' פי' שגילוי זה הוא שעבר על פניו[156] דהיינו שלא כפי הראוי להיות מבחי' פניו

And this is [the meaning of] "And Havayah passed before him (al panav) and proclaimed," etc. The meaning: this revelation is that He passed over His face (panav), that is, not as befits [what comes] from the level of His face.

> Now Exodus 34:6 can be read anew: "Havayah passed over His face (panav)." This revelation passes beyond the level of G-d's "face" rather than coming from it.

כי בחי' פניו שהוא פנימיות אינו יכול להתלבש כ"כ [כל כך] למטה ועמ"ש במ"א דפניו הם בחי' ע"ס [עשר ספירות]

For the level of His face, which is the inner dimension, cannot be clothed so far below. And see what is written elsewhere, that His face is the level of the Ten Sefiros.

> His "face" is His inner dimension, which, as explained elsewhere, is the Ten Sefiros, and that cannot be clothed so far below.

אבל מלמעלה יותר יכול להשפיל א"ע [את עצמו] גם למטה (ועמ"ש בד"ה יביאו לבוש מלכות הנזכר למעלה ועמ"ש לקמן סד"ה להבין פי' הפסוק מי אל כמוך כו') וזהו ויעבור הוי' שעבר דרך פניו מלמעלה יותר כו' ודי"ל [ודי למבין]:[157, 158, 159]

But from higher up He can lower Himself even below. (And see what is written in the discourse beginning "Let them bring royal apparel," mentioned above; and see what is written below, at the end of the discourse beginning "To understand the meaning of the verse 'Who is a G-d like You,'" etc.) And this is "And Havayah passed": that He passed across His face, from higher up, etc. And this suffices for one who understands.

> But a level higher than the face can lower itself even to the very bottom. So "Havayah passed" means that the revelation came from above His face, and could therefore reach down into physical blessing.

SECTION 5 · ¶8

Why the shofar of the Future is great

8 ה והנה כל זה הוא בחי' שופר דר"ה [דראש השנה] שע"ז נאמר ואדי' הוי' בשופר יתקע[160] כו'

5. Now, all this is the level of the shofar of Rosh HaShanah, of which it is said, "And Ado-nai Havayah will sound the shofar," etc.

> Section 5 turns to the opening question. All that has been said so far concerns the shofar of Rosh HaShanah, of which Zechariah 9:14 says, "And Ado-nai Havayah will sound the shofar."

(ועמ"ש ע"פ כי כארץ תוציא צמחה[161, 162] כו' כן אדי' הוי' יצמיח כו' שזהו ההתגלות שבר"ה [שבראש השנה] כו' ע"ש) אבל לעתיד לבא כתיב והיה ביום ההוא יתקע בשופר גדול[163]

(And see what is written on the verse "For as the earth brings forth its growth," etc., "so will Ado-nai Havayah cause to sprout," etc., that this is the revelation of Rosh HaShanah, etc.; see there.) But of the Time to Come it is written, "And it shall come to pass on that day that a great shofar shall be sounded."

> The gloss refers to the discourse on Isaiah 61:11, "For as the earth brings forth its growth ... so will Ado-nai Havayah cause righteousness to sprout," which describes the revelation of Rosh HaShanah. Of the Time to Come, however, Isaiah speaks of a "great shofar."

והענין כי הנה כבר נת' [נתבאר] ענין שופר דר"ה [דראש השנה] שהוא להמשיך להיות בחי' ממכ"ע [ממלא כל עלמין] שהוא ענין התהוות מדת מלכותו ית' כאמרם ז"ל [זכרונו לברכה / זכרונם לברכה] אמרו לפני מלכיות[164] כו'

The explanation: the matter of the shofar of Rosh HaShanah has already been explained, that it is to draw down so that there be the level of the light that fills all worlds (memalei kol almin), which is the matter of the coming into being of His attribute of Malchus, may He be blessed, as they, of blessed memory, said, "Recite before Me [verses of] Kingship," etc.,

> As explained, the shofar of Rosh HaShanah draws down G-d's kingship so that it becomes memalei kol almin, the life-force within the worlds. That is the purpose of the Kingship verses, "so that you make Me King."

וכן למלאות כל הפגמים שנעשו בשם הוי' שבבחי' השתלשלות שהוא ג"כ בחי' ממלא כנ"ל יו"ד בחכמה כו'

and also to fill all the blemishes that were made in the Name Havayah that is in the level of the chain of descent (hishtalshelus), which is also the level of the light that fills [all worlds], as mentioned above: yud in Chochmah, etc.

> It also fills the blemishes in the Name Havayah of the chain of descent, which is likewise the level of memalei, with its yud in Chochmah and so on.

וההמשכה היא מבחי' סוכ"ע שהוא רצון העליון ועי"ז הוא ממלא כל שמהן[165] כו' וזהו ענין שופר (ועמ"ש מזה בד"ה תקעו בחדש שופר ובד"ה שוש אשיש)

And the drawing down is from the level of the light that encompasses all worlds (sovev kol almin), which is the Supernal Will, and through this He "fills all the Names," etc. And this is the matter of the shofar. (And see what is written about this in the discourse beginning "Blow the shofar at the New Moon," and in the discourse beginning "I will greatly rejoice.")

> The drawing down comes from sovev kol almin, the Supernal Will, which "fills all the Names." The gloss cites the discourses "Blow the shofar at the New Moon" and "I will greatly rejoice."

אמנם עכ"ז [עם כל זה] נקרא שופר סתם ולא שופר גדול והענין כי הנה גם בחי' סוכ"ע אע"פ [אף על פי] שהוא בחינה מה שאינו מתלבש ונתפס בתוך העולמות

However, even so, it is called plain "shofar" and not "great shofar." The explanation: even the level of the light that encompasses all worlds, although it is the level that is not clothed and grasped within the worlds,

> Yet this is called only "a shofar," not "a great shofar." The reason is that even sovev kol almin, though it is not clothed or grasped within the worlds, has a limitation of its own.

והוא בחי' לא שניתי[166] כו' כמבואר למעלה עכ"ז [עם כל זה] מאחר שהוא בחי' סובב ומקיף לעלמין א"כ הוא בגדר בחי' עלמין

and it is the level of "I have not changed," etc., as explained above, nevertheless, since it is the level that encompasses and surrounds the worlds, it is therefore within the category of the level of worlds.

> Sovev is the level of "I have not changed," yet it is still defined by its relation to the worlds: it is called the light that "encompasses" them. So it remains within the category of worlds.

וכמו עד"מ השמים והארץ שהשמים מקיפים את הארץ וכל אשר עליה וסובבים סביב הארץ תמיד שאע"פ [שאף על פי] שמאוד גבוה שמים מעל הארץ עד שהארץ היא

It is as, by way of analogy, with the heavens and the earth: the heavens surround the earth and all that is on it, and revolve around the earth constantly; and although the heavens are very high above the earth, to the point that the earth is

> An analogy: the heavens encircle the earth and everything on it, and they are immensely higher than it, so much so that the earth is like a mustard seed compared to the heavens.

רק כגרגיר חרדל לגבי השמים[167] עכ"ז [עם כל זה] יש להם ערך זה לזה עד שמוכרח שגם השמים יש להם תכלית וגבול כיון שהם המקיפים הארץ כו'

only like a mustard seed relative to the heavens, nevertheless they bear a relation to each other, so much so that the heavens too must have an end and a limit, since they are what surrounds the earth, etc.,

> Yet heaven and earth still bear a proportion to each other. Because the heavens surround the earth, they too must have an end and a limit.

רק שאעפ"כ [שאף על פי כן] גבהו שמים מעל הארץ[168] כו' ועד"ז יובן ג"כ הנמשל בענין סוכ"ע וממכ"ע [וממלא כל עלמין] דאע"פ [דאף על פי] שבחי' סוכ"ע הוא בבחי' אין סוף לגבי ההארה המתלבשת בעולמות להיות ממכ"ע [ממלא כל עלמין] ולא

only that, even so, "the heavens are higher than the earth," etc. And in the same way the analogue is also to be understood, regarding the light that encompasses all worlds and the light that fills all worlds: although the level of the light that encompasses all worlds is in the level of infinity relative to the radiance that is clothed in the worlds to be the light that fills all worlds, and is not

> Still, "the heavens are higher than the earth" (Isaiah 55:9). The same holds for the analogue: sovev kol almin is infinite compared with the radiance clothed in the worlds as memalei kol almin.

כמו בגשמיות שהשמים הם בעלי גבול ממש עכ"ז [עם כל זה] מאחר שהוא בחי' סובב ומחיה לעלמין בבחי' מקיף עכ"פ [על כל פנים] הוא בערך וגדר בחי' עלמין

as in physicality, where the heavens are actually bounded, nevertheless, since it is the level that encompasses the worlds and gives them life in the manner of a surrounding [light], at any rate it bears a relation to, and is within the category of, the level of worlds.

> Sovev is not limited the way physical heavens are. Yet because it surrounds the worlds and gives them life as an encompassing light, it is still related to them and within their category.

אבל עצמותו יתי' מובדל לגמרי מגדר בחי' עלמין אפילו מלהיות מאיר בבחי' סובב ומקיף כו' ויתגלה לע"ל [לעתיד לבוא] כי

But His essence, may He be blessed, is utterly separate from the category of the level of worlds, even from shining in the level of encompassing and surrounding, etc.; and it will be revealed in the Time to Come. For

> G-d's essence, by contrast, is utterly beyond the category of worlds, beyond even shining to them as an encompassing light. That essence will be revealed in the Time to Come.

הנה כתיב הללוהו כרוב גודלו[169] פי' שיש הרבה מיני גודלו זה למעלה מזה עד אין קץ ותכלית

it is written, "Praise Him according to His abundant greatness": that is, there are many kinds of His greatness, one above the other, without end or limit.

> Psalms 150:2, "Praise Him according to His abundant greatness," implies that there are many kinds of divine greatness, one above the other without end.

ולכן נאמר כרוב גודלו ולא נאמר כגודל גודלו ומה שעתה הוא בחי' סובב ומקיף יתגלה לעתיד בבחי' פנימי

Therefore it says "according to His abundant greatness," and it does not say "according to the greatness of His greatness." And what is now the level of encompassing and surrounding will be revealed in the Future in the level of the inner [light].

> So the verse says "His abundant greatness," not "the greatness of His greatness," as if there were only one. What is now an encompassing light will in the Future be revealed as an inner light.

וזהו ענין והיה ביום ההוא והוא ע"ד מ"ש ואמר ביום ההוא הנה אלקינו זה[170] שבחי' הוא בחי' סתים

And this is the matter of "And it shall come to pass on that day." It is along the lines of what is written, "And it shall be said on that day, 'Behold, this (zeh) is our G-d'": that the level of hu ("He"), the level of the hidden,

> This is the meaning of "on that day." Isaiah 25:9 says, "On that day they will say, 'Behold, this (zeh) is our G-d'": the level called hu, "He," the hidden level, will become zeh.

דהיינו בחי' סוכ"ע כמ"ש בספ"ד [בספרא דצניעותא] ס"פ תרומה (דקע"ז ע"ב) ע"פ הוא עשנו[171] הוא אקרי מאן דסתים ולא שכיח כו'

that is, the level of the light that encompasses all worlds, as is written in the Sifra deTzniusa, at the end of Parshas Terumah (177b), on the verse "He (hu) made us": "Hu is said of one who is hidden and not found," etc.,

> Hu is sovev kol almin, as the Sifra deTzniusa explains on Psalms 100:3, "He (hu) made us": hu is said of one who is hidden and not found.

יהיה לע"ל [לעתיד לבוא] בבחי' זה שהוא בחי' התגלות לנוכח וע' בזהר פ' שלח (דקע"א ע"א) מענין ביום ההוא ובפרדס שער י"ד פ"ג [פרק ג'][172]

will be, in the Time to Come, in the level of zeh ("this"), which is the level of revelation face to face. And see in the Zohar, Parshas Shelach (171a), on the matter of "on that day," and in Pardes, Sha'ar 14, chapter 3.

> In the Future it will become zeh, "this," a word used when pointing to what is present before one's eyes. The gloss cites the Zohar on Shelach on "that day" and Pardes, Sha'ar 14.

והנה אז כאשר יומשך בחי' סוכ"ע להיות בבחי' גילוי ממש אזי יומשך בחי' סובב מבחי' עליונה יותר

Now, then, when the level of the light that encompasses all worlds is drawn down to be in the level of actual revelation, the level of encompassing will then be drawn from a higher level

> When sovev kol almin itself is revealed in the Future, a new encompassing light will be drawn down from a far higher level.

(דהיינו מבחי' שאינו בגדר עלמין כלל ועמ"ש מזה בביאור ע"פ הבאים ישרש יעקב[173, 174] כו' שזהו ענין השמים החדשים כו' ע"ש והיינו בחי' אשר אני עושה[175] אני דייקא הוא המאציל עליון ב"ה כו' משא"כ בשמים דעכשיו כתיב ואת כל אלה ידי עשתה[176] כו'

(that is, from a level that is not within the category of worlds at all; and see what is written about this in the explanation on the verse "Those who come, Yaakov will cause to take root," etc., that this is the matter of "the new heavens," etc.; see there. And this is the level of "which I make": "I" specifically, the supernal Emanator, blessed be He, etc.; whereas of the present heavens it is written, "And all these My hand has made," etc.

> That higher level is not within the category of worlds at all. This is the meaning of "the new heavens ... which I make" (Isaiah 66:22), "I" Myself, the supernal Emanator, while of the present heavens it says, "All these My hand has made" (Isaiah 66:2).

וההפרש זה בין בחי' ידי עשתה לבחי' אשר אני ממש עושה יובן עפמ"ש [על פי מה שכתוב] בד"ה ויושט המלך לאסתר[177] בענין ההפרש בין בחי' שרביט הזהב אשר בידו[178] ובין מ"ש אח"כ ויושט המלך כו' ע"ש ג"כ מענין זה)

And this difference between the level of "My hand has made" and the level of "which I Myself make" will be understood according to what is written in the discourse beginning "And the king extended to Esther," on the difference between the level of "the golden scepter that was in his hand" and what is written afterwards, "And the king extended," etc.; see there, also on this matter.)

> The difference between "My hand has made" and "which I Myself make" is explained in the Torah Ohr discourse on Esther 5:2. It contrasts "the golden scepter that was in his hand," whose tip alone Esther could touch, with what is written afterwards.

ואזי יתקע בשופר גדול פי' דכמו בשופר דר"ה [דראש השנה] עכשיו הוא בחי' ההמשכה מסוכ"ע בממכ"ע [בממלא כל עלמין] כן גם לע"ל [לעתיד לבוא] שיומשך מבחי' עליונה הרבה יותר להיות בבחי' סובב אזי ג"כ השופר יהיה המשכה מבחי' ומדרגה העליונה העצומה ההיא

And then "a great shofar shall be sounded." The meaning: just as with the shofar of Rosh HaShanah now there is the level of the drawing down from the light that encompasses all worlds into the light that fills all worlds, so too in the Time to Come, when [the light] will be drawn from a much higher level to be in the level of encompassing, the shofar too will then be a drawing down from that tremendously high level and rank.

> Then "a great shofar shall be sounded." Just as today's shofar draws from sovev into memalei, so in the Future, when a much higher level becomes the encompassing light, the shofar will draw from that tremendously high level.

ולכן נקרא שופר גדול שהוא המשכה מבחי' שאינו בגדר עלמין כנ"ל ולגדולתו אין חקר[179] למעלה מעלה מבחי' ההמשכה שמבחי' שופר סתם כי

Therefore it is called a "great shofar," for it is a drawing down from the level that is not within the category of worlds, as mentioned above, and "His greatness is unsearchable," far, far above the level of the drawing down that comes from the level of the plain shofar. For

> That is why it is called "great": it draws from a level beyond the category of worlds, whose "greatness is unsearchable" (Psalms 145:3), far above the plain shofar.

הנה מצות אינן בטילות לע"ל [לעתיד לבוא][180] (צ"ע [צריך עיון] בגמרא בנדה) (דס"א ע"ב)[181] מיהו בסדרי טהרה בחידושיו[182] שם בשם הרשב"א [הרבי שלמה בן אדרת] והר"ן [והרבינו נסים] העלה כמש"כ [כמה שכתוב] רק שלא יהיה באופן שהוא עתה שתוקעים מלכיות וזכרונות ואח"כ שופרות

the mitzvos will not be abolished in the Time to Come (this needs examination, in the Gemara in Niddah (61b); however, the Sidrei Taharah, in his novellae there, in the name of the Rashba and the Ran, concluded as I have written), only that it will not be in the manner it is now, when we sound for Malchiyos (Kingship) and Zichronos (Remembrances) and afterwards Shofaros (Shofar verses);

> The shofar will still exist then, for the mitzvos will not be abolished in the Time to Come; the text notes that the Talmud (Niddah 61b) seems to say otherwise, but that the Sidrei Taharah, following the Rashba and the Ran, concludes as stated. What will change is the form: today we sound for the Kingship and Remembrance verses before the Shofar verses.

אבל לע"ל [לעתיד לבוא] יהיה שופרות בלבד ונקרא גם לכך שופר גדול והטעם מובן ע"פ הנ"ל כי עתה צריך להיות ההמשכה בבחי' ממלא ולכך צ"ל מלכיות כדי שתמליכוני כו'

but in the Time to Come there will be Shofaros alone, and for this reason, too, it is called a "great shofar." And the reason is understood according to what was said above: now the drawing down must be in the level of the light that fills [all worlds], and therefore there must be Malchiyos, "so that you make Me King," etc.,

> In the Future there will be Shofaros alone, which is another reason it is called a "great shofar." Today the drawing down must be into memalei, so we need the Kingship verses, "so that you make Me King."

וההמשכה היא למלא כל הפגמים כנ"ל משא"כ לע"ל [לעתיד לבוא] שמה שעכשיו הוא בחי' סוכ"ע יומשך בגילוי בבחי' ממכ"ע [ממלא כל עלמין] ממש א"צ [אין צריך / אינו צריך] מלכיות וזכרונות (וע' בלק"ת [בלקוטי תורה (להאריז"ל)] בזכריהע"פ ביום ההוא יהיה) רק שופרות בלבד שהשופר הוא גילוי פנימית כנ"ל.

and the drawing down is to fill all the blemishes, as mentioned above; whereas in the Time to Come, when what is now the level of the light that encompasses all worlds will be drawn down in revelation in the level of the light that fills all worlds itself, there is no need for Malchiyos and Zichronos (and see in the Likkutei Torah of the Arizal, on Zechariah, on the verse "On that day there shall be"), only Shofaros alone, for the shofar is the revelation of the inner dimension, as mentioned above.

> Today's drawing down also serves to fill the blemishes. In the Future, when what is now sovev will be revealed within memalei itself, there will be no need for Kingship and Remembrance, only for the shofar, the revelation of the inner dimension; the gloss cites the Arizal's Likkutei Torah on Zechariah.

אך נקרא שופר גדול הגם דבאמת כל שופר הוא גילוי פנימית וכמ"ש גבי שופר אשרי העם יודעי

But it is called a "great shofar" although in truth every shofar is the revelation of the inner dimension, as it is written regarding the shofar, "Fortunate is the people who know

> Every shofar, even today's, reveals the inner dimension. Psalms 89:16 says of the shofar, "Fortunate is the people who know the teruah," as the next part continues.

תרועה[183] ה' באור פניך יהלכון וכתיב ואור פניך כי רציתם[184] (תלים מ"ד) שהוא בחי' התגלות רצון העליון שהוא נקרא פניך

the teruah; Havayah, in the light of Your face they will walk." And it is written, "And the light of Your face, for You favored (retzisam) them" (Psalms 44), which is the level of the revelation of the Supernal Will, which is called "Your face,"

> The verse goes on, "in the light of Your face they will walk." Psalms 44:4, "the light of Your face, for You favored them (retzisam)," shows that G-d's "face" is His will (ratzon), the Supernal Will.

דהיינו שהוא בחי' פנימית אלקותו יתי' דהיינו בחי' סובב (וע' מענין אשרי העם יודעי תרועה זח"ג [זהר חלק ג] בפ' ויקרא)

that is, it is the level of the inner dimension of His G-dliness, may He be blessed, that is, the level of the encompassing [light]. (And see on the matter of "Fortunate is the people who know the teruah" the Zohar, Part III, in Parshas Vayikra

> That is the inner dimension of G-dliness, sovev kol almin. The gloss then collects Zohar passages on "Fortunate is the people who know the teruah," beginning with Parshas Vayikra.

(י"ח ב' צ"ט ב' קמ"ח סע"ב [סוף עמוד ב]) ומענין באור פניך יהלכון שם (דקמ"ט ע"א) גבי כדין באור פני כו'

(18b; 99b; end of 148b); and on the matter of "in the light of Your face they will walk," there (149a), on "then, in the light of the face of," etc.,

It continues with further Zohar passages on "in the light of Your face they will walk."

ובפי' הרמ"ז [הרב משה זכות] שם (ודרל"א ע"ב) גבי באור פני כו' ור"פ בא (דל"ב ע"ב) ובפי' הרמ"ז [הרב משה זכות] שם וע' עוד בפ' ויקרא (דט"ו ע"ב)

and in the commentary of the Ramaz there; (and 231b), on "in the light of the face of," etc.; and at the beginning of Parshas Bo (32b), and in the commentary of the Ramaz there. And see further in Parshas Vayikra (15b),

It lists more Zohar passages with the Ramaz's commentary, including Bo and Vayikra.

גבי ישר יחזו פנימו[185] ובפי' הרמ"ז [הרב משה זכות] שם ועמ"ש לעיל בפ' ראה ע"פ לעשות הישר כו'

on "The upright will behold His face," and in the commentary of the Ramaz there; and see what is written above in Parshas Re'eh on the verse "to do what is right," etc.

Among them is the Zohar on Psalms 11:7, "The upright will behold His face." A Likkutei Torah discourse on Re'eh, on "to do what is right," is also cited.

ומענין ואור פניך כי רציתם נזכר בזח"ב [בזהר חלק ב'] בפ' בשלח דנ"ט ע"ב אך זה נקרא שופר סתם

And the matter of "And the light of Your face, for You favored them" is mentioned in the Zohar, Part II, in Parshas Beshalach, 59b.) But this is called a plain shofar.

"The light of Your face, for You favored them" is also discussed in the Zohar on Beshalach. All this, however, is called only a plain shofar.

אבל שופר שלעתיד יהיה בחי' המשכה מבחי' רעוא דכל רעוין[186] שהוא בחי' הרצון המקור לרצונות והוא למעלה מבחי' הפנימית הלז הנמשך עתה כו' והיינו למעלה מבחי' סוכ"ע.

But the shofar of the Future will be the level of a drawing down from the level of Ra'ava deChol Ra'avin (the Will of all wills), which is the level of the will that is the source of the wills; and it is above the level of this inner dimension that is drawn down now, etc., that is, above the level of the light that encompasses all worlds.

The shofar of the Future will draw from Ra'ava deChol Ra'avin, the Will of all wills, the source of every will. It is higher than the inner dimension revealed now, and higher than sovev kol almin.

(ולכן נקרא שופר גדול שלמעלה מבחי' פנימית דהיינו רצון העליון סתם הנק' שופר סתם כי הוא בחי' רעוא דכל רעוין.

(Therefore it is called a "great shofar," which is above the level of the inner dimension, that is, the Supernal Will plain and simple, which is called a plain shofar; for it is the level of the Will of all wills.

> That is why it is called "great": it is above the inner dimension, the Supernal Will as such, which is the plain shofar. The great shofar is the Will of all wills.

ועמ"ש מענין רעוא דכל רעוין בד"ה למנצח על השמינית ועמ"ש עוד מענין סוכ"ע ומ ה שלמעלה מבחי' סובב בד"ה מזמור שיר חנוכת הבית כו' ועמ"ש בפ' שלח בד"ה אני דפ' ציצית בפי' וענין שמו הגדול

And see what is written on the matter of the Will of all wills in the discourse beginning "For the conductor, on the eighth," and see what is written further on the matter of the light that encompasses all worlds, and what is above the level of the encompassing [light], in the discourse beginning "A psalm, a song for the dedication of the House," etc. And see what is written in Parshas Shelach, in the discourse beginning "I," of the passage of tzitzis, on the meaning and the matter of "His great Name,"

> The gloss cites discourses on the Will of all wills ("For the conductor, on the eighth"), on what is above sovev ("A psalm, a song for the dedication of the House"), and on "His great Name" (in Shelach, on the passage of tzitzis).

שהוא התגלות אור א"ס שלמעלה מבחי' שם הוי' יו"ד צמצום כו' ע"ש ולכן נקרא שמו הגדול ועד"ז י"ל [יש לומר] ג"כ פי' שופר גדול וגם לפמ"ש [לפי מה שכתוב] המקובלים הראשונים[187] דשמו גימטריא רצון.[188]

which is the revelation of the Infinite Light (Or Ein Sof) that is above the level of the Name Havayah, [where] the yud is tzimtzum, etc.; see there. And therefore it is called "His great Name." And in the same way one may also explain the meaning of "great shofar." And also according to what the early Kabbalists wrote, that shemo ("His Name") has the numerical value of ratzon ("will").

> "His great Name" is the revelation of the Infinite Light above the Name Havayah, whose yud already signifies contraction (tzimtzum). The "great shofar" can be explained the same way; and the early Kabbalists noted that shemo ("His Name") has the numerical value of ratzon ("will"), 346.

ועמ"ש בפ' בשלח בד"ה וירא ישראל[189] בענין בחי' רצון שיש בו ג"כ צמצום בחי' יו"ד כו' אמנם בחי' רעוא דכל רעוין זהו מבחי' שמו הגדול.

And see what is written in Parshas Beshalach, in the discourse beginning "And Israel saw," on the matter of the level of will, in which there is also tzimtzum, the level of yud, etc.; however, the level of the Will of all wills is from the level of "His great Name."

> A Torah Ohr discourse on "And Israel saw" explains that even will contains a contraction, a yud. The Will of all wills, however, is from the level of "His great Name," beyond any yud.

ועמ"ש עוד בפ' חקת בביאור ע"פ בואו חשבון[190] בענין כל פרוטה מצטרפת לחשבון גדול[191] כו' והנה ז"ש [זהו שכתוב] ג"כ לע"ל [לעתיד לבוא] וברחמים גדולים אקבצך[192] דהיינו שנמשכים מבחי' שופר גדול שממשיך בחינת רחמים גדולים ועיין מזה ברע"מ [ברעיא מהימנא] פ' תצא)

And see further what is written in Parshas Chukas, in the explanation on the verse "Come to Cheshbon," on the matter of "every perutah combines into a great account," etc. And this is also what is written of the Time to Come, "And with great compassion I will gather you": that is, they are drawn from the level of the great shofar, which draws down the level of great compassion. And see about this in the Raaya Mehemna, Parshas Teitzei

> The gloss also cites the explanation of "Come to Cheshbon," on "every perutah combines into a great account" (Bava Basra 9b). Isaiah 54:7, "with great compassion I will gather you," speaks of the Future: the great shofar draws down great compassion.

(דרע"ז ע"א) ובפי' הרמ"ז [הרב משה זכות] שם ובכסא מלך פי' רחמים גדולים[193] הוא פנימית עתיק ועמ"ש סד"ה בעצם היום[194] נמול אברהם בפי' וענין גדולה מילה שנכרתו עליה י"ג בריתות[195] כו'.

(277a), and in the commentary of the Ramaz there; and in the Kisei Melech, [where it] explains that "great compassion" is the inner dimension of Atik. And see what is written at the end of the discourse beginning "On that very day Avraham was circumcised," on the meaning and the matter of "Great is circumcision, for thirteen covenants were made over it," etc.)

> The Raaya Mehemna, the Ramaz and Kisei Melech are cited; Kisei Melech explains "great compassion" as the inner dimension of Atik. The gloss also cites a discourse on circumcision, "Great is circumcision, for thirteen covenants were made over it" (Nedarim 31b).

והנה בזהר בפ' ואתחנן (דרס"ו ע"ב) פי' מ"ש והיה ביום ההוא יתקע מאי ביום ההוא[196] כו'

Now, in the Zohar, Parshas Va'eschanan (266b), it explains what is written, "And it shall come to pass on that day that [a great shofar] shall be sounded": "What is 'on that day'?" etc.,

> The Zohar on Va'eschanan asks of this very verse, "What is 'on that day'?"

כד"א [כמה דאת אמר] והיה יום אחד הוא יודע להי'[197] ועיין מזה באדרא (דקל"ד ב') ועמ"ש מזה בביאור ע"פ והיה מספר בנ"י [בני ישראל] שזהו ענין כי גדול יום[198] כו'

as it says, "And there shall be one day; it shall be known to Havayah." And see about this in the Idra (134b); and see what is written about this in the explanation on the verse "And the number of the children of Israel shall be," that this is the matter of "For great is the day," etc.;

> It answers with Zechariah 14:7, "And there shall be one day; it shall be known to Havayah." The Alter Rebbe links this to his explanation of Hosea 2:2, "For great is the day."

ע"ש ועפ"ז [ועל פי זה] יובן דשייך שבבחי' ביום ההוא דהיינו בחי' כי גדול יום יתקע בשופר גדול דייקא וזהו ענין כרוב גודלו כו' וכנ"ל

see there. And according to this it will be understood that it is fitting that in the level of "on that day," that is, the level of "For great is the day," "a great shofar shall be sounded," great specifically. And this is the matter of "according to His abundant greatness," etc., as mentioned above.

> So "that day" is the "great day," and fittingly on it a "great" shofar is sounded. This is the "abundant greatness" of Psalms 150.

וזהו ג"כ דגבי שופר סתם כתיב ואד' הוי' בשופר יתקע משא"כ גבי שופר גדול כתיב יתקע ולא נזכר מי התוקע[199]

And this is also why regarding the plain shofar it is written, "And Ado-nai Havayah will sound the shofar," whereas regarding the great shofar it is written "shall be sounded," and it does not mention who sounds it,

> This also explains why Zechariah names the one who sounds the plain shofar, "Ado-nai Havayah," while Isaiah says only that the great shofar "shall be sounded," without saying who sounds it.

אלא לפי שהוא המשכה וגילוי מבחי' סתימא דכל סתימין מבחי' שמו הגדול שלמעלה משם אד' והוי' כו'.

but [this is] because it is a drawing down and revelation from the level of Stima deChol Stimin (the Most Hidden of all hidden), from the level of "His great Name," which is above the Names Ado-nai and Havayah, etc.

> The great shofar comes from the Most Hidden of all hidden levels, "His great Name," above both Ado-nai and Havayah, so no Name can be mentioned as its source.

גם י״ל [יש לומר] ע״ד מ״ש בפ׳ אחרי סד״ה כי ביום הזה יכפר[200] שלא נאמר ג״כ מי המכפר

One may also explain [it] along the lines of what is written in Parshas Acharei, at the end of the discourse beginning "For on this day He shall atone," that there too it does not say who atones,

> A parallel comes from a discourse in Acharei on Leviticus 16:30, "For on this day He shall atone for you": the verse does not say who atones.

והיינו לפי שהוא מבחי׳ לפני הוי׳ תטהרו שהוא בחינה שלא נתפס בשום אות ורמיזא כלל כו׳ ע״ש:[201]

and this is because it is from the level of "before Havayah you shall be purified," which is a level that is not grasped in any letter or allusion at all, etc.; see there.

> That is because the atonement comes from the level of "before Havayah you shall be purified," beyond the Name itself, a level not grasped by any letter or allusion.

SECTION 6 · ¶9–11

They shall come and bow down

9 ו ואזי כתיב ובאו כו׳ והשתחוו לה׳.[202] כי הנה גבי שופר סתם כתיב אשרי העם[203] יודעי תרועה באור פניך יהלכון שעם היות שהוא גילוי פנימית מ״מ יש בו בחי׳ הילוך עדיין

6. And then it is written, "And they shall come," etc., "and they shall bow down to Havayah." For regarding the plain shofar it is written, "Fortunate is the people who know the teruah; in the light of Your face they will walk": although it is the revelation of the inner dimension, there is nevertheless still in it the level of walking.

> Section 6 explains the next words of the verse, "and they shall come ... and bow down to Havayah." Of the plain shofar Psalms 89:16 says, "Fortunate is the people who know the teruah; in the light of Your face they will walk": even when the inner dimension is revealed, there is still "walking," a movement from level to level.

אבל בגילוי והמשכה שופר גדול דלע״ל [דלעתיד לבוא] שהוא בחי׳ גילוי רעוא דכל רעוין מקור כל הפנימית אזי ובאו כו׳

But with the revelation and drawing down of the great shofar of the Time to Come, which is the level of the revelation of the Will of all wills (Ra'ava deChol Ra'avin), the source of all the inner dimension, then "they shall come," etc.,

> With the great shofar of the Future, the revelation of the Will of all wills, the source of every inner dimension, they will no longer only walk but "come."

והשתחוו השתחוואה הוא בחי' ביטול כו' (ועמ"ש סד"ה וכל העם רואים[204] כו' וקול השופר כו' גבי ויהי קול מעל לרקיע[205] כו' וסד"ה השמים כסאי[206] כו')

"and they shall bow down": bowing down is the level of self-nullification (bittul), etc. (And see what is written at the end of the discourse beginning "And all the people saw," etc., "and the sound of the shofar," etc., regarding "And there was a voice from above the firmament," etc., and at the end of the discourse beginning "The heavens are My throne," etc.)

> And they will "bow down," and bowing is bittul, complete self-nullification before G-d. The gloss cites the ends of two Torah Ohr discourses, on the voices and the shofar at Sinai and on "The heavens are My throne."

ואזי ג"כ ובאו האובדים בארץ אשור והנדחים בארץ מצרים והשתחוו כ"ו דהיינו אפילו הנשמות שירדו למטה מטה ונבלעו בתוך אשור ומצרים והשופר דעכשיו אינו מעוררם

And then, too, "those who were lost in the land of Assyria and those who were cast away in the land of Egypt shall come, and they shall bow down," etc.: that is, even the souls that descended very far below and were swallowed up within Assyria and Egypt, whom the shofar of the present does not arouse;

> Then even "those who were lost in the land of Assyria and those cast away in the land of Egypt" will come and bow. These are souls that sank very low and were swallowed up in Assyria and Egypt, whom today's shofar cannot arouse.

אבל כאשר יתקע בשופר גדול גם הם יתעוררו כו' (כן פי' בספר טו"ב סי' תקפ"ו. ועמ"ש כה"ג [כהאי גוונא] בד"ה שחורה אני[207] ונאוה[208] בפי' וירא ישראל את היד הגדולה אשר עשה[209] ה' במצרים

but when the great shofar is sounded, they too will be aroused, etc. (So it is explained in the book טו"ב, section 586. And see what is written along these lines in the discourse beginning "I am black but comely," on the meaning of "And Israel saw the great hand that Havayah had wielded in Egypt,"

> When the great shofar sounds, even they will be aroused. The gloss cites the book טו"ב (§586) for this reading, and a discourse on "I am black but comely" explaining Exodus 14:31, "And Israel saw the great hand that Havayah had wielded in Egypt."

דהיינו שאפילו בבחי' מצרים יש בחי' המשכת והתפשטות בחינת היד הגדולה שנמשכה ונתפשטה עד למטה מאד אפילו בבחי' מצרים דהיינו שנמשך חסד עליון כ"כ [כל כך] שאפילו בבחי' נפש השפלה ממדרגות תחתונות שבעשייה ומלובשת בגשמיות נופלין הרהורי תשובה

that is, even in the level of Egypt there is the level of the drawing down and spreading forth of the level of the great hand, which was drawn and spread forth very far down, even into the level of Egypt; that is, the supernal kindness is drawn down so far that even upon the level of a lowly soul, of the lowest levels in Asiyah, clothed in physicality, thoughts of teshuvah fall.

> There the Alter Rebbe explains that "the great hand," the supernal kindness, extended far down, even into "Egypt," so that thoughts of teshuvah fall even upon a lowly soul in the lowest levels of Asiyah, clothed in physicality.

וזהו ענין היד הגדולה נמצא לפי שהיא בחי' יד הגדולה שהוא בחי' עליונה מאד על כן נמשכה ומתפשטת כ"כ [כל כך] למטה שאפילו בבחי' נפש השפלה כו'

And this is the matter of "the great hand." It follows that because it is the level of the great hand, which is a very high level, it is therefore drawn and spreads so far below, that even in the level of a lowly soul, etc.

> The principle is that because the great hand comes from a very high level, it can reach very low. The height of the source gives the depth of its reach.

ועד"ז ממש הוא כאן שלפי שיהיה המשכה מבחי' שופר גדול רעדכ"ר [רעוא דכל רעוין] לכך יעורר אפילו מבחי' אשור ומצרים כו' ועיין מענין היד הגדולה בר"מ [ברעיא מהימנא] פ' כי תצא)

And in exactly this way it is here: because there will be a drawing down from the level of the great shofar, the Will of all wills, it will therefore arouse even from the level of Assyria and Egypt, etc. And see on the matter of "the great hand" in the Raaya Mehemna, Parshas Ki Seitzei

> So it is here: because the great shofar comes from the Will of all wills, it will arouse even those in Assyria and Egypt. The gloss cites the Raaya Mehemna on Ki Seitzei on "the great hand."

(דרע"ז ע"א)[210] שהוא ג"כ בחי' רחמים גדולים ולפי פירוש הרמ"ז [הרב משה זכות] שם הוא ממש ענין אחד עם בחינת שופר גדול ע"ש

(277a), that it too is the level of great compassion; and according to the commentary of the Ramaz there, it is actually one matter with the level of the great shofar; see there.)

> There "the great hand" is also great compassion, and according to the Ramaz's commentary it is the very same matter as the great shofar.

והנה דרך כלל יש בהם ב' בחי' הא' האובדים בארץ אשור אשר הוא בחי' תענוג מלשון אשרי יושבי[211] כו'

Now, in general there are two levels among them. The first: "those who were lost in the land of Ashur (Assyria)," which is the level of delight, from the term ashrei ("fortunate"): "Fortunate are those who dwell," etc.;

> Broadly, there are two kinds of lost souls. The first, "those lost in the land of Ashur," relates to delight: Ashur recalls ashrei, "fortunate," as in Psalms 84:5, "Fortunate are those who dwell in Your house."

באשרי כי אשרוני בנות[212] כו' ובקדושה העליונה זהו ענין אשר קדשנו במצותיו[213] כו' ובזהר ויחי (דרמ"ז ע"א)[214]

"In my happiness (be'ashri), for the daughters will call me happy," etc. And in the supernal holiness, this is the matter of "who (asher) has sanctified us with His commandments," etc. And in the Zohar, Vayechi (247a),

> Leah named Asher saying, "In my happiness (be'ashri), for the daughters will call me happy" (Genesis 30:13). In holiness, this is the asher of the blessing, "who (asher) has sanctified us with His commandments."

ע"פ מאשר שמנה לחמו[215] ומאי איהו עלמא דאתי כו' ע"ש ועמ"ש מזה בד"ה ביום השע"צ [השמיני עצרת] בענין אשר נשבעת לאבותינו מימי קדם[216]

on the verse "From Asher, his bread shall be rich": "And what is it? The World to Come," etc.; see there. And see what is written about this in the discourse beginning "On the day of Shemini Atzeres," on the matter of "which (asher) You swore to our fathers from the days of old."

> The Zohar on Vayechi reads Genesis 49:20, "From Asher, his bread shall be rich," as the World to Come. The gloss also cites the discourse "On the day of Shemini Atzeres" on Micah 7:20, "which (asher) You swore to our fathers."

וזה לעומת זה[217] בחי' אשור היינו תענוגי עוה"ז שנתהוו מפסולת התענוג עליון ממה שנפל בשבירת הכלים כו'

And "one opposite the other": the level of Ashur is the pleasures of this world, which came into being from the refuse of the supernal delight, from what fell in the breaking of the vessels, etc.

> Opposite holiness ("one opposite the other," Ecclesiastes 7:14) stands Ashur, the pleasures of this world. They came into being from the refuse of the supernal delight, from what fell in the "breaking of the vessels," the Kabbalistic account of how fragments of holiness fell into the lower realms.

(ועי' בזהר בראשית דמ"ט ע"א גבי ואשרה אתקרי כו' ובספר טו"ב סי' תרמ"ט האריך בזה ועי' בזהר ויקרא דכ"ג ע"א)

(And see in the Zohar, Bereishis, 49a, on "And it is called Asherah," etc.; and in the book טו"ב, section 649, he elaborates on this; and see in the Zohar, Vayikra, 23a.)

> The gloss cites the Zohar on Bereishis on the name Asherah, the book טו"ב (§649), which elaborates on this, and the Zohar on Vayikra.

ופי' האובדים בארץ אשור היינו שמחמת שרודף אחר תענוגי עולם הזה למלאות תאוותו הרעה נאבד ונשקע הניצוץ אלקות שבנפשו[218] וממנו יונקים הקליפות וסט"א [וסטרא אחרא] כו'

And the meaning of "those who were lost in the land of Assyria": because one chases after the pleasures of this world to fill his evil craving, the spark of G-dliness in his soul is lost and sunk, and from it the kelipos and the sitra achra (the other side) draw nourishment, etc.,

> One who chases this world's pleasures to satisfy an evil craving loses the spark of G-dliness in his soul, which sinks down, and the kelipos and the sitra achra, the forces opposed to holiness, feed on it.

וכמ"ש וישמן ישורון ויבעט[219] שמנת עבית כשית וע"מש [ועמ"ש] מזה סד"ה קדש ישראל כו' בפ' פנחס ואלו נק' אובדים שמאבדים את עצמן לדעת ח"ו [חס ושלום]

as it is written, "And Yeshurun grew fat and kicked; you grew fat, you grew thick, you became gross." And see what is written about this at the end of the discourse beginning "Israel is holy," etc., in Parshas Pinchas. And these are called "lost" (ovdim), for they knowingly destroy themselves, G-d forbid.

> This is Deuteronomy 32:15, "Yeshurun grew fat and kicked." Such people are called ovdim, "lost," because they knowingly destroy themselves, G-d forbid.

(ועמ"ש בד"ה כנשר יעיר[220] גבי מחל לנו כי פשענו כו' עד דרשו ה' בהמצאו ע"ש)

(And see what is written in the discourse beginning "As an eagle arouses," on "Forgive us, for we have transgressed," etc., up to "Seek Havayah while He may be found"; see there.)

> The gloss cites the discourse "As an eagle arouses," from "Forgive us, for we have transgressed" through Isaiah 55:6, "Seek Havayah while He may be found."

והבי הם הנדחים בארץ מצרים פי' מצרים לשון מיצר שמחמת המצור והמצוק אין להם לב לדעת כו' וכמ"ש גבי ישראל בהיותם במצרים ולא שמעו אל משה מקצר רוח[221]

And the second are "those who were cast away in the land of Egypt (Mitzrayim)." The meaning: Mitzrayim is from the term meitzar (strait), for because of the siege and the distress they have no heart to know, etc., as it is written about Israel when they were in Egypt, "And they did not listen to Moshe, from shortness of spirit,"

> The second kind are "those cast away in the land of Egypt." Mitzrayim suggests meitzar, straits: under siege and pressure they have no heart to know G-d, as Israel in Egypt "did not listen to Moshe, from shortness of spirit" (Exodus 6:9).

דהיינו מחמת רוב הצרה כדפרש"י [כדפירש רש"י / כדפירוש רש"י] שם ובת"א [ובתרגום אונקלוס] ולא קבילו מן משה מעיק רוח כו' ועד"ז נאמר (בישעיה סי' נ"ט) ושכרת ולא מיין.[222]

that is, because of the abundance of trouble, as Rashi explains there; and in Targum Onkelos, "And they did not accept from Moshe, from oppression of spirit," etc. And in the same way it is said (in Isaiah, chapter 59), "And drunk, but not from wine."

> Rashi explains this as the result of great trouble, and Targum Onkelos renders it "oppression of spirit." Isaiah similarly speaks of one "drunk, but not from wine"; the text cites chapter 59, but the words are in Isaiah 51:21.

ופי' שמבולבל כשכור ולא משתיית היין כ" מצרה ויגון וכמ"ש בת"י [בתרגום יונתן] שם דרויא מן עקא כו'

The meaning: he is confused like a drunkard, and not from drinking wine but from distress and grief, as it says in Targum Yonasan there, "who are drunk from distress," etc.

> That is, confused like a drunkard, not from wine but from distress and grief. Targum Yonasan renders it "drunk from distress."

ואלו נקי נדחים ולע"ל [ולעתיד לבוא] יתעלו כולם להיות ובאו כו' והשתחוו כו' וז"ש [וזהו שכתוב] (בהושע סס"י [סוף סימן] י"א) יחרדו כצפור ממצרים וכיונה מארץ אשור[223] כו'

And these are called "cast away." And in the Time to Come they will all be elevated, so that "they shall come," etc., "and they shall bow down," etc. And this is [the meaning of] what is written (in Hosea, end of chapter 11), "They shall come trembling like a bird from Egypt, and like a dove from the land of Assyria," etc.,

> These are "the cast away." In the Future all will be raised up to "come" and "bow down," as Hosea 11:11 says, "They shall come trembling like a bird from Egypt and like a dove from the land of Assyria."

והיינו ע"י כי הוא ישאג[224] פי' הוא היינו בחי' מאן דסתים כו' הוא דא עתיקא עיין באדר"ז [באדרא זוטא] (דר"צ ע"א) ופי'

and this is through "for He (hu) will roar." The meaning: hu is the level of "the one who is hidden," etc.; "Hu, this is Atika"; see the Idra Zuta (290a). And the meaning of

> This happens through "for He (hu) will roar" (Hosea 11:10). Hu, "He," is the hidden level; the Idra Zuta says, "Hu, this is Atika," the Ancient One, the innermost level.

כי הוא ישאג היינו ענין והיה ביום ההוא יתקע בשופר גדול כו' ועי"ז יחרדו כו' שהוא בחי' ביטול והשתחוואה[225] וכמ"ש גבי שופר ויחרד כל העם[226] כו'

"for He will roar" is the matter of "And it shall come to pass on that day that a great shofar shall be sounded," etc. And through this "they shall tremble," etc., which is the level of self-nullification and bowing down, as it is written regarding the shofar, "And all the people trembled," etc.

> "For He will roar" is the great shofar. Through it "they will tremble," which means self-nullification and bowing, as at Sinai, where "all the people trembled" at the sound of the shofar (Exodus 19:16).

וכתיב אם יתקע שופר בעיר[227] ועם לא יחרדו ופי' בעיר היינו בחי' עיר אלקינו[228] עולם הדבור מקור דבי"ע כו'

And it is written, "Shall a shofar be sounded in the city and the people not tremble?" And the meaning of "in the city" is the level of "the city of our G-d," the world of speech, the source of Beriah, Yetzirah and Asiyah, etc.

> Amos 3:6 asks, "Shall a shofar be sounded in the city and the people not tremble?" The "city" is "the city of our G-d," the world of speech, the source of the worlds of Beriah, Yetzirah and Asiyah.

והשופר הוא קול והמשכה להיות בנין עולם הדבור שהוא בחי' עיר כו' אך חרדה וביטול זה היינו בבחי' ועם וכמ"ש למען הקים אותך לו לעם[229] כו'

And the shofar is a voice and a drawing down, for the building of the world of speech, which is the level of "city," etc. But this trembling and self-nullification are in the level of "and the people," as it is written, "in order to establish you as His people," etc.

> The shofar's voice builds the world of speech, the "city." But this trembling and nullification apply to "the people," those already bound to G-d, as in "to establish you as His people" (Deuteronomy 29:12).

אבל כדי שיומשך חרדה וביטול זה גם בבחי' האובדים והנדחים זהו ע"י שופר גדול כי הוא ישאג וע"ז יחרדו כצפור ממצרים כו'

But in order that this trembling and self-nullification be drawn also into the level of "the lost" and "the cast away," this is through the great shofar, "for He will roar," and through this "they shall come trembling like a bird from Egypt," etc.

> For the lost and the cast away to tremble and be nullified as well, the great shofar is needed, "for He will roar," and then "they shall come trembling like a bird from Egypt."

כי גם מצרים ואשור בטלים ומבוטלים בהגלות נגלות גילוי אור א"ס ב"ה עצמו דקמיה כחשכה כאורה[230] ואז יהיה בקרבך קדוש

For Egypt and Assyria too are nullified and utterly nullified when the revelation of the Infinite Light (Or Ein Sof) itself, blessed be He, is revealed, before which "darkness is like light." And then there will be "the Holy One in your midst,"

> Even Egypt and Assyria are nullified when the Infinite Light itself is revealed, before which "darkness is like light" (Psalms 139:12). Then, as Hosea 11:9 says, "the Holy One will be in your midst."

ולא אבא בעיר[231] פי' שיש בחי' צירופי אותיות והמשכות הנמשכים בלעומת זה ונקראים ג"כ עיר דהיינו בחינה שאמרו דור הפלגה נעשה לנו עיר ומגדל[232] כו'

"and I will not come into the city." The meaning: there is a level of combinations of letters and drawings-down that are drawn into the opposing side, and they too are called "city," that is, the level of which the generation of the Dispersion said, "Let us make for ourselves a city and a tower," etc.

> The verse continues, "and I will not come into the city." There is also an unholy "city," combinations of letters and flows drawn to the opposing side, like the city and tower of the generation of the Dispersion (Genesis 11:4).

וע' בזהר פ' נח (דע"ה)[233] אכן לעתיד לבא שיתעלו כל הנשמות אזי יהיה בקרבך קדוש ולא יומשך ההשפעה לבחי' עיר הנ"ל:[234, 235, 236, 237]

And see in the Zohar, Parshas Noach (75). But in the Time to Come, when all the souls will be elevated, then there will be "the Holy One in your midst," and the bestowal will not be drawn to the level of "city" mentioned above.

> The gloss cites the Zohar on Noach. In the Future, when all souls are raised up, the Holy One will be in their midst and no flow will reach that unholy "city."

10 בהר הקדש הנה ארז"ל [אמרו רבותינו זכרונם לברכה] כאברהם שקראו הר[238] כי באברהם כתיב הלוך ונסוע הנגבה[239] בחי' אהבה נק' הר

"On the holy mountain": our Sages, of blessed memory, said, "Like Avraham, who called it 'mountain.'" For of Avraham it is written, "going and journeying toward the south"; the level of love is called "mountain,"

> "On the holy mountain": the Talmud (Pesachim 88a) says that Avraham called the place of the Temple a "mountain." Avraham, of whom it says he went "journeying toward the south" (Genesis 12:9), is the attribute of love, so love is called a "mountain."

כמו הר שבולט מארץ המישור והר הקודש הוא האהבה שבבחי' ביטול כי קדש הוא בחי' חכמה[240]

like a mountain that rises up from the flat land; and "the holy mountain" is the love that is in the level of self-nullification (bittul), for "holy" is the level of Chochmah.

> Love stands out like a mountain rising from flat land. "The holy mountain" is love joined with self-nullification, for "holy" is the level of Chochmah, the level of bittul.

(ועמ"ש בד"ה בהעלותך[241] את הנרות בענין אהרן חייך שלך גדול משלהם כו' ואפשר זהו בחי' אהרן א' הר ן' וכנודע דבחי' אהרן ממשיך אה"ר [אהבה רבה] שלמעלה מבחי' חסד לאברהם[242] כמש"ש [כמה שכתוב שם] וזהו ענין הר הקדש כו' ועמ"ש בד"ה קול דודי כו' מדלג על ההרים כו'):

(And see what is written in the discourse beginning "When you kindle the lamps," on the matter of "Aharon, by your life, yours is greater than theirs," etc. And perhaps this is the level of Aharon: alef, har ("mountain"), nun. And as is known, the level of Aharon draws down great love (ahavah rabbah), which is above the level of "kindness to Avraham," as is written there. And this is the matter of "the holy mountain," etc. And see what is written in the discourse beginning "The voice of my Beloved," etc., "leaping over the mountains," etc.)

> The gloss connects this to a discourse on Aharon, to whom G-d said, "Yours is greater than theirs," and suggests that Aharon's name contains har, "mountain." Aharon draws down ahavah rabbah, a great love above Avraham's kindness, which may be "the holy mountain."

11 בירושלים יראה שלם[243] שלימות היראה[244] כי עתה כתי' [כתיב] להודיע לבני האדם[245] גבורותיו וכבוד הדר מלכותו פי' הדר מלכותו הוא ההידור בנבראים המתהווים ממדת מל' ית'

"In Jerusalem" (Yerushalayim): yirah shalem, "complete awe," the completeness of awe. For now it is written, "To make known to the sons of man His mighty deeds (gevurosav), and the glory of the splendor of His kingdom." The meaning of "the splendor of His kingdom" is the splendor in the creatures that come into being from His attribute of Malchus, may He be blessed,

> "In Jerusalem" (Yerushalayim) is read as yirah shalem, complete awe, after the Midrash that Avraham called the place Yireh and Shem called it Shalem. Now, says Psalms 145:12, G-d makes known "His mighty deeds" and "the splendor of His kingdom": the splendor is the vast array of creatures that come into being from His Malchus.

כמ"ש אלף אלפים ישמשוני' [ישמשוניה][246] לגדוד א' ולגדודיו אין מספר[247] שזהו בחי' הידור עצום מאד ומ"מ הוא ע"י שמתחלה להודיע לבני האדם דבורותיו שהתהוותם הוא ע"י בחי' גבורות וצמצומים

as it is written, "A thousand thousands serve Him," for one troop, and His troops are without number, which is a level of very great splendor. Nevertheless, it is through this, that first [there is] "to make known to the sons of man His mighty deeds": that their coming into being is through the level of gevuros (severities) and contractions (tzimtzumim).

> Daniel 7:10 speaks of "a thousand thousands" serving Him, and the Talmud (Chagigah 13b) says that this is only one troop, while His troops are without number. Yet this splendor exists only because first He makes known His "mighty deeds," the gevuros and contractions through which creatures come into being.

כי אילו היה מדת מלכותו יתב' [יתברך] מתגלה עליהם כמו שהיא לא היו יכולים לקבל כלל והיו מתבטלים במציאותם ממש וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] הושיט אצבעו הקטנה ביניהם[248]

For if His attribute of Malchus, blessed be He, were revealed upon them as it is, they would not be able to receive [it] at all and would be actually nullified out of existence, as our Sages, of blessed memory, said: "He stretched out His little finger among them,"

> If G-d's kingship were revealed to the creatures as it truly is, they could not receive it and would simply cease to exist. As the Talmud says (Sanhedrin 38b), when angels objected to the creation of man, G-d stretched out His little finger among them and burned them.

שהיא בחי' מל' מדריגה העשירי' שביי"ס [שבי' ספירות] [העשיריות] ושרפן שנתבטלו לגמרי כי אין בע"ג [בעלי גבול / בעל גבול] יכול לקבל בחיט' א"ס

which is the level of Malchus, the tenth level of the Ten Sefiros, "and He burned them," so that they were utterly nullified; for a finite being cannot receive the level of the Infinite (Ein Sof).

> The "little finger" is Malchus, the tenth and lowest of the Ten Sefiros. Even it consumed them, because a finite being cannot receive the Infinite.

אלא שהן הן גבורותיו[249] שמצמצם עצמו שלא יהיה מדת מלכותו בגילוי כ"כ [כל כך] ואז יהיה הפחד והיראה בגבול כפי שיוכלו הנבראים שאת

Rather, "these are His mighty deeds": that He contracts Himself, so that His attribute of Malchus is not so revealed; and then the fear and the awe will be limited, as much as the creatures can bear.

> So "these are His mighty deeds": He contracts Himself so that His kingship is not revealed too much. Then fear and awe are limited, as much as the creatures can bear.

וזה לא נק' יראה שלם כי אין היראה בשלימות אבל לעתיד ע"י ואת רוח הטומאה אעביר[250] כו' יהיה בחי' יראה שלם

And this is not called "complete awe," for the awe is not in completeness. But in the Future, through "And I will remove the spirit of impurity," etc., there will be the level of complete awe.

> Such awe is not "complete awe," because it is limited. In the Future, when G-d removes "the spirit of impurity from the land" (Zechariah 13:2), there will be complete awe.

(והיינו בחי' הר הקדש שהוא אהבה עליונה מאד וגם כלולה עם בחי' שלימות היראה ועמ"ש בד"ה וידעת היום[251] בענין התכללות אהוי"ר [אהבה ויראה] גבי וכל הלבבות ייראוך וכל קרב וכליות יזמרו כו'

(And this is the level of "the holy mountain," which is a very lofty love, and is also included with the level of the completeness of awe. And see what is written in the discourse beginning "And you shall know this day," on the matter of the inter-inclusion of love and awe, regarding "And all hearts will fear You, and all innermost parts and kidneys will sing," etc.,

> That future state joins "the holy mountain," a very lofty love, with the completeness of awe. The gloss cites a discourse on the inter-inclusion of love and awe, on the prayer "All hearts will fear You, and all innermost parts will sing to Your Name."

ולקמן בד"ה ביום השמע"צ [השמיני עצרת] ועמ"ש בד"ה קול דודי הנ"ל גבי מדלג כו' ומקפץ כו' ועי' בזהר וישב)

and below, in the discourse beginning "On the day of Shemini Atzeres." And see what is written in the discourse beginning "The voice of my Beloved," mentioned above, regarding "leaping," etc., "and skipping," etc. And see in the Zohar, Vayeshev

> It also cites the discourses "On the day of Shemini Atzeres" and "The voice of my Beloved," on "leaping" and "skipping," and the Zohar on Vayeshev.

(דקפ"ג סע"ב [סוף עמוד ב])[252] בענין ירושלים הבנויה כעיר שחוברה לה יחדיו ע"ש ואפשר לומר דבחי' זו יהיה ע"י שופר גדול.[253, 254]

(end of 183b), on the matter of "Jerusalem that is built like a city that is joined together"; see there.) And it may be said that this level will be through the great shofar.

> That Zohar passage discusses Psalms 122:3, "Jerusalem, built like a city joined together." The Alter Rebbe suggests that this complete level will come through the great shofar.

והנה בזמן שבהמ"ק [שבית המקדש] קיים היה נוהג מצות יובלות ועיקר שופר נאמר בתורה גבי יובל והעברתם שופר תרועה[255] כו'

Now, when the Holy Temple stood, the mitzvah of the Jubilee years was in force; and the main [mention of the] shofar in the Torah is said regarding the Jubilee: "And you shall sound the shofar of teruah," etc.,

> In Temple times the Jubilee was in force, and the Torah's main mention of the shofar is for the Jubilee: "You shall sound the shofar of teruah" (Leviticus 25:9).

ביוה"כ [ביום הכפורים] תעבירו שופר כו' והיינו ביוה"כ [ביום הכפורים] של שנת היובל ועי"ז וקראתם דרור בארץ[256] כו' ונפטרו עבדים לבתיהן כו'

"on Yom Kippur you shall sound the shofar," etc., that is, on the Yom Kippur of the Jubilee year; and through this, "And you shall proclaim freedom in the land," etc., and slaves were released to their homes, etc.

> The Jubilee shofar was sounded on Yom Kippur of the Jubilee year. Then "you shall proclaim freedom in the land" (Leviticus 25:10), and the slaves went home free.

והענין שהוא מבחי' שופר גדול כי ענין יציאת העבדים לחירות היינו ע"י גילוי מבחי' עלמא דחירו כמ"ש בזהר פ' תצוה (דקפ"ג ע"א) ובפ' אמור (דצ"ב ע"ב)[257]

And the explanation is that it is from the level of the great shofar. For the going out of the slaves to freedom is through a revelation from the level of alma decheiru (the world of freedom), as is written in the Zohar, Parshas Tetzaveh (183a), and in Parshas Emor (92b).

> The Jubilee shofar is from the level of the great shofar, because the slaves' release comes from a revelation of alma decheiru, "the world of freedom," as the Zohar teaches on Tetzaveh and Emor.

וגילוי והמשכה זו זהו בחי' שופר גדול וכמ"ש בזהר בשלח (דמ"ו ע"ב) ויקרא (ד"ו ע"ב)[258] ואתחנן (דרס"ו ע"ב)[259] והוא מעין הגילוי שיהיה לע"ל [לעתיד לבוא]

And this revelation and drawing down is the level of the great shofar, as is written in the Zohar, Beshalach (46b), Vayikra (6b), Va'eschanan (266b); and it is a foretaste of the revelation that will be in the Time to Come.

> This revelation is the great shofar, as the Zohar says in Beshalach, Vayikra and Va'eschanan, where Isaiah's great shofar is the shofar of the Jubilee, through which slaves go free. It is a foretaste of the revelation of the Future.

ולכן נאמר יובל הוא קדש תהי' [תהיה] לכם[260] והוא כענין בחי' הר הקדש כו' הנ"ל וע' מענין יובל בזח"ג [בזהר חלק ג] (דק"ח סע"ב [סוף עמוד ב] ודק"ט ע"א) ובאדר"ז [ובאדרא זוטא] (דר"צ סע"ב [סוף עמוד ב]).

Therefore it is said, "It is a Jubilee; it shall be holy to you," and this is like the matter of the level of "the holy mountain," etc., mentioned above. And see on the matter of the Jubilee in the Zohar, Part III (end of 108b, and 109a), and in the Idra Zuta (end of 290b);

> That is why the Torah says, "It is a Jubilee; it shall be holy to you" (Leviticus 25:12), like "the holy mountain." The gloss lists further Zohar passages on the Jubilee.

ח"ב [חלק ב'] (פ"ג [דף פ"ג] בי[261] פ"ה ב' ר"י"א א' מ"ו ב') וע' בפרדס בעה"כ [בערכי הכינויים] ערך יובל ובשער י"ג ספ"ג [סוף פרק ג'] ופ"ד וספ"ז

Part II (83b, 85b, 211a, 46b). And see in Pardes, Erchei HaKinuyim, the entry "Jubilee" (yovel), and in Sha'ar 13, end of chapter 3, chapter 4, and end of chapter 7.

> It continues with passages in the Zohar, Part II, and in Pardes, both the entry "Jubilee" and Sha'ar 13.

ולכן עיקר מצות יובל לא[262] היה רק בבית ראשון ולא בבבית שני אלא שמ"מ מונין היו אותו כדי לקדש שמיטות

Therefore the main mitzvah of the Jubilee was only in the First Temple [era] and not in the Second Temple, except that they nevertheless counted it, in order to sanctify the Sabbatical years.

> Therefore the Jubilee was fully observed only in the First Temple era, not in the Second, when it was only counted, to fix the Sabbatical years (Arachin 32b).

וגם בבית ראשון דוקא בזמן שכל יושביה עליה[263] שאז הוא בחי' כעיר שחוברה לה יחדיו[264] כו'

And even in the First Temple [era], only at a time when "all its inhabitants are upon it," for then it is the level of "like a city that is joined together," etc.,

> Even in the First Temple era it applied only when "all its inhabitants are upon it," the whole people in its land, the level of "a city joined together."

כנ"ל והיינו בחי' המשכת ה' עילאה בה' תתאה כמ"ש בע"ח [בעץ חיים] ובזהר פ' שמות (ד"ט ע"ב)

as mentioned above; and this is the level of the drawing down of the higher hei into the lower hei, as is written in Etz Chaim, and in the Zohar, Parshas Shemos (9b);

> That joining is the drawing down of the higher hei into the lower hei, Binah into Malchus, as Etz Chaim and the Zohar on Shemos explain.

ע"ש במק"מ [במקדש מלך] וגילוי זה דבחי' עלמא דחירו עיקרו בחי' ה' עילאה ועמ"ש במ"א ההפרש בתקיעת שופר

see there, in the Mikdash Melech. And this revelation of the level of the world of freedom is essentially the level of the higher hei. And see what is written elsewhere about the difference in the sounding of the shofar

> The revelation of "the world of freedom" is essentially the higher hei. The gloss refers to another discourse on how the shofar of Rosh HaShanah too differed between the First and Second Temple eras.

דראש השנה גם כן בין זמן בית ראשון לזמן בית שני והוא בד"ה יו"ט [יום טוב] של ר"ה [ראש השנה] שחל להיותץ בשבת במקדש היו[265] תוקעין אבל לא במדינה.

of Rosh HaShanah, too, between the time of the First Temple and the time of the Second Temple; and it is in the discourse beginning "When the festival of Rosh HaShanah fell on Shabbos, in the Temple they would sound [the shofar], but not in the country."

> That discourse is on the Mishnah (Rosh HaShanah 4:1), "When Rosh HaShanah fell on Shabbos, in the Temple they would sound the shofar, but not in the country."

ועכשיו שבעוונותינו חרב בהמ"ק [בית המקדש] אעפ"כ [אף על פי כן] יש לנו יוה"כ [יום הכפורים] שבו מאיר בחי' עלמא דחירו בחי' יובל כמ"ש באדר"ז [באדרא זוטא] (דר"צ סע"ב [סוף עמוד ב]) ובפ' בא (דל"ט ע"ב) ובפרשה אחרי (דס"ט ע"ב) ובפ' אמור (דק"ב ב')

And now that, because of our sins, the Holy Temple is destroyed, we nevertheless have Yom Kippur, on which the level of the world of freedom, the level of the Jubilee, shines, as is written in the Idra Zuta (end of 290b), and in Parshas Bo (39b), and in Parshas Acharei (69b), and in Parshas Emor (102b).

> Now that the Temple is destroyed, we still have Yom Kippur, on which "the world of freedom," the light of the Jubilee, shines, as the Zohar teaches in several places.

ולכן תוקעים ביוהכ"פ [ביום הכפורים] אחר נעילה תקיעה אחת והוא מבחי' שופר גדול כי תקיעות דר"ה [דראש השנה] זהו בחי' שופר סתם שע"ז נאמר ואדני הוי' בשופר יתקע[266] כנ"ל[267]

Therefore on Yom Kippur, after Ne'ilah, we sound a single tekiah, and it is from the level of the great shofar. For the soundings of Rosh HaShanah are the level of the plain shofar, of which it is said, "And Ado-nai Havayah will sound the shofar," as mentioned above;

> That is why a single tekiah is sounded at the end of Ne'ilah on Yom Kippur (the Rema, Orach Chaim 623, per the Kehot note): it is from the level of the great shofar. The shofar of Rosh HaShanah is the plain shofar, "And Ado-nai Havayah will sound the shofar."

אבל ביוהכ"פ [ביום הכפורים] שמאיר בו בחי' יובל עלמא דחירו היינו בחי' התגלות זו דשופר גדול והיינו בחי' נעילה שאז הוא העלייה הגדולה

but Yom Kippur, on which the level of the Jubilee, the world of freedom, shines, is the level of this revelation of the great shofar; and this is the level of Ne'ilah, for then is the great ascent,

> On Yom Kippur the light of the Jubilee shines, the revelation of the great shofar, and its peak is Ne'ilah, the great ascent.

והוא בחי' התגלות זו דשופר גדול וע"כ הוא גמר חתימה ויש בחי' ביטול בנבראים ע"ד מ"ש בשופר גדול והשתחוו לה' כו' ועמ"ש מענין יובל שהוא בחי' שבת שבתון בד"ה מקושש עצים[268] בפ' שלח.

and it is the level of this revelation of the great shofar. Therefore it is the final sealing, and there is a level of self-nullification in the creatures, along the lines of what is said of the great shofar, "and they shall bow down to Havayah," etc. And see what is written on the matter of the Jubilee, that it is the level of "a Shabbos of Shabbos-rest" (Shabbos Shabbason), in the discourse beginning "Gathering wood," in Parshas Shelach.

> So Ne'ilah is the final sealing, and the creatures experience self-nullification, like the "bowing down to Havayah" of the great shofar. The gloss cites a discourse in Shelach on the Jubilee as "a Shabbos of Shabbos-rest."

אך באמת כל זה הוא רק הארה מבחי' שופר גדול ועיקר התגלות עצמותו יהיה לע"ל [לעתיד לבוא] בב"א [במהרה בימינו אמן] כי אז יתקע בשופר גדול ממש:[269]

But in truth all this is only a radiance from the level of the great shofar, and the main revelation of His essence will be in the Time to Come, speedily in our days, amen; for then "a great shofar shall be sounded" in actuality.

> Yet all of these are only glimmers of the great shofar. The full revelation of His essence will come in the Future, when the great shofar is actually sounded.

SECTION 7 · ¶12–15

Havayah as Elokim; the handbreadth

12 ז והנה ברבות פ' ויצא פ' ע' [עיין][270] אתה אמרת והיה[271] הוי' לי לאלקים חייך כל טובות וכו' והיה ביום ההוא יתקע בשופר גדול כו'

7. Now, in [Midrash] Rabbah, Parshas Vayetze, section 70: "You said, 'And Havayah shall be Elokim to me'; by your life, all the good things," etc., "'And it shall come to pass on that day that a great shofar shall be sounded,'" etc.

> Section 7 brings the Midrash (Bereishis Rabbah 70:6): Yaakov said, "And Havayah shall be Elokim to me" (Genesis 28:21), and G-d answered that all the good things He gives Yaakov's children will come with that same word, vehayah, including "And it shall come to pass on that day that a great shofar shall be sounded."

דהנה מבואר לעיל דענין שופר של ראש השנה הוא להמשיך להיות בחינת ממכ"ע [ממלא כל עלמין] והוא ענין שם אדני.

For it is explained above that the matter of the shofar of Rosh HaShanah is to draw down so that there be the level of the light that fills all worlds (memalei kol almin), and this is the matter of the Name Ado-nai,

> To explain the connection, the Alter Rebbe recalls that the shofar of Rosh HaShanah draws down memalei kol almin, which is the Name Ado-nai.

שהוא בחי' מל' וכמ"ש סד"ה כי כארץ תוציא צמחה בענין כן אדני[272] הוי' יצמיח צדקה כו' ובד"ה אדני שפתי תפתח.[273]

which is the level of Malchus, as is written at the end of the discourse beginning "For as the earth brings forth its growth," on the matter of "so will Ado-nai Havayah cause righteousness to sprout," etc., and in the discourse beginning "Ado-nai, open my lips."

> The Name Ado-nai is the level of Malchus, G-d's kingship. He refers to his discourses on "so will Ado-nai Havayah cause righteousness to sprout" (Isaiah 61:11) and "Ado-nai, open my lips" (Psalms 51:17).

13 והמשכה זו היינו משם הוי' שהוא סובב כל עלמין שיהיה נמשך ומאיר בשם אדני. וזהו ואדני הוי' בשופר יתקע.

And this drawing down is from the Name Havayah, which is the light that encompasses all worlds (sovev kol almin), so that it be drawn and shine in the Name Ado-nai. And this is [the meaning of] "And Ado-nai Havayah will sound the shofar."

> The drawing down of the present shofar is from the Name Havayah, sovev kol almin, into the Name Ado-nai. That is the meaning of "And Ado-nai Havayah will sound the shofar" (Zechariah 9:14): the two Names stand side by side, joined through the shofar.

שע"י השופר מתייחד שם אדני שהוא כסא דין כי אדני אותיות דינא[274] עם שם הוי' שהוא מדת הרחמים. וכמ"ש ברבות אמור ס"פ כ"ט והוא עומד מכסא דין לכסא רחמים[275] כו'.

For through the shofar the Name Ado-nai, which is the Throne of Judgment, since Ado-nai has the letters of dina ("judgment"), is united with the Name Havayah, which is the attribute of mercy. As is written in [Midrash] Rabbah, Emor, end of section 29: "And He rises from the Throne of Judgment to the Throne of Mercy," etc.

> Through the shofar the Name Ado-nai, the Throne of Judgment (its letters spell dina, "judgment"), is united with Havayah, the attribute of mercy. As the Midrash says (Vayikra Rabbah 29), when Israel sounds the shofar, G-d rises from the Throne of Judgment and sits on the Throne of Mercy.

וביאור הדברים יובן ע"פ המבואר לעיל (בד"ה תקעו בחודש שופר פי' בחדש זמן חידוש לבנה)

And the explanation of the matter will be understood according to what is explained above (in the discourse beginning "Blow the shofar at the New Moon": the meaning of bachodesh is the time of the renewal of the moon),

> This is explained in the earlier discourse "Blow the shofar at the New Moon," where bachodesh is read as the time of the moon's renewal.

בענין מתחלה עלה במחשבה לברוא את העולם במדת הדין[276] כמ"ש בראשית ברא אלקים[277] ראה שאין העולם מתקיים שיתף עמו מדת הרחמים

on the matter of "At first it arose in [His] thought to create the world with the attribute of judgment, as it is written, 'In the beginning Elokim created'; He saw that the world would not endure, [and] He joined the attribute of mercy with it,"

> There the Alter Rebbe cites Rashi's comment on Genesis 1:1, "In the beginning Elokim created": at first G-d thought to create the world with judgment; seeing that it would not endure, He joined mercy to it.

והוא ענין יחוד שם הוי' בשם אלקים ואדני שעי"ז נמשך הביטול להיות היש בטל לאין וכללות יחוד זה והמשכה זו הוא בר"ה [בראש השנה] ע"י השופר כו' ע"ש.

and this is the matter of the unification of the Name Havayah with the Names Elokim and Ado-nai, through which self-nullification (bittul) is drawn down, so that the yesh (something) be nullified to the ayin (nothing). And this unification and this drawing down as a whole is on Rosh HaShanah, through the shofar, etc.; see there.

> This joining is the unification of Havayah with the Names Elokim and Ado-nai, which draws self-nullification into creation, so that the yesh ("something") is nullified to the ayin ("nothing"). This unification as a whole takes place on Rosh HaShanah, through the shofar.

וזהו והוי"ה עליהם יראה[278] ויצא כברק חצו ע' [עיין] בת"ז [בתיקוני זהר] תקון למ"ד (דע"ז ב')[279] וברבות בא פט"ו [פרק ט"ו / פרשה ט"ו][280] והיינו ע"י ואדני הוי' בשופר יתקע כנ"ל.

And this is [the meaning of] "And Havayah will appear over them, and His arrow will go forth like lightning" (see Tikkunei Zohar, Tikkun 30 (77b), and [Midrash] Rabbah, Bo, section 15); and this is through "And Ado-nai Havayah will sound the shofar," as mentioned above.

> That is the meaning of the same verse in Zechariah, "And Havayah will appear over them, and His arrow will go forth like lightning," cited with Tikkunei Zohar and Shemos Rabbah. It comes about through "And Ado-nai Havayah will sound the shofar."

וכ"ז [וכל זה] הוא עכשיו אכן לעתיד לבא שנאמר והיה הוי' לי לאלקים[281] שבחי' שם הוי' היינו מה שעכשיו הוא בחי' סובב כל עלמין יהיה לעתיד בבחינת ממלא כל עלמין ע"ד בחי' ומדרגת שם אלקים.

And all this is now. But in the Time to Come, of which it is said, "And Havayah shall be Elokim to me," the level of the Name Havayah, that is, what is now the level of the light that encompasses all worlds, will in the Future be in the level of the light that fills all worlds (memalei kol almin), like the level and rank of the Name Elokim.

> All this is the present. In the Future, as Yaakov said, "Havayah shall be Elokim to me": the Name Havayah, now transcendent (sovev), will be revealed within the worlds (memalei), the way Elokim is now.

14 ויהיה גילוי אלקות כמ"ש ונגלה כבוד[282] הוי' כו' ואזי יצטרך להיות ההמשכה ע"י השופר מבחי' אור א"ס ממש שלמעלה משם הוי' להמשיך האור בשם הוי'.

And there will be a revelation of G-dliness, as it is written, "And the glory of Havayah shall be revealed," etc. And then the drawing down through the shofar will need to be from the level of the actual Infinite Light (Or Ein Sof), which is above the Name Havayah, to draw the light into the Name Havayah,

> In the Future there will be an open revelation of G-dliness, "And the glory of Havayah shall be revealed" (Isaiah 40:5). Then the shofar will have to draw from the Infinite Light itself, above the Name Havayah, into Havayah.

ע"ד שממשיכים בשופר של ראש השנה משם הוי' בשם אדני ואלקים כנ"ל. וכיון שכן והיה ביום ההוא יתקע בשופר גדול.[283]

in the way that with the shofar of Rosh HaShanah we draw down from the Name Havayah into the Names Ado-nai and Elokim, as mentioned above. And since this is so: "And it shall come to pass on that day that a great shofar shall be sounded."

> This parallels the present shofar, which draws from Havayah into Ado-nai and Elokim. Because the Future shofar draws from a level above Havayah, it is a "great shofar."

והענין דהנה ארז"ל [אמרו רבותינו זכרונם לברכה] בפ"ג [בפרק ג'] דנדה (כ"ו[284] א') חמשה שיעורן טפח[285] שופר דופן סוכה לולב כו'

The explanation: our Sages, of blessed memory, said in chapter 3 of Niddah (26a), "Five [things] have the measure of a handbreadth (tefach): the shofar, the wall of a sukkah, the lulav," etc.

> To explain this, the Alter Rebbe brings the Talmud (Niddah 26a): five things have the measure of a handbreadth (tefach), among them the shofar, the wall of a sukkah and the lulav.

וכל אלו להמשיך האור בבחי' מלכות מתחלה בראש השנה ויום הכפורים בבחי' שמאלו תחת לראשי.[286]

And all of these are to draw the light into the level of Malchus: first on Rosh HaShanah and Yom Kippur, in the level of "His left hand is under my head,"

> All these draw light into Malchus. On Rosh HaShanah and Yom Kippur this is the level of "His left hand is under my head" (Song of Songs 2:6).

ואח"כ בסוכות בבחי' וימינו תחבקני וכמ,ש מזה בד"ה ושאבתם מים בששון ובד"ה ביום השמיני עצרת ובד"ה שוש אשיש גבי בכסה ליום חגנו.[287]

and afterwards on Sukkos, in the level of "and His right hand embraces me," as is written about this in the discourse beginning "And you shall draw water with joy," and in the discourse beginning "On the day of Shemini Atzeres," and in the discourse beginning "I will greatly rejoice," regarding "at the covering [of the moon], for our festival day."

> On Sukkos it is the level of "and His right hand embraces me." The gloss cites three discourses: "And you shall draw water with joy," "On the day of Shemini Atzeres," and "I will greatly rejoice," on "at the covering [of the moon], for our festival day."

15 והמשכות אלו זהו ע"י שופר סוכה ולולב ולכן שעירון טפח ע"ש. אף ידי יסדה ארץ[288] וימיני טפחה[289] שמים.

And these drawings-down are through the shofar, the sukkah and the lulav; therefore their measure is a handbreadth (tefach), on account of "My hand, too, founded the earth, and My right hand spread out (tipchah) the heavens."

> These drawings-down come through shofar, sukkah and lulav, so their measure is a tefach, a handbreadth, alluding to Isaiah 48:13: "My hand, too, founded the earth, and My right hand spread out (tipchah) the heavens."

אשר טפחה מלשון טפח והוא כף היד שמודדים בו הטפחים. והם בחי' עשר ספירות במספר עשר אצבעות[290] חמש כנגד חמש[291] כו'.

For tipchah is from the term tefach, which is the palm of the hand, with which handbreadths are measured. And they are the level of the Ten Sefiros, in the number of the ten fingers, five opposite five, etc.

> Tipchah comes from tefach, the palm with which handbreadths are measured. The ten fingers of the hands, "five opposite five" (Sefer Yetzirah), correspond to the Ten Sefiros.

גם בי' ידות אלו שהן ימין ושמאל הם סוכ"ע וממכ"ע [וממלא כל עלמין]. וקרוב לזה פי' בלק"ת [בלקוטי תורה (להאריז"ל)] מהאריז"ל [מהארי"י זכרונו לברכה] ע"פ

Also, these two hands, right and left, are the light that encompasses all worlds and the light that fills all worlds. And something close to this is explained in the Likkutei Torah of the Arizal, on the verse

> The two hands, right and left, are sovev kol almin and memalei kol almin, the heavens and the earth of the verse. The Arizal's Likkutei Torah gives a similar explanation of a verse in Psalms.

הנה טפחות[292] נתת ימי[293] (בתהלים סי' ל"ט) יעו"ש [יעויין שם] ועי' מענין ידי כוי וימיני טפחה פ"ב [פרק ב'] דחגיגה (י"ב ב')

"Behold, You have made my days handbreadths" (in Psalms, chapter 39); see there. And see on the matter of "My hand," etc., "and My right hand spread out": Chagigah, chapter 2 (12b);

> That verse is Psalms 39:6, "Behold, You have made my days handbreadths." The gloss then lists sources on "My hand ... and My right hand spread out," beginning with Chagigah, chapter 2.

פ"ק [פרק קמא] דכתובות (דף ה' סע"א [סוף עמוד א]) ומ"ש ע"ז בביאור ע"פ נשא את ראש בני גרשון בענין מקדש ה' כוננו ידיך.[294]

Kesubos, chapter 1 (end of page 5a); and what is written about this in the explanation on the verse "Take a census of the sons of Gershon," on the matter of "the Sanctuary, Ado-nai, that Your hands established";

> Kesubos 5a teaches that the deeds of the righteous are greater than the making of heaven and earth: of heaven and earth it says "My hand," but of the Sanctuary, "Your hands established" (Exodus 15:17). A discourse on "Take a census of the sons of Gershon" is also cited.

רבות בראשית (ספ"א [סוף פרק א']) זח"א [זהר חלק א] (ד"ל ע"א) ח"ב [חלק ב'] שמות (ד"כ ע"א) בא (ל"ז ב') יחרו (פ"ג [דף פ"ג] ב'). ח"ג [חלק ג'] פנחס (רמ"ז א').

[Midrash] Rabbah, Bereishis (end of section 1); Zohar, Part I (30a); Part II, Shemos (20a), Bo (37b), Yisro (83b); Part III, Pinchas (247a).

> Further sources follow in Bereishis Rabbah and in the Zohar.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] גבי כוס של ברכה ומגביהו מן הקרקע טפח[295] ספ"ז דברכות (דנ"א סע"א [סוף עמוד א]) ופי' מהרש"א [מהרש"א] ע"ש [על שם] כוס ישועות אשא.[296]

And this is [the meaning of] what our Sages, of blessed memory, said about the cup of blessing, "and he lifts it a handbreadth from the ground" (end of chapter 7 of Berachos, end of 51a); and the Maharsha explains [it] on account of "I will lift up the cup of salvations."

> The same idea explains the Talmud's rule for the cup of blessing (Berachos 51a): one "lifts it a handbreadth from the ground." The Maharsha links this to Psalms 116:13, "I will lift up the cup of salvations."

והיינו כי כוס גימטריא אלקים[297] הוא בחי' אף ידי יסדה ארץ. ואשא לחברו לשם הוי' ע"ש [על שם] מ"ש ארוממך אלקי המלך.[298]

That is, kos ("cup") has the numerical value of Elokim, which is the level of "My hand, too, founded the earth"; and "I will lift up" is to join it to the Name Havayah, on account of what is written, "I will exalt You, my G-d (Elokai), the King."

> Kos, "cup," equals Elokim in numerical value (86), corresponding to "My hand founded the earth." "I will lift up" means joining it to the Name Havayah, as in Psalms 145:1, "I will exalt You, my G-d, the King."

ולכן מגביהו מן הקרקע טפח לחברו לבחי' וימיני טפחה שמים גם טפח זה רומז לבחי'

Therefore he lifts it a handbreadth from the ground, to join it to the level of "and My right hand spread out the heavens." This handbreadth also alludes to the level of

> So the cup is lifted a handbreadth from the ground, joining it to "My right hand spread out the heavens." The handbreadth also alludes to a further level.

כי כל בשמים ובארץ[299] דאחיד בשמיא ובארעא כו' ובזח"ג [ובזהר חלק ג] שופטים (דרע"ג סע"ב [סוף עמוד ב])[300] פי' ומסלקו מן הקרקע טפח בסוד יו"ד כו'

"for all that is in heaven and on earth," "which holds onto heaven and earth," etc. And in the Zohar, Part III, Shoftim (end of 273b), it explains "and he raises it a handbreadth from the ground" in the mystery of the yud, etc.

> That level is "for all that is in heaven and on earth" (1 Chronicles 29:11), which holds heaven and earth together. The Zohar on Shoftim explains the handbreadth as the mystery of the yud.

וזה יובן ע"פ מ"ש סד"ה המגביהי לשבת[301,302] שמגביה ההי"א ע"י היו"ד שבתוך ההי"א שבו ועל ידו נעשה מן דל"ת ה"א ועי"ז הוא עליית המלכות בסוכ"ע

And this will be understood according to what is written at the end of the discourse beginning "Who is enthroned on high": that He raises the hei through the yud within the hei, which is in it and through which a hei is made from a dalet; and through this is the ascent of Malchus into the light that encompasses all worlds.

> The discourse "Who is enthroned on high" (Psalms 113:5) explains: the hei is a dalet with a yud inside it, and the yud raises the dalet into a hei. This is the ascent of Malchus into sovev kol almin.

וזהו ומגביהו טפח כו' ועד"ז הוא מצות מזוזה לקובעה בטפח הסמוך לרה"ר [לרשות הרבים][303] פ"ג [פרק ג'] דמנחות (ל"ג ב') וכן בנר חנוכה[304] בטפח הסמוך לפתח[305] (שבת כ"ב א').

And this is "and he lifts it a handbreadth," etc. And in the same way is the mitzvah of mezuzah, to affix it in the handbreadth nearest the public domain (chapter 3 of Menachos, 33b), and likewise with the Chanukah lamp, in the handbreadth nearest the doorway (Shabbos 22a).

> This is "lifting it a handbreadth." Likewise the mezuzah is placed within the handbreadth nearest the public domain (Menachos 33b), and the Chanukah lamp within the handbreadth nearest the doorway (Shabbos 22a).

ועמ"ש בענין מזוזה ונר חנוכה בד"ה נר חנוכה כו' כדי שתהא מזוזה מימין ונר חנוכה משמאל ומ"ש מענין פתח בד"ה קול דודי[306] הנה זה בא בשה"ש [בשיר השירים].

And see what is written on the matter of the mezuzah and the Chanukah lamp in the discourse beginning "The Chanukah lamp," etc., [on] "so that the mezuzah be on the right and the Chanukah lamp on the left"; and what is written on the matter of the doorway in the discourse beginning "The voice of my Beloved, behold, he comes," on Shir HaShirim.

> The gloss cites the Torah Ohr discourse on the Chanukah lamp, which explains why "the mezuzah is on the right and the Chanukah lamp on the left," and a discourse on Shir HaShirim about the doorway.

וזהו ששופר דר"ה [דראש השנה] שיעורו טפח להיות ההמשכה מסוכ"ע בממכ"ע [בממלא כל עלמין] מבחינת וימיני טפחה שמים והיינו מ"ש שהטפח הוא בחינת יו"ד

And this is why the shofar of Rosh HaShanah has the measure of a handbreadth: so that there be the drawing down from the light that encompasses all worlds into the light that fills all worlds, from the level of "and My right hand spread out the heavens." And this is what is written, that the handbreadth is the level of yud;

> So the shofar of Rosh HaShanah measures a handbreadth: it draws from sovev into memalei, from "My right hand spread out (tipchah) the heavens." The handbreadth is the level of yud.

והיינו שההמשכה מבחינת יו"ד דשם הוי' והיו"ד בחי' צמצום ועמ"ש בד"ה ולא אבה הוי' אלקיך לשמוע אל בלעם וכל זה בשופר דעכשיו שההמשכה היא משם הוי' בשם אד' כנ"ל ע"כ שיעורו טפח בחי' יו"ד כו'

that is, the drawing down is from the level of the yud of the Name Havayah, and the yud is the level of tzimtzum (contraction). And see what is written in the discourse beginning "And Havayah your G-d did not want to listen to Bilam." And all this is with the shofar of the present, where the drawing down is from the Name Havayah into the Name Ado-nai, as mentioned above; therefore its measure is a handbreadth, the level of yud, etc.

> That is, today's drawing down comes from the yud of the Name Havayah, and the yud is tzimtzum, contraction. Because today's shofar draws from Havayah into Ado-nai, its measure is a handbreadth, the yud.

אבל לע"ל [לעתיד לבוא] שבחי' הוי"ה יהיה בבחי' אלקים וההמשכה יהיה מעצמות אור א"ס שלמעלה משם הוי"ה ועי"ז יהיה עליות המל' ולא בבחי'

But in the Time to Come, when the level of Havayah will be in the level of Elokim, and the drawing down will be from the essence of the Infinite Light that is above the Name Havayah, and through this there will be the ascents of Malchus, not in the level of

> In the Future, Havayah will be in the place of Elokim, and the drawing down will come from the essence of the Infinite Light above Havayah. Then the ascent of Malchus will no longer be in the measure of handbreadths.

הנה טפחות נתת ימי אלא ע"ד אורך ימים נתת לו[307] מבחי' אריך אנפין לכן יתקע בשופר גדול מבחי' שלמעלה מע"ס [מעשר ספירות]

"Behold, You have made my days handbreadths," but rather along the lines of "length of days You gave him," from the level of Arich Anpin (the Long Countenance), therefore "a great shofar shall be sounded," from the level that is above the Ten Sefiros,

> It will not be "You have made my days handbreadths" but "length of days You gave him" (Psalms 21:5), from Arich Anpin, the "Long Countenance," the level of Keser. Therefore the shofar of the Future is "great," from a level above the Ten Sefiros.

שהם במספר עשר אצבעות כו' ועמ"ש ע"פ מי מנה עפר יעקב בענין ולפני אחד מה אתה סופר:[308, 309, 310]

which are in the number of the ten fingers, etc. And see what is written on the verse "Who has counted the dust of Yaakov," on the matter of "And before One, what do you count?"

> The Ten Sefiros are counted like the ten fingers. As Sefer Yetzirah says, "before One, what do you count?": the great shofar comes from the One who is beyond all counting.

IN ONE'S AVODAH

A person should reflect on how far his soul has come down from G-d and let that distance awaken the inner heart's cry, above reason, which reaches higher than the tzaddik's service of the intellect. On Rosh HaShanah he must arouse from below and make G-d King, so that the life of the new year is drawn down; and the mitzvah must be done with a physical shofar, so that divine compassion reaches physical life.

QUESTIONS FOR DISCUSSION

1. How can Rosh HaShanah be both a true "beginning" and only a "remembrance" of the first day?
2. Why does the cry of the baal teshuvah reach higher than the intellectual service of the complete tzaddik?
3. If the essential drawing down comes from the heart's cry, why must the shofar be a physical ram's horn?
4. In what sense is even sovev kol almin still "within the category of worlds," and what will the great shofar reveal beyond it?
5. Why does Isaiah not say who sounds the great shofar, while Zechariah names Ado-nai Havayah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **והי' ביום ההוא**

Another transcript (hanachah) of this same maamar, recorded as taught on the Shabbos before Rosh HaShanah 5571 (1810).

KEHOT'S NOTE

הנחה אחרת בסה"מ תקע"א ע' ערב בכותרת: "תורה שנאמרה שבת שלפני ר"ה שנת תקע"א לפ"ק". הגהות וביאורים למאמר זה באוה"ת ר"ה ע' אית. א'תט. שם כרך ה ע' ב'עז (המאמר בשינויים ותוס' הגהות). שם ע' ב'פו. כרך ו ע' ב'תצא. וראה אוה"ת נ"ך כרך ב ע' תשפח. נתבאר גם בד"ה זה — תשכ"ח (נדפס בסה"מ מלוקט ח"ו ע' ג ואילך). תשמ"ב.

2 **והי' ביום ההוא יתקע**

Isaiah's prophecy of the ingathering of the exiles at the great shofar. The whole maamar is an explanation of this verse, phrase by phrase.

Isaiah 27:13 ישעיהו כ"ז:י"ג

וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרָיִם וְהִשְׁתַּחֲווּ לַה' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָם׃

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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

KEHOT'S NOTE

ישע' כז, יג.

3 **והיה ביום ההוא יתקע**

Bamidbar Rabbah on Naso brings the same list of joyful vehayah verses, including this one.

Bamidbar Rabbah 13:5 במדבר רבה י"ג:ה'

4 Rebbi holds that the ten tribes will come to the World to Come, as it says, "On that day a great shofar shall be sounded."

Sanhedrin 110b:8 סנהדרין ק"י ב:ח'

רַבִּי אוֹמֵר: בָּאִים הֵם לָעוֹלָם הַבָּא, שֶׁנֶּאֱמַר: "בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וְגוֹ'". אָמַר רַבָּה בַּר בַּר חָנָה אָמַר רַבִּי יוֹחָנָן: שַׁבְקָהּ רַבִּי עֲקִיבָא לַחֲסִידוּתֵיהּ, שֶׁנֶּאֱמַר: "הָלוֹךְ וְקָרָאתָ אֶת הַדְּבָרִים הָאֵלֶּה צָפוֹנָה וְאָמַרְתָּ שׁוּבָה מְשֻׁבָה יִשְׂרָאֵל נְאֻם ה' לוֹא אַפִּיל פָּנַי בָּכֶם כִּי חָסִיד אֲנִי נְאֻם ה' לֹא אֶטּוֹר לְעוֹלָם".

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

5 The Talmud learns that the future redemption will be in Tishrei from the shared word "shofar": "Blow the shofar at the New Moon" and "a great shofar shall be sounded."

Rosh Hashanah 11b:3 ראש השנה י"א ב:ג'

בְּנִיסָן נִגְאֲלוּ — כִּדְאִיתָא. בְּתִשְׁרֵי עֲתִידִין לְיִגָּאֵל — אָתְיָא "שׁוֹפָר" "שׁוֹפָר". כְּתִיב הָכָא: "תִּקְעוּ בַּחֹדֶשׁ שׁוֹפָר", וּכְתִיב הָתָם: "בְּיוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל".

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

6 Moshe said, "You shall be lost among the nations"; Isaiah came and said, "On that day a great shofar shall be sounded," and the lost will come.

Makkot 24a:31 מכות כ"ד א:ל"א

מֹשֶׁה אָמַר "וַאֲבַדְתֶּם בַּגּוֹיִם", בָּא יְשַׁעְיָהוּ וְאָמַר: "וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל".

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

7 One who sees a shofar in a dream should rise early and say "On that day a great shofar shall be sounded," before another verse, "Blow the shofar in Givah," comes first.

Berakhot 56b:11 ברכות נ"ו ב:י"א

הָרוֹאֶה שׁוֹפָר בַּחֲלוֹם, יַשְׁכִּים וְיֹאמַר "וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל", קוֹדֶם שֶׁיִּקְדְּמֶנּוּ פָּסוּק אַחֵר — "תִּקְעוּ שׁוֹפָר בַּגִּבְעָה".

Who dreams of a horn should on rising say, "And it shall come to pass in that day, that a great horn shall be blown" (Is. xxvii. 13), before another verse occurs to him, viz. : "Blow ye the horn of Gibeah" (Hos. 5:8).

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

8 **יתקע בשופר גדול**

The Zohar asks what it matters whether the shofar is large or small, and answers that it is the supernal shofar through which slaves go free, the Jubilee, for the supernal Jubilee is great. This is where the text says the question is already raised.

Zohar, Vaetchanan 18:124–20:134 ספר הזהר, ואתחנן י"ח:קכ"ד-כ':קל"ד

He then began a discourse on the verse: "And it shall come to pass in that day that a great trumpet shall be blown; and they shall come which were ready to perish in the land of Assyria, and they that were outcasts in the land of Egypt" (Isa. 27, 13). 'What is meant', he said, 'by "that day"? It is that day which shall be known to the Holy One, blessed be He, as it is written, "But it shall be one day which is known unto the L-rd" ...

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

9 **והיה ביום ההוא יתקע בשופר גדול**

The Midrash teaches that vehayah ("and it shall come to pass") signals joy, and lists this verse among its examples.

Bereshit Rabbah 42:3 בראשית רבה מ"ב:ג'

ויחלק עליהם לילה - רבי בנימין בר יפת משם ר' יונתן: הלילה נחלק מאיליו. ורבנן אמרי: יוצרו חלקו. אמר הקב"ה: אביהם פעל עמי בחצי הלילה, אף אני פועל עם בניו בחצי הלילה. ואימתי? במצרים, שנאמר (שמות יב): ויהי בחצי הלילה, והי' הכה כל בכור וגו'. אמר רבי תנחומא: אית דמפקין לישנא אחרינא. אמר הקדוש ברוך הוא: אביהם

יצא בחצי הלילה, אף אני אצא עם בניו בחצי הלילה, שנאמר (שם): כה אמר ה' כחצות הלילה אני יוצא. ויכם וירדפם, וכי יש אדם רודף הרוגים?! אמר רבי פנחס: רודפיו של אבינו אברהם ...

Another interpretation, "it was in the days of Amrafel" – Rabbi Tanḥuma in the name of Rabbi Ḥiyya the Great and Rabbi Berekhya in the name of Rabbi Eliezer: The following exposition was brought with us in our hands when we came up from the Diaspora: Wherever it is stated: "It was [vayhi] in the days," it indicates trouble. is seen as a combination of the words vay and hi, both expressions of woe and misfortune. "It was in the days of Amrafel" – what was the trouble there? "They ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

10 והיה ביום ההוא יתקע בשופר גדול

G-d tells Yaakov: you said vehayah, "and Havayah shall be G-d to me"; by your life, all the blessings and consolations I give your children will come in this language, including "And it shall come to pass on that day that a great shofar shall be sounded."

Bereshit Rabbah 70:6 בראשית רבה ע':ו

ושבתי בשלום אל בית אבי - ר' יהושע דסכנין בשם ר' לוי, נטל הקדוש ברוך הוא שיחתן של אבות, ועשאן מפתח לגאולתן של בנים. אמר לו הקב"ה: אתה אמרת והיה לי לאלקים, חייך! כל טובות וברכות ונחמות שאני נותן לבניך, איני נותנן אלא בלשון הזה, שנאמר (זכריה יד): והיה ביום ההוא יצאו מים חיים מירושלים. (ישעיה יא) והיה ביום ההוא, יוסיף ה' שנית ידו לקנות את שאר עמו. (יואל ד) והיה ביום ההוא, יטפו ההרים עסיס. (ישעיה כז) והיה ביום ההוא, יתקע בשופר גדול וגו':

"And I return to my father's house in peace" – Rabbi Yehoshua of Sikhnin in the name of Rabbi Levi: The Holy One blessed be He took the conversations of the patriarchs and rendered them the key to the redemption of the descendants. The Holy One blessed be He said to him [Jacob]: 'You said: "[The L-rd] will be [vehaya] my G-d," as you live, all the goodness, blessings, and consolations that I give to your children, I give it to them only in this language,' as it is stated: ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

11 והיה ביום ההוא יתקע בשופר גדול

Freedom comes to Israel from the side of the Jubilee, and so it will be in the Time to Come, as it is written, "On that day a great shofar shall be sounded."

Zohar, Beshalach 4:52–5:63 ספר הזהר, בשלח ד':נ"ב-ה':ס"ג

AND THE L-RD WALKED BEFORE THEM BY DAY. The expression "and the L-rd" means the Holy One, blessed be He, and His Council. 'This illustrates what we have been taught,' said R. Isaac, 'namely, that the Patriarchs were the Shekinah's chariot. Abraham is indicated by the words "walked before them by day"; Isaac by "in a pillar of cloud"; Jacob by "to lead them the way"; and David by the words "by night in a pillar of fire"; and all these four formed a supernal holy Chariot, for the assistance ...

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

12 יתקע בשופר גדול

The Zohar calls the great shofar of Isaiah the shofar through which slaves go out to the freedom of the worlds.

Zohar, Vayikra 10:80–11:88 ספר הזהר, ויקרא י':פ'-י"א:פ"ח

He then began to discourse on the verse: "And there was the voice of a trumpet (shofar) exceedingly loud" (Ex. 19, 16). 'The ancient scribes', he said, 'differed as to the correct intonation of this verse. Some punctuated it so as to read, "And there was a voice, the trumpet exceeding strong", making the voice and the trumpet two things, the trumpet being the signal for slaves to go forth to everlasting freedom.

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

13 יתקע בשופר גדול ובאו האובדים בארץ אשור

The Zohar says that all that was lost in the time of exile will return and be renewed in the higher lights, as it is written, "a great shofar shall be sounded, and those who were lost ... shall come."

Zohar, Vayigash 10:99–11:108 ספר הזהר, ויגש י':צ"ט-י"א:ק"ח

When the Holy One, blessed be He, will raise that still voice from the dust and join the vau with it, then all that was lost to them in the time of exile will be restored, and they will feast on the supernal radiances that will stream with added brightness from the supernal world, as Scripture says: "And it shall come to pass in that day, that a great horn shall be blown; and they shall come that were lost in Assyria, and they that were dispersed in the land ...

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

14 והשתחוו להי' בהר הקדש בירושלים

Everything came about in the merit of bowing down; the exiles will be gathered in only in the merit of bowing, as it says, "and they shall bow down to Havayah on the holy mountain in Jerusalem."

Bereshit Rabbah 56:2 בראשית רבה נ"ו:ב'

... אלא בזכות השתחויה שנאמר (ישעיה כז) והיה ביום ההוא יתקע בשופר גדול וגו' והשתחוו להי' בהר הקדש בירושלים בהמ"ק לא נבנה אלא בזכות השתחויה שנאמר (תהלים צט) רוממו ה' אלקינו והשתחוו להר קדשו המתים אינן חיין אלא בזכות השתחויה שנאמר (שם צה) באו ונשתחוה ונכרעה נברכה לפני ה' עושנו:

"Abraham said to his young men: You stay here with the donkey, and I and the lad will go to there; we will prostrate ourselves, and we will return to you" (Genesis 22:5). He said to Isaac: 'Do you see what I see?' He said to him: 'Yes.' He said to his two young men [his attendants]: 'Do you see what I see?' They said to him: 'No.' He said: 'Since the donkey does not see it and you do not see it: "You stay here with the donkey."' From ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

הוי' והיו"ד צמצום כו', אבל לע"ל התגלות כתר עליון שמו הגדול, ועי"ז יהי' עליות המל' ולא בבחי' הנה טפחות כו', כ"א אורך ימים נתת לו וזהו ע"י שופר גדול דוקא". וראה שם ע' תנ עוד פי'.

19 Kehot's note points to Ruth 1:2 for these words.

Ruth 1:2 רות א:ב

וְשֵׁם הָאִישׁ אֱלִימֶלֶךְ וְשֵׁם אִשְׁתּוֹ נָעֳמִי וְשֵׁם שְׁנֵי־בָנָיו מַחְלוֹן וְכִלְיוֹן אֶפְרָתִים מִבֵּית לֶחֶם יְהוּדָה וַיָּבֹאוּ שְׂדֵי־מוֹאָב וַיִּהְיוּ־שָׁם:

And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem in Judah. And they came into the field of Moab, and continued there.

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

20 ענין השתחואה פ' וירא פנ"ו

On "And all stature shall bow before You," the Alter Rebbe cites the same Midrash on the virtue of bowing and the end of this maamar, explaining bowing as a bittul in which the sitra achra is subdued and linking it to Netzach, the branch of Chochmah, the level of sight.

KEHOT'S NOTE

ראה לקמן סוכות פב, ב ובמ"מ לשם.

21 ברי"ה אנו אומרים זה היום

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

KEHOT'S NOTE

בתפלת מוסף.

22 זה היום תחלת מעשיך זכרון ליום ראשון

The Talmud says that our prayer "This day is the beginning of Your works, a remembrance of the first day" follows Rabbi Eliezer, who holds that the world was created in Tishrei.

Rosh Hashanah 27a:15–16 ראש השנה כ"ז א:ט"ו-ט"ז

שָׁוֶה הַיּוֹבֵל לְרֹאשׁ הַשָּׁנָה לַתְּקִיעָה וְלַבְּרָכוֹת וְכוּ'. אָמַר רַב שְׁמוּאֵל בַּר יִצְחָק: כְּמַאן מְצַלֵּינַן הָאִידָּנָא "זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", כְּמַאן — כְּרַבִּי אֱלִיעֶזֶר, דְּאָמַר: בְּתִשְׁרֵי נִבְרָא הָעוֹלָם. מֵתִיב רַב עֵינָא: שָׁוֶה יוֹבֵל לְרֹאשׁ הַשָּׁנָה לַתְּקִיעָה וְלַבְּרָכוֹת, וְהָא אִיכָּא "זֶה הַיּוֹם תְּחִלַּת מַעֲשֶׂיךָ זִכָּרוֹן לְיוֹם רִאשׁוֹן", דִּבְרֹאשׁ הַשָּׁנָה אִיתָא, וּבְיוֹבֵל לֵיתָא! כִּי קָתָנֵי — אַשְׁאָרָא.

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

23 ולכאורה יש כאן סתירה

The note points to this discourse of the Rebbe for the apparent contradiction between "the beginning of Your works" and "a remembrance of the first day."

KEHOT'S NOTE

ראה ד"ה והי' ביום ההוא — ר"ה תשמ"ב. ד"ה זה היום — כ"ט אלול תשמ"א.

24 ואתה מחיי את כולם

"You alone are Havayah ... and You give life to them all." The Alter Rebbe uses it for the ongoing gift of life-force to

15 והשתחוו לה' בהר הקדש בירושלים

"To the place where the rivers go": the place where Israel gathers in this world is where they will gather in the Time to Come, as this verse says, in Jerusalem.

Kohelet Rabbah 1:14 קוהלת רבה א:י"ד

רָאִיתִי אֶת כָּל הַמַּעֲשִׂים שֶׁנַּעֲשׂוּ וגו'. אָמַר רַבִּי אַבָּא בַּר כַּהֲנָא לְזָקֵן שֶׁהָיָה יוֹשֵׁב בְּפָרָשַׁת דְּרָכִים וְהָיוּ לְפָנָיו שְׁנֵי שְׁבִילִין אֶחָד תְּחִלָּתוֹ מִישׁוֹר וְסוֹפוֹ קוֹצִים וַאֲרָזִים וְקָנִים, וְאֶחָד תְּחִלָּתוֹ קָנִים וַאֲרָזִים וְקוֹצִים וְסוֹפוֹ מִישׁוֹר, וְהָיָה מַזְהִיר לָעוֹבְרִין וְלַשָּׁבִים וְאוֹמֵר זוֹ תְּחִלָּתוֹ מִישׁוֹר וְסוֹפוֹ אֲרָזִים וְקוֹצִים וְקָנִים, וְזֶה תְּחִלָּתוֹ קוֹצִים וַאֲרָזִים וְקָנִים וְסוֹפוֹ מִישׁוֹר, אֵין הַבְּרִיּוֹת צְרִיכִין לְהַחֲזִיק לוֹ טוֹבָה שֶׁהוּא מַזְהִירָן לְטוֹבָתָן שֶׁלֹּא לְיַגְּעָן, כָּךְ אֵין הַבְּרִיּוֹת צְרִיכִין לְהַחֲזִיק ...

"I have seen all the actions that were performed under the sun; and, behold, everything is vanity and herding wind" (Ecclesiastes 1:14). "I have seen all the actions that were performed..." Rabbi Abba bar Kahana said: This is analogous to an elderly man who was sitting at a fork in the road and there were two paths before him. One, its beginning was level and its end was thorns, cedars, and reeds; and one, its beginning was thorns, cedars, and reeds, and its end was level. He would caution the ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

16 דמאי מעליותא דשופר גדול

The note points there for the question of what makes the future shofar "great"; it is the Tzemach Tzedek's version of this maamar with added glosses.

KEHOT'S NOTE

ראה גם באוה"ת ר"ה ע' ב'עז. ד"ה והיה ביום ההוא תשמ"ב.

17 ואדי' ה' בשופר יתקע

"And Ado-nai Havayah will sound the shofar and go forth in the storms of the south." The Alter Rebbe reads it as the shofar of the present Rosh HaShanah, which the verse does not call "great."

Zechariah 9:14 זכריה ט':י"ד

וַה' עֲלֵיהֶם יֵרָאֶה וְיָצָא כַבָּרָק חִצּוֹ וַאדֹנָי ה' בַּשּׁוֹפָר יִתְקָע וְהָלַךְ בְּסַעֲרוֹת תֵּימָן:

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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

KEHOT'S NOTE

זכרי' ט, יד.

18 וקושיא זו מבואר בזהר פ' ואתחנן (דרס"ו ע"ב) וע"ש

As the note quotes it, the Tzemach Tzedek summarizes the Zohar: it asks what difference it makes whether the shofar is large or small, and answers that the drawing down is from a higher level.

KEHOT'S NOTE

"מה לון ביה אי הוא רב או זעיר כו' ותירץ שההמשכה הוא מבחי' עליונה יותר" — אוה"ת ויקרא כרך ב ע' תקצג. וראה ביהל אור ע' קמח ושם מפרש "כי שופר דעכשיו שיעורו רק טפח לפי שמקור ההמשכה מבחי' יו"ד דשם

all of creation.

Nehemiah 9:6 נחמיה ט:ו

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

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

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

KEHOT'S NOTE

נחמי' ט, ו.

25 **חדשים לבקרים**

"They are new every morning; great is Your faithfulness." Here it shows that each day's life-force is new.

Lamentations 3:23 איכה ג:כ"ג

חֲדָשִׁים לַבְּקָרִים רַבָּה אֱמוּנָתֶךָ׃

They are new every morning; Great is Thy faithfulness.

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

KEHOT'S NOTE

איכה ג, כג.

26 **פסח**

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

KEHOT'S NOTE

וע' ת"ז (קמח, א-ב. [תנ"ח צג, ג-ד]). [כ].

27 **פסח שבועות סוכות הם כנגד ג' אבות**

Kehot's note points to Zohar III, 257b for these words.

Zohar III, 257b זח"ג רנז, ב

KEHOT'S NOTE

זח"ג רנז, ב. טוא"ח סת"ז. מנורת המאור (לר"י אלנקאוה) ח"ב הל' ר"ח בשם ר' יהודא בן הרא"ש.

28 **פסח שבועות סוכות הם כנגד ג' אבות**

The Tur cites his brother: the festivals were instituted to correspond to the Patriarchs, Pesach to Avraham ("knead and make cakes," and it was Pesach), Shavuos to Yitzchak (the shofar of Sinai was from Yitzchak's ram) and Sukkos to Yaakov.

Tur, Orach Chayim 417 טור, אורח חיים ת"יז

... יותר מהאנשים ושמעתי מאחי הר"י טעם לדבר לפי שהמועדים נתקנו כנגד אבות פסח כנגד אברהם דכתיב (בראשית יח) לושי ועשי עוגות ופסח היה שבועות כנגד יצחק שתקיעת שופר של מתן תורה היה בשופר מאילו של יצחק סוכות כנגד יעקב דכתיב (בראשית לד) ולמקנהו עשה סוכות וי"ב ראשי חדשי השנה שגם הם נקראים מועדים כנגד י"ב שבטים וכשחטאו בעגל ניטלו מהם וניתנו לנשותיהם לזכר שלא היו באותו חטא׃

Orach Chaim, Vilna, 1923 (Public Domain)

29 **לושי ועשי עוגות**

Avraham tells Sarah, "Knead and make cakes," for the angels; tradition says it was Pesach, linking Avraham to that festival.

Genesis 18:6 בראשית י"ח:ו

וַיְמַהֵר אַבְרָהָם הָאֹהֱלָה אֶל־שָׂרָה וַיֹּאמֶר מַהֲרִי שְׁלֹשׁ סְאִים קֶמַח סֹלֶת לוּשִׁי וַעֲשִׂי עֻגוֹת׃

And Abraham hastened into the tent unto Sarah, and said: 'Make ready quickly three measures of fine meal, knead it, and make cakes.'

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

KEHOT'S NOTE

בראשית יח, ו.

30 **חסד דרועא ימינא**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

31 **חסד דרועא ימינא**

In Patach Eliyahu, Chesed is the right arm, Gevurah the left arm and Tiferes the body, the image behind "the two arms and the body."

Tikkunei Zohar 17a:16–17 תקוני הזהר י"ז א:ט"ז-י"ז

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

Constantinople, 1740 (CC-BY-NC)

32 **מ"ת בקול השופר**

Kehot's note points to Exodus 19:16 for these words.

Exodus 19:16 שמות י"ט:ט"ז

KEHOT'S NOTE

שמות יט, טז-יט.

33 **אילו של יצחק**

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

KEHOT'S NOTE

טוא"ח סי' ת"י"ז.

34 "And Yaakov journeyed to Sukkos, and made booths for his cattle," linking Yaakov to the festival of Sukkos.

Genesis 33:17 בראשית ל"ג:י"ז

וְיַעֲקֹב נָסַע סֻכֹּתָה וַיִּבֶן לוֹ בָּיִת וּלְמִקְנֵהוּ עָשָׂה סֻכֹּת עַל־כֵּן קָרָא שֵׁם־הַמָּקוֹם סֻכּוֹת׃

And Jacob journeyed to Succoth, and built him a house, and made booths for his cattle. Therefore the name of the place is called Succoth.

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

this with Rosh HaShanah as the day of judgment.

Rosh Hashanah 16a:6–7 ראש השנה ט"ז א:ו-ז

... הַכֹּל נִידּוֹנִין בְּרֹאשׁ הַשָּׁנָה, וּגְזַר דִּין שֶׁלָּהֶם נֶחְתָּם כָּל אֶחָד וְאֶחָד בְּזִמָּנוֹ: בְּפֶסַח — עַל הַתְּבוּאָה, בַּעֲצֶרֶת — עַל פֵּירוֹת הָאִילָן, בֶּחָג נִידּוֹנִין עַל הַמַּיִם. וְאָדָם נִידּוֹן בְּרֹאשׁ הַשָּׁנָה, וּגְזַר דִּין שֶׁלּוֹ נֶחְתָּם בְּיוֹם הַכִּפּוּרִים. רַבִּי יוֹסֵי אוֹמֵר: אָדָם נִידּוֹן בְּכָל יוֹם, שֶׁנֶּאֱמַר: "וַתִּפְקְדֶנּוּ לְבְקָרִים". רַבִּי נָתָן אוֹמֵר: אָדָם נִידּוֹן בְּכָל שָׁעָה, שֶׁנֶּאֱמַר: "לִרְגָעִים תִּבְחָנֶנּוּ".

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

KEHOT'S NOTE

ר"ה טז, א.

42 ע"פ ויגמול שקדים

The discourse on Aharon's staff that "bore ripe almonds" explains that almonds ripen in twenty-one days, faster than any fruit, a sign of the speed with which the drawings-down through Aharon reach from the highest levels to below.

KEHOT'S NOTE

לעיל קרח נה, ג.

43 ובפי' ראה ע"פ וברכך

The note identifies the discussion of "He will bless you in all that you do," to which the text refers, with this place in Or HaTorah.

KEHOT'S NOTE

ראה אוה"ת פי' ראה ע' תשכב.

44 רק על שנה אחת

An earlier maamar in this parsha.

KEHOT'S NOTE

ראה לעיל נו, ב.

45 כי אלף שנים בעיניך

"For a thousand years in Your eyes are like yesterday when it has passed." From G-d's perspective each thousand years is one day.

Psalms 90:4 תהילים צ':ד

כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר וְאַשְׁמוּרָה בַלָּיְלָה:

For a thousand years in Thy sight Are but as yesterday when it is past, And as a watch in the night.

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

KEHOT'S NOTE

תהלים צ, ד. ראה אוה"ת דברים כרך ה ע' ב'פט ואילך.

46 ששה אלפי שנין דהוי עלמא

Rav Ketina says, "The world exists for six thousand years," the basis for reading the six thousand years as six divine days.

Rosh Hashanah 31a:8–9 ראש השנה ל"א א:ח'-ט'

וְקָמִיפַלְגִי בְּדְרַב קַטִינָא, דְּאָמַר רַב קַטִינָא: שִׁיתָּא אַלְפֵי שְׁנֵי הֲוֵה עָלְמָא וְחַד חָרוּב, שֶׁנֶּאֱמַר: "וְנִשְׂגַּב ה' לְבַדּוֹ בַּיּוֹם הַהוּא". אָמַר אַבָּיֵי: תְּרֵי חָרוּב, שֶׁנֶּאֱמַר: "יְחַיֵּינוּ מִיּוֹמָיִם". בְּמוֹסְפֵי דְּשַׁבְּתָא מָה הֲיוּ אוֹמְרִים? אָמַר רַב עָנָן בַּר רָבָא אָמַר רַב: "הַזִּיו לָךְ".

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

KEHOT'S NOTE

35 תרין דרועין וגופא

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

KEHOT'S NOTE

ראה ת"י בהקדמה שם.

36 ויוהכ"פ נק' ג"כ ראש השנה בכתוב

Ezekiel dates his vision "at the beginning of the year (berosh hashanah), on the tenth of the month," that is, Yom Kippur, so Yom Kippur too is called Rosh HaShanah in Scripture.

Ezekiel 40:1 יחזקאל מ':א

Nedarim 23b נדרים כ"ג

KEHOT'S NOTE

יחזקאל מ, א. נדרים כג, ב תוד"ה ואת. ראה לקמן סד, א ובמ"מ לשם.

37 וכ"כ בפע"ח

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

KEHOT'S NOTE

שער ר"ה ספ"א.

38 בסוד הפנימית ובראש השנה בסוד החיצונית

The Arizal writes that the nesirah is done during the Ten Days; on Yom Kippur, although the nesirah was already done in the outer aspect, it is now done in the inner aspect, that of the souls.

Pri Etz Chaim, Gate of Rosh Hashana 1:9 פרי עץ חיים, שער ראש השנה א':ט'

ביוה"כ, אנו אומרים זכרנו, אף שכבר נעשית הנסירה מן החיצוניות, עכשיו ביום זה נעשה הנסירה בבחי' פנימית, בבחי' הנשמות. בר"ה ויוה"כ וסוכות, דמורה דחילו עד יוה"כ, שמאלו תחת לראשי. וביה"כ חיבוק, כדי להחזירו פנים בפנים. ובסוכות רחימו, וימינו תחבקני, לכן יש בו ניסוך המים. והמצות שבו, שהוא לולב ואתרוג, הם הארת החכמה בחסד. ויוה"כ הוא הארת אמא בחבוק השמאל, ובש"ע הזווג:

Pri Etz Chaim (Public Domain)

39 רישא וגלגלתא

The Zohar speaks of the upper bond, "the head, the skull and the brains," and another bond, "the two arms and the body," the same image of head and limbs used here.

Zohar, Emor 31:147–32:155 ספר הזהר, אמור ל"א:קמ"ז-ל"ב:קנ"ה

40 ונק' לכך ראש חדש שהוא חיות כללי לחדש

A parallel discussion of Rosh Chodesh as the general life-force of the month.

KEHOT'S NOTE

עטרת ראש שער ר"ה ספ"ב. ומרומז גם במשנה (ריש מסכת ר"ה): באחד בניסן ר"ה למלכים ולרגלים — שרגל שבו הוא באמצע החודש (ראה גמרא שם ד, א) (ראה לקו"ש חי"ו ע' 409 הערה 4. שיחות ר"ח שבט תשמ"ו). — משיחת ש"פ עקב תנש"א.

41 אדם נידון בכ"י

Rabbi Yosi says, "A person is judged every day," as it says, "You visit him every morning." The Alter Rebbe reconciles

מזה שהוא עכ"פ "זכרון ליום ראשון", מובן שגם עכשיו ש"באתעדל"ת תליא מילתא" — ענינה של האתעדל"ת הוא שעל ידה נזכר ונתעורר בחי' "חפץ חסד" שהי' "ביום ראשון" (ראה בארוכה עט"ר שער ר"ה פ"י). — לקו"ש ח"ט ע' 190.

53 יש שנה טובה ומתוקה

Explains "good and sweet": good from the side of the kindnesses (chasadim), sweet from the side of the severities (gevuros) that have been sweetened.

KEHOT'S NOTE

ראה בלקו"ש ח"ט ע' 370 בשם לקוי"א אגרות ע' שיא טובה מצד החסדים, מתוקה מצד הגבורות שנמתקו.

54 ויעקוד אברהם את יצחק בנו

"And he bound Yitzchak his son and laid him on the altar." The Binding is the Torah reading of Rosh HaShanah, and the Alter Rebbe reads it as kindness (Avraham) overpowering judgment (Yitzchak).

Genesis 22:9 בראשית כ"ב:ט'

וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹקִים וַיִּבֶן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיָּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים:

And they came to the place which G-d had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood.

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

KEHOT'S NOTE

בראשית כב, ט.

55 יצחק יוכלל בבחי' אברהם

The Zohar explains that we read the portion of Yitzchak on this day because on this day Yitzchak was bound below and bound to what is above, citing "And he bound Yitzchak his son." The text cites it for Yitzchak's inclusion in Avraham.

Zohar, Vayikra 43:298–44:307 ספר הזהר, ויקרא מ"ג:רצ"ח-מ"ד:ש"ז

On this day (of New Year) Isaac is crowned, and becomes the head of the patriarchs.' Said R. Abba: 'We read the portion of Isaac (Gen. XXI, XXII) on this day, because on this day he was bound below and was also united to the One above.

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

56 אברהם אוהבי

"The seed of Avraham who loves Me." Avraham is the attribute of love and kindness.

Isaiah 41:8 ישעיהו מ"א:ח'

וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךְ זֶרַע אַבְרָהָם אֹהֲבִי:

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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

KEHOT'S NOTE

ישע' מא, ח.

ר"ה לא, א.

47 בתשו' הרשב"א ח"א סס"י ט' ורס"י תכ"ג

The note points there in connection with the two responsa of the Rashba that the text cites.

KEHOT'S NOTE

ראה לקו"ש חכ"א ע' 450.

48 בר"ה שנק' חג שהחודש מתכסה בו

There the Alter Rebbe explains that Rosh HaShanah is the inclusive source of the year's life-force, divided afterwards into twelve months and days, so the light of the month is nullified in it like the sun's rays in the sun: hence "the festival on which the moon is covered."

KEHOT'S NOTE

ר"ה ח, סע"א. לעיל מו, ב.

49 חג שהחדש מתכסה בו

"Which festival is it on which the moon is covered? Rosh HaShanah," from "Blow the shofar at the New Moon, at the covering, for our festival day."

Rosh Hashanah 8a:17–8b:1 ראש השנה ח' א:י"ז-ח' ב:א'

מַאי דִּתְשָׁרֵי הוּא? דִּכְתִיב: "תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ", אֵיזֶהוּ חַג שֶׁהַחֹדֶשׁ מִתְכַּסֶּה בּוֹ — הֱוֵי אוֹמֵר זֶה רֹאשׁ הַשָּׁנָה. וּכְתִיב: "כִּי חֹק לְיִשְׂרָאֵל הוּא מִשְׁפָּט לֵאלֹקֵי יַעֲקֹב".

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

50 וע"י השופר והתפלות נמשך אור וחיות חדש

The note points to this collection of commentaries on Iggeres HaKodesh 14, which deals with the new light drawn down each Rosh HaShanah.

KEHOT'S NOTE

ראה בליקוט פירושים ומ"מ — חיטריק לאגהק"ס סי' יד.

51 כי חפץ חסד הוא

"He does not keep His anger forever, for He desires kindness." On the first day the kindness came only from G-d's own desire.

Micah 7:18 מיכה ז':י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ 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. .

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

KEHOT'S NOTE

מיכה ז, יח.

52 ולכן . . ואעפ"כ הוא גם רק זכרון בלבד ליום ראשון . . באתעלד"ת תליא מילתא

Since Rosh HaShanah is at least "a remembrance of the first day," even now, when all depends on the arousal from below, the role of that arousal is to recall and reawaken the "He desires kindness" of the first day.

KEHOT'S NOTE

among the vehayah verses.

Esther Rabbah, Petichta 11 אסתר רבה, פתיחתא י"א

PARAGRAPH 2

63 **לכאו"א כפום שיעורא לדיליי**

Kehot's note points to Zohar II, 103a for these words.

Zohar II, 103a זח"ב קג, א

KEHOT'S NOTE

זח"ב קג, א-ב.

64 **אין לך עשב**

The words here quote Bereshit Rabbah 6:6; the passage is shown below.

Bereshit Rabbah 6:6 בראשית רבה ו':ו'

... שנה ומרקיע עד הרקיע מהלך ת"ק שנה ראה כמה הוא גבוה ותנן באחד בתקופת תמוז אין צל לכל בריה דכתיב (תהלים יט) ואין נסתר מחמתו גלגל חמה יש לו נרתיק שנאמר (שם) לשמש שם אהל בהם ובריכה של מים לפניו בשעה שהוא יוצא הקדוש ב"ה מתיש כחו במים שלא יצא וישרוף את העולם אבל לע"ל הקב"ה מערטלו מנרתיקו ומלהטו בו את הרשעים שנאמר (מלאכי ג) וליהט אותם היום הבא רבי ינאי ור"ש תרוייהון אמרין אין גיהנם אלא יום שהוא מלהט את הרשעים מה טעם (שם) הנה יום בא בוער ...

Where are the orbs of the sun and the moon situated? They are in the second firmament, as it is stated: "G-d set them in the firmament of the heavens." Rabbi Pinḥas said in the name of Rabbi Abahu: There is an explicit verse, and the members of the Great Assembly elaborated on it: "You, the L-rd, alone, You made the heavens, the heaven of heavens, and all their host..." (Nehemiah 9:6). Where is all their host situated? It is in the firmament that is above the heavens. From the ...

Wikisource Bereshit Rabbah (CC-BY-SA) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

Zohar I, 251a זח"א רנא, א

KEHOT'S NOTE

ראה ב"ר פ"ו, ו. זח"א רנא, א.

65 **אין לך עשב שאין לו מזל המכה בו ואומר לו גדל**

Rabbi Simon: "There is no blade of grass that has no mazal in the firmament that strikes it and tells it, 'Grow!'" Here it shows the particular life-force reaching each creature.

Bereshit Rabbah 10:6 בראשית רבה י':ו'

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייא ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharma-

57 **אמרו לפני מלכיות**

The words here quote Rosh Hashanah 16a:15-16; the passage is shown below.

Rosh Hashanah 16a:15–16 ראש השנה ט"ז א:ט"ו-ט"ז

וּמִפְּנֵי מָה אָמְרָה תּוֹרָה נִסְכּוּ מַיִם בֶּחָג — אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: נִסְכּוּ לְפָנַי מַיִם בֶּחָג, כְּדֵי שֶׁיִּתְבָּרְכוּ לָכֶם גִּשְׁמֵי שָׁנָה. וְאִמְרוּ לְפָנַי בְּרֹאשׁ הַשָּׁנָה מַלְכִיּוֹת זִכְרוֹנוֹת וְשׁוֹפָרוֹת. מַלְכִיּוֹת — כְּדֵי שֶׁתַּמְלִיכוּנִי עֲלֵיכֶם, זִכְרוֹנוֹת — כְּדֵי שֶׁיַּעֲלֶה זִכְרוֹנֵיכֶם לְפָנַי לְטוֹבָה, וּבַמָּה — בְּשׁוֹפָר. אָמַר רַבִּי אֲבָהוּ: לָמָּה תּוֹקְעִין בְּשׁוֹפָר שֶׁל אַיִל? אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: תִּקְעוּ לְפָנַי בְּשׁוֹפָר שֶׁל אַיִל, כְּדֵי שֶׁאֶזְכּוֹר לָכֶם עֲקֵידַת יִצְחָק בֶּן אַבְרָהָם, וּמַעֲלֶה אֲנִי עֲלֵיכֶם כְּאִילּוּ עֲקַדְתָּם ...

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

KEHOT'S NOTE

ר"ה טז, א.

58 **כדי שתמליכוני עליכם**

The note points there for a discussion of "so that you make Me King over you."

KEHOT'S NOTE

ראה לקו"ש ח"ט ע' 220.

59 **ויצא פ' ע'**

Later in this maamar (section 7) the Alter Rebbe returns to this Midrash on Vayetze, "You said, 'And Havayah shall be Elokim to me,'" and explains through it why the future shofar is great.

KEHOT'S NOTE

ראה לקמן ס, ג.

60 **ויעקב נסה סכתה**

The words here quote Genesis 33:10; the passage is shown below.

Genesis 33:10 בראשית ל"ג:י"

וַיֹּאמֶר יַעֲקֹב אַל־נָא אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ וְלָקַחְתָּ מִנְחָתִי מִיָּדִי כִּי עַל־כֵּן רָאִיתִי פָנֶיךָ כִּרְאֹת פְּנֵי אֱלֹקִים וַתִּרְצֵנִי:

And Jacob said: 'Nay, I pray thee, if now I have found favour in thy sight, then receive my present at my hand; forasmuch as I have seen thy face, as one seeth the face of G-d, and thou wast pleased with me.

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

KEHOT'S NOTE

בראשית לג, י ז.

61 **בד"ה ביום השמ"ע**

In the discourse "On the day of Shemini Atzeres," the Alter Rebbe explains that from Rosh HaShanah to Yom Kippur we seek G-d's face with Kingship, Remembrance and Shofar verses and cry "King, King" to draw His kingship upon us, the revelation of His will.

KEHOT'S NOTE

ראה לקמן פב, א ואילך.

62 The introduction to Midrash Esther contrasts vayehi bimei, a sign of trouble, with vehayah, and cites this verse

cist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

66 **וגבוה מעל גבוה שומר**

"For one higher than the high watches, and there are higher ones above them." The Alter Rebbe uses it for the ordered chain of levels through which life descends.

Ecclesiastes 5:7 קהלת ה׳:ז׳

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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

KEHOT'S NOTE

קהלת ה, ז.

67 **ולכבודי בראתיו יצרתיו**

"Everyone who is called by My Name, for My glory I have created him, formed him, also made him": creation, formation and action, the worlds of Beriah, Yetzirah and Asiyah.

Isaiah 43:7 ישעיהו מ״ג:ז׳

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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

KEHOT'S NOTE

ישעי' מג, ז.

68 **אני הוי' לא שניתי**

"For I, Havayah, have not changed." The level of G-d that the creation of the worlds does not affect.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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

KEHOT'S NOTE

מלאכי ג, ו.

69 **עד שלא נבה״ע הי׳ הוא ושמו בלבד**

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

KEHOT'S NOTE

פדר״א פ״ג. וראה ג״כ ת״ז ת״ט. וראה הקדמת השל״ה בתחלתה.

70 **אנא אמלוך**

There the Alter Rebbe explains that all the worlds come from a single thought that arose before G-d, "there is no king without a people," as in "I will reign"; yet even this will to reign is only a garment ("Havayah reigns, He is clothed in majesty"), not a real desire as with a king of flesh and blood.

KEHOT'S NOTE

ע' נשא (כא, ד). וש״נ. [כ].

71 **עד שלא נברא העולם היה הוא ושמו בלבד**

"Before the world was created there was the Holy One, blessed be He, and His great Name alone." The Alter Rebbe reads "His Name" as Malchus, the kingship that later gives the worlds life.

Pirkei DeRabbi Eliezer 3:2-3 פרקי דרבי אליעזר ג׳:ב׳-ג׳

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבָד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשְׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלְטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹצָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה. שִׁבְעָה דְבָרִים נִבְרְאוּ עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וְגֵיהִנֹּם, וְגַן עֵדֶן, וְכִסֵּא הַכָּבוֹד, ...

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

72 **ע״פ יביאו לבוש מלכות**

There the Alter Rebbe explains that G-d's kingship spreads forth to bring the worlds into being from nothing to something and sustains physical existence; to make a physical world He clothed Himself in majesty, drawing down His Malchus.

KEHOT'S NOTE

תו״א צ, ג.

73 **יביאו לבוש מלכות**

"Let them bring royal apparel that the king has worn." The opening of a Torah Ohr discourse on G-d's kingship as the source of the worlds.

Esther 6:8 אסתר ו׳:ח׳

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

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

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

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

PARAGRAPH 4

79 **קמי' . . כלא ממש חשיבא**

The Zohar's teaching that "all before Him is considered as nothing." The Alter Rebbe uses it to show that the worlds are "far" from G-d and so need to be remembered.

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

80 **וע' בפרדס בעה"כ בערך זכירה**

The Tzemach Tzedek quotes Pardes there: "Remembrance is in Yesod, for it is what brings all things to remembrance."

KEHOT'S NOTE

הלשון נעתק באוה"ת פ' יתרו כרך ז ע' ב'תשד "זכירה ביסוד כי הוא המזכיר כל הדברים". וראה גם באוה"ת ר"ה ע' איתלז.

81 **אזכיר את שמי**

"In every place where I cause My Name to be remembered, I will come to you and bless you." The Zohar on Ekev, cited here, discusses this verse.

Exodus 20:21 שמות כ:כ"א

מִזְבַּח אֲדָמָה תַּעֲשֶׂה־לִּי וְזָבַחְתָּ עָלָיו אֶת־עֹלֹתֶיךָ וְאֶת־שְׁלָמֶיךָ אֶת־צֹאנְךָ וְאֶת־בְּקָרֶךָ בְּכָל־הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת־שְׁמִי אָבוֹא אֵלֶיךָ וּבֵרַכְתִּיךָ:

An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen; in every place where I cause My name to be mentioned I will come unto thee and bless thee.

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

82 **וע' בזהר בפ' ויקהל (דף רי"ש ע"א)**

There the Tzemach Tzedek writes that it is understood from this Zohar that remembrance is in Yesod.

KEHOT'S NOTE

מובן דזכרון הוא ביסוד — אוה"ת יתרו כרך ז ע' ב'תשה. וראה אוה"ת ר"ה ע' איתלז.

83 **ספר זכרון**

"And a book of remembrance was written before Him for those who fear Havayah and think of His Name." The Zohar on Vayakhel reads "book" and "remembrance" as two levels that are one.

Malachi 3:16 מלאכי ג:ט"ז

אָז נִדְבְּרוּ יִרְאֵי ה' אִישׁ אֶל־רֵעֵהוּ וַיַּקְשֵׁב ה' וַיִּשְׁמָע וַיִּכָּתֵב סֵפֶר זִכָּרוֹן לְפָנָיו לְיִרְאֵי ה' וּלְחֹשְׁבֵי שְׁמוֹ:

Then they that feared the L-RD Spoke one with another; and the L-RD hearkened, and heard, and a book of remembrance was written before Him, for them that feared the L-RD, and that thought upon His name.

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

74 **כח הפועל בנפעל**

There the Alter Rebbe explains that the source of the worlds' life is only a radiance from G-d, like the light of the sun, which brings about no change in Him; and that the phrase "the power of the Maker in the made" found in the books applies below, in the level of Asiyah, which is called "made."

KEHOT'S NOTE

ע' ע"ח ש' ס' אבי"ע (פ"ב) קרוב לסופו. וע' שלח (מז, א). וע' ת"ז (תי"ט) מ, ב. [כ].

75 **המלך המרומם לבדו מאז**

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

KEHOT'S NOTE

ברכת יוצר.

76 **כי ה' אלקיך אש אוכלה הוא**

"For Havayah your G-d is a consuming fire." Read here through the nature of fire, which withdraws upward, for the annual withdrawal of G-d's kingship to its source.

Deuteronomy 4:24 דברים ד':כ"ד

כִּי ה' אֱלֹקֶיךָ אֵשׁ אֹכְלָה הוּא אֵל קַנָּא:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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

KEHOT'S NOTE

דברים ד, כד.

77 **אמרו לפני מלכיות כדי שתמליכוני עליכם**

"Recite before Me Kingship verses, so that you make Me King over you." This paragraph explains what making G-d King accomplishes.

Rosh Hashanah 16a:15–16 ראש השנה ט"ז א:ט"ו-ט"ז

... נִסְכּוּ לְפָנַי מַיִם בָּחָג, כְּדֵי שֶׁיִּתְבָּרְכוּ לָכֶם גִּשְׁמֵי שָׁנָה. וְאִמְרוּ לְפָנַי בְּרֹאשׁ הַשָּׁנָה מַלְכִיּוֹת זִכְרוֹנוֹת וְשׁוֹפָרוֹת. מַלְכִיּוֹת — כְּדֵי שֶׁתַּמְלִיכוּנִי עֲלֵיכֶם, זִכְרוֹנוֹת — כְּדֵי שֶׁתַּעֲלֶה זִכְרוֹנֵיכֶם לְפָנַי לְטוֹבָה, וּבַמֶּה — בְּשׁוֹפָר. אָמַר רַבִּי אֲבָהוּ: לָמָּה תּוֹקְעִין בְּשׁוֹפָר שֶׁל אַיִל? אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: תִּקְעוּ לְפָנַי בְּשׁוֹפָר שֶׁל אַיִל, כְּדֵי שֶׁאֶזְכּוֹר לָכֶם עֲקֵידַת יִצְחָק בֶּן אַבְרָהָם, וּמַעֲלֶה אֲנִי עֲלֵיכֶם כְּאִילּוּ עֲקַדְתֶּם עַצְמְכֶם לְפָנַי.

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

PARAGRAPH 3

78 **כדי שיעלה זכרונכם לטובה לפני**

"Remembrance verses, so that your remembrance may rise before Me for good." The second part of the Talmud's teaching on the verses of Rosh HaShanah.

Rosh Hashanah 16a:15–16 ראש השנה ט"ז א:ט"ו-ט"ז

... נִסְכּוּ לְפָנַי מַיִם בָּחָג, כְּדֵי שֶׁיִּתְבָּרְכוּ לָכֶם גִּשְׁמֵי שָׁנָה. וְאִמְרוּ לְפָנַי בְּרֹאשׁ הַשָּׁנָה מַלְכִיּוֹת זִכְרוֹנוֹת וְשׁוֹפָרוֹת. מַלְכִיּוֹת — כְּדֵי שֶׁתַּמְלִיכוּנִי עֲלֵיכֶם, זִכְרוֹנוֹת — כְּדֵי שֶׁתַּעֲלֶה זִכְרוֹנֵיכֶם לְפָנַי לְטוֹבָה, וּבַמֶּה — בְּשׁוֹפָר. אָמַר רַבִּי אֲבָהוּ: לָמָּה תּוֹקְעִין בְּשׁוֹפָר שֶׁל אַיִל? אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: תִּקְעוּ לְפָנַי בְּשׁוֹפָר שֶׁל אַיִל, כְּדֵי שֶׁאֶזְכּוֹר לָכֶם עֲקֵידַת יִצְחָק בֶּן אַבְרָהָם, וּמַעֲלֶה אֲנִי עֲלֵיכֶם כְּאִילּוּ עֲקַדְתֶּם עַצְמְכֶם לְפָנַי.

ראה לעיל במפתח ענינים מכ"ק אדמו"ר ערך לב. וראה גם תו"א ז, ב.

90 **לפי שכלו יהולל איש**

"A man is praised according to his intelligence." The Alter Rebbe reads it as the outer heart's emotions following the intellect.

Proverbs 12:8 משלי י"ב:ח'

לְפִי־שִׂכְלוֹ יְהֻלַּל־אִישׁ וְנַעֲוֵה־לֵב יִהְיֶה לָבוּז׃

A man shall be commended according to his intelligence; But he that is of a distorted understanding shall be despised.

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

KEHOT'S NOTE

משלי יב, ח.

91 **חיצונית הלב ונק' רצון התחתון שהוא בחי' רעותא דליבא**

On "Unite my heart," the Alter Rebbe explains that re'usa deliba has two levels: the inner point of the heart, "great love" above reason that comes from above as a gift, and the outer heart, love derived from contemplating G-d's greatness, each according to his measure.

KEHOT'S NOTE

ראה לעיל פ' בלק סז, ג. וראה גם אוה"ת ר"ה ע' אישפה.

92 **כמ"ש במ"א פי' מ"ש יפה את רעיתי**

The discourse on "my beloved" (ra'ayasi) explains it as friendship and love, with the analogy of food refined into blood that rises to the heart and from the heart to the brain; all the emanated levels are as nothing and come from one thought, "I will reign."

KEHOT'S NOTE

ראה לקמן שה"ש יג, ד ואילך.

93 **יפה את רעיתי כתרצה**

"You are beautiful, my beloved, as Tirtzah." Read here as the lower will (re'usa) rising to become the Supernal Will (ratzon).

Song of Songs 6:4 שיר השירים ו':ד'

יָפָה אַתְּ רַעְיָתִי כְּתִרְצָה נָאוָה כִּירוּשָׁלִָם אֲיֻמָּה כַּנִּדְגָּלוֹת׃

Thou art beautiful, O my love, as Tirzah, Comely as Jerusalem, Terrible as an army with banners.

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

94 **ויחד לבבי**

"Unite my heart to fear Your Name." Here, the joining of the outer and inner heart.

Psalms 86:11 תהילים פ"ו:י"א

הוֹרֵנִי ה' דַּרְכֶּךָ אֲהַלֵּךְ בַּאֲמִתֶּךָ יַחֵד לְבָבִי לְיִרְאָה שְׁמֶךָ׃

Teach me, O L-RD, Thy way, that I may walk in Thy truth; Make one my heart to fear Thy name. .

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

95 **וע"פ מי מנה**

In this discourse the Alter Rebbe brings "Unite my heart" and explains that the heart's will has an inner level, the point of the heart, a love above reason given from above,

84 **ובזהר פ' יתרו (דף ע' ע"א)**

The Tzemach Tzedek discusses this Zohar on the "book of remembrance," the "book" of that remembrance.

KEHOT'S NOTE

בענין ספר הזכרון ספר דההוא זכרון — אוה"ת יתרו כרך ז ע' ב'תשה. וראה אוה"ת ר"ה ע' א'תלז.

85 **ובפ' ויצא (דקנ"ט, ע"ב)**

There the Tzemach Tzedek explains this Zohar: the remembrance of Rachel is drawn from Yesod, the level of Mazla.

KEHOT'S NOTE

פ' ברחל זכירה שנמשך מהיסוד בחי' מזלא — אוה"ת בראשית פ' וירא כרך ד תשנב, ב. וראה שם תשנט, א.

86 **ויזכור ימי עולם**

"And he remembered the days of old, Moshe and his people." The Zohar on Beshalach, cited here, discusses this verse.

Isaiah 63:11 ישעיהו ס"ג:י"א

וַיִּזְכֹּר יְמֵי־עוֹלָם מֹשֶׁה עַמּוֹ אַיֵּה הַמַּעֲלֵם מִיָּם אֵת רֹעֵי צֹאנוֹ אַיֵּה הַשָּׂם בְּקִרְבּוֹ אֶת־רוּחַ קָדְשׁוֹ׃

Then His people remembered the days of old, the days of Moses: 'Where is He that brought them up out of the sea With the shepherds of His flock? Where is He that put His holy spirit In the midst of them?

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

87 **דבר"ה תוקעים בשל זכרים**

"On Rosh HaShanah they sound with [horns] of males," the shofar of a ram, which the Talmud discusses there. The Alter Rebbe links zecharim to zikaron, remembrance.

Rosh Hashanah 26b:8–9 ראש השנה כ"ו ב:ח'-ט'

וּבְתַעֲנִיּוֹת בְּשֶׁל זְכָרִים כְּפוּפִין, וּפְיֵהֶן מְצוּפֶּה כֶּסֶף, וּשְׁתֵּי חֲצוֹצְרוֹת בָּאֶמְצַע. שׁוֹפָר מְקַצֵּר וַחֲצוֹצְרוֹת מַאֲרִיכוֹת, שֶׁמִּצְוַת הַיּוֹם בַּחֲצוֹצְרוֹת. שָׁוֶה הַיּוֹבֵל לְרֹאשׁ הַשָּׁנָה לְתִקְיעָה וְלִבָּרְכוֹת. רַבִּי יְהוּדָה אוֹמֵר: בְּרֹאשׁ הַשָּׁנָה תּוֹקְעִין בְּשֶׁל זְכָרִים וּבַיּוֹבֵלוֹת בְּשֶׁל יְעֵלִים.

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

KEHOT'S NOTE

ראה ר"ה כו, ב.

88 **וע' בזחי"א בפ' ויחי . . עלמא דדכורא**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

אוה"ת ר"ה כרך ה ע' ב'פח. באוה"ת בראשית כרך ו תתשמב, ב מבאר הזהר בארוכה עם הגהות. נזכר גם לעיל בפ' מטות פב, ב.

PARAGRAPH 5

89 **בלב יש חיצוניות ופנימית**

The note sends the reader to the Rebbe's index of subjects, under "heart," for the other places that discuss its inner and outer dimensions.

KEHOT'S NOTE

and an outer level born of contemplating G-d's greatness; "Unite my heart" joins the two.

KEHOT'S NOTE

לעיל פ' בלק סז, ג.

96 "Who has counted the dust of Yaakov?" The opening of a Likkutei Torah discourse on Balak cited for the two levels of the heart.

Numbers 23:10 במדבר כ"ג:י"

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

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)

97 **מוח שליט על הלב**

The Zohar says that the brain, which is masculine, rides and rules over the heart. The Alter Rebbe limits this to the outer heart.

Zohar III, 224a זח"ג רכד, א

KEHOT'S NOTE

זח"ג רכד, א. ועי' בסש"ב ח"א פי"ב [כ].

98 **כידוע שעיקר המזונות הם בלב . . והמוח מקבל חיות מהלב**

On "I sleep, but my heart is awake," the Alter Rebbe asks why G-d is likened to the heart rather than the brain: the heart's life-giving is a circuit, the blood made from food in the liver coming to the heart and going out to every limb, while the brain's influence is a bestowal alone; so G-d's bestowals, which depend on the arousal from below, are called "heart."

KEHOT'S NOTE

ראה לקמן שה"ש לג, ד. אוה"ת שה"ש כרך ב ע' תקיח. פ' ואתחנן ע' רכא.

99 **צור לבבי**

"The Rock of my heart and my portion is G-d forever." G-d is the inner source of the heart, above the brain.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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

KEHOT'S NOTE

תהלים עג, כה.

100 **צעק לבם אל ה'**

"Their heart cried out to Ado-nai." A cry from the heart itself, which the Alter Rebbe identifies with the inner heart.

Lamentations 2:18 איכה ב':י"ח

צָעַק לִבָּם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה יוֹמָם וָלָיְלָה אַל־תִּתְּנִי פוּגַת לָךְ אַל־תִּדֹּם בַּת־עֵינֵךְ׃

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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

KEHOT'S NOTE

איכה ב, יח.

101 **צעק לבם אל ה'**

The Zohar on Shemos, cited in the gloss: a cry in which one says nothing is greater than all prayer, for the cry is in the heart, as it says, "Their heart cried out to Ado-nai."

Zohar, Shemot 49:354–50:364 ספר הזהר, שמות מ"ט:שנ"ד-נ':שס"ד

What is the difference between imploring and crying?' Said R. Isaac: 'The former means prayer in actual words (Ps. 39, 13; LXXXVIII, 14; XXX, 3), the latter crying without words. R. Judah said: 'Hence crying is more poignant than all other expression of grief, because it is entirely a matter of the heart, as it says, "Their heart cried unto the lord" (Lam. 2, 18). This crying comes nearer to the Holy One, blessed be He, than imploring and praying in words, as it says, "If he (the orphan) cries ...

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

102 **בזח"ב פ' שמות די"ט סע"ב ודף כ' ע"א ובפרדס בעה"כ ערך צעקה**

There the Alter Rebbe explains "My heart said to You, 'Seek My face'": the cry of the heart has two levels, an outer cry that comes from contemplating G-d's greatness and His constant renewal of creation, and an inner cry above knowledge; at the end of that section he cites the same Zohar on Shemos and Pardes on "outcry."

KEHOT'S NOTE

נזכר גם לעיל מד, ב ושי"נ.

103 **השמיעני את קולך**

"My dove ... let me hear your voice, for your voice is sweet." The Midrash on this verse is cited for the power of Israel's cry.

Song of Songs 2:14 שיר השירים ב':י"ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

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.'

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

104 **מה תצעק אלי**

"Why do you cry out to Me? Speak to the children of Israel and let them travel." G-d's words at the sea.

Exodus 14:15 שמות י"ד:ט"ו

וַיֹּאמֶר ה' אֶל־מֹשֶׁה מַה־תִּצְעַק אֵלָי דַּבֵּר אֶל־בְּנֵי־יִשְׂרָאֵל וְיִסָּעוּ׃

And the L-RD said unto Moses: 'Wherefore criest thou unto Me? speak unto the children of Israel, that they go forward.

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

105 **מאור פני מלך חיים**

"In the light of the King's countenance is life." The soul's descent takes it far from this light.

Proverbs 16:15 משלי ט"ז:ט"ו

בְּאוֹר־פְּנֵי־מֶלֶךְ חַיִּים וּרְצוֹנוֹ כְּעָב מַלְקוֹשׁ׃

In the light of the king's countenance is life; And his favour is as a cloud of the latter rain.

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

KEHOT'S NOTE

משלי טז, טו.

106 **בע"ת בחילא יתיר**

The Zohar says that baalei teshuvah stand in a place where complete tzaddikim have no permission to stand, for they draw near to the King with the desire of the heart and with great strength.

Zohar I, 129b זח"א קכט, ב

KEHOT'S NOTE

זח"א קכט, ב.

107 **לאתבא צדיקייא בתיובתא**

There the Alter Rebbe brings the saying that the King Mashiach will "bring the tzaddikim to return in teshuvah," teshuvah being the level of "with all your might," and explains that a tzaddik who never sinned comes to it not because of a past opposition but because even the higher Gan Eden counts as a "wilderness" and even the higher Chochmah as "making."

KEHOT'S NOTE

זח"ג (קנג, ב). ועל"ק שה"ש (נ, סע"ב). [כ].

108 **לאתבא צדיקייא בתיובתא**

The Zohar's phrase about bringing the tzaddikim back in teshuvah, which the Alter Rebbe uses for the purpose of the soul's descent into the body.

Zohar, Beha'alotcha 15:87–16:94 ספר הזהר, בהעלותך ט"ו:פ"ז-ט"ז:צ"ד

109 **נהנים מזיו השכינה**

In the World to Come "the tzaddikim sit with their crowns on their heads and enjoy the radiance of the Shechinah."

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵּיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָה וּרְבִיָה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא שִׂנְאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וַעֲטָרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

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

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

KEHOT'S NOTE

ברכות י"ז, א.

110 **דע את אלקי**

The words here quote I Chronicles 28:9; the passage is shown below.

I Chronicles 28:9 דברי הימים א כ"ח:ט'

וְאַתָּה שְׁלֹמֹה־בְנִי דַּע אֶת־אֱלֹקֵי אָבִיךָ וְעָבְדֵהוּ בְּלֵב שָׁלֵם וּבְנֶפֶשׁ חֲפֵצָה כִּי כָל־לְבָבוֹת דּוֹרֵשׁ ה' וְכָל־יֵצֶר מַחֲשָׁבוֹת מֵבִין אִם־תִּדְרְשֶׁנּוּ יִמָּצֵא לָךְ וְאִם־תַּעַזְבֶנּוּ יַזְנִיחֲךָ לָעַד:

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

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

KEHOT'S NOTE

דה"א כח, ט.

111 **וכמארז"ל**

As the note quotes it, Reishis Chochmah says that the essence of teshuvah is "with all one's heart," and brings the Jerusalem Talmud on "Rend your hearts": if you rend your hearts in teshuvah, you will not need to rend your garments.

KEHOT'S NOTE

ער"ח ש' התשובה (פי"ד) עיקר התשו' בכל לבבו (קלא, א). ושם (ספי"ז) מירושי' פ"ב תענית עה"פ וקרעו לבבכם אם קרעתם לבבכם בתשובה אין אתם קורעים בגדיכם כו', יעו"ש. [כ].

112 **מוטב דלדייני'**

Rabbi Meir said of Elisha ben Avuyah, "Better that he be judged and come to the World to Come." The Alter Rebbe infers that Gan Eden is worth any suffering.

Chagigah 15b:3 חגיגה ט"ו ב:ג'

כִּי נָח נַפְשֵׁיהּ דְּאַחֵר, אָמְרִי: לָא מֵידָן לִידַיְינֵיהּ, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי. לָא מֵידָן לִידַיְינֵיהּ — מִשּׁוּם דַּעֲסַק בְּאוֹרָיְיתָא, וְלָא לְעָלְמָא דְּאָתֵי לֵיתֵי — מִשּׁוּם דַּחֲטָא. אֲמַר רַבִּי מֵאִיר: מוּטָב דְּלִידַיְינֵיהּ וְלֵיתֵי לְעָלְמָא דְּאָתֵי. מָתַי אָמוּת, וְאַעֲלֶה עָשָׂן מִקִּבְרוֹ. כִּי נָח נַפְשֵׁיהּ דְּרַבִּי מֵאִיר סָלֵיק קוּטְרָא מִקִּבְרֵיהּ דְּאַחֵר.

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

KEHOT'S NOTE

חגיגה טו, ב.

113 **יפה שעה אחת בתשובה**

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

KEHOT'S NOTE

אבות פ"ד, מ"י.

114 **יפה שעה אחת בתשובה ומע"ט בעוה"ז**

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." This is why one weeps over one's distance from G-d.

Pirkei Avot 4:17 משנה אבות ד':י"ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה:

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

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

115 **גנוחי גנח . . וילולי יליל**

The Talmud debates whether the teruah is "groaning" (genuchei ganach) or "wailing" (yelulei yalil); from this come the shevarim and the teruah.

Rosh Hashanah 33b:10 ראש השנה ל"ג ב:י

אָמַר אַבָּיֵי: בְּהָא וַדַּאי פְּלִיגִי, דִּכְתִיב: "יוֹם תְּרוּעָה יִהְיֶה לָכֶם", וּמְתַרְגְּמִינַן: "יוֹם יַבָּבָא יְהֵא לְכוֹן". וּכְתִיב בְּאִימֵּיהּ דְּסִיסְרָא: "בְּעַד הַחַלּוֹן נִשְׁקְפָה וַתְּיַבֵּב אֵם סִיסְרָא". מָר סָבַר גַּנּוֹחֵי גַּנַּח. וּמָר סָבַר יַלּוֹלֵי יַלֵּיל.

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

KEHOT'S NOTE

ר"ה לג, ב.

116 **שאין צ"ג יכולים לעמוד במקומם**

Rabbi Abahu: "In the place where baalei teshuvah stand, complete tzaddikim do not stand."

Berakhot 34b ברכות ל"ד ב

KEHOT'S NOTE

ברכות לד, ב.

117 **הקב"ה נק' צור לבבי**

the passage shares nothing with the note

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לְבָבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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

KEHOT'S NOTE

תהלים עג, כו. וראה ביהל אור שם ע' רס. לקמן בשה"ש לג, ד. אוה"ת ואתחנן ע' רו, רכא.

118 The Midrash on "Why do you cry out to Me?", which, as the text cites it, says that G-d had already heard their cry.

Shemot Rabbah 21:1 שמות רבה כ"א:א

119 The Midrash on "My dove ... let me hear your voice," which the text cites up to: when Israel cried out before the Holy One, blessed be He, at once Havayah saved them.

Shir HaShirim Rabbah 2:14:2 שיר השירים רבה ב':י"ד:ב'

PARAGRAPH 6

120 **בחכמה יסד ארץ**

"Havayah founded the earth with Chochmah; He established the heavens with understanding." Here the outer heart, the "earth," is below Chochmah.

Proverbs 3:19 משלי ג':י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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

KEHOT'S NOTE

משלי ג, יט.

121 **כולם בחכמה עשית**

"You have made them all with Chochmah." Chochmah is the level of "making" relative to the Supernal Will.

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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

KEHOT'S NOTE

תהלים קד, כד.

122 **ואד' הוי' בשופר יתקע**

"And Ado-nai Havayah will sound the shofar." G-d's sounding of the shofar is the revelation of His Supernal Will.

Zechariah 9:14 זכריה ט':י"ד

וַה' עֲלֵיהֶם יֵרָאֶה וְיָצָא כַבָּרָק חִצּוֹ וַאד־נָי ה' בַּשּׁוֹפָר יִתְקָע וְהָלַךְ בְּסַעֲרוֹת תֵּימָן:

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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

123 **מקרא לשון קריאה**

The note points there for the explanation of Mikra (Scripture) as "calling."

KEHOT'S NOTE

ראה ביאוהי"ז להצ"צ כרך ב ע' תרכ.

124 **כל התו' כולה שמותיו**

There the Alter Rebbe explains that the Written Torah is called Mikra, from keriah, "calling," like one who calls his friend by name, for the whole Torah is names of the Holy One, blessed be He; the same two points this paragraph makes.

Zohar III, 73a זח"ג עג, א

KEHOT'S NOTE

רמב"ן עה"ת בהקדמה. זח"ג עג, א. ע' פינחס (עו, ב). ושי"נ. [כ].

125 **הנגיעה פוסל בה וכן חסר ויתיר**

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

KEHOT'S NOTE

שו"ע יו"ד סער"ד, ד-ה.

126 **בד"ה לסוסתי בפ' בשלח**

In the discourse "To My mare," the letters of the Torah are called "horses." The Alter Rebbe explains there that "the Torah comes forth from Chochmah," and that through its letters the Holy One, who is holy and separate and before whom even Chochmah counts as "making" ("You have

made them all with Chochmah"), is drawn down and revealed below.

KEHOT'S NOTE

תו"א סג, ד.

PARAGRAPH 7

127 Yaakov's blessing of Reuven: "greater in elevation and greater in strength." Here, the new light drawn by the shofar exceeds what was there before the blemish.

Genesis 49:3 בראשית מ"ט:ג'

רְאוּבֵן בְּכֹרִי אַתָּה כֹחִי וְרֵאשִׁית אוֹנִי יֶתֶר שְׂאֵת וְיֶתֶר עָז׃

Reuben, thou art my first-born, My might, and the first-fruits of my strength; The excellency of dignity, and the excellency of power.

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

128 תלת קשרין מתקשראן דא בדא

"Three levels are bound to one another: the Holy One, blessed be He, the Torah and Israel," each with a hidden and a revealed aspect.

Zohar III, 73a זח"ג עג, א

KEHOT'S NOTE

ראה זח"ג עג, א-ב.

129 אנת הוא שלימו דכולהו אנת הוא ממלא

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

130 אנת הוא שלימו דכולהו אנת הוא ממלא כל שמהן

Patach Eliyahu: "You are the One who fills all the Names, and You are the completion of them all; when You withdraw from them, all the Names remain like a body without a soul."

Tikkunei Zohar 17b:2-3 תקוני הזהר י"ז ב:ב'-ג'

וכל ספירן כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמתא. אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא.

Constantinople, 1740 (CC-BY-NC)

131 ופסיק טעמא בגווייהו

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

KEHOT'S NOTE

זח"ג (קלח, א). [כ].

132 ופסיק טעמא בגווייהו

The Idra Rabba notes that in "Havayah, Havayah" there is a cantillation pause between the Names, as in every place where a name is said twice, such as "Avraham, Avraham."

Zohar, Idra Rabba 30:230–31:238 ספר הזהר, האדרא רבא ל':ר"ל-ל"א:רל"ח

133 בביטול ק"ש . . כי מצות ק"ש הוא ליחדא בהוי' אחד

As the note quotes it, "neglecting the recital of Shema" does not mean simply not reciting it, but the absence of the service of Shema: the mitzvah is to unify G-d even from the side of the worlds, so that after their creation they are not a separate existence but wholly nullified and united.

KEHOT'S NOTE

בד"ה ולקחתם לכם תרס"ה ע' לג כ' "אין הכוונה בביטול ק"ש בפו"מ שלא קרא ק"ש, אלא הכוונה על העדר העבודה דק"ש כו', דהנה מצות ק"ש היא מצות לייחדו והיינו לייחדו גם מצד העולמות דגם לאחר שנבראו העולמות אינם בבחי' מציאות יש ודבר נפרד כ"א בטילים ומיוחדים בתכלית כו'" ע"ש.

134 שאין עוד מלבדו

"Havayah is G-d; there is nothing else besides Him." The content of the unity affirmed in the Shema.

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

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

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

135 חכמה . . כח מ"ה

Kehot's note points to Zohar III, 34a for these words.

Zohar III, 34a זח"ג לד, א

KEHOT'S NOTE

זח"ג לד, א. הקדמת ת"ז בתחלתה. ובכ"מ.

136 והחכמה מאין תמצא

"And wisdom, where (me'ayin) shall it be found?" Read in Chassidus as "Chochmah is found from ayin (nothing)," Chochmah as the level of bittul.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

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

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

KEHOT'S NOTE

איוב כח, יב.

137 ואהבת את ה'

"And you shall love Havayah your G-d with all your heart." Neglecting it blemishes the hei of Binah.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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

KEHOT'S NOTE

דברים ו, ה.

138 אך ענין ויקרא הוי' הוי' . . קורא וממשיך

The Tzemach Tzedek refers to this passage there, in his discussion of "He proclaimed, 'Havayah, Havayah'" as calling down the higher Name.

KEHOT'S NOTE

ראה אוה"ת שמות כרך ז ע' ב'תקסד שם מציין לכאן, ובעוד כמה מקומות בענין זה.

139 ועיין מזה באד"ר (דקל"ח ע"א)

There the Tzemach Tzedek quotes the Idra Rabba on the two Names, "the first is complete and the last is complete in all of them," and in Tisa he brings an excerpt from this passage.

KEHOT'S NOTE

"קדמאה שלים בתראה שלים בכולהו" — אוה"ת פ' וארא כרך ז ע' ב'תקסד. באוה"ת פ' תשא ע' ב'סב מביא קטע מכאן.

140 ובביאור האדרא בספר קול ברמה

The view of Kol BeRamah, that the second Name is the higher one, is also brought there.

KEHOT'S NOTE

מובא גם באוה"ת פ' תשא ע' ב'סב.

141 וע' בזהר ס"פ תרומה (דקע"ה ע"ב) ובפ' בראשית (ד"כ ע"א)

The wording of this gloss, with its Zohar references, is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת תשא ע' ב'סב. וראה גם בפ' וארא כרך ז ע' ב'תקסד.

142 ממעמקים קראתיך

"From the depths I have called You, Havayah." Teshuvah calls down the higher Havayah from the depths of the heart.

Psalms 130:1 תהילים קי"ל:א

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה'

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

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

KEHOT'S NOTE

תהלים קל, א.

143 צ"ל השופר של איל . . של פרה פסול

The words here quote Rosh Hashanah 26a:5–6; the passage is shown below.

Rosh Hashanah 26a:5–6 ראש השנה כ"ו א:ה'-ו'

וְרַבִּי יוֹסֵי אָמַר לָךְ: דְּפָרָה נָמֵי אִקְּרִי שׁוֹפָר, דִּכְתִיב: "וְתִיטַב לַה' מִשּׁוֹר פָּר", אִם שׁוֹר — לָמָּה פָּר, וְאִם פָּר — לָמָּה שׁוֹר? אֶלָּא: מַאי "שׁוֹר פָּר" — מְשׁוֹפָר. וְרַבָּנַן? כְּדְרַב מַתְנָה. דְּאָמַר רַב מַתְנָה: מַאי "שׁוֹר פָּר" — שֶׁהוּא גָּדוֹל כְּפַר.

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

KEHOT'S NOTE

ר"ה כו, א-ב.

144 פני שור מהשמאל

In Ezekiel's vision, the face of a lion on the right, the face of an ox on the left. The ox belongs to the left, severity, so a cow's horn is invalid for the shofar.

Ezekiel 1:10 יחזקאל א:י'

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמְאוֹל לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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

KEHOT'S NOTE

יחזקאל א, י.

145 שמאל דוחה

"Let the left hand always push away and the right hand draw near." The left, gevurah, cannot draw down compassion.

Sotah 47a:6–7 סוטה מ"ז א:ו'-ז'

תָּנוּ רַבָּנַן: לְעוֹלָם תְּהֵא שְׂמֹאל דּוֹחָה וְיָמִין מְקָרֶבֶת, לֹא כְּאֵלִישָׁע שֶׁדְּחָפוֹ לְגֵחֲזִי בִּשְׁתֵּי יָדָיו, וְלֹא כִּיהוֹשָׁעַ בֶּן פְּרַחְיָה שֶׁדְּחָפוֹ לְיֵשׁוּ הַנּוֹצְרִי מִתַּלְמִידָיו בִּשְׁתֵּי יָדָיו. אֶלִישָׁע מַאי הֲוָה, דִּכְתִיב: "וַיֹּאמֶר נַעֲמָן הוֹאֵל קַח כִּכָּרָיִם", וּכְתִיב: "וַיֹּאמֶר אֵלָיו לֹא לִבִּי הָלַךְ כַּאֲשֶׁר הָפַךְ אִישׁ מֵעַל מֶרְכַּבְתּוֹ לִקְרָאתֶךָ הֲעֵת לָקַחַת אֶת הַכֶּסֶף וְלָקַחַת בְּגָדִים וְזֵיתִים וּכְרָמִים וְצֹאן וּבָקָר וַעֲבָדִים וּשְׁפָחוֹת".

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

KEHOT'S NOTE

סוטה מז, א. ושי"נ.

146 והכשבים הפריד יעקב

"And Yaakov separated the lambs." Sheep belong to Yaakov, whose attribute is compassion.

Genesis 30:40 בראשית ל':מ

וְהַכְּשָׂבִים הִפְרִיד יַעֲקֹב וַיִּתֵּן פְּנֵי הַצֹּאן אֶל־עָקֹד וְכָל־חוּם בְּצֹאן לָבָן וַיָּשֶׁת־לוֹ עֲדָרִים לְבַדּוֹ וְלֹא שָׁתָם עַל־צֹאן לָבָן:

And Jacob separated the lambs—he also set the faces of the flocks toward the streaked and all the dark in the flock of Laban— and put his own droves apart, and put them not unto Laban's flock.

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

KEHOT'S NOTE

בראשית ל, מ.

147 רחמנות שהיא מדתו של יעקב

The note points to this lexicon for compassion as Yaakov's attribute.

KEHOT'S NOTE

קה"י ערך יעקב (ד).

ישע' סו, א.

153 **בד"ה מה יפו פעמיך בנעלים**

There the Alter Rebbe explains that in the Chariot the face of the lion is love and the face of the ox is awe, and that the animal soul, the "shoe" of the soul, is drawn from the dregs of the ofanim, the angels of the Chariot.

KEHOT'S NOTE

לקמן שה"ש מג, ג.

154 **בהמה רבה**

"And much cattle (behemah rabbah)." In Kabbalah "the great beast" is the source from which the angels receive.

Jonah 4:11 יונה ד:יא

וַאֲנִי לֹא אָחוּס עַל־נִינְוֵה הָעִיר הַגְּדוֹלָה אֲשֶׁר יֶשׁ־בָּהּ הַרְבֵּה מִשְׁתֵּים־עֶשְׂרֵה רִבּוֹ אָדָם אֲשֶׁר לֹא־יָדַע בֵּין־יְמִינוֹ לִשְׂמֹאלוֹ וּבְהֵמָה רַבָּה׃

and should not I have pity on Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand, and also much cattle?'

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

155 **אדם ובהמה תושיע הוי'**

"Man and beast You save, Havayah." The two levels of "man" and "beast" through which salvation comes.

Psalms 36:7 תהילים ל"ו:ז

צִדְקָתְךָ כְּהַרְרֵי־אֵל מִשְׁפָּטֶיךָ תְּהוֹם רַבָּה אָדָם־וּבְהֵמָה תוֹשִׁיעַ ה׳

Thy righteousness is like the mighty mountains; Thy judgments are like the great deep; Man and beast Thou preservest, O L-RD.

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

KEHOT'S NOTE

תהלים לו, ז.

156 **ויעבור הוי' על פניו**

The opening of the Thirteen Attributes of Mercy. The Alter Rebbe reads the two Names as two levels of Havayah, and "passed over His face" as a revelation from above the divine "face."

Exodus 34:6 שמות ל"ד:ו

וַיַּעֲבֹר ה׳ עַל־פָּנָיו וַיִּקְרָא ה׳ ה׳ אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

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;

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

KEHOT'S NOTE

שמות לד, ו.

157 **בכהאריז"ל בקשעהמ"ט אם פגמתי באות יו"ד**

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

KEHOT'S NOTE

פע"ח שט"ז, פ"ב ופ"ח.

148 **עיקר הדין שבר"ה הוא על הגופות . . וכמ"ש בהגמי"י**

In the footnote the Rebbe notes that Likkutei Torah writes "the main judgment," while Hagahos Maimoniyos says "a person is judged," judgment in general.

KEHOT'S NOTE

בספר השיחות תנש"א ע' 36. ובמכתב כללי לר"ה תנש"א (מיום כ"ה אלול תש"נ, נדפס הספר השיחות תנש"א כרך ב ע' 869) בהערה בשולי הגליון, מציין שבלקו"ת כותב "ועיקר הדין" אבל בהגמי"י "אדם נדון כו'" דין סתם ע"ש.

149 **ולכן צריך לתקוע . . השפעותם בגשמיות**

A parallel explanation of why the shofar must be physical, so that the compassion is drawn down into physical bestowal.

KEHOT'S NOTE

ראה עד"ז בעטרת ראש שער ר"ה פי"ט. ד"ה וביום שמחתכם — תש"מ.

150 **רוח האדם העולה היא למע'**

"Who knows whether the spirit of man ascends upward and the spirit of the beast descends downward to the earth?" Read here as the two directions of ascent and descent.

Ecclesiastes 3:21 קהלת ג':כ"א

מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הָעֹלָה הִיא לְמָעְלָה וְרוּחַ הַבְּהֵמָה הַיֹּרֶדֶת הִיא לְמַטָּה לָאָרֶץ׃

Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?

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

KEHOT'S NOTE

קהלת ג, כא.

151 **והרוח תשוב אל האלקים**

"And the spirit returns to G-d who gave it." Read as teshuvah, the ascending "spirit of man."

Ecclesiastes 12:7 קהלת י"ב:ז'

וְיָשֹׁב הֶעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹקִים אֲשֶׁר נְתָנָהּ׃

And the dust returneth to the earth as it was, and the spirit returneth unto G-d who gave it.

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

KEHOT'S NOTE

קהלת יב, ז.

152 **והארץ הדום רגלי**

"The heavens are My throne and the earth is My footstool." The "earth" to which the spirit of the beast descends is this higher earth.

Isaiah 66:1 ישעיהו ס"ו:א'

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

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

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

KEHOT'S NOTE

158 **אומרים הי"ג מדות בעשי"ת**

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

KEHOT'S NOTE

ראה שו"ע או"ח סתר"ב.

159 **כתבנו בס' חיים**

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

KEHOT'S NOTE

אבינו מלכנו לעשי"ת.

PARAGRAPH 8

160 **ואדי הוי' בשופר יתקע**

"And Ado-nai Havayah will sound the shofar." The plain shofar, whose sounder is named.

Zechariah 9:14 זכריה ט':י"ד

וַה' עֲלֵיהֶם יֵרָאֶה וְיָצָא כַבָּרָק חִצּוֹ וַאדֹנָי ה' בַּשּׁוֹפָר יִתְקָע וְהָלַךְ בְּסַעֲרוֹת תֵּימָן׃

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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

161 **ע"פ כי כארץ תוציא צמחה**

There the Alter Rebbe explains "For as the earth ... so will Ado-nai cause to sprout": on Rosh HaShanah and Yom Kippur a higher teshuvah "sprouts," in proportion to the "sowing" of Torah and mitzvos during the year, even though the arousal from above that comes then is higher than what the mitzvos themselves draw down.

KEHOT'S NOTE

לעיל נא, ד. וראה בד"ה שובה ישראל תשל"ז הערה 6 (נדפס בסה"מ מלוקט ח"ד ע' ט).

162 **כי כארץ תוציא צמחה**

"For as the earth brings forth its growth ... so will Ado-nai Havayah cause righteousness and praise to sprout." The opening of a discourse on the revelation of Rosh HaShanah.

Isaiah 61:11 ישעיהו ס"א:י"א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה' יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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

163 The great shofar of the Future, explained in this section.

Isaiah 27:13 ישעיהו כ"ז:י"ג

וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרָיִם וְהִשְׁתַּחֲווּ לַה' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָם׃

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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

164 **אמרו לפני מלכיות**

"Recite before Me Kingship verses, so that you make Me King over you." The purpose of the present shofar.

Rosh Hashanah 16a:15–16 ראש השנה ט"ז א:ט"ו-ט"ז

וּמִפָּנֵי מָה אָמְרָה תּוֹרָה נָסְכוּ מַיִם בָּחָג — אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: נָסְכוּ לְפָנַי מַיִם בָּחָג, כְּדֵי שֶׁיִּתְבָּרְכוּ לָכֶם גִּשְׁמֵי שָׁנָה. וְאִמְרוּ לְפָנַי בְּרֹאשׁ הַשָּׁנָה מַלְכִיּוֹת זִכְרוֹנוֹת וְשׁוֹפָרוֹת. מַלְכִיּוֹת — כְּדֵי שֶׁתְּמְלִיכוּנִי עֲלֵיכֶם, זִכְרוֹנוֹת — כְּדֵי שֶׁיַּעֲלֶה זִכְרוֹנֵיכֶם לְפָנַי לְטוֹבָה, וּבַמֶּה — בְּשׁוֹפָר. אָמַר רַבִּי אֲבָהוּ: לָמָּה תּוֹקְעִין בְּשׁוֹפָר שֶׁל אַיִל? אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: תִּקְעוּ לְפָנַי בְּשׁוֹפָר שֶׁל אַיִל, כְּדֵי שֶׁאֶזְכּוֹר לָכֶם עֲקֵידַת יִצְחָק בֶּן אַבְרָהָם, וּמַעֲלֶה אֲנִי עֲלֵיכֶם כְּאִילּוּ עֲקַדְתֶּם ...

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

165 **ממלא כל שמהן**

Patach Eliyahu: "You are the One who fills all the Names." The drawing down from above fills the blemishes in the Name Havayah.

Tikkunei Zohar 17b:2–3 תקוני הזהר י"ז ב:ב'-ג'

וכל ספירן כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמתא. אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא.

Constantinople, 1740 (CC-BY-NC)

166 **לא שניתי**

"For I, Havayah, have not changed." The level of sovev kol almin, which is nevertheless still related to the worlds.

Malachi 3:6 מלאכי ג':ו'

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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

167 **שהארץ . . לגבי השמים**

There the Alter Rebbe writes that even among physical things the earth is like a mustard seed compared with the world of the spheres (galgalim), and all the more so is anything physical as nothing compared with the spiritual.

KEHOT'S NOTE

ע"ל מסעי (פח, ג), שם אי' נגד עולם הגלגלים, יעו"ש. [כ].

168 **גבהו שמים מעל הארץ**

"For as the heavens are higher than the earth, so are My ways higher than your ways." The heavens are far above

the earth yet still in proportion to it.

Isaiah 55:9 ישעיהו נ"ה:ט'

כִּי־גָבְהוּ שָׁמַיִם מֵאָרֶץ כֵּן גָּבְהוּ דְרָכַי מִדַּרְכֵיכֶם וּמַחְשְׁבֹתַי מִמַּחְשְׁבֹתֵיכֶם׃

For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.

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

KEHOT'S NOTE

ישעי' נה, ט.

169 הללוהו כרוב גודלו

"Praise Him according to His abundant greatness." There are many levels of divine greatness, one above the other.

Psalms 150:2 תהילים ק"נ:ב'

הַלְלוּהוּ בִּגְבוּרֹתָיו הַלְלוּהוּ כְּרֹב גֻּדְלוֹ׃

Praise Him for His mighty acts; Praise Him according to His abundant greatness.

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

KEHOT'S NOTE

תהלים קנ, ב. ראה לעיל פי' נצבים מד, ד.

170 ואמר ביום ההוא הנה אלקינו זה

"And it shall be said on that day, 'Behold, this is our G-d.'" The hidden "He" will become the revealed "this."

Isaiah 25:9 ישעיהו כ"ה:ט'

וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹקֵינוּ זֶה קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ זֶה ה' קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ׃

And it shall be said in that day: 'Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.'

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

KEHOT'S NOTE

ישעי' כה, ט.

171 הוא עשנו

"Know that Havayah is G-d; He made us." The Sifra deTzniusa reads hu, "He," as the hidden level.

Psalms 100:3 תהילים ק':ג'

דְּעוּ כִּי־ה' הוּא אֱלֹקִים הוּא־עָשָׂנוּ וְלוֹ אֲנַחְנוּ עַמּוֹ וְצֹאן מַרְעִיתוֹ׃

Know ye that the L-RD He is G-d; it is He that hath made us, and we are His, His people, and the flock of His pasture.

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

172 ובפרדס שער י"ד פ"ג

The note points there in connection with the Pardes passage on "that day."

KEHOT'S NOTE

ראה אוה"ת פי' תצא ע' תתעו.

173 ע"פ הבאים ישרש יעקב

In the discourse on "Those who come, Yaakov will cause to take root," the Alter Rebbe explains the rooting through Yaakov, the middle bar, and the voice of Yaakov, which joins the spiritual to the physical, the voice itself containing fire, water and spirit.

KEHOT'S NOTE

תו"א נד, ג.

174 הבאים ישרש יעקב

"Those who come, Yaakov will cause to take root." The opening of a Torah Ohr discourse cited for "the new heavens."

Isaiah 27:6 ישעיהו כ"ז:ו'

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה׃

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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

175 אשר אני עושה

"For as the new heavens and the new earth which I make." "I" Myself: the Future revelation from a level beyond the worlds.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

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

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

176 ואת כל אלה ידי עשתה

"All these My hand has made." The present heavens come from "My hand," not from "I" Myself.

Isaiah 66:2 ישעיהו ס"ו:ב'

וְאֶת־כָּל־אֵלֶּה יָדִי עָשָׂתָה וַיִּהְיוּ כָל־אֵלֶּה נְאֻם־ה' וְאֶל־זֶה אַבִּיט אֶל־עָנִי וּנְכֵה־רוּחַ וְחָרֵד עַל־דְּבָרִי׃

For all these things hath My hand made, and so all these things came to be, saith the L-RD; but on this man will I look, even on him that is poor and of a contrite spirit, and trembleth at My word.

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

KEHOT'S NOTE

ישעי' סו, ב.

177 בד"ה ויושט המלך לאסתר

There the Alter Rebbe explains that when Esther stood in the courtyard all her ascent reached only "the tip of the scepter," whereas afterwards, with the king in the house, she wept and pleaded to arouse abundant compassion, so that darkness would be turned to light.

KEHOT'S NOTE

תו"א צד, ב.

178 שרביט הזהב אשר בידו

"And the king extended to Esther the golden scepter that was in his hand, and Esther came near and touched the tip

of the scepter." Cited for the difference between "My hand" and "I."

Esther 5:2 אסתר ה׳:ב׳

וַיְהִי כִרְאוֹת הַמֶּלֶךְ אֶת־אֶסְתֵּר הַמַּלְכָּה עֹמֶדֶת בֶּחָצֵר נָשְׂאָה חֵן בְּעֵינָיו וַיּוֹשֶׁט הַמֶּלֶךְ לְאֶסְתֵּר אֶת־שַׁרְבִּיט הַזָּהָב אֲשֶׁר בְּיָדוֹ וַתִּקְרַב אֶסְתֵּר וַתִּגַּע בְּרֹאשׁ הַשַּׁרְבִּיט׃

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

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

179 **ולגדולתו אין חקר**

"Great is Havayah and highly praised, and His greatness is unsearchable." The source of the great shofar.

Psalms 145:3 תהילים קמ״ה:ג׳

גָּדוֹל ה׳ וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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

KEHOT'S NOTE

תהלים קמה, ג.

180 **מצות אינן בטילות לע״ל**

Iggeres HaKodesh 26 brings the Raaya Mehemna's teaching that in the Future, when Israel tastes of the Tree of Life, the Tree of Good and Evil, the realm of prohibition and permission, impurity and purity, will no longer rule over them; the note points there on what becomes of the mitzvos in the Time to Come.

KEHOT'S NOTE

ראה אגה״ק סכ״ו (קמה, א). לקו״ש ח״ה ע׳ 244. חט״ו ע׳ 141 ושי״נ. חי״ט ע׳ 183. סה״ש תשנ״ב ע׳ 27 ואילך. בארוכה נתבאר באוה״ת ר״ה ע׳ ביקיג. פ׳ בשלח ע׳ תעה ואילך. וראה המשך תער״ב פרק קצג.

181 **צ״ע בגמרא בנדה (דס״א ע״ב)**

The note quotes the Gemara, "Rav Yosef said: This means that the mitzvos will be abolished in the Time to Come," and refers to the Rebbe's discussion of its wording.

KEHOT'S NOTE

"אמר רב יוסף זאת אומרת מצוות בטילות לעתיד לבוא". וראה בסה״ש תשנ״ב ע׳ 29 הערה 25. שם ע׳ 30 לשון הגמרא.

182 **בסדרי טהרה בחידושיו**

As the note explains, these novellae discuss at length the view of the Rashba and the Ran on whether the mitzvos will be abolished.

KEHOT'S NOTE

נדפסו בסוף הל׳ יו״ד חידושים על מס׳ נדה דשם מבאר בארוכה בשיטת הרשב״א והר״ן. וראה בסה״ש תשנ״ב ע׳ 28 הערה 22 שמציין לספרים שנסמנו בספר שדי חמד כללים מ ע״ש. וראה שם ע׳ 30 הערה 39 שתירוצו עולה רק לגירסת הרא״ש ע״ש.

183 **אשרי העם יודעי תרועה**

"Fortunate is the people who know the teruah; Havayah, in the light of Your face they will walk." Every shofar reveals the light of G-d's face.

Psalms 89:16 תהילים פ״ט:ט״ז

אַשְׁרֵי הָעָם יֹדְעֵי תְרוּעָה ה׳ בְּאוֹר־פָּנֶיךָ יְהַלֵּכוּן׃

Happy is the people that know the joyful shout; They walk, O L-RD, in the light of Thy countenance.

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

KEHOT'S NOTE

תהלים פט, טז.

184 "And the light of Your face, for You favored them." G-d's face is His will (ratzon).

Psalms 44:4 תהילים מ״ד:ד׳

כִּי לֹא בְחַרְבָּם יָרְשׁוּ אָרֶץ וּזְרוֹעָם לֹא־הוֹשִׁיעָה לָמוֹ כִּי־יְמִינְךָ וּזְרוֹעֲךָ וְאוֹר פָּנֶיךָ כִּי רְצִיתָם׃

For not by their own sword did they get the land in possession, Neither did their own arm save them; but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou wast favourable unto them.

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

185 **ישר יחזו פנימו**

"The upright will behold His face." One of the verses on the divine face cited in the gloss.

Psalms 11:7 תהילים י״א:ז׳

כִּי־צַדִּיק ה׳ צְדָקוֹת אָהֵב יָשָׁר יֶחֱזוּ פָנִימוֹ׃

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

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

186 **רעוא דכל רעוין**

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

KEHOT'S NOTE

זח״ב (פח, ב). [כ].

187 **המקובלים הראשונים**

The note identifies "the early Kabbalists" who equate shemo with ratzon with this source.

KEHOT'S NOTE

עבודת הקודש ח״א רפ״ב בשם תלמיד הרמב״ן. וראה באוה״ת ענינים ע׳ קפב שמביא דעת המגן דוד שחולק על זה. ובעי״ח שמ״א פ״ג הביא ב׳ דעות אלו ע״ש בארוכה.

188 **שמו גימטריא רצון**

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

KEHOT'S NOTE

פע״ח שי הק״ש (ס״פ כח). [כ].

189 **בד״ה וירא ישראל**

There the Alter Rebbe distinguishes the lower Havayah, which brings the worlds into being, from the higher Havayah, reached only through self-nullification; refrain-

ing from evil makes above a yud, a contraction, and doing good a hei, an expansion.

KEHOT'S NOTE

תו"א סב, א.

190 **בביאור ע"פ בואו חשבון**

The explanation of "Therefore the rulers say, 'Come to Cheshbon,'" on the meaning of "the reckoning (cheshbon) of the world," begins here.

KEHOT'S NOTE

לעיל פ' חקת סו, ד.

191 **כל פרוטה מצטרפת לחשבון גדול**

"Every single perutah combines into a great account," said of charity; cited for the theme of a "great" account.

Bava Batra 9b:1 בבא בתרא ט' ב:א'

"מְשַׁגֵּשׁ אִרְחָתֵיהּ דְּאִימֵּיהּ", מַשְׁמֵיהּ דְּרַבִּי אֶלְעָזָר - מַאי דִּכְתִיב: "וַיַּלְבֵּשׁ צָדָקָה כַּשִּׁרְיוֹן"? לוֹמַר לָךְ: מָה שִׁרְיוֹן זֶה - כָּל קְלִיפָּה וּקְלִיפָּה מִצְטָרֶפֶת לְשִׁרְיוֹן גָּדוֹל, אַף צְדָקָה - כָּל פְּרוּטָה וּפְרוּטָה מִצְטָרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל. רַבִּי חֲנִינָא אָמַר מֵהָכָא: "וּכְבֶגֶד עֲדִים כָּל צְדָקוֹתֵינוּ"; מָה בֶּגֶד זֶה - כָּל נִימָא וְנִימָא מִצְטָרֶפֶת לְבֶגֶד גָּדוֹל, אַף צְדָקָה - כָּל פְּרוּטָה וּפְרוּטָה מִצְטָרֶפֶת לְחֶשְׁבּוֹן גָּדוֹל.

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

192 **וברחמים גדולים אקבצך**

"And with great compassion I will gather you." The ingathering of the Future comes from the great shofar, which draws down great compassion.

Isaiah 54:7 ישעיהו נ"ד:ז'

בְּרֶגַע קָטֹן עֲזַבְתִּיךְ וּבְרַחֲמִים גְּדֹלִים אַקַבְּצֵךְ׃

For a small moment have I forsaken thee; But with great compassion will I gather thee.

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

KEHOT'S NOTE

ישע' נד, ז.

193 **ובכסא מלך פי' רחמים גדולים**

The wording of Kisei Melech on "great compassion" is quoted there.

KEHOT'S NOTE

ראה הלשון באוה"ת נ"ך כרך א ע' רסו.

194 **סד"ה בעצם היום**

In the discourse "On that very day Avraham was circumcised," the Alter Rebbe explains "Great is circumcision, for thirteen covenants were made over it": the "great circumcision" comes from above ("Havayah your G-d will circumcise your heart"), and it is drawn down through the Thirteen Attributes of Mercy, which are above Chochmah and above the Name Havayah, as a covenant is above reason.

KEHOT'S NOTE

תו"א יג, ג.

195 **גדולה מילה שנכרתו עליה י"ג בריתות**

Rabbi Yishmael: "Great is circumcision, for thirteen covenants were made over it." Cited for the connection between "great" and the Thirteen Attributes.

Nedarim 31b:8–9 נדרים ל"א ב:ח'-ט'

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר: מְאוּסָה הִיא הָעָרְלָה, שֶׁנִּתְגַּנּוּ בָהּ רְשָׁעִים שֶׁנֶּאֱמַר: "כִּי כָל הַגּוֹיִם עֲרֵלִים". רַבִּי יִשְׁמָעֵאל אוֹמֵר: גְּדוֹלָה מִילָה, שֶׁנִּכְרְתוּ עָלֶיהָ שְׁלֹשׁ עֶשְׂרֵה בְּרִיתוֹת. רַבִּי יוֹסֵי אוֹמֵר: גְּדוֹלָה מִילָה שֶׁדְּוָחָה אֶת הַשַּׁבָּת חֲמוּרָה.

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

196 **והיה ביום ההוא יתקע מאי ביום ההוא**

The Zohar asks, "What is 'on that day'?" and answers with "one day, known to Havayah," then explains the great shofar as the supernal Jubilee.

Zohar, Vaetchanan 18:124–20:134 ספר הזהר, ואתחנן י"ח:קכ"ד-כ':קל"ד

He then began a discourse on the verse: "And it shall come to pass in that day that a great trumpet shall be blown; and they shall come which were ready to perish in the land of Assyria, and they that were outcasts in the land of Egypt" (Isa. 27, 13). 'What is meant', he said, 'by "that day"? It is that day which shall be known to the Holy One, blessed be He, as it is written, "But it shall be one day which is known unto the L-rd" ...

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

197 **והיה יום אחד הוא יודע לה'**

"And there shall be one day; it shall be known to Havayah." The Zohar's explanation of "that day."

Zechariah 14:7 זכריה י"ד:ז'

וְהָיָה יוֹם־אֶחָד הוּא יִוָּדַע לַה' לֹא־יוֹם וְלֹא־לָיְלָה וְהָיָה לְעֵת־עֶרֶב יִהְיֶה־אוֹר׃

And there shall be one day Which shall be known as the L-RD'S, Not day, and not night; But it shall come to pass, that at evening time there shall be light.

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

198 **כי גדול יום**

"For great is the day of Yizre'el." "That day" is the great day, on which a great shofar is sounded.

Hosea 2:2 הושע ב':ב'

וְנִקְבְּצוּ בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו וְשָׂמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֶאל׃

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.

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

199 **כתיב יתקע ולא נזכר מי התוקע**

The Rebbe adds the Mitteler Rebbe's point that yitaka, with a kamatz under the tav, means that the shofar will sound by itself, and explains that the plain shofar awakens those

who are somewhat near, while the great shofar awakens even the lost and the cast away.

KEHOT'S NOTE

"ואדמו"ר האמצעי [בספר עטרת ראש שער ר"ה פכ"ב] מוסיף עוד דיוק בזה שנאמר יתקע לשון יתקע (תי"ו בקמ"ץ) מורה שיתקע מעצמו. ונקודת הביאור (בהדרושים) [לקו"ת שם ס, א עט"ר שם] היא, דההתעוררות שעל ידי שופר סתם הוא לאלה שהם בקירוב קצת, ובכדי לעורר את האובדים בארץ אשור והנדחים בארץ מצרים שגם הם יתעוררו לבוא לירושלים ולהשתחוות לה', הוא על ידי שופר גדול" — ד"ה והיה ביום ההוא תשכ"ח, נדפס בסה"מ מלוקט ח"ו ע' ג.

200 "For on this day He shall atone for you ... before Havayah you shall be purified." The verse does not name the one who atones, for the atonement is from a level above the Name.

Leviticus 16:30 ויקרא ט"ז:ל

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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

201 Rav Yosef infers from a ruling about burial shrouds that "the mitzvos will be abolished in the Time to Come," the passage the text says needs examination.

Niddah 61b נדה ס"א ב

PARAGRAPH 9

202 ובאו כו' והשתחוו להי'

The lost of Assyria and the cast away of Egypt, whom only the great shofar will arouse.

Isaiah 27:13 ישעיהו כ"ז:י"ג

וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרָיִם וְהִשְׁתַּחֲווּ לַה' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָם׃

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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

KEHOT'S NOTE

ישעי' כז, יג.

203 "Fortunate is the people who know the teruah; Havayah, in the light of Your face they will walk." With the plain shofar there is still "walking."

Psalms 89:16 תהילים פ"ט:ט"ז

אַשְׁרֵי הָעָם יֹדְעֵי תְרוּעָה ה' בְּאוֹר־פָּנֶיךָ יְהַלֵּכוּן׃

Happy is the people that know the joyful shout; They walk, O L-RD, in the light of Thy countenance.

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

204 סד"ה וכל העם רואים

There the Alter Rebbe explains "And all the people saw the voices ... and the sound of the shofar": the "voices" are drawings-down of the Infinite Light from concealment to revelation, the torches are the fiery yearning upward, and all came through the sound of the shofar, the source of delights.

KEHOT'S NOTE

תו"א עד, ב.

205 ויהי קול מעל לרקיע

"And there was a voice from above the firmament." Cited from the Torah Ohr discourse on the voices at Sinai.

Ezekiel 1:25 יחזקאל א':כ"ה

וַיְהִי־קוֹל מֵעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם בְּעָמְדָם תְּרַפֶּינָה כַנְפֵיהֶן׃

For, when there was a voice above the firmament that was over their heads, as they stood, they let down their wings.

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

206 וסד"ה השמים כסאו

the passage shares nothing with the note

KEHOT'S NOTE

תו"א בתחלתו.

207 בד"ה שחורה אני

There the Alter Rebbe explains that charity given from one's own toil ("a fifth to Pharaoh") brings a revelation of the Infinite Light into the soul, and from this come the "four hands," the first being the great hand: "And Israel saw the great hand that Havayah had wielded in Egypt," the supernal kindness spreading so far down, even into "Egypt," that thoughts of teshuvah fall even upon a lowly soul clothed in physicality.

KEHOT'S NOTE

לקמן שה"ש ו, סע"ד ואילך.

208 "I am black but comely." The opening of the Likkutei Torah discourse cited on "the great hand."

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

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

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

209 וירא ישראל את היד הגדולה אשר עשה ה' במצרים

"And Israel saw the great hand that Havayah had wielded in Egypt." The great hand reached down even into "Egypt."

Exodus 14:31 שמות י"ד:ל"א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה' וַיַּאֲמִינוּ בַּה' וּבְמֹשֶׁה עַבְדּוֹ׃

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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

210 בר"מ פ' כי תצא (דרע"ז ע"א)

The note points there for the Raaya Mehemna on "the great hand."

KEHOT'S NOTE

ראה אוה"ת פ' בשלח ע' תל.

211 **אשרי יושבי**

"Fortunate are those who dwell in Your house." Ashrei, happiness and delight, the holy root of the word Ashur.

Psalms 84:5 תהילים פ"ד:ה'

אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶלָה׃

Happy are they that dwell in Thy house, they are ever praising Thee. Selah

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

KEHOT'S NOTE

תהלים פד, ה.

212 **באשרי כי אשרוני בנות**

Leah names Asher: "In my happiness, for the daughters will call me happy."

Genesis 30:13 בראשית ל':י"ג

וַתֹּאמֶר לֵאָה בְּאָשְׁרִי כִּי אִשְּׁרוּנִי בָנוֹת וַתִּקְרָא אֶת־שְׁמוֹ אָשֵׁר׃

And Leah said: 'Happy am I! for the daughters will call me happy.' And she called his name Asher.

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

KEHOT'S NOTE

בראשית ל, יג. ראה ד"ה והי' ביום ההוא תשמ"ב (ע' 7).

213 **אשר קדשנו במצותיו**

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

KEHOT'S NOTE

עת"ז (ת"ל) עד, ב. וריש (תט"ל). [כ].

214 **ובזהר ויחי (דרמ"ז ע"א)**

The wording of this Zohar passage, with glosses.

KEHOT'S NOTE

הלשון עם הגהות בביאוה"ז להצ"צ כרך ב ע' תשמ. וראה אוה"ת פ' ויחי כרך ב שפה, א. אוה"ת פ' שופטים ע' תתיח.

215 **מאשר שמנה לחמו**

"From Asher, his bread shall be rich." The Zohar on Vayechi reads it as the World to Come.

Genesis 49:20 בראשית מ"ט:כ'

מֵאָשֵׁר שְׁמֵנָה לַחְמוֹ וְהוּא יִתֵּן מַעֲדַנֵּי־מֶלֶךְ׃

As for Asher, his bread shall be fat, And he shall yield royal dainties.

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

216 **אשר נשבעת לאבותינו מימי קדם**

"Which You swore to our fathers from the days of old." Another asher discussed in a later discourse.

Micah 7:20 מיכה ז':כ'

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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

217 **וזה לעומת זה**

"G-d has made the one opposite the other." Worldly delight (Ashur) stands opposite holy delight (asher).

Ecclesiastes 7:14 קהלת ז':י"ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה׃

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.

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

KEHOT'S NOTE

קהלת ז, יד.

218 **ופי' האובדים . . ונשקע הניצוץ אלקות שבנפשו**

The Rebbe remarks that a spirit of impurity desires to rest only on a holy vessel, in a place from which holiness has departed.

KEHOT'S NOTE

בסה"ש תנש"א ע' 372 בשולי העמוד מציין ע"ז: "להעיר ש"רוח הטומאה . . אינה מתאווה לשרות אלא בכלי של קודש במקום קדושה שנסתלקה משם כו'" (שו"ע אדה"ז או"ח (מהדו"ת) סוס"ד, וראה בארוכה אוה"ח ר"פ חוקת" עכ"ל.

219 **וישמן ישורון ויבעט**

"And Yeshurun grew fat and kicked; you grew fat, thick and gross." Indulgence leads to rebellion and loss.

Deuteronomy 32:15 דברים ל"ב:ט"ו

וַיִּשְׁמַן יְשֻׁרוּן וַיִּבְעָט שָׁמַנְתָּ עָבִיתָ כָּשִׂיתָ וַיְנַבֵּל צוּר יְשֻׁעָתוֹ׃

But Jeshurun waxed fat, and kicked— Thou didst wax fat, thou didst grow thick, thou didst become gross— And he forsook G-d who made him, And contemned the Rock of his salvation.

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

KEHOT'S NOTE

דברים לב, טו.

220 **בד"ה כנשר יעיר**

On "Forgive us, for we have transgressed," the Alter Rebbe explains that one who does not guard the G-dly spark in his soul is negligent with it and it is lost; forgiveness is the return of G-d's will, drawn down by teshuvah "from the depths," which lifts the spark out of the kelipah to its source.

KEHOT'S NOTE

לקמן פ' האזינו עח, א ואילך.

221 **ולא שמעו אל משה מקוצר רוח**

"And they did not listen to Moshe, from shortness of spirit and hard labor." The distress of Egypt left no heart to listen.

Exodus 6:9 שמות ו':ט'

וַיְדַבֵּר מֹשֶׁה כֵּן אֶל־בְּנֵי יִשְׂרָאֵל וְלֹא שָׁמְעוּ אֶל־מֹשֶׁה מִקֹּצֶר רוּחַ וּמֵעֲבֹדָה קָשָׁה׃

And Moses spoke so unto the children of Israel; but they hearkened not unto Moses for impatience of spirit, and for cruel bondage.

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

KEHOT'S NOTE

שמות ו, ט.

222 **ושכרת ולא מיין**

"Therefore hear this, afflicted one, drunk but not from wine." Confusion from distress; the text's reference to chapter 59 is to this verse.

Isaiah 51:21 ישעיהו נ״א:כ״א

לָכֵן שִׁמְעִי־נָא זֹאת עֲנִיָּה וּשְׁכֻרַת וְלֹא מְיָיִן׃

Therefore hear now this, thou afflicted, And drunken, but not with wine;

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

223 **יחרדו כצפור ממצרים וכיונה מארץ אשור**

"They shall come trembling like a bird from Egypt and like a dove from the land of Assyria." The return of both kinds of lost souls.

Hosea 11:11 הושע י״א:י״א

יֶחֶרְדוּ כְצִפּוֹר מִמִּצְרַיִם וּכְיוֹנָה מֵאֶרֶץ אַשּׁוּר וְהוֹשַׁבְתִּים עַל־בָּתֵּיהֶם נְאֻם־ה׳

They shall come trembling as a bird out of Egypt, And as a dove out of the land of Assyria; And I will make them to dwell in their houses, saith the L-RD.

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

224 **כי הוא ישאג**

"They shall follow Havayah, who will roar like a lion, for He will roar." The roar is the great shofar.

Hosea 11:10 הושע י״א:י׳

אַחֲרֵי ה׳ יֵלֵכוּ כְּאַרְיֵה יִשְׁאָג כִּי־הוּא יִשְׁאַג וְיָחֲרְדוּ בָנִים מִיָּם׃

They shall walk after the L-RD, Who shall roar like a lion; For He shall roar, And the children shall come trembling from the west.

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

225 **ועי״ז יחרדו כו׳ שהוא בחי׳ ביטול והשתחוואה**

The note points there for the meaning of trembling (charadah).

KEHOT'S NOTE

בענין חרדה ראה מאמרי אדה״ז אתהלך ע׳ קכב.

226 **ויחרד כל העם**

At Sinai, "a very strong sound of the shofar, and all the people trembled." Trembling is self-nullification.

Exodus 19:16 שמות י״ט:ט״ז

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיֹת הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל־הָהָר וְקֹל שֹׁפָר חָזָק מְאֹד וַיֶּחֱרַד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה׃

And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled.

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

KEHOT'S NOTE

שמות י״ט, ט״ז.

227 **אם יתקע שופר בעיר**

"Shall a shofar be sounded in the city and the people not tremble?" The "city" is the world of speech.

Amos 3:6 עמוס ג׳:ו׳

אִם־יִתָּקַע שׁוֹפָר בָּעִיר וְעָם לֹא יֶחֱרָדוּ אִם־תִּהְיֶה רָעָה בָּעִיר וַה׳ לֹא עָשָׂה׃

Shall the horn be blown in a city, And the people not tremble? Shall evil befall a city, And the L-RD hath not done it?

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

KEHOT'S NOTE

עמוס ג, ו.

228 **עיר אלקינו**

Kehot's note points to Psalms 48:2 for these words.

Psalms 48:2 תהילים מ״ח:ב׳

גָּדוֹל ה׳ וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹקֵינוּ הַר־קָדְשׁוֹ׃

Great is the L-RD, and highly to be praised, In the city of our G-d, His holy mountain,

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

KEHOT'S NOTE

ע״פ תהלים מח, ב.

229 **למען הקים אותך לו לעם**

"In order to establish you today as His people." "The people" already bound to G-d.

Deuteronomy 29:12 דברים כ״ט:י״ב

לְמַעַן הָקִים־אֹתְךָ הַיּוֹם לוֹ לְעָם וְהוּא יִהְיֶה־לְּךָ לֵאלֹקִים כַּאֲשֶׁר דִּבֶּר־לָךְ וְכַאֲשֶׁר נִשְׁבַּע לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב׃

that He may establish thee this day unto Himself for a people, and that He may be unto thee a G-d, as He spoke unto thee, and as He swore unto thy fathers, to Abraham, to Isaac, and to Jacob.

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

KEHOT'S NOTE

דברים כט, י״ב.

230 **כחשכה כאורה**

"Even darkness is not dark for You ... darkness is like light." Before the Infinite Light itself even Egypt and Assyria are nullified.

Psalms 139:12 תהילים קל״ט:י״ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ׃

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

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

KEHOT'S NOTE

תהלים קלט, י״ב.

231 **בקרבך קדוש ולא אבוא בעיר**

"The Holy One in your midst, and I will not come into the

city." In the Future no flow will go to the unholy "city."

Hosea 11:9 הושע י״א:ט׳

לֹא אֶעֱשֶׂה חֲרוֹן אַפִּי לֹא אָשׁוּב לְשַׁחֵת אֶפְרָיִם כִּי אֵל אָנֹכִי וְלֹא־אִישׁ בְּקִרְבְּךָ קָדוֹשׁ וְלֹא אָבוֹא בְּעִיר׃

I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim; For I am G-d, and not man, The Holy One in the midst of thee; And I will not come in fury.

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

KEHOT'S NOTE

הושע יא, ט.

232 **נעשה לנו עיר ומגדל**

The generation of the Dispersion: "Let us build ourselves a city and a tower ... and make ourselves a name." The unholy "city."

Genesis 11:4 בראשית י״א:ד׳

וַיֹּאמְרוּ הָבָה נִבְנֶה־לָּנוּ עִיר וּמִגְדָּל וְרֹאשׁוֹ בַּשָּׁמַיִם וְנַעֲשֶׂה־לָּנוּ שֵׁם פֶּן־נָפוּץ עַל־פְּנֵי כָל־הָאָרֶץ׃

And they said: 'Come, let us build us a city, and a tower, with its top in heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth.'

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

KEHOT'S NOTE

בראשית יא, ד.

233 **וע' בזהר פ' נח דע"ה**

There the same Zohar is cited: the city and tower were meant for unity and joining, and because joining draws from a very high place, G-d said "nothing will be withheld from them": since they would not accept self-nullification and the yoke, they would have drawn that flow from holiness to unholy places.

KEHOT'S NOTE

מובא גם בתו"א יא, ב. וראה הלשון במאמרי אדה"ז פרשיות פ' נח ע' סב. אוה"ת בראשית כרך ו תתרע, א. המשך זאת חנוכת המזבח תר"מ סע' יד. ובאוה"ת נ"ך כרך א ע' תקג.

234 **בד"ה ביום השמע"צ**

In the discourse "On the day of Shemini Atzeres," the Alter Rebbe explains that asher in "who (asher) has sanctified us with His commandments" comes from be'ashri, "in my happiness," and ashrei, words of praise for a good without end: the supernal delight, revealed through the mitzvos, which are the Supernal Will above Chochmah.

KEHOT'S NOTE

לקמן פג, ג.

235 The Zohar on Bereishis on the name Asherah, cited for the unholy counterpart of delight.

Zohar, Bereshit 80:207–82:215 ספר הזהר, בראשית פ׳:רי״ז-פ״ב:רט״ו

236 Kehot's note points to Zohar, Vayikra 58:386–60:396 for these words.

Zohar, Vayikra 58:386–60:396 ספר הזהר, ויקרא נ״ח:שפ״ו-ס׳:שצ״ו

237 **דרשו ה' בהמצאו**

"Seek Havayah while He may be found." The end of the passage cited from the discourse "As an eagle arouses."

Isaiah 55:6 ישעיהו נ״ה:ו׳

דִּרְשׁוּ ה׳ בְּהִמָּצְאוֹ קְרָאֻהוּ בְּהְיוֹתוֹ קָרוֹב׃

Seek ye the L-RD while He may be found, Call ye upon Him while He is near;

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

PARAGRAPH 10

238 **כאברהם שקראו הר**

"Not like Avraham, of whom 'mountain' is written," as it says, "on the mountain of Havayah it will be seen." Avraham saw the Temple site as a mountain.

Pesachim 88a:4 פסחים פ״ח א:ד׳

אֶלָּא, לֹא כְּאַבְרָהָם שֶׁכָּתוּב בּוֹ "הַר", שֶׁנֶּאֱמַר: "אֲשֶׁר יֵאָמֵר הַיּוֹם בְּהַר ה' יֵרָאֶה", וְלֹא כְּיִצְחָק שֶׁכָּתוּב בּוֹ "שָׂדֶה", שֶׁנֶּאֱמַר: "וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה", אֶלָּא כְּיַעֲקֹב שֶׁקָּרָאוֹ "בַּיִת", שֶׁנֶּאֱמַר: "וַיִּקְרָא אֶת שֵׁם הַמָּקוֹם הַהוּא בֵּית אֵל".

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

KEHOT'S NOTE

ראה פסחים פח, א.

239 **הלוך ונסוע הנגבה**

"And Avram journeyed, going and journeying toward the south." Avraham's path is the path of love.

Genesis 12:9 בראשית י״ב:ט׳

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃

And Abram journeyed, going on still toward the South.

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

KEHOT'S NOTE

בראשית יב, ט.

240 **קדש הוא בחי' חכמה**

The note points to this lexicon's entry under the letter kuf, for kodesh, "holy," as the level of Chochmah.

KEHOT'S NOTE

מא"א אות ק, ס"ז.

241 **בד"ה בהעלותך**

The discourse "When you kindle the lamps" opens with Rashi: Aharon was distressed at not sharing in the princes' dedication offerings, and G-d told him, "By your life, yours is greater than theirs, for you kindle and prepare the lamps."

KEHOT'S NOTE

ראה לעיל פ' בהעלותך לא, ג.

242 **חסד לאברהם**

"You give truth to Yaakov, kindness to Avraham." Aharon's great love is above Avraham's kindness.

Micah 7:20 מיכה ז:כ

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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

PARAGRAPH 11

243 **בירושלים יראה שלם**

Avraham called the place Yireh and Shem called it Shalem; G-d joined the two names into Yerushalayim. The Alter Rebbe reads it as "complete awe."

Taanit 16a תענית ט"ז א

Bereshit Rabbah 56:10 בראשית רבה נ"ו:י

... קורא אני אותו שלם אברהם אדם צדיק מתרעם אלא הריני קורא אותו ירושלים כמו שקראו שניהם יראה שלם ירושלים רי ברכיה בשם רבי חלבו אמר עד שהוא שלם עשה לו הקדוש ברוך הוא סוכה והיה מתפלל בתוכה שנאמר (תהלים עו) ויהי בשלם סוכו ומעונתו בציון ומה היה אומר יהי רצון שאראה בבנין ביתי ד"א מלמד שהראה לו הקב"ה בית המקדש חרב ובנוי חרב ובנוי שנאי שם המקום ההוא ה' יראה הרי בנוי היך מה דאת אמר (דברים טו) שלש פעמים בשנה יראה אשר יאמר היום בהר ה' הרי חרב ...

"Abraham called the name of that place The L-rd will see, as it is said to this day: On the mount where the L-rd will be seen" (Genesis 22:14). "Abraham called the name of that place The L-rd will see" - Rabbi Yoḥanan said: He said before Him: 'Master of the universe, when You said to me: "Take you your son, your only one," I had something to argue in response: Yesterday you said: "For it is through Isaac [that descendants will be considered for you["..." and now You say: ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

KEHOT'S NOTE

תוד"ה הר — תענית טז, א. ב"ר פנ"ו, י.

244 **בירושלים יראה שלום שלימות היראה**

Part of the completeness of awe is that awe is complete in every Jew: even the lightest of the light, when something touches his Jewishness and he does not delude himself that he is still within his Judaism, gives his life even for a mere act, even for a shoelace strap.

KEHOT'S NOTE

. . אַז פון די ענינים אין שלימות היראה איז אויך, אַז די יראה איז בשלימות באַ יעדער אידן, און ווי מען זעט בפועל, אַז אפילו אַ קל שבקלים, בשעת עס קומט צו אַן ענין וואָס ער ווייסט אַז דאָס רירט אָן זיין אידישקייט, און נאַרט זיך ניט אַז "עודנו ביהדותו" [לי אדה"ז בתניא פי"ד (יט, ב)] איז ער זיך מוסר נפש אפילו אויף נאָר אַ מעשה (בלי אמונה) און אפילו אויף ערקתא דמסאנא (סנהדרין עד, רע"ב). — שיחת עשרה בטבת תשל"ט.

245 **להודיע לבני האדם**

"To make known to the sons of man His mighty deeds, and the glory of the splendor of His kingdom." The splendor of creation depends on the prior contractions.

Psalms 145:12 תהילים קמ"ה:י"ב

לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ׃

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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

KEHOT'S NOTE

תהלים קמה, יב.

246 **אלף אלפים ישמשוני'**

"A thousand thousands serve Him, and ten thousand times ten thousand stand before Him." The vast host of creatures.

Daniel 7:10 דניאל ז:י

נְהָר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ׃

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

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

KEHOT'S NOTE

דניאל ז, י.

247 **לגדוד א' ולגדודיו אין מספר**

"A thousand thousands serve Him" is the number of one troop, "and His troops are without number."

Chagigah 13b:13 חגיגה י"ג ב:י"ג

תָּנְיָא, רַבִּי אוֹמֵר מִשּׁוּם אַבָּא יוֹסֵי בֶּן דּוֹסַאי: "אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּיהּ" — מִסְפַּר גְּדוּד אֶחָד, "וְלִגְדוּדָיו אֵין מִסְפָּר". וְרַבִּי יִרְמְיָה בַּר אַבָּא אָמַר: "אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּיהּ", לְנָהֳרָא דִּינּוּר, שֶׁנֶּאֱמַר: "נָהָר דִּינּוּר נָגֵד וְנָפֵק מִן קָדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּיהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן".

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

KEHOT'S NOTE

חגיגה יג, ב.

248 **הושיט אצבעו הקטנה ביניהם**

When the angels asked, "What is man that You remember him?", G-d stretched out His little finger among them and burned them.

Sanhedrin 38b:5 סנהדרין ל"ח ב:ה'

אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, "מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן אָדָם כִּי תִפְקְדֶנּוּ"? הוֹשִׁיט אֶצְבָּעוֹ קְטַנָּה בֵּינֵיהֶן וּשְׂרָפָם. וְכֵן כַּת שְׁנִיָּה. כַּת שְׁלִישִׁית אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, רְאשׁוֹנִים שֶׁאָמְרוּ לְפָנֶיךָ מָה הוֹעִילוּ? כָּל הָעוֹלָם כּוּלּוֹ שֶׁלְּךָ הוּא. כָּל מָה שֶׁאַתָּה רוֹצֶה לַעֲשׂוֹת בְּעוֹלָמְךָ - עֲשֵׂה.

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

Yoma 21b:9 יומא כ"א ב:ט'

יֵשׁ אֵשׁ אוֹכֶלֶת וְאֵינָהּ שׁוֹתָה — הָא דִּידַן. שׁוֹתָה וְאֵינָהּ אוֹכֶלֶת — דְּחוֹלִין. אוֹכֶלֶת וְשׁוֹתָה — דְּאֵלְיָהוּ, דִּכְתִיב: "וְאֶת הַמַּיִם אֲשֶׁר בַּתְּעָלָה לִחֵכָה".

253 **שופר גדול**

> "This is the great shofar, through which slaves go out to the freedom of the worlds."

Zohar, Vayikra 10:80–11:88 ספר הזהר, ויקרא י':פ'-י"א:פ"ח

254 **שופר גדול**

> The great shofar is the supernal shofar through which slaves always go free: the Jubilee, the great supernal Jubilee.

Zohar, Vaetchanan 18:124–20:134 ספר הזהר, ואתחנן י"ח:קכ"ד-כ':קל"ד

255 **והעברתם שופר תרועה**

> "You shall sound the shofar of teruah ... on Yom Kippur you shall sound the shofar throughout your land." The shofar of the Jubilee.

Leviticus 25:9 ויקרא כ"ה:ט'

וְהַעֲבַרְתָּ שׁוֹפַר תְּרוּעָה בַּחֹדֶשׁ הַשְּׁבִעִי בֶּעָשׂוֹר לַחֹדֶשׁ בְּיוֹם הַכִּפֻּרִים תַּעֲבִירוּ שׁוֹפָר בְּכָל־אַרְצְכֶם׃

Then shalt thou make proclamation with the blast of the horn on the tenth day of the seventh month; in the day of atonement shall ye make proclamation with the horn throughout all your land.

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

KEHOT'S NOTE

ויקרא כה, ט (בלי יחיד).

256 **וקראתם דרור בארץ**

> "And you shall proclaim freedom in the land to all its inhabitants." The release of the slaves in the Jubilee.

Leviticus 25:10 ויקרא כ"ה:י'

וְקִדַּשְׁתֶּם אֵת שְׁנַת הַחֲמִשִּׁים שָׁנָה וּקְרָאתֶם דְּרוֹר בָּאָרֶץ לְכָל־יֹשְׁבֶיהָ יוֹבֵל הִוא תִּהְיֶה לָכֶם וְשַׁבְתֶּם אִישׁ אֶל־אֲחֻזָּתוֹ וְאִישׁ אֶל־מִשְׁפַּחְתּוֹ תָּשֻׁבוּ׃

And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

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

257 **ובפי אמור (דצ"ב ע"ב)**

> The wording of this Zohar on "the world of freedom" is quoted there.

KEHOT'S NOTE

ראה הלשון באוה"ת ויקרא כרך ב ע' תרו.

258 **ויקרא (ד"ו ע"ב)**

> Two explanations of "the sound of the shofar" in this Zohar are given there.

KEHOT'S NOTE

ראה אוה"ת ר"ה ע' אישנו דשם נתבאר ב' פירושים בקול השופר ע"ש.

259 **ואתחנן (דרס"ו ע"ב)**

> The wording of the Zohar on Va'eschanan about the great shofar is quoted there.

KEHOT'S NOTE

אוֹכֶלֶת לַחִין כִּיבַשִּׁין — דְּמַעֲרָכָה. יֵשׁ אֵשׁ דּוֹחָה אֵשׁ — דְּגַבְרִיאֵל, וְיֵשׁ אֵשׁ אוֹכֶלֶת אֵשׁ — דִּשְׁכִינָה, דְּאָמַר מָר: הוֹשִׁיט אֶצְבָּעוֹ בֵּינֵיהֶם וּשְׂרָפָן.

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

KEHOT'S NOTE

סנהדרין לח, ב. יומא כא, ב. ראה לעיל פ' אמור לו, א. לקו"ש ח"י ע' 52.

249 **הן הן גבורותיו**

> The Men of the Great Assembly answered the question "Where are His mighty deeds?": this is the might of His might, that He restrains Himself and is long-suffering. The Kehot note cites it for "these are His mighty deeds."

Yoma 69b:15 יומא ס"ט ב:ט"ו

אֲתוֹ אִינְהוּ וְאָמְרוּ: אַדְּרַבָּה, זוֹ הִיא (גְּבוּרַת) גְּבוּרָתוֹ: שֶׁכּוֹבֵשׁ אֶת יִצְרוֹ — שֶׁנּוֹתֵן אֶרֶךְ אַפַּיִם לָרְשָׁעִים. וְאִלּוּ הֵן נוֹרְאוֹתָיו — שֶׁאִלְמָלֵא מוֹרָאוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא הֵיאַךְ אוּמָּה אַחַת יְכוֹלָה לְהִתְקַיֵּים בֵּין הָאוּמּוֹת?

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

KEHOT'S NOTE

יומא סט, ב. ילי"ש נחמי' רמז תתרעא.

250 **ואת רוח הטומאה אעביר**

> "And I will remove the spirit of impurity from the land." Then complete awe will be possible.

Zechariah 13:2 זכריה י"ג:ב'

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה' צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ׃

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

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

KEHOT'S NOTE

זכרי' יג, ב.

251 **בד"ה וידעת היום**

> In the explanation of "And you shall know this day," the Alter Rebbe teaches that a single holy attribute, love alone or awe alone, can at times be overpowered by its unholy counterpart, but when love and awe are included in each other the opposing forces cannot touch them; and Yaakov, the attribute of truth, joins the two.

KEHOT'S NOTE

לעיל פ' ואתחנן ה, א.

252 **וע' בזהר וישב (דקפ"ג סע"ב)**

> The Tzemach Tzedek's commentary on Psalms, cited for "Jerusalem, built like a city joined together."

KEHOT'S NOTE

ראה יהל אור ע' תפ.

יוֹחָנָן בֶּן זַכַּאי אֶלָּא בְיַבְנֶה בִּלְבָד. אָמְרוּ לוֹ, אֶחָד יַבְנֶה וְאֶחָד כָּל מָקוֹם שֶׁיֵּשׁ בּוֹ בֵּית דִּין:

The festival day of Rosh Hashanah which coincided with Shabbat: they would blow [the shofar] in the Temple, but not in the [rest of the] country. After the destruction of the Temple, Rabban Yochanan ben Zakai, ordained that they should blow in every place in which there is a court. Rabbi Eleizer said, "Rabban Yochanan ben Zakai only made this ordinance with respect to Yavneh alone." [The Sages] said [back] to him, "It was the same for Yavneh as for any other place in which there was a court."

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

266 **ואדני הוי' בשופר יתקע**

"And Ado-nai Havayah will sound the shofar." The plain shofar of Rosh HaShanah.

Zechariah 9:14 זכריה ט':י"ד

וַה' עֲלֵיהֶם יֵרָאֶה וְיָצָא כַבָּרָק חִצּוֹ וַאדֹנָי ה' בַּשּׁוֹפָר יִתְקָע וְהָלַךְ בְּסַעֲרוֹת תֵּימָן:

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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

267 **תוקעים ביוה"כ אחר נעילה**

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

KEHOT'S NOTE

שו"ע או"ח סס"י תרכג ברמ"א.

268 **בד"ה מקושש עצים**

There the Alter Rebbe explains that "on the Jubilee it sends out its roots" is "a Shabbos of Shabbos-rest," the time of favor at Shabbos Minchah, and that the wood-gatherer's sin was uprooting a thing from its source, separating the yesh from what gives it life.

KEHOT'S NOTE

לעיל שלח מב, ד.

269 Freedom comes to Israel from the side of the Jubilee, and so in the Future: "a great shofar shall be sounded."

Zohar, Beshalach 4:52–5:63 ספר הזהר, בשלח ד':נ"ב-ה':ס"ג

PARAGRAPH 12

270 **ברבות ויצא פ' ע'**

There the Alter Rebbe quotes this Midrash, that G-d took the words of the Patriarchs and made them a key to the redemption of their children, in a discussion of the song of the Future and of Yaakov as the attribute of truth.

KEHOT'S NOTE

ראה לעיל פ' מטות פג, ד. פ' ראה ל, ד ובמ"מ לשם.

271 **אתה אמרת והיה הוי' לי לאלקים חייך כל טובות**

"You said, 'And Havayah shall be G-d to me'; by your life, all the good things, blessings and consolations that I give

ראה הלשון באוה"ת ר"ה כרך ה ע' ב'פח.

260 **יובל הוא קדש תהי' לכם**

"For it is a Jubilee; it shall be holy to you." Holiness links the Jubilee to "the holy mountain."

Leviticus 25:12 ויקרא כ"ה:י"ב

כִּי יוֹבֵל הִוא קֹדֶשׁ תִּהְיֶה לָכֶם מִן־הַשָּׂדֶה תֹּאכְלוּ אֶת־תְּבוּאָתָהּ:

For it is a jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field.

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

261 **ח"ב (פ"ג ב'**

The wording of this Zohar passage on the Jubilee is quoted there.

KEHOT'S NOTE

ראה הלשון באוה"ת פ' בשלח ע' שעה.

262 **עיקר מצות יובל לא הי' רק בביי"ר**

The Jubilee applies only when all the land's inhabitants are upon it; in the Second Temple era it was counted only to fix the Sabbatical years.

Arakhin 32b:16–17 ערכין ל"ב ב:ט"ז-י"ז

דְּתַנְיָא: מִשֶּׁגָּלוּ שֵׁבֶט רְאוּבֵן וְשֵׁבֶט גָּד וַחֲצִי שֵׁבֶט הַמְנַשֶּׁה בָּטְלוּ יוֹבְלוֹת, שֶׁנֶּאֱמַר: "וּקְרָאתֶם דְּרוֹר בָּאָרֶץ לְכָל יֹשְׁבֶיהָ", בִּזְמַן שֶׁכֹּל יוֹשְׁבֶיהָ עָלֶיהָ, וְלֹא בִּזְמַן שֶׁגָּלוּ מִקְצָתָן. יָכוֹל הָיוּ עָלֶיהָ וְהֵן מְעוֹרָבִין, שֵׁבֶט בִּנְיָמִין בִּיהוּדָה וְשֵׁבֶט יְהוּדָה בְּבִנְיָמִין, יְהֵא יוֹבֵל נוֹהֵג? תַּלְמוּד לוֹמַר: "לְכָל יֹשְׁבֶיהָ" — בִּזְמַן שֶׁיּוֹשְׁבֶיהָ כְּתִיקוּנָן, וְלֹא בִּזְמַן שֶׁהֵן מְעוֹרָבִין!

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

KEHOT'S NOTE

ראה ערכין לב, ב.

263 **בזמן שכל יושבי עלי'**

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

KEHOT'S NOTE

שם.

264 **כעיר שחוברה לה יחדיו**

"Jerusalem, built like a city that is joined together." The joining of the higher and lower levels, love and awe.

Psalms 122:3 תהילים קכ"ב:ג'

יְרוּשָׁלַם הַבְּנוּיָה כְּעִיר שֶׁחֻבְּרָה־לָּהּ יַחְדָּו:

Jerusalem, that art builded as a city that is compact together;

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

KEHOT'S NOTE

תהלים קכב, ג.

265 "When the festival of Rosh HaShanah fell on Shabbos, in the Temple they would sound the shofar, but not in the country." The opening of another discourse cited here.

Mishnah Rosh Hashanah 4:1 משנה ראש השנה ד':א'

יוֹם טוֹב שֶׁל רֹאשׁ הַשָּׁנָה שֶׁחָל לִהְיוֹת בְּשַׁבָּת, בַּמִּקְדָּשׁ הָיוּ תוֹקְעִים, אֲבָל לֹא בַמְּדִינָה. מִשֶּׁחָרַב בֵּית הַמִּקְדָּשׁ, הִתְקִין רַבָּן יוֹחָנָן בֶּן זַכַּאי, שֶׁיְּהוּ תוֹקְעִין בְּכָל מָקוֹם שֶׁיֵּשׁ בּוֹ בֵּית דִּין. אָמַר רַבִּי אֶלְעָזָר, לֹא הִתְקִין רַבָּן

your children I give only in this language," including "a great shofar shall be sounded."

Bereshit Rabbah 70:6 בראשית רבה ע׳:ו׳

ושבתי בשלום אל בית אבי - ר׳ יהושע דסכנין בשם ר׳ לוי, נטל הקדוש ברוך הוא שיחתן של אבות, ועשאן מפתח לגאולתן של בנים. אמר לו הקב"ה: אתה אמרת והיה לי לאלקים, חייך! כל טובות וברכות ונחמות שאני נותן לבניך, איני נותנן אלא בלשון הזה, שנאמר (זכריה יד): והיה ביום ההוא יצאו מים חיים מירושלים. (ישעיה יא) והיה ביום ההוא, יוסיף ה׳ שנית ידו לקנות את שאר עמו. (יואל ד) והיה ביום ההוא, יטפו ההרים עסיס. (ישעיה כז) והיה ביום ההוא, יתקע בשופר גדול וגו׳:

"And I return to my father's house in peace" – Rabbi Yehoshua of Sikhnin in the name of Rabbi Levi: The Holy One blessed be He took the conversations of the patriarchs and rendered them the key to the redemption of the descendants. The Holy One blessed be He said to him [Jacob]: 'You said: "[The L-rd] will be [vehaya] my G-d," as you live, all the goodness, blessings, and consolations that I give to your children, I give it to them only in this language,' as it is stated: ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

272 **כן אדני הוי׳ יצמיח צדקה**

"So will Ado-nai Havayah cause righteousness and praise to sprout." The opening of a discourse on Malchus and Rosh HaShanah.

Isaiah 61:11 ישעיהו ס״א:י״א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַּצְמִיחַ כֵּן אֲדֹנָי ה׳ יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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

273 **אדני שפתי תפתח**

"Ado-nai, open my lips." The opening of a discourse on the Name Ado-nai, Malchus.

Psalms 51:17 תהילים נ״א:י״ז

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

O L-rd, open Thou my lips; and my mouth shall declare Thy praise.

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

PARAGRAPH 13

274 **אדני אותיות דינא**

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

KEHOT'S NOTE

זח״א (קיח, א). [כ].

275 **והוא עומד מכסא דין לכסא רחמים**

When Israel takes up the shofar and sounds it before the Holy One, blessed be He, He rises from the Throne of Judgment and sits on the Throne of Mercy, and is filled with compassion for them.

Vayikra Rabbah 29 ויקרא רבה כ״ט

276 **מתחלה עלה במחשבה לברוא את העולם במדת הדין**

At first it arose in G-d's thought to create the world with the attribute of judgment; He saw that the world would not endure, gave precedence to mercy and joined it with judgment.

Rashi on Genesis 1:1 רש"י על בראשית א׳:א׳

277 **בראשית ברא אלקים**

"In the beginning Elokim created." The Name of judgment appears at the start of creation.

Genesis 1:1 בראשית א׳:א׳

בְּרֵאשִׁית בָּרָא אֱלֹקִים אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ׃

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

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

278 **והוי׳ עליהם יראה**

"And Ado-nai Havayah will sound the shofar." The shofar joins the Name Ado-nai with the Name Havayah.

Zechariah 9:14 זכריה ט׳:י״ד

וַה׳ עֲלֵיהֶם יֵרָאֶה וְיָצָא כַבָּרָק חִצּוֹ וַאדֹנָי ה׳ בַּשּׁוֹפָר יִתְקָע וְהָלַךְ בְּסַעֲרוֹת תֵּימָן׃

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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

KEHOT'S NOTE

זכרי׳ ט, יד.

279 **בת״ז תיקון למ״ד (דע״ז ב׳)**

There "His arrow will go forth like lightning" is a revelation that is not grasped in thought but only a passing flash, citing the same Tikkun on the voices and lightnings at Sinai.

KEHOT'S NOTE

וראה לעיל פ׳ ואתחנן ג, ב. הלשון באוה״ת נ״ך כרך א ע׳ תקיח.

280 **וברכות בא פט״ו**

The wording of the Midrash (Shemos Rabbah 15) is quoted there.

KEHOT'S NOTE

ראה הלשון באוה״ת נ״ך כרך א ע׳ תקיח.

281 **והי׳ הוי׳ לי לאלקים**

Kehot's note points to Genesis 28:21 for these words.

Genesis 28:21 בראשית כ״ח:כ״א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה׳ לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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

KEHOT'S NOTE

בראשית כח, כא.

PARAGRAPH 14

282 **ונגלה כבוד ה'**

"And the glory of Havayah shall be revealed, and all flesh together shall see." The open revelation of the Future.

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֵּר׃

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.'

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

KEHOT'S NOTE

ישע' מ, ה.

283 **והיה ביום ההוא יתקע בשופר גדול**

The great shofar, which draws from above the Name Havayah.

Isaiah 27:13 ישעיהו כ"ז:י"ג

וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרָיִם וְהִשְׁתַּחֲווּ לַה' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָם׃

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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

284 **ארז"ל פ"ג דנדה (כ"ו א')**

The Talmud on the five things measuring a handbreadth is brought there too.

KEHOT'S NOTE

מובא גם ביהל אור ע' קמז. ראה בהמשך תער"ב ח"ג ע' אירלא.

285 "Five [things] have the measure of a handbreadth": among them the shofar, the wall of the sukkah and the lulav.

Niddah 26a:13 נדה כ"ו א:י"ג

תַּנְיָא: רַבִּי אוֹשַׁעְיָא זְעִירָא דְּמִן חַבְרַיָּא — חֲמִשָּׁה שִׁיעוּרָן טֶפַח, וְאֵלּוּ הֵן: שְׁלָיָא, שׁוֹפָר, שִׁדְרָה, דּוֹפֶן סוּכָּה, וְהָאֲזוֹב.

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

286 **שמאלו תחת לראשי**

"His left hand is under my head, and his right hand embraces me." The left hand of Rosh HaShanah and Yom Kippur, the right hand of Sukkos.

Song of Songs 2:6 שיר השירים ב':ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

Let his left hand be under my head, And his right hand embrace me.

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

287 **בכסה ליום חגנו**

"Blow the shofar at the New Moon, at the covering, for our festival day." Cited from the discourse "I will greatly rejoice."

Psalms 81:4 תהילים פ"א:ד'

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃

Blow the horn at the new moon, at the full moon for our feast-day.

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

PARAGRAPH 15

288 **אף ידי יסדה ארץ**

"My hand, too, founded the earth, and My right hand spread out the heavens." Tipchah, "spread out," is read as tefach, "handbreadth."

Isaiah 48:13 ישעיהו מ"ח:י"ג

אַף־יָדִי יָסְדָה אֶרֶץ וִימִינִי טִפְּחָה שָׁמָיִם קֹרֵא אֲנִי אֵלֵיהֶם יַעַמְדוּ יַחְדָּו׃

Yea, My hand hath laid the foundation of the earth, And My right hand hath spread out the heavens; When I call unto them, They stand up together.

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

KEHOT'S NOTE

ישע' מח, יג.

289 The deeds of the righteous are greater than the making of heaven and earth: for heaven and earth it says "My hand founded," but for the Sanctuary, "Your hands established."

Ketubot 5a:11 כתובות ה' א:י"א

דָּרַשׁ בַּר קַפָּרָא: גְּדוֹלִים מַעֲשֶׂה צַדִּיקִים יוֹתֵר מִמַּעֲשֵׂה שָׁמַיִם וָאָרֶץ, דְּאִילּוּ בְּמַעֲשֵׂה שָׁמַיִם וָאָרֶץ כְּתִיב: "אַף יָדִי יָסְדָה אֶרֶץ וִימִינִי טִפְּחָה שָׁמָיִם", וְאִילּוּ בְּמַעֲשֵׂה יְדֵיהֶם שֶׁל צַדִּיקִים כְּתִיב: "מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ ה' מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ".

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

290 **והם בחי' עשר ספירות במספר עשר אצבעות**

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

KEHOT'S NOTE

בספר יצירה.

291 **עשר אצבעות חמש כנגד חמש**

"Ten Sefiros ... in the number of the ten fingers, five opposite five."

Sefer Yetzirah 1:3 ספר יצירה א:ג'

עשר ספירות בלימה מספר עשר אצבעות חמש כנגד חמש וברית יחיד מכוונת באמצע כמלת הלשון וכמילת מעור׃

The decade out of nothing is analogous to that of the ten fingers (and toes) of the human body, five parallel to five, and in the centre of which is the covenant with the only One, by the word of the tongue and the rite of Abraham.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

292 בלקו"ת מהאריז"ל ע"פ הנה טפחות

The note says that the content of this passage is brought there.

KEHOT'S NOTE

מובא ביהל אור ע' קמז תוכן הענין דכאן.

293 הנה טפחות נתת ימי

"Behold, You have made my days handbreadths." The measured, contracted mode of the present.

Psalms 39:6 תהילים ל"ט:ו'

הִנֵּה טְפָחוֹת נָתַתָּה יָמַי וְחֶלְדִּי כְאַיִן נֶגְדֶּךָ אַךְ כָּל־הֶבֶל כָּל־אָדָם נִצָּב סֶלָה׃

Behold, Thou hast made my days as hand-breadths; and mine age is as nothing before Thee; surely every man at his best estate is altogether vanity. Selah

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

294 מקדש ה' כוננו ידיך

"The Sanctuary, Ado-nai, that Your hands established." Both hands, as against the one "hand" of creation.

Exodus 15:17 שמות ט"ו:י"ז

תְּבִאֵמוֹ וְתִטָּעֵמוֹ בְּהַר נַחֲלָתְךָ מָכוֹן לְשִׁבְתְּךָ פָּעַלְתָּ ה' מִקְדָּשׁ אֲדֹנָי כּוֹנְנוּ יָדֶיךָ׃

Thou bringest them in, and plantest them in the mountain of Thine inheritance, The place, O L-RD, which Thou hast made for Thee to dwell in, The sanctuary, O L-rd, which Thy hands have established.

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

295 Among the ten things said of the cup of blessing: one takes it in both hands, passes it to the right, and lifts it a handbreadth from the ground.

Berakhot 51a:16 ברכות נ"א א:ט"ז

אָמַר רַבִּי זֵירָא אָמַר רַבִּי אֲבָהוּ, וְאָמְרִי לַהּ בְּמַתְנִיתָא תָּנָא: עֲשָׂרָה דְּבָרִים נֶאֱמְרוּ בְּכוֹס שֶׁל בְּרָכָה: טָעוּן הַדָּחָה וּשְׁטִיפָה. חַי וּמָלֵא. עִיטּוּר וְעִיטּוּף. נוֹטְלוֹ בִּשְׁתֵּי יָדָיו, וְנוֹתְנוֹ בַּיָּמִין. וּמַגְבִּיהּוֹ מִן הַקַּרְקַע טֶפַח, וְנוֹתֵן עֵינָיו בּוֹ. וְיֵשׁ אוֹמְרִים: אַף מְשַׁגְּרוֹ בְּמַתָּנָה לְאַנְשֵׁי בֵּיתוֹ.

R. Zera said in the name of R. Abbahu (another version: it was taught in a Baraita) : Ten things are said with reference to the cup used for the Grace after meals : It requires washing and rinsing, undiluted [wine] and must be full, crowning and covering ; he takes it with both hands and places it in the right hand, raises it a handbreadth from the floor and gazes at it. Some also say : He sends it as a present to his household,

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

296 כוס ישועות אשא

"I will lift up the cup of salvations." The Maharsha's reason for lifting the cup.

Psalms 116:13 תהילים קט"ז:י"ג

כוֹס־יְשׁוּעוֹת אֶשָּׂא וּבְשֵׁם ה' אֶקְרָא׃

I will lift up the cup of salvation, And call upon the name of the L-RD.

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

297 כוס גימטריא אלקים

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

KEHOT'S NOTE

בר"מ זח"ג (קמה, סע"א). [כ].

298 ארוממך אלקי המלך

"I will exalt You, my G-d, the King." Raising Elokim (the cup) to join Havayah.

Psalms 145:1 תהילים קמ"ה:א'

תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד׃

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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

KEHOT'S NOTE

תהלים קמה, א.

299 כי כל בשמים ובארץ

"For all that is in heaven and on earth [is Yours]." The level that joins heaven and earth.

I Chronicles 29:11 דברי הימים א כ"ט:י"א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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

KEHOT'S NOTE

דה"א כט, יא.

300 ובזח"ג שופטים (דרע"ג סע"ב)

The note points there for the Zohar on lifting the cup a handbreadth, in the mystery of the yud.

KEHOT'S NOTE

ראה באוה"ת בראשית כרך ב שלב, ב. בהמשך תער"ב ח"ג ע' אירלא.

301 סד"ה המגביהי לשבת

There the Alter Rebbe explains: the dalet is "that which has nothing of its own," and it becomes a hei through the yud within it; this is the mitzvah, as tzedek becomes tzedakah, raising the yud to the Infinite Light so that it be "a place for Your dwelling."

KEHOT'S NOTE

תו"א לח, ד.

302 המגביהי לשבת

"Who is enthroned on high." Read as raising the yud within the hei.

Psalms 113:5 תהילים קי"ג:ה'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃

Who is like unto the L-RD our G-d, That is enthroned on high,

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

303 **בטפח הסמוך לרה"ר**

The mezuzah is placed within the handbreadth nearest the public domain.

Menachot 33b:2–3 מנחות ל"ג ב:ב'-ג'

אמר רבא מצוה להניחה בטפח הסמוך לרה"ר מאי טעמא רבנן אמרי כדי שיפגע במזוזה מיד רב חנינא מסורא אומר כי היכי דתינטריה אמר רבי חנינא בוא וראה שלא כמדת הקב"ה מדת בשר ודם מדת בשר ודם מלך יושב מבפנים ועם משמרין אותו מבחוץ מדת הקב"ה אינו כן עבדיו יושבין מבפנים והוא משמרן מבחוץ שנאמר (תהלים קכא, ה) ה' שומרך ה' צלך על יד ימינך

Wikisource Talmud Bavli (CC-BY-SA)

304 **בד"ה נר חנוכה**

There the Alter Rebbe explains why the mezuzah is on the right and the Chanukah lamp on the left: the mezuzah is an elevation from below to above, like the mitzvos.

KEHOT'S NOTE

תו"א מב, ג.

305 The Chanukah lamp is placed within the handbreadth nearest the doorway, on the left, "so that the Chanukah lamp be on the left and the mezuzah on the right."

Shabbat 22a:2 שבת כ"ב א:ב'

אָמַר רַבָּה: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ בְּטֶפַח הַסָּמוּךְ לַפֶּתַח. וְהֵיכָא מַנַּח לֵיהּ? רַב אַחָא בְּרֵיהּ דְּרָבָא אָמַר: מִיָּמִין רַב שְׁמוּאֵל מִדְּפִתְּיֵי אָמַר: מִשְּׂמֹאל. וְהִילְכְתָא מִשְּׂמֹאל, כְּדֵי שֶׁתְּהֵא נֵר חֲנוּכָּה מְשְׂמֹאל וּמְזוּזָה מִיָּמִין.

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

306 **בד"ה קול דודי**

In the discourse "The voice of my Beloved, behold, he comes," the Alter Rebbe explains that the Song of Songs speaks of "leaping," while the Torah says "Havayah will pass over the doorway": the doorway is Malchus, "This is the gate to Havayah," the beginning of divine service in awe, through which the great revelation of the King came to Israel in Egypt.

KEHOT'S NOTE

לקמן שה"ש טו, ב.

307 **אורך ימים נתת לו**

"He asked life of You; You gave it to him, length of days forever." The level of Arich Anpin, beyond measured handbreadths.

Psalms 21:5 תהילים כ"א:ה'

חַיִּים שָׁאַל מִמְּךָ נָתַתָּה לּוֹ אֹרֶךְ יָמִים עוֹלָם וָעֶד:

He asked life of Thee, Thou gavest it him; even length of days for ever and ever.

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

KEHOT'S NOTE

ראה תהלים כא, ה.

308 Kehot's note points to Mishnah Rosh Hashanah 3:2 for these words.

Mishnah Rosh Hashanah 3:2 משנה ראש השנה ג':ב'

כָּל הַשּׁוֹפָרוֹת כְּשֵׁרִין חוּץ מִשֶּׁל פָּרָה, מִפְּנֵי שֶׁהוּא קֶרֶן. אָמַר רַבִּי יוֹסֵי, וַהֲלֹא כָל הַשּׁוֹפָרוֹת נִקְרְאוּ קֶרֶן, שֶׁנֶּאֱמַר (יהושע ו), בִּמְשֹׁךְ בְּקֶרֶן הַיּוֹבֵל:

All shofars are fit [to be blown on Rosh Hashanah], except for that of a cow because it is [called] a horn [and not a shofar]. Rabbi Yose said, "But are not all shofars [also] called a horn, as it is stated (Joshua 6:5), 'upon a long blast from the ram's horn'?"

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

309 Kehot's note points to Chagigah 12b for these words.

Chagigah 12b חגיגה י"ב ב

310 **ולפני אחד מה אתה סופר**

"And before One, what do you count?" The source of the great shofar is beyond the ten counted Sefiros.

Sefer Yetzirah 1:7 ספר יצירה א':ז'

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

להבין ענין הפסוק מי אל כמוך וגו' שהוא...

To Understand the Verse "Who Is a G-d Like You"

G-d's supernal kindness (Kel), flowing from the Infinite Light that is above time, reaches specifically the lowest place, as water runs downhill. Teshuvah with kelos hanefesh, born of the knowledge that all of time is a moment before G-d, reaches that level; and even one who cannot rise so high draws it by seeing his own lowliness and making himself like "leftovers," for then G-d bears the desire behind his sin and treads down the act, removing what separates his soul from Him.

THE MAAMAR IN BRIEF

Micah's "Who is a G-d like You" speaks of Kel, kindness, which flows without limit from the Infinite Light to the lowest place, as water runs downhill. Teshuvah, read as tashuv hei, returns the upper and lower letters hei of the Name, and it applies to Torah scholars and to every person's thought and speech. Its essence is kelos hanefesh, the soul's longing to expire into G-d, kindled by contemplating that the world and all of time, renewed each hour through the permutations of Havayah, are a single moment before G-d, who is unchanged by creation. Such teshuvah is "before the world," above the contractions that the letters of the Name describe, and it draws G-dliness down into a dwelling below. Even one who only despises his life because he sees how low he has fallen draws the supernal kindness of Atik Yomin. G-d "bears" the desire behind sin, lifting it to its holy root, and "suppresses" the act, casting it into the depths of the sea. This is granted to one who makes himself like "leftovers," crushed by his distance from G-d, until kindness, like water, frees his soul from the body.

OUTLINE

1 **Kindness that flows downward** ¶1–2

Kel is Chesed, a kindness that flows from the Infinite Light to the lowest place like water. "He bears iniquity and passes over transgression" shows how it reaches there, and teshuvah, tashuv hei, is the return of the upper and lower hei, which concerns Torah scholars and every person's thought and speech.

2 **Teshuvah that precedes the world** ¶3–9

Teshuvah's essence is kelos hanefesh. Time is created hour by hour through the permutations of Havayah, yet all of it is a moment before G-d, who has not changed. Contemplating this brings the soul's expiry, a teshuvah above time and the world, which draws G-dliness down to make a dwelling below.

3 **The letters of the Name and the unification** ¶10–12

Yud is contraction, hei expansion, vav the drawing down, and the final hei Malchus; a world (olam) is concealment (he'elem). Teshuvah reaches above all this, and the unification sought is that G-d be revealed after the contractions as before them: in the upper worlds now, and in this world, even to physical perception, in the Time to Come.

4 **Supernal kindness for the lowly** ¶13–16

The revelation begins already in the penitent. Even one who only despises his life because he sees how low he is draws the kindness of Atik Yomin, as people pity a prisoner. This inner kindness is far above the kindness that builds the world. How can it reach one who was so far?

5 **Bearing iniquity and suppressing it** ¶17–18

Sin has two parts. The desire behind it is neutral and rooted in holiness, so G-d "bears" it, lifting it up; the act is complete evil, so G-d "suppresses" it in the depths of the sea. With these screens removed, the unchanging Infinite Light is revealed upon the soul, but only for one who makes himself like "leftovers."

6 **Why the soul does not expire** ¶19–21

Malachi complains that though G-d has not changed, the children of Yaakov have not come to kelos hanefesh, for their souls come from the "heel" and the light reaches them only as a makif. The soul is stuck in the body like a lung with adhesions; the Zohar's counsel is to "strike" it, refusing the transgressor's excuse, "this is how I was made."

7 **A broken and crushed heart** ¶22–23

Daka is one crushed by nature; nidkeh is one made crushed by contemplation or suffering. David prayed that even such acquired brokenness not be despised, but bring at least an encompassing revelation of the Infinite Light.

8 **Like leftovers** ¶24–25

One who sees that the Infinite Light reaches him only as a remnant, a makif, becomes crushed and nullified before it. Then the supernal kindness bears his iniquity and passes over his transgression and, like water loosening adhesions, frees the G-dly soul from the body to cleave to G-d.

KEY CONCEPTS

Kelos hanefesh כלות הנפש

The soul's longing to the point of expiry, to leave the body and cleave to G-d. It arises from contemplating that G-d is above time and unchanged by creation, and it is the teshuvah that "preceded the world."

Supernal kindness חסד עליון

The inner kindness that comes from the light that encompasses all worlds and from Atik Yomin, far above the outer kindness that builds the world. Like water, it flows most to the lowest place.

Tashuv hei תשוב ה׳

The Zohar's reading of teshuvah as the return of the letter hei: the upper hei (thought, the Written Torah) and the lower hei (speech, the Oral Torah), returned to their source.

Avon and pesha עון ופשע

Two aspects of sin: avon, the desire and thought behind it, which G-d "bears" and lifts to its holy root; and pesha, the act itself, which G-d "passes over," treading it down into the depths of the sea.

Daka and nidkeh דכא ונדכה

Daka is one who is crushed in his very nature; nidkeh is one made crushed through his own effort or through suffering. David prayed that even the second not be despised.

Leftovers שיריים

The Sages' reading of "the remnant of His inheritance": one who regards himself as receiving only the remnant of the light from above the chain of worlds, which reaches him as a makif.

Makif מקיף

An encompassing light that touches a person from outside and above without entering his inner heart, as for the souls that come from the level of the "heel."

Atik Yomin עתיק יומין

"The Ancient of Days," the level removed (ne'etak) and exalted above "the days of the world," the source of time. The Idra says "Who is a G-d like You" is said of it.

SECTION 1 · ¶1–2

Kindness that flows downward

1 להבין ענין הפסוק[1] מי אל כמוך וגו' שהוא פי' לי"ג מדות שבתורה. והנה אל הוא חסד[2] כמ"ש חסד אל כל היום.[3,4]

To understand the meaning of the verse "Who is a G-d (Kel) like You," etc., which is the explanation of the Thirteen Attributes [of Mercy] that are in the Torah. Now, Kel is Chesed (kindness), as it is written, "The kindness of Kel is all the day."

> The maamar opens with Micah's verse "Who is a G-d like You, who bears iniquity and passes over transgression...", whose phrases are an explanation of the Thirteen Attributes of Mercy that G-d revealed in the Torah. The Divine Name Kel used in the verse stands for the attribute of Chesed, kindness, as the psalm says, "The kindness of Kel is all the day."

ופי' מי בעל חסד כמוך שהחסדים שלך מתפשטים לאין קץ מאור א"ס ב"ה למקום נמוך מאד שלכן נמשל למים שיורדים[5] ממקום גבוה למקום נמוך[6] מאד.[7]

And the meaning is: who is a master of kindness like You, for Your kindnesses spread without end, from the Infinite Light (Or Ein Sof), blessed be He, to a very low place; this is why [kindness] is likened to water, which descends from a high place to a very low place.

> Read this way, "Who is a G-d like You" means "Who is a master of kindness like You?" G-d's kindness has no limit: it flows from the Infinite Light down to the very lowest place, and that is why kindness is likened to water, which leaves the heights and runs down to the lowest ground.

2 ודרך שיוכלו החסדים לירד לבחי' מטה מאד מפרש ואומר נושא עון ועובר על פשע.[8][9] פי' מה שהוא עדיין בבחי' עון

And the way in which the kindnesses can descend to the level of what is very low, [the prophet] explains, saying: "He bears iniquity and passes over transgression." That is: what is still at the level of iniquity (avon),

> The next words of Micah's verse explain how G-d's kindness can reach even the very lowest level: "He bears iniquity and passes over transgression." The Alter Rebbe distinguishes two levels of wrongdoing, avon (iniquity) and pesha (transgression), and begins with avon.

הנה הוא מגביה ונושא למעלה ומה שהוא בבחי' פשע שהוא בחי' יותר בעביות ואינה יכולה

He raises and bears upward; but what is at the level of transgression (pesha), which is a level of greater coarseness and cannot

> What is at the level of avon G-d "bears": He lifts it up and carries it upward. Pesha, however, is a coarser and denser level, and it cannot be lifted.

לעלות וכתיב עוונותיכם היו מבדילים וטהור עינים מראות ברע[10] ואינם יכולים החסדים לרדת שם לכן עובר ודורך על פשע שלא יפסיקו כו'.

rise — and it is written, "Your iniquities have separated," and "[You are] too pure of eyes to see evil," so the kindnesses cannot descend there — therefore He passes over and treads upon transgression, so that they not interrupt, etc.

> Sin forms a barrier, as Isaiah says, "Your iniquities have separated [between you and your G-d]," and G-d is "too pure of eyes to see evil" (Habakkuk), so His kindness cannot descend into such a place. Therefore G-d "passes over" pesha, treading it down so that it no longer interrupts the flow of His kindness.

רק כ"ז [כל זה] הוא באם שהוא לשארית נחלתו[11,12] כו'. כמ"ש בגמרא פ"ק [פרק קמא] דראש השנה (י"ז א') וע' רבות ר"פ נצבים[13] ובפ' בשלח (פכ"ו)[14] מגילה (כ"ח א').

But all this is only if it is "for the remnant of His inheritance," etc., as is stated in the Gemara, in the first chapter of Rosh Hashanah (17a); and see the Midrash Rabbah at the beginning of Parshas Nitzavim, and in Parshas Beshalach (chapter 26); [and] Megillah (28a).

> All this applies only "for the remnant of His inheritance," the verse's next words, which the Talmud in Rosh Hashanah explains as "one who makes himself like a remnant," a theme the maamar develops at its end. The Alter Rebbe adds the Midrash Rabbah and tractate Megillah, where this verse is also expounded.

וביאור הדברים דרך פרט הנה ארז"ל [אמרו רבותינו זכרונם לברכה] גדולה תשובה שמגעת[15] עד כסא הכבוד[16] ובזהר אמרו תשובה תשוב[17] ה' ה' עילאה ה' תתאה.

The explanation of the matter in detail: our Sages, of blessed memory, said, "Great is teshuvah (return), for it reaches the Throne of Glory"; and in the Zohar they said, "Teshuvah is tashuv hei, 'the hei returns'": the upper hei [and] the lower hei.

> To explain in detail, the Alter Rebbe brings two teachings: the Talmud's "Great is teshuvah, for it reaches the Throne of Glory," and the Zohar's reading of the word teshuvah (תשובה) as tashuv hei (תשוב ה'), "the hei returns." The Name Havayah has two letters hei, the upper hei (Binah) and the lower hei (Malchus), and teshuvah returns both.

ולהבין זה צריך להבין מהות התשובה[18] כי העולם טועים לומר דוקא אנשים פחותי הערך ובעלי עבירות הם הם הצריכים לתשובה והאמת אינו כן כי מאחר שעיקר התשובה היא בהי' תתאה ועילאה ואיש בער לא ידע.[19]

To understand this, one must understand what teshuvah essentially is. For people err in saying that it is specifically people of little worth and transgressors who are the ones who need teshuvah. But the truth is not so, since the essence of teshuvah is in the lower hei and the upper [hei], and "a boorish man does not know."

> To understand this one must first grasp what teshuvah really is. People think it is only for those of low standing and for sinners, but this is a mistake. The essence of teshuvah lies in the upper and lower hei, something the "boorish man" of the psalm, who "does not know," cannot even grasp; the next part shows that the Zohar was speaking of those who study Torah.

אמנם באמת אמרו זה על אנשים יושבי אהל ולומדי תורה[20] שתורה שבכתב היא ה' עילאה ותושבע"פ [ותורה שבעל פה] היא[21] ה' תתאה וכשמפסיק מהם ועוסק בהבלי עולם צריך לחזור ולהשיב ההי"ן אלו למקורם וזהו דרך כלל.

In truth, however, they said this about people who sit in the tent and study Torah: for the Written Torah is the upper hei and the Oral Torah is the lower hei, and when one breaks off from them and occupies himself with the vanities of the world, he must go back and return these letters hei to their source. This is [the explanation] in general terms.

> In truth the Zohar's words were said about those who "sit in the tent" and study Torah. The Written Torah corresponds to the upper hei and the Oral Torah to the lower hei; when a scholar breaks off from them and busies himself with the vanities of the world, he must bring these two letters back to their source. This is the general explanation.

ודרך פרט הנה התבוננות בגדולת ה' ועיון תפלה וכוונתה במחשבה הוא בחי' ה' עילאה וכשמוציאם בפה בעסק התורה והתפלה היא בחי' ה' תתאה.[22]

And in particular terms: contemplation of the greatness of G-d, and concentration in prayer (iyun tefillah) and its intent in thought, is the level of the upper hei; and when one brings them out with the mouth, in the study of Torah and in prayer, that is the level of the lower hei.

> In detail, the two letters hei are found in every person's service. Contemplating G-d's greatness and concentrating one's thought on prayer and its meaning belong to the upper hei, the realm of thought; saying the words aloud, in Torah study and in prayer, belongs to the lower hei, the realm of speech.

SECTION 2 · ¶3–9

Teshuvah that precedes the world

3 והנה ארז"ל [אמרו רבותינו זכרונם לברכה][23] שבעה דברים קדמו לעולם[24] ואחת מהן התשובה [עיין בבראשית רבה פ' א'] והענין כי הנה עיקר התשובה היא בלב[25] שהיא בחי' ה' עילאה דהיינו לכות הנפש אליו ית'.[26]

Now, our Sages, of blessed memory, said that seven things preceded the world, and one of them is teshuvah [see Bereshis Rabbah, chapter 1]. The explanation is that the essence of teshuvah is in the heart, which is the level of the upper hei: that is, the soul's expiry (kelos hanefesh) toward Him, may He be blessed.

> Our Sages list teshuvah among the things that preceded the creation of the world; the text points to the Midrash in Bereshis Rabbah, chapter 1. The Alter Rebbe explains that teshuvah is essentially in the heart, the upper hei: kelos hanefesh, the soul's yearning to expire into G-d (the printed לכות is evidently כלות).

4 והיינו ע"י שמתבונן שכל העולם הוא תחת הזמן שיתא אלפי שני[27] כו' ואפילו ימות המשיח ותחיית המתים הוא בזמן והזמן הוא נברא[28] להחיות העולמות עליונים ותחתונים שעל ידי י"ב צירופי הוי' שמתחדשים בכל יום

That is, through contemplating that the whole world is subject to time, "six thousand years," etc., and even the days of Mashiach and the Resurrection of the Dead are within time; and time is created, to give life to the upper and lower worlds: for through the twelve permutations of [the Name] Havayah, which are renewed each day,

> Kelos hanefesh is reached through contemplation: the whole world is subject to time, the "six thousand years" the Talmud gives for the world's existence, and even the era of Mashiach and the Resurrection belong to time. Time itself is a creation, made to give life to the worlds through the twelve permutations of the letters of the Name Havayah, which are renewed every day.

דהיינו בכל שעה צירוף אחד[29] הוא מהוה ומחיה העולמות עליונים ותחתונים [ובכל לילה י"ב צירופי

that is, in each hour one permutation brings into being and gives life to the upper and lower worlds [and in each night, the twelve permutations of

> In each hour of the day one of the twelve permutations rules, bringing the worlds into being and giving them life. At night, the bracket adds, the twelve permutations of the Name Ado-nai do this.

אדנ"י] והחיות רצוא ושוב[30] פי' שהחיות שהיה ע"י צירוף הראשון עולה למקורו ויורד החיות אח"כ על ידי צירוף השני שאל"כ היה די בצירוף אחד [שאם לא כן]

Ado-nai], and the life-force (chayus) is "running and returning" (ratzo vashov): that is, the life-force that came through the first permutation rises to its source, and afterwards the life-force descends through the second permutation; for otherwise one permutation would have sufficed.

> The life-force moves in "running and returning," Ezekiel's words for the movement of the holy chayos: the vitality given through one permutation rises back to its source, and then new vitality descends through the next. If the life-force simply remained, one permutation would have been enough.

ולכן מזה נמשך בחינת עבר ועתיד שהחיות הראשון מסתלק ונכלל במקורו מלמטה למעלה ויורד ונמשך חיות אחר מלמעלה למטה ונעשה בחי' זמן [והוא כמשל המורה שעות שקורין זייגער בל"א [בלשון אשכנז].

Therefore from this comes the dimension of past and future: the first life-force withdraws and is absorbed into its source, from below upward, and another life-force descends and is drawn down from above to below, and so the dimension of time comes into being [it is like the example of the hour-indicator, which in Yiddish is called a zeiger].

> This rhythm of withdrawal and renewal is what makes past and future, and so time comes into being. The Alter Rebbe compares it to a clock, a zeiger in Yiddish, which shows the hours one after another.

5 ולכן נק' שעה פי' הפונה שפונה החיות מלמעלה למטה בבחי' רצוא ושוב[31] וכן הלב שבו עיקר חיות האדם שהוא עולם קטן[32, 33] הוא דופק תמיד מחמת שהחיות הוא ברצוא ושוב [ועמ"ש מזה סד"ה

This is why it is called sha'ah (hour), meaning "turning," for the life-force turns from above to below in the manner of running and returning. Likewise the heart, in which the main life-force of man resides — man being a miniature world — beats constantly, because the life-force is in running and returning [and see what is written about this at the end of the discourse beginning

> An hour is called sha'ah, which the Alter Rebbe reads as "turning," for in each hour the life-force turns from above to below in running and returning. The human heart, the seat of a person's life, shows the same pattern: it beats without pause because its life-force too runs and returns, for man is "a miniature world" that mirrors the greater one.

כי כאשר השמים החדשים][34] והנה מבשרי אחזה[35] אלוה כמו למשל באדם שיש לו איזה ענין לדבר

"For as the new heavens"]. Now, "From my flesh I behold G-d": by way of analogy, a person who has some matter to speak about —

> A bracket refers to the end of a Torah Ohr discourse on "For as the new heavens" for more on this. The Alter Rebbe then invokes Job's "From my flesh I behold G-d": from a person's own make-up one can grasp something about G-d, and he gives an analogy from a person who has something to say.

הנה הדברים חקוקים על לבו כולם כאחד כל מה שיוכל לדבר ולפרוט בשפתיו בשעה ושתים.

the words are engraved on his heart all together as one, everything he could speak and spell out with his lips in an hour or two.

> Before speaking, everything he will say is engraved on his heart at once, even though spelling it out with his lips would take an hour or two. In the heart there is no sequence; sequence appears only in speech.

כך כביכול למעלה מקור החיות והצרופים שהוא חיי החיים אור א"ס ב"ה שם אין שום התחלקות זמן עבר הוה ועתיד

So too, as it were, above: the source of the life-force and of the permutations, which is the Life of all life, the Infinite Light (Or Ein Sof), blessed be He — there, there is no division of time whatever, past, present and future,

> So too above, as it were: in the source of the life-force and of the permutations, the Infinite Light, called "the Life of all life," there is no division of time into past, present and future.

כי שם נכללו כולם כאחד והרי יש בכחו להוות ולחיות עוד כמה פעמים שיתא אלפי שני כו'

for there they are all included as one; and indeed it has the power to bring into being and give life for many more times "six thousand years," etc.,

> There all of time is contained as one. The Infinite has the power to bring into being and sustain many more spans of "six thousand years."

וכמה שמיטין ויובלין עד אין סוף ותכלית רק כשהחיות נמשך מלמעלה למטה להחיות העולמות נעשה בחי' זמן

and many Sabbatical cycles and Jubilees, without end or limit. Only when the life-force is drawn down from above to below to give life to the worlds does the dimension of time come into being.

> It could sustain countless cycles of Shemitah and Yovel (in Kabbalah, great cosmic cycles), without end. Time comes into being only when the life-force is drawn down to give life to the worlds.

וכן קודם שנברא העולם לא היה בחי' זמן כלל [ועמ"ש בביאור ע"פ יונתי[36] גבי כי לא מחשבותי מחשבותיכם][37] והנה כתיב אני ה' לא שניתי[38] ואתה הוא[39] קודם[40] שנברא העולם כו'.

So too, before the world was created there was no dimension of time at all [and see what is written in the explanation on the verse "My dove," regarding "For My thoughts are not your thoughts"]. Now, it is written, "I, Havayah, have not changed," and "You are He before the world was created," etc.

> Before the world was created there was no time at all; a bracket refers to the biur on "My dove" on the verse "For My thoughts are not your thoughts." The Alter Rebbe then cites Malachi's "I, Havayah, have not changed" and the words of the morning prayers, "You are He before the world was created [and You are He since the world was created]."

פי' כמו שהיה יחיד ומיוחד קודם שנברא כן עתה יחיד ומיוחד ממש אחר שנברא כמ"ש אתה הוא ה' לבדך ואע"פ [ואף על פי] שנברא העולם לזה אומר אתה עשית וגו'.

That is: just as He was single and unique before [the world] was created, so now He is truly single and unique after it was created, as it is written, "You are He, Havayah, alone." And though the world was created, to this it says, "You made," etc.,

> The point is that G-d is as truly single and unique after creation as He was before, as Nehemiah says, "You are He, Havayah, alone." Although the world has been created, the verse goes on to address that too: "You made [the heavens]... and You give life to them all," which the next paragraph explains.

6 ואתה מחיה וגו'.[41] כי ביו"ד נברא העוה"ב [העולם הבא][42] ובה' נברא העוה"ז. והם כל סדר הזמנים ואפילו ימות המשיח ותחיית המתים[43] שאינם אלא בחי' יו"ד וה"א.

"and You give life," etc. For with the yud the World to Come was created, and with the hei this world was created; and these are the whole order of times, even the days of Mashiach and the Resurrection of the Dead, which are no more than the level of yud and hei.

> The verse continues, "and You give life [to them all]." The Talmud teaches that the World to Come was created with the letter yud and this world with the hei, the first two letters of the Name; all the orders of time, even the days of Mashiach and the Resurrection, are no more than these two letters.

והוא למשל כמו באדם אות[44] א' נגד כל דבורים שלו שיכול לדבר כל ימי חייו אינו נחשב לכלום כך כל העולמות עליונים ותחתונים כולא קמי' [קמיה] כלא חשיב.[45]

This is by way of analogy like a person: one letter, compared to all the words he can speak all the days of his life, counts as nothing at all. So too all the worlds, upper and lower: "all before Him is considered as nothing."

> A single letter counts as nothing beside all the words a person can say in his whole life. So too all the worlds, upper and lower, are as nothing before G-d, in the Zohar's words: "all before Him is considered as nothing."

7 וז"ש [וזהו שכתוב] ברגע קטן עזבתיך[46] שאינה אלא רגע קטן. ומ"ש כי אלף שנים כיום כו'. היינו בזמן הגלות וכמ"ש ואשמורה בלילה.[47]

And this is [the meaning of] what is written, "For a brief moment I forsook you": that it is no more than a brief moment. And what is written, "For a thousand years are like a day," etc., refers to the time of exile, as it is written, "and a watch in the night."

> This explains Isaiah's "For a brief moment I forsook you": the exile is no more than a brief moment. The psalm's "For a thousand years [in Your eyes] are like a day... and a watch in the night" describes the time of exile, the "night," when a thousand years are seen as a day.

משא"כ לע"ל [לעתיד לבוא] שיתגלה אלקותו בעולם ואז עין בעין יראו[48] וראו כל בשר[49] שהכל נחשב לרגע ולזאת ברגע קטן עזבתיך וברחמים גדולים אקבצך פי' כשאקבצך ברחמים גדולים

Whereas in the Time to Come, when His G-dliness will be revealed in the world, then "they will see eye to eye," and "all flesh will see" that everything counts as a moment. Therefore, "For a brief moment I forsook you, and with great compassion I will gather you in": that is, when I gather you in with great compassion,

> In the Time to Come G-dliness will be revealed in the world; "they will see eye to eye" and "all flesh will see" that all of time counts only as a moment. So the Alter Rebbe reads the verse's two halves together: "with great compassion I will gather you" tells when the exile will be seen as "a brief moment."

דהיינו שיתגלה אלקותו אז תראה כי ברגע קטן עזבתיך וזהו יעלה ויבא זכרוננו כו'. שאינו אלא זכר בעלמא.

that is, when His G-dliness is revealed, then you will see that "for a brief moment I forsook you." And this is [the meaning of] "May our remembrance rise and come," etc.: that it is merely a remembrance.

> When G-dliness is revealed at the ingathering, it will be seen that the exile was only "a brief moment." The Alter Rebbe connects this to the prayer "May our remembrance rise and come" (Ya'aleh VeYavo): what is spoken of there is merely a remembrance, in keeping with all of time being as a moment before G-d.

8 וכשישים האדם הדברים האלה על לבו שכל העולם הוא תחת הזמן והזמן הוא נחשב כרגע לפניו ית'

And when a person takes these matters to heart — that the whole world is subject to time, and time counts as a moment before Him, may He be blessed,

> The Alter Rebbe now draws the conclusion of the contemplation described above. A person should take to heart that the whole world is bound by time, and that all of time is like a single moment before G-d.

שהוא למעלה מהזמן ואין לפניו שום התחלקות זמן כלל והיתה בלבו כיקוד אש בוערת ותכלה נפשו לדבקה בו ית' וזהו תשובה קדמה לעולם.[50]

who is above time, and before Him there is no division of time whatever — then it will be in his heart like a blaze of burning fire, and his soul will expire [with longing] to cleave to Him, may He be blessed. And this is [the meaning of] "teshuvah preceded the world."

> G-d is above time altogether, and before Him there is no past, present or future. When a person truly absorbs this, his heart burns like fire and his soul longs to the point of expiry to cleave to G-d; this, the Alter Rebbe says, is what the Sages meant by "teshuvah preceded the world."

שאין הפי' שהיתה קודם בריאת העולם. שאם אין עולם אין עון אשר חטא ואין תשובה.

For the meaning is not that it existed before the creation of the world: if there is no world, there is no iniquity that one has committed, and there is no teshuvah.

> The saying cannot mean that teshuvah existed before creation in time: without a world there is no sin, and so no teshuvah. It must speak of the level of teshuvah, not of its date.

אלא הענין שהתשובה בכלות הנפש הוא למעלה מהזמן והעולם.[51] שהוא לדבקה בו ית' באור א"ס ב"ה שאין לפניו שום התחלקות זמן כלל.

Rather, the point is that teshuvah with the soul's expiry (kelos hanefesh) is above time and the world, for it is to cleave to Him, may He be blessed, to the Infinite Light (Or Ein Sof), blessed be He, before whom there is no division of time at all.

> Teshuvah with kelos hanefesh is "before the world" in the sense that it is above time and the world: the soul seeks to cleave to the Infinite Light, before which there is no division of time at all.

שמחמת התבוננות הזה בא לידי תשובה בכלות הנפש ועמ"ש בד"ה שיר השירים[52] כמ"ש אני הוי' לא שניתי ואתם בני יעקב לא כליתם[53] פי' שאין לכם כלות הנפש הרי שכלות הנפש הוא מחמת לא שניתי.

For as a result of this contemplation he comes to teshuvah with the soul's expiry. And see what is written in the discourse beginning "The Song of Songs": as it is written, "I, Havayah, have not changed, and you, children of Yaakov, have not expired" — that is, you do not have the soul's expiry. Thus the soul's expiry comes about because of "I have not changed."

> It is the contemplation of G-d's timelessness that brings a person to this teshuvah. Referring to his discourse on "The Song of Songs," the Alter Rebbe reads Malachi's verse as a reproach: "I, Havayah, have not changed," yet "you, children of Yaakov, have not expired," that is, have not come to kelos hanefesh; the knowledge that G-d is unchanged by creation is what should bring the soul to expire in longing.

9 ועי"ז ימשיך אלקותו בעולם להיות לו דירה בתחתונים[54,55] [ומוסיף אור באצילות] כמ"ש ושמרתם את כל מצותי[56] ועשיתם אותם[57] אתם כתיב חסר וי"ו וארז"ל [ואמרו רבותינו זכרונם לברכה] א"ת [אל תקרי] אותם אלא אתם[58] מעלה עליהם הכתוב כאלו עשאוני.

And through this he will draw His G-dliness down into the world, so that He will have a dwelling place among the lower realms [and he adds light in the World of Atzilus (Emanation)], as it is written, "And you shall keep all My commandments and do them (osam)": it is written atem, without a vav, and our Sages, of blessed memory, said, "Do not read osam ('them') but atem ('you'): Scripture accounts it to them as though they had made Me."

> Through such teshuvah a person draws G-dliness down into the world and makes for G-d "a dwelling place among the lower realms," the purpose of creation; a bracket adds that it also adds light in Atzilus. The Sages read the verse's "do them" (osam), written without a vav, as atem, "you": one who keeps the mitzvos is regarded as though he had "made" G-d, that is, made His presence manifest below.

וכתיב (תהלים י"ו) שויתי ה' וגו'. שהוא פי' כמו עשיתי כמו הוד והדר תשוה עליו[59] (בתהלים כ"א).

And it is written (Psalms 16), "I have set (shivisi) Havayah," etc., which means "I have made," as in "Majesty and splendor You set (teshaveh) upon him" (in Psalms 21).

> So too King David's "I have set (shivisi) Havayah [before me always]" means "I have made," for the same verb appears in "Majesty and splendor You set (teshaveh) upon him." David's service made G-d present before him.

והיינו כמ"ש ויעש דוד שם[60] שכל עיקר כוונתו היה בתורתו ובתפלתו לעשות שם [וע' מזה בזהר פ' בחקתי דקי"ג א' ב']:[61]

And this is as it is written, "And David made a name": for the whole main intent of his Torah and his prayer was to make a name [and see on this in the Zohar, Parshas Bechukosai, 113a-b].

> This is the meaning of "And David made a name": the whole intent of David's Torah study and prayer was to "make" G-d's Name, to reveal it below. The Alter Rebbe refers to the Zohar on Bechukosai, which explains the verse this way.

SECTION 3 · ¶10–12

The letters of the Name and the unification

10 ב ולהבין זה צריך להבין פי' לשם יחוד קוב"ה [קודשא בריך הוא] שנתייסד קודם התפלה ליחדא שם י"ה בו"ה ביחודא שלים וגם להבין פי' אותיות של שם הוי' ב"ה דהנה היו"ד מורה על הצמצום

2. To understand this, one must understand the meaning of "For the sake of the unification of the Holy One, blessed be He," which was instituted before prayer, "to unite the Name yud-hei with vav-hei in perfect unity"; and also understand the meaning of the letters of the Name Havayah, blessed be He. Now, the yud indicates the tzimtzum (contraction),

> A new section explains how this unification comes about. Before prayer one says the formula "For the sake of the unification of the Holy One, blessed be He... to unite the Name yud-hei with vav-hei in perfect unity," and to understand it one must understand the four letters of the Name Havayah, the first of which, the yud, signifies tzimtzum, contraction.

כי עיקר התורה והמצות להיות לו דירה בתחתונים וכל העולמות עליונים ותחתונים הם בזמן שהוא כרגע לפניו ית'[62] כו' וצריך לזה כמה בחי' וצמצומים והשתלשלות שיהיה בחי' זמן.

for the main purpose of the Torah and the mitzvos is that He should have a dwelling place among the lower realms, and all the worlds, upper and lower, are within time, which is as a moment before Him, may He be blessed, etc. For this, many levels and contractions and the chain of descending worlds (hishtalshelus) are needed, so that there will be the dimension of time.

> The purpose of the Torah and mitzvos is a dwelling place for G-d below, yet all the worlds exist within time, which is no more than a moment before Him. For G-d's light to relate to time at all, many levels, contractions and stages of descent are needed, and the yud stands for this.

11 ובחי' הצמצומים היינו שיסלק בחי' עצמותו מכל וכל שהיא בחי' א"ס וישרה בזמן וגבול ועמ,ש מזה בד"ה ולא אבה[63] בפי'

The level of the contractions means that He withdraws the level of His essence altogether, which is the level of the Infinite One (Ein Sof), and rests in time and limitation; and see what is written on this in the discourse beginning "And He would not," in Parshas

> The tzimtzum means that G-d withdraws His very essence, the Infinite, altogether, so that His light can rest within time and limitation. The Alter Rebbe refers to his discourse "And He would not," in Parshas Ki Seitzei, for more on this.

כי תצא ואח"כ בחי' ה' שהוא התפשטות אורך ורוחב ואח"כ ו' שהוא המשכה בשמי' [בשמים] ממעל

Ki Seitzei. Afterwards [comes] the level of the hei, which is expansion in length and breadth; and afterwards the vav, which is a drawing down "in the heavens above

> Next comes the first hei, an expansion in length and breadth, and then the vav, a line drawn downward, in the words of the verse, "in the heavens above and on the earth below."

ועל הארץ מתחת ולד' סטרין בחינת ו"ק [ו' קצוות] [וגם שמים רוחניים שהם בחי' אהבה ויראה כו' אש ומים[64] כו']

and on the earth below," and to the four directions, the level of the six extremities (vav ketzavos) [and also the spiritual heavens, which are the levels of love and awe, etc., fire and water, etc.].

> The vav, whose numerical value is six, also extends to the four directions and so corresponds to the six extremities (vav ketzavos), the six emotive attributes. A bracket adds the "spiritual heavens," love and awe, which are fire and water, for the Sages read shamayim (heavens) as esh u'mayim, fire and water.

וזהו בחי' הוי"ו שהוא המשכת אלקותו ממעלה למטה ואח"כ בחינת ה' תתאה וכן בכל השתלשלות העולמות מעולם ועד עולם נעשה צמצום והתפשטות המשכה והתפשטות

This is the level of the vav, which is the drawing down of His G-dliness from above to below; and afterwards the level of the lower hei. And so too in the whole chain of descending worlds (hishtalshelus), from world to world, there is contraction and expansion, drawing down and expansion.

> The vav is the drawing down of G-dliness from above to below, and after it comes the lower, final hei. The same pattern of contraction, expansion and drawing down repeats at every stage of the descent from one world to the next.

ולכן נק' עולם מלשון העלם שהעלים והסתיר עצמותו יתי' וזהו תשובה קדמה לעולם [ועמ"ש מענין התשובה בד"ה כי המצוה הזאת אשר אנכי מצוך[65] כו'

This is why it is called olam (world), from the word he'elem (concealment), for He concealed and hid His essence, may He be blessed. And this is [the meaning of] "teshuvah preceded the world" [and see what is written on the subject of teshuvah in the discourse beginning "For this commandment which I command you," etc.;

> That is why a world is called olam, from he'elem, concealment: each world exists because G-d's essence is hidden from it. Teshuvah "preceded the world" in that it reaches what is before this concealment; a bracket opens here, referring to the discourse on "For this commandment which I command you."

ע"ש ובמדרש בראשית רבה שם איתא שנאמר בטרם הרים יולדו[66] מאותה השעה תשב אנוש[67,68] כו' והיינו כמו שכתוב בד"ה כי ההרים ימושו[69] כו'

see there. And in the Midrash Bereshis Rabbah there, it says: "as it is said, 'Before the mountains were born'; from that very hour, 'You return man,'" etc. And this is as is written in the discourse beginning "For the mountains may depart," etc.,

> The bracket continues with the Midrash already cited, which learns teshuvah's precedence from "Before the mountains were born... You return man," and refers to the discourse on Isaiah's "For the mountains may depart" for further explanation.

וחסדי מאתך לא ימוש כו' אמר מרחמך הוי' שזה הפסוק מדבר בגילוי רחמים גדולים לע"ל [לעתיד לבוא] ע"י התשובה ואז ההרים ימושו כו' ע"ש והיינו לפי

"but My kindness shall not depart from you," etc., "says Havayah, who has compassion on you": this verse speaks of the revelation of great compassion in the Time to Come through teshuvah, and then "the mountains may depart," etc.; see there. And this is because

> That verse ends, "but My kindness shall not depart from you... says Havayah, who has compassion on you," and it speaks of the great compassion that will be revealed in the Time to Come through teshuvah; then even "the mountains may depart."

כי התשובה היא מבחי' ומדרגת בטרם הרים יולדו שקדמה לעולם שהיא גילוי מבחי' אנכי מי שאנכי כו' שלמעלה מבחי' הצמצומים דשם הוי' להיות עולם והעלם

teshuvah is from the level and rank of "before the mountains were born," which preceded the world: it is a revelation from the level of "I am who I am" (Anochi mi she'Anochi), etc., which is above the level of the contractions of the Name Havayah, so that there be a world (olam) and concealment (he'elem),

> The reason is that teshuvah comes from the level of "before the mountains were born," before the world: a revelation from "I am who I am" (Anochi mi she'Anochi), G-d's own self, above the contractions of the Name Havayah that make a world and its concealment.

דהיינו למעלה אפילו מעולם האצילות שמקבל מבחי' היו"ד דשם הוי'] וזהו פי' היחוד שיהיה יחיד ומיוחד אחר הצמצום וההתפשטות כמו קודם

that is, above even the World of Atzilus (Emanation), which receives from the level of the yud of the Name Havayah]. And this is the meaning of the unification: that He be single and unique after the contraction and the expansion just as prior

> This level is above even the World of Atzilus, which receives from the yud of Havayah, the first contraction; here the bracket closes. The "unification" of the prayer formula means that G-d is revealed as single and unique after the contraction and expansion just as before them.

לכן בלי שום שינוי אלא שבעוה"ז אין היחוד שלם עד ימות המשיח שאז עין בעין יראו[70] וגו' וראו כל בשר[71] וגו'

to it, without any change. But in this world the unification is not complete until the days of Mashiach, for then "they will see eye to eye," etc., and "all flesh will see," etc.

> In this world that unity will be complete only in the days of Mashiach, when "they will see eye to eye" and "all flesh will see."

אבל בעולמות עליונים גם עתה יכול לעשות היחוד שיתגלה יחודו[72] וזהו והופע בהדר גאון עוזך.[73]

But in the upper worlds one can effect the unification even now, so that His unity will be revealed. And this is [the meaning of] "And appear in the splendor of the majesty of Your might."

> In the upper worlds the unification can be effected even now, so that G-d's unity is revealed there. This is what is asked in the Rosh Hashanah prayer, "And appear in the splendor of the majesty of Your might."

פי' שיאירו היודי"ן והווי"ן שהם בחי' צמצומים והתשלשלות המשכות והארת אור עליון [ע' עי"ן] בשער היחודים

That is, that the yuds and vavs should shine — they being the levels of the contractions and of hish-talshelus, the drawings-down and the radiance of the supernal light [see Shaar HaYichudim,

> The "splendor of the majesty" is the shining of the yuds and vavs, the letters that stand for the contractions and the descending flow of the supernal light. The Alter Rebbe cites Sha'ar HaYichudim, from the Arizal's teachings, and the Kabbalistic work Mishnas Chassidim for this.

פ"ז [פרק ז'] ובמ"ח מסכת היחודים פ"ד] אור א"ס ב"ה יאירו גם למטה מטה אפי' [אפילו] בעוה"ז עד כי וידע כל פעול כו' דקאי על כל הברואים.

chapter 7, and Mishnas Chassidim, Tractate HaYichudim, chapter 4], the Infinite Light (Or Ein Sof), blessed be He — that they should shine even far below, even in this world, until "every creature will know," etc., which refers to all created beings.

> The prayer asks that the Infinite Light shine through these channels even far below, in this world, until "every creature will know" that G-d made it. These words, the Alter Rebbe notes, refer to all created beings.

12 וסוף המאמר מוכיח שהכל ידעו וישיגו אלקותו יתי כי אפס זולתו שזהו לע"ל [לעתיד לבוא] שכ"כ [שכל כך] יאיר ויתגלה אור א"ס ב"ה עד שיהא נתפס ג"כ בשכל האנושי[74] ומושג בהשגה גשמיי' [גשמיים].

And the end of the passage proves that all will know and apprehend His G-dliness, may He be blessed, that there is nothing besides Him. This will be in the Time to Come, when the Infinite Light (Or Ein Sof), blessed be He, will shine and be revealed so greatly that it will be grasped also by the human intellect and apprehended with physical apprehension.

> The end of that prayer passage shows that in the Time to Come all will know and grasp G-dliness, that there is nothing besides Him. The Infinite Light will then shine so strongly that even the human mind, and physical perception, will grasp it.

משא"כ בזמן שאין גילוי אור א"ס אלא בנפש אלקית של עובדי ה'. ואף גם זאת אינה בבחי' השגה אלא בבחי' אמונה אשר היא ירושה מאבות.[75]

Whereas at a time when the Infinite Light is revealed only in the G-dly soul of those who serve G-d; and even this is not in the manner of apprehension, but in the manner of faith, which is an inheritance from the forefathers.

> Now, by contrast, the Infinite Light is revealed only in the G-dly soul of those who serve G-d, and even there not as understanding but as faith, inherited from the Patriarchs. The Sages call the Jewish people "believers, children of believers."

ולכן כתיב לע"ל [לעתיד לבוא] כשיתגלה אור א"ס ב"ה ובאו במערות צורים[76] ובמחילות עפר מפני פחד ה' ומהדר גאונו. דהיינו מחמת גילוי בחי' הדר גאון עוזך שהן היודי"ן והוויי"ן הנ"ל

This is why it is written of the Time to Come, when the Infinite Light, blessed be He, will be revealed: "And they will go into the caves of the rocks and into the holes of the earth, from before the terror of Havayah and from the splendor of His majesty"; that is, because of the revelation of the level of "the splendor of the majesty of Your might," which are the yuds and vavs mentioned above

> This is why Isaiah says of the Time to Come that people will hide "in the caves of the rocks… from before the terror of Havayah and from the splendor of His majesty." That "splendor of majesty" is the revelation of the yuds and vavs described above.

(ולשון הדר גאונו יובן ע"ד מ"ש במ"א בפי' כי גאה גאה[77] כו' ומשם הוא המשכת היודי"ן וויי"ן הנ"ל להיות הגילוי אחר הצמצומים כמו קודם הצמצומים וזהו ממעמקים קראתיך[78] הוי' כמ"ש בד"ה שובה ישראל עד[79] ואזי)

(the phrase "the splendor of His majesty" will be understood along the lines of what is written elsewhere on the meaning of "For He is exalted, exalted," etc.; and from there comes the drawing down of the yuds and vavs mentioned above, so that the revelation after the contractions is as it was before the contractions; and this is [the meaning of] "From the depths I have called You, Havayah," as is written in the discourse beginning "Return, O Israel, unto") — and then

> A parenthesis explains "the splendor of His majesty" by "For He is exalted, exalted" (ga'oh ga'ah) of the Song at the Sea, discussed elsewhere: from that level come the yuds and vavs, so that the revelation after the contractions is as it was before them. This is also the meaning of "From the depths I have called You, Havayah," as explained in the discourse beginning "Return, O Israel, unto." With the parenthesis closed, the sentence resumes: "and then" terror will fall.

תפול אימה ופחד[80] בגשמיי' [בגשמיים] ממש מן המראה הגדול הזה[81] אשר יראו כל בשר וישיגו פועל אלקים בקרב הארץ הלזו הגשמיות בשכל אנושי הגשמי. שלא יהא גשמיות העולם והאדם מעלים ומסתיר על אור ה':

terror and dread will fall in a truly physical way, from this great sight that all flesh will see, and they will apprehend the work of G-d in the midst of this physical earth with the physical human intellect, so that the physicality of the world and of man will not conceal and hide the light of G-d.

> When this is revealed, awe will be felt physically at the great sight that all flesh will see: people will grasp G-d's work in this physical world with their physical intellect. The physicality of the world and of man will no longer hide G-d's light.

SECTION 4 · ¶13–16

Supernal kindness for the lowly

13 ג והנה גילוי יחוד זה שיתגלה אור א"ס ב"ה שלפני ההשתלשלות ולמעלה מן הזמן למטה בסדר ההשתלשלות שתחלת הזמן הוא מתגלה

3. Now, the revelation of this unification — that the Infinite Light (Or Ein Sof), blessed be He, which is before the chain of descending worlds (hishtalshelus) and above time, be revealed below in the order of hishtalshelus — its beginning in time is revealed

> A new section begins. The unification described above, the revelation below of the Infinite Light that is before the chain of worlds and above time, will be complete only in the Time to Come, but its beginning is revealed already now.

בבע"ת [בבעלי תשובה] ששב אל ה' בכל נפשו ומאודו בכלות הנפש מעומקא דלבא כי ע"י התשובה זו נמשך לו הארה מלמעלה מאור א"ס שלפני ההשתלשלות ולמעלה מהזמן

in the penitent (baal teshuvah) who returns to G-d with all his soul and all his might, with the soul's expiry (kelos hanefesh), from the depth of the heart. For through this teshuvah a radiance is drawn down to him from above, from the Infinite Light that is before hishtalshelus and above time

> It is revealed in the baal teshuvah who returns to G-d with all his soul and might, with kelos hanefesh from the depth of his heart. Such teshuvah draws down to him a radiance from the Infinite Light that is above the chain of worlds and above time.

(שהוא בחי' המתנשא מימות עולם כלומר שהוא מרומם למעלה מעלה מבחי' ומדרגת ימי עולם וימות עולם וכמ"ש מזה בד"ה אתם נצבים[82] והיינו שבחינת ימות עולם הם מקור ושרש הזמן.

(which is the level of "He who is exalted above the days of the world," meaning that He is exalted far, far above the level and rank of "the days of the world" (yemei olam, yemos olam), as is written about this in the discourse beginning "You are standing"; that is, the level of "the days of the world" is the source and root of time.

> A parenthesis describes this level with the words of the morning prayers, "He who is exalted above the days of the world": G-d is far above even the "days of the world," the supernal attributes that are the source and root of time. The Alter Rebbe refers to his discourse on "You are standing" for more.

ונק' אלף שנים בעיניך כיום[83] כו' שאף שיום זה אינו בבחי' זמן ממש מאחר שכולל אלף שנים כאחת עכ"ז [עם כל זה] הוא מקור ושרש לבחי' זמן

And it is called "A thousand years in Your eyes are like a day," etc.: for although this "day" is not actually in the dimension of time, since it includes a thousand years as one, nevertheless it is the source and root of the dimension of time,

> These supernal "days" are what the psalm means by "A thousand years in Your eyes are like a day." Such a "day" is not time as we know it, since it holds a thousand years as one, yet it is the source and root of time.

ולכן נק' ימות עולם אבל הוא ית' בעצמו הוא מתנשא ומרומם לאין קץ מבחי' יומין אלו כי הוא למעלה מהזמן לגמרי)

and therefore it is called "the days of the world." But He Himself, may He be blessed, is exalted and lifted infinitely above the level of these "days," for He is altogether above time).

> That is why they are called "the days of the world." G-d Himself is infinitely above even these "days," for He is entirely beyond time; here the parenthesis closes.

ולזאת על ידי המשכת הארה זו גם האדם ימאס חיי הזמן לדבקה באור א"ס ב"ה עצמו ממש כנ"ל.

Therefore, through the drawing down of this radiance, the person too will despise the life of time, so as to cleave to the very Infinite Light, blessed be He, itself, as mentioned above.

> Through this radiance the penitent himself comes to despise a life bound by time and longs to cleave to the Infinite Light itself, as described in paragraph 8.

ואף מי שאין דעתו יפה כ"כ [כל כך] לדבקה בו מחמת גדולת ורוממות א"ס ב"ה ממש רק שצר לו

And even one whose mind is not so refined as to cleave to Him because of the greatness and exaltedness of the Infinite One (Ein Sof), blessed be He, Himself, but is only pained by

> The Alter Rebbe now considers a person whose understanding is not refined enough to be moved by contemplating G-d's greatness. What moves him is only the pain of his own situation.

מקומו ושעתו שנמשך אחר הבלי הזמן ובחשך שמו יכוסה[84] ומכיר ערכו ושפלותו ונעשה נבזה בעיניו נמאס[85] מחמת שנק' רע ומנוול כו'.

his place and his time — that he has been drawn after the vanities of time, and "his name is covered in darkness" — and he recognizes his worth and his lowliness, and becomes "despicable in his own eyes, repulsive," because he is called bad and repulsive, etc. —

> He is pained by his place and his time, having been drawn after the vanities of time so that, in Koheles's words, "his name is covered in darkness." Recognizing his true standing and lowliness, he becomes "despicable in his own eyes, repulsive," as the psalm says, because he sees that he is called bad and repulsive.

עכ"ז [עם כל זה] מאחר שמואס בחייו חיי הזמן נמשך עליו מאליו וממילא חסד ה' להיות בו גילוי אור א"ס ב"ה שלפני ההשתלשלות ולמעלה מן הזמן

nevertheless, since he despises his life, the life of time, G-d's kindness is drawn upon him of itself, as a matter of course, so that there is in him a revelation of the Infinite Light, blessed be He, that is before hishtalshelus and above time.

> Even so, because he despises his life in time, G-d's kindness comes to him of its own accord and reveals in him the Infinite Light that is above the chain of worlds and above time.

כי גדול כח החסד עליון שמתפשט לאין קץ ותכלית וכמים היורדים ממקום גבהו למקום נמוך מאד.

For great is the power of the supernal kindness, which spreads without end or limit, like water that descends from its high place to a very low place.

> This is the power of the supernal kindness described at the opening of the maamar: it spreads without limit, like water that flows from a height down to the lowest place.

14 ואדרבה במקום שנמוך מאד שם הם מתקבצים יותר כך החסד עליון נמשך ומתפשט דוקא במקום נמוך

On the contrary: in a place that is very low, there they gather the more. So too the supernal kindness is drawn down and spreads specifically in a low place,

> Water does not merely reach low places; it gathers most in the lowest. So the supernal kindness spreads specifically in a "low place."

דהיינו במי שהוא שפל ונבזה בעיניו נמאס וגם הליות בחי' חסד ורחמים אינו נופל אלא על מי שהוא צריך לחסד ורחמנות וכמשל מי

that is, in one who is lowly and "despicable in his own eyes, repulsive." And also, since the level of kindness and compassion applies only to one who needs kindness and compassion — as in the example of one

> That "low place" is a person who is humble and despicable in his own eyes. Moreover, kindness and compassion by their nature go only to one who needs them, and the Alter Rebbe gives an example (the printed הליות is evidently להיות).

שהוא תפוס בבית האסורים שאינו יכול לחזור על הפתחים נתעורר החסד והרחמנות בלבות בני האדם עליו עד שמביאין לו לחם ומזון לבית המאסר וכך הוא

who is held in prison and cannot go begging from door to door: kindness and compassion toward him are aroused in people's hearts, until they bring him bread and food in the prison. And so it is

> When a person is locked in prison and cannot even go begging from door to door, people's hearts fill with compassion and they bring him bread and food in the prison.

למעלה בחסד עליון שנמשך מאליו וממילא על האדם שצר לו מאד במה שנתפס במאסר הגוף והנפש הבהמית עד שיחפץ וישתוקק מאד להתפשט מלבושים צואים כו'

above, with the supernal kindness, which is drawn of itself, as a matter of course, upon a person who is in great distress at being held in the prison of the body and the animal soul, so that he wishes and yearns greatly to strip off the filthy garments, etc.,

> So too above: the supernal kindness comes of itself to one who suffers at being imprisoned in the body and the animal soul and longs to strip off its "filthy garments," the image from Zechariah's vision of the High Priest Yehoshua.

וחייו אינם חיים בעיניו ולזאת מעורר רחמים רבים מלמעלה עד שנמשך עליו חיים וחסד מלמעלה ממקור החיים וחיי החיים א"ס ב"ה ממש

and his life is no life in his eyes. Therefore he arouses great compassion from above, until life and kindness are drawn upon him from above, from the source of life and the Life of all life, the Infinite One, blessed be He, Himself.

> His life seems no life to him, and this arouses great compassion above, until life and kindness flow to him from the very source of life, the Infinite One.

וזהו מי אל כמוך[86] שבחי' אל הוא בחי' חסד ואין החסד שיהיה כחסד עליון המתפשט

And this is [the meaning of] "Who is a G-d (Kel) like You": for the level of Kel is the level of Chesed (kindness), and there is no kindness like the supernal kindness, which spreads

> This is the meaning of "Who is a G-d (Kel) like You": Kel is kindness, and no kindness compares with the supernal kindness.

לאין קץ ותכלית מרום המעלות מאור א"ס ב"ה ממש עד מדרגות התחתונות שמעשי' [שמעשיה] הגשמי' [הגשמיים / הגשמיות / הגשמית] להחיות רוח שפלים[87] אשר אסורים במאסר הגוף הגשמי.

without end or limit, from the highest of heights, from the Infinite Light, blessed be He, itself, down to the lowest levels of the physical World of Asiyah (Action), "to revive the spirit of the lowly" who are bound in the prison of the physical body.

> It flows without limit from the highest heights, the Infinite Light itself, down to the lowest levels of physical Asiyah, "to revive the spirit of the lowly" (Isaiah) who are imprisoned in physical bodies.

(ובאדרא) (דקל"ב א') ורזא דכתיב מי אל כמוך בעתיק יומין אתמר.[88] פי' עתיק יומין היינו בחי' המתנשא מימות עולם

(And in the Idra) (132a): "And the secret of what is written, 'Who is a G-d (Kel) like You,' was said of Atik Yomin." The meaning of Atik Yomin is the level of "He who is exalted above the days of the world,"

> The Zohar's Idra Rabba says that "Who is a G-d like You" refers to Atik Yomin, "the Ancient of Days." The Alter Rebbe identifies Atik Yomin with "He who is exalted above the days of the world" of the previous paragraph.

כי עתיק מלשון המעתיק הרים[89] כלומר שנעתק ומרומם מבחינת ימות עולם וע"ש (דקל"ד ב').

for atik is from the expression "who removes (ha'ma'atik) mountains"; that is, He is removed and exalted from the level of "the days of the world." And see there (134b).

> The word atik is related to "who removes (ha'ma'atik) mountains" in Job: Atik Yomin is removed and exalted above the "days of the world," the source of time. The Idra speaks of those "days" further on 134b.

וזהו אל עליון גומל חסדים טובים כי אל היינו ע"ש [על שם] התלבשות אור א"ס ב"ה במדת החסד כמ"ש חסד אל כל היום[90] ואית חסד ואית חסד

And this is [the meaning of] "the most high Kel, who bestows good kindnesses": for He is called Kel on account of the enclothing of the Infinite Light, blessed be He, in the attribute of Chesed, as it is written, "The kindness of Kel is all the day." And there is chesed and there is chesed:

> This also explains the words of the first blessing of the Amidah, "the most high Kel, who bestows good kindnesses." G-d is called Kel because the Infinite Light is enclothed in Chesed, but there are two kinds of chesed.

היינו חסד דלבר דאקרי חסד עולם ובהתלבשות אור א"ס להיות עולם חסד יבנה[91] נק' אל עולם[92]

that is, outer chesed (chesed de'lebar), which is called "kindness of the world" (chesed olam); and in the enclothing of the Infinite Light so that there be a world — "the world is built by kindness" — He is called "Kel of the world" (Kel olam).

> Outer chesed is "kindness of the world" (chesed olam), the kindness that builds the world, as in "the world is built by kindness." As the Infinite Light is enclothed in it to create the world, G-d is called "Kel of the world" (Kel olam), the name by which Avraham called Him.

אך חסד דלגאו שע"ז נאמר ובחסד עליון בל ימוט[93] עליון דייקא שהוא מבחי' סוכ"ע זהו פי' אל עליון

But inner chesed (chesed de'legav), of which it is said, "and through the supernal kindness (chesed elyon) he will not falter" — "supernal" (elyon) specifically, for it is from the level of the light that encompasses all worlds (sovev kol almin) — this is the meaning of "the most high Kel" (Kel elyon),

> Inner chesed is the "supernal kindness" of the verse "through the supernal kindness he will not falter." It comes from sovev kol almin, the light that encompasses all worlds and is not bounded by them, and it is "the most high Kel" (Kel elyon).

שהוא למעלה מעלה מבחי' ומדרגת חסד עולם וע"ז נאמר מי אל כמוך ועמ"ש בד"ה לסוסתי בשיר השירים בענין אדם אדמה לעליון[94] כו' ע"ש.

which is far, far above the level and rank of chesed olam; and of this it is said, "Who is a G-d (Kel) like You." And see what is written in the discourse beginning "To a mare," in Shir HaShirim, on the subject of adam (man), "I will be likened (adameh) to the Most High," etc.; see there.

> This inner kindness is far above the kindness that builds the world, and it is what Micah means by "Who is a G-d like You." The Alter Rebbe refers to his discourse "To a mare" in Shir HaShirim, on man (adam) as one who can be likened (adameh) to the Most High.

15 והנה מבחי' חסד עליון נמשך להיות גומל חסדים טובים שהוא להיות המשכת החסד למטה מטה ועמ"ש סד"ה ועתה יגדל נא כח אד'[95] כו'

Now, from the level of supernal kindness [it] is drawn down to be "who bestows good kindnesses," which is the drawing down of kindness far below. And see what is written at the end of the discourse beginning "And now, may the power of Ado-nai be great," etc.;

> From the supernal kindness comes "who bestows good kindnesses," kindness drawn down to the lowest levels. The Alter Rebbe refers to the end of his discourse on Moshe's plea "And now, may the power of Ado-nai be great," which continues, "Havayah is slow to anger and abundant in kindness, bearing iniquity and transgression."

ועמ"ש ע"פ ויגמול שקדים[96] בפרשת קרח ובמ"א ע"פ חסדי ה' כי לא תמנו[97] כו' וע"פ הוי' יחתו מריביו[98] ועיין מ"ש בביאור ע"פ משה ידבר[99] וע' בסידור האריז"ל [האר"י זכרונו לברכה] בכוונת אוחילה לאל כו'.

and see what is written on the verse "and it bore ripe (vayigmol) almonds," in Parshas Korach; and elsewhere, on the verse "The kindnesses of Havayah, for we are not consumed," etc., and on the verse "Havayah — His adversaries will be shattered"; and see what is written in the explanation on the verse "Moshe would speak"; and see in the Siddur of the Arizal, of blessed memory, on the intention of "I will hope to Kel," etc.

> He lists further discussions: on Aharon's staff, which "bore ripe (vayigmol) almonds," from the same root as gomel, "bestows"; on "The kindnesses of Havayah, for we are not consumed"; on "Havayah — His adversaries will be shattered"; on "Moshe would speak"; and on the Arizal's kavanah for the High Holiday prayer "I will hope to Kel."

וע' בפי' הרמ"ז [הרב משה זכות] ר"פ שמיני בענין ישראל ישר אל וזהו אשריך ישראל מי כמוך[100] כו'

And see in the commentary of the Ramaz (Rabbi Moshe Zacuto) at the beginning of Parshas Shemini, on Yisrael as yashar Kel ("upright toward Kel"); and this is [the meaning of] "Fortunate are you, Israel; who is like you?" etc.

> He also cites the Ramaz, Rabbi Moshe Zacuto, who reads Yisrael as yashar Kel, "upright toward Kel," the attribute of kindness. Hence Moshe's blessing, "Fortunate are you, Israel; who is like you?", echoes "Who is a G-d (Kel) like You?"

ועל דרך זה הוא משארז"ל [מה שאמרו רבותינו זכרונם לברכה] גבי בצלאל בצל אל היית וידעת[101] כמ"ש בספר עמ"ה [עמק המלך] שער י"ג פ"מ:[102]

And along these lines is what our Sages, of blessed memory, said regarding Betzalel: "You were in the shadow of Kel (betzel Kel), and you knew," as is written in the book Emek HaMelech, Sha'ar 13, chapter 40.

> Similarly, the Sages explain Betzalel's name as "in the shadow of Kel" (betzel Kel): Moshe said to him, "Perhaps you were in the shadow of Kel, and you knew." The Alter Rebbe cites the Kabbalistic work Emek HaMelech for the explanation.

16 ד אך כיצד יומשך ויתגלה חסד עליון מאור א"ס ב"ה ממש בבע"ת [בבעלי תשובה] שהיה רחוק מאור א"ס בתכלית

4. But how can the supernal kindness, from the Infinite Light (Or Ein Sof), blessed be He, itself, be drawn down and revealed in a penitent who was utterly far from the Infinite Light?

> A new section asks the central question: how can the supernal kindness, from the Infinite Light itself, be revealed in a penitent who was utterly far from that light?

הנה ע"ז אמר הנביא נושא עון ועובר על פשע.[103] וביאור הענין דהנה בגמרא איתא פלוגתא מר אמר נושא עון ומר אמר כובש עון.[104, 105]

To this the prophet said, "He bears iniquity and passes over transgression." The explanation of the matter: in the Gemara there is a dispute; one Sage says "He bears (nosei) iniquity," and one Sage says "He suppresses (kovesh) iniquity."

> The prophet answers with "He bears iniquity and passes over transgression." The Talmud records a dispute about how G-d deals with sin: one Sage says He "bears" (nosei) it, as in this verse, and another says He "suppresses" (kovesh) it, as in the next verse, "He will suppress our iniquities."

SECTION 5 · ¶17–18

Bearing iniquity and suppressing it

17 ושניהם אמת כי הנה מעשה העבירה אשר יעשה האדם לחטוא באחת מכל המצות ל"ת [לא תעשה] או ביטול מ"ע [מצות עשה] הוא רע גמור.[106]

And both are true. For the act of transgression that a person commits, sinning against any one of the prohibitions, or the neglect of a positive commandment, is complete evil.

> Both opinions in the Talmud are true, because a sin has two parts. The act itself, whether violating a prohibition or neglecting a positive commandment, is complete evil.

אך הכח המתאוה לדברים האסורים הוא הממשיך לבו לבטל ממ"ע [ממצות עשה] הנה הכח ההוא אף שהוא מלובש ברע גמור מ"מ אין בכח זה חטא מצד עצמו

But the faculty that desires forbidden things, or that draws his heart to neglect a positive commandment — that faculty, although it is enclothed in complete evil, nevertheless has no sin in itself,

> The faculty within a person that desires forbidden things, or that draws his heart away from a mitzvah, is different: though it is enclothed in complete evil, there is no sin in the faculty itself.

שהרי כח המתאוה הוא שוה בין באיסור בין בהיתר וכן כח הממשיך לבו אלא שהטה כח המתאוה כ"כ [כל כך] עד שנתלבש במעשה העבירה או שהטה את כח הממשיך הלב עד שנמשך לסור מ"ע [מצות עשה]

for the faculty of desire is the same whether toward the forbidden or the permitted, and so too the faculty that draws his heart; only that he inclined the faculty of desire so far that it became enclothed in the act of transgression, or he inclined the faculty that draws the heart until it was drawn to turn away from a positive commandment.

> Desire as such is neutral; the same faculty desires permitted things as well as forbidden ones. The sin lies only in his having bent it so far that it became enclothed in a forbidden act, or so far that it drew him away from a positive commandment.

אבל מצד כח המתאוה בעצמו הרי יש בכח זה להפוך לבבו מן הקצה אל הקצה מאהבה רעה לאהבת ה' וכמ"ש ואהבת בכל לבבך[107] בשני יצריך[108, 109] שגם היצה"ר [היצר הרע] ישוב לאהבת ה'.

But as regards the faculty of desire in itself, this faculty has the power to turn his heart from one extreme to the other, from an evil love to the love of G-d, as it is written, "And you shall love with all your heart (levavecha)": with both your inclinations, so that the evil inclination too will turn to the love of G-d.

> In itself, then, the power of desire can be turned completely around, from an evil love to the love of G-d. The Mishnah reads "with all your heart (levavecha)," with its doubled letter beis, as "with both your inclinations," so that the evil inclination too comes to love G-d.

18 והטעם כי באמת כח המתאוה מצד עצמו שרשו ויסודתו בהררי קדש[110] בקדושה עליונה אלא שבירידת המדרגות ונפילתן בשבה"כ [בשבירת הכלים] נמשך שיהיה כח המתאוה גם לדבר עבירה.

The reason is that in truth the faculty of desire, in itself, has its root and "its foundation in the holy mountains," in supernal holiness; only that through the descent of the levels and their fall in the shattering of the vessels (sheviras hakeilim), it came about that the faculty of desire is also [drawn] to a matter of transgression.

> The reason the power of desire can be transformed is that its true root is "in the holy mountains," in supernal holiness. Only through the descent of the levels and their fall in the shattering of the vessels, the Kabbalistic account of how holy sparks fell into the lower realms, did it come to desire sin as well.

ולזאת כשישוב אל ה' יוכל להפוך לבו מן הקצה אל הקצה שגם כח המתאוה שהיה מלובש בתאוה רעה ישוב לאהבת ה'

Therefore, when he returns to G-d, he can turn his heart from one extreme to the other, so that even the faculty of desire, which was enclothed in an evil desire, will turn to the love of G-d

> So when a person does teshuvah, he can turn his heart completely around, and even the desire that was enclothed in evil turns to the love of G-d.

(ועמ"ש מזה ע"פ זאת חקת התורה[111] בענין אפר הפרה ועמ"ש סד"ה ויאבק איש[112] בענין שהעלו אבק עד כסה"כ [כסא הכבוד])[113]

(and see what is written about this on the verse "This is the statute of the Torah," on the subject of the ashes of the [red] heifer; and see what is written at the end of the discourse beginning "And a man wrestled," on the subject of their raising dust up to the Throne of Glory).

> A parenthesis refers to the discourse on the red heifer, "This is the statute of the Torah," and to the end of the discourse on Yaakov's struggle with the angel, "And a man wrestled," where the Sages say that they "raised dust up to the Throne of Glory."

אבל המעשה רע אשר יעשה האדם לחטוא בהנה[114] מחמת שהוא באמת רע גמור מצד עצמו א"א לו להתכלל בקדושה כי אין עבירה נעשית מצוה ואין לה תקנה

But the evil deed that a person commits in sinning by them, since it is truly complete evil in itself, cannot be included in holiness, for a transgression does not become a mitzvah, and it has no remedy

> The sinful act itself, however, is complete evil in its essence and cannot be absorbed into holiness: a transgression never becomes a mitzvah. There is no repairing it.

אלא ביטולה והעברתה מן העולם כמ"ש לע"ל [לעתיד לבוא] ואת רוח הטומאה אעביר[115] וגו' וזהו נושא עון[118, 117, 116] וכובש עון נושא עון היינו הכח המתאוה לתאוה רעה

except its nullification and removal from the world, as it is written of the Time to Come, "And I will remove the spirit of impurity," etc. And this is [the meaning of] "bears iniquity" and "suppresses iniquity." "Bears iniquity" refers to the faculty that desires an evil desire,

> Its only remedy is to be nullified and removed from the world, as the prophet promises for the Time to Come, "And I will remove the spirit of impurity." This explains the two views in the Talmud: "bears iniquity" refers to the faculty that desires evil.

וכן המחשבה המלובשת בתאוה זו שזהו נושא עון שמגביהו לעלות לשרשו להתכלל בקדושה עליונה להפוך לבו ומחשבותיו מן הקצה אל הקצה שגם כח המתאוה ישוב לאהבת ה'.

and likewise the thought enclothed in this desire: this is "bears iniquity," for He lifts it to rise to its root, to be included in supernal holiness, to turn his heart and his thoughts from one extreme to the other, so that the faculty of desire too will turn to the love of G-d.

> It also includes the thoughts enclothed in that desire. G-d "bears" them: He lifts them back to their root so that they are absorbed into supernal holiness, and the person's heart and thoughts turn completely around to the love of G-d.

וכובש עון היינו המעשה בפו"מ [בפועל ממש] שאין לה עלייה והתכללות בקדושה כי"א ביטול והעברה לע"ל [לעתיד לבוא] מ"מ גם עתה כובשה ומפילה בבחי' מצולות ים[121, 120, 119] (ע' [עיין] בזח"ג [בזהר חלק ג] פ' אחרי דס"ג סע"ב [סוף עמוד ב] ובפ' אמור דק"א ע"ב ובמק"מ [ובמקדש מלך] ובהרמ"ז [ובהרב משה זכות] שם)

And "suppresses iniquity" refers to the deed in actual fact, which has no ascent or inclusion in holiness, only nullification and removal in the Time to Come; nevertheless, even now He suppresses it and casts it down to the level of "the depths of the sea" (see the Zohar, Part III, Parshas Acharei, end of 63b, and Parshas Emor, 101b, and in the Mikdash Melech and the Ramaz there),

> "Suppresses iniquity" refers to the act itself, which cannot rise and will be removed only in the Time to Come. Until then G-d suppresses it and casts it into "the depths of the sea" (Micah); the Zohar on Acharei and Emor, with its commentators the Mikdash Melech and the Ramaz, explains this phrase.

מקום הקליפות שלא תשוטט באויר העוה"ז להחטיא את האדם ולא ישוב לכסלה[122] עד עת קץ שיבולע המות לנצח[123] ואת רוח הטומאה אעביר כו'

the place of the kelipos (husks), so that it will not roam in the air of this world to cause man to sin, and will not "return to folly," until the time of the end, when "death will be swallowed up forever," and "I will remove the spirit of impurity," etc.

> "The depths of the sea" is the realm of the kelipos, where the sin can no longer hover in the air of this world and lead a person to sin, nor "return to folly." There it remains until the end of days, when "death will be swallowed up forever" and the spirit of impurity is removed.

וזהו נושא עון ועובר על פשע[124] כי פשע היא בחינת המעשה בפו"מ [בפועל ממש] הוא עובר ודורך עליה וכובשה במצולות ים.

And this is [the meaning of] "He bears iniquity and passes over transgression": for transgression (pesha) is the level of the deed in actual fact; He passes over and treads upon it, and suppresses it in the depths of the sea.

> This is the meaning of "He bears iniquity and passes over transgression": pesha (transgression) is the act itself, which G-d passes over, treads down and suppresses in the depths of the sea.

משא"כ בחי' עון הוא נושא דהיינו בחי' כח המתאוה ומחשבות האדם ותחבולותיו (וע' עוד מענין נושא עון בזח"ג [בזהר חלק ג] קל"ב ב' קל"ג א' ק"מ ע"ב קמ"א א'.

Whereas the level of iniquity (avon) He bears: that is, the level of the faculty of desire, and a person's thoughts and schemes (and see further on the subject of "bears iniquity" in the Zohar, Part III, 132b, 133a, 140b, 141a;

> Avon (iniquity) is the faculty of desire, together with a person's thoughts and schemes, and this G-d "bears," lifting it up. A parenthesis lists places in the Zohar's Idra where "bears iniquity" is explained.

ובפי' ויגש דר"ו ע"ב ע"פ עברו יחדיו[125, 126] ובפי' הרמ"ז [הרב משה זכות] שם בע"א [באופן אחר] קצת). והנה על ידי שנושא עון ועובר על פשע הוא מסיר המסכים המבדילים.

and in Parshas Vayigash, 206b, on the verse "They passed over together," and in the Ramaz's commentary there, somewhat differently). Now, through His bearing iniquity and passing over transgression, He removes the separating screens.

> The list ends with the Zohar on Vayigash, on "they passed over together," and the Ramaz's commentary, which explains it somewhat differently. By bearing iniquity and passing over transgression, G-d removes the screens that separate the person from Him.

ואזי נמשך ממילא ומאליו חסד עליון להיות גילוי אור א"ס ב"ה ממש שלפני ההשתלשות ולמעלה מן הזמן על נפש האדם כי אני ה' לא שניתי[127] כתיב ואתה הוא קודם שנברא כו' בלי שום שינוי

And then the supernal kindness is drawn down as a matter of course, of itself, so that there is a revelation of the Infinite Light (Or Ein Sof), blessed be He, itself — which is before the chain of descending worlds (hishtalshelus) and above time — upon the person's soul. For it is written, "I, Havayah, have not changed," and "You are He before [the world] was created," etc., without any change;

> Once they are gone, the supernal kindness flows of itself, and the Infinite Light that is beyond the chain of worlds and above time is revealed upon the person's soul. This is possible because G-d has not changed: as He was before creation, so He is now.

אך מה שאין זה בגילוי בנפש האדם הוא מחמת כי עונותיכם מבדילים[128] והם המונעים ומעכבים גילוי זה

but the reason this is not revealed in a person's soul is that "your iniquities separate," and they are what prevent and hold back this revelation.

> The only reason this light is not revealed in a person's soul is that, in Isaiah's words, "your iniquities separate": they are what holds the revelation back.

אבל בהסיר המונע ממילא אין שום דבר חוצץ ונגלה כבוד[129] ה' א"ס ב"ה ממש על נפשו.

But when the obstacle is removed, then as a matter of course nothing at all intervenes, and "the glory of Havayah is revealed," the Infinite One, blessed be He, Himself, upon his soul.

> Once the obstacle is removed, nothing stands in between, and "the glory of Havayah is revealed," the Infinite One Himself, upon his soul.

ה אך הנה כתיב לשארית נחלתו וארז"ל [ואמרו רבותינו זכרונם לברכה] למי נושא עון[130] ועובר על פשע למי שמשים א"ע [את עצמו] כשירים.[131]

5. However, it is written, "for the remnant (she'eris) of His inheritance," and our Sages, of blessed memory, said: "For whom does He bear iniquity and pass over transgression? For one who makes himself like leftovers (shirayim)."

> A new section adds a condition. The verse says "for the remnant (she'eris) of His inheritance," which the Sages explain as "one who makes himself like leftovers (shirayim)": G-d bears iniquity and passes over transgression only for such a person.

SECTION 6 · ¶19–21

Why the soul does not expire

19 והענין כי הנה כתיב אני הוי' לא שניתי ואתם בני יעקב לא כליתם.[132] פי' שהנביא קובל על בני יעקב

The explanation is this. It is written, "I, Havayah, have not changed, and you, children of Yaakov, have not expired." That is, the prophet complains about the children of Yaakov:

> The Alter Rebbe explains the condition through Malachi's verse, "I, Havayah, have not changed, and you, children of Yaakov, have not expired." He reads it as the prophet's complaint against the children of Yaakov.

כי הלא אני ה' לא שניתי שאתה הוא לאחר שנברא העולם כמו קודם שנברא שהוא למעלה מגדר הזמן והמקום ואין הזמן והמקום תופסים לפניו כלום

for surely "I, Havayah, have not changed" — "You are He" after the world was created just as before it was created, for He is above the bounds of time and space, and time and space are of no account at all before Him.

> G-d is unchanged by creation: He is the same after it as before, for He is above the bounds of time and space, and before Him they count for nothing.

ואי לזאת הוא לבדו הוא יחיד ומיוחד אחר שנברא העולם כמו קודם ואין עוד מלבדו[133] ואפס זולתו ולמה אתם בני יעקב לא כליתם.

Therefore He alone is single and unique after the world was created just as before, and "there is nothing else besides Him," and there is nothing apart from Him. So why have you, children of Yaakov, not expired?

> Therefore He alone is single and unique after creation as before, and "there is nothing else besides Him." So why, asks the prophet, have the children of Yaakov not come to kelos hanefesh?

פי' שאין לכם כלות הנפש לצאת ממאסר הגוף ומנרתקו שלא למשוך אחר צרכי גופו רק לדבקה בו ית' באי"ס ב"ה ובמדותיו כל היום

That is, you do not have the soul's expiry (kelos hanefesh), to go out of the prison of the body and its sheath — not to be drawn after the needs of one's body, but only to cleave to Him, may He be blessed, to the Infinite One (Ein Sof), blessed be He, and to His attributes, all day long.

> That is, why do they not long to leave the prison of the body and its sheath, to stop pursuing the body's needs and to cleave only to the Infinite One and His attributes all day long?

כי גם אם לבבו יבין שהאמת כן הוא דכולא קמיה כלא חשיב[134] מ"מ לא יתפעל בנפשו שיהא נוגע לו אל עצמיו' [עצמיות] הנפש מקרב איש ולב עמוק[135] שתכלה אליו יתי' הנפש בתשוקה וצמאון כו'

For even if his heart understands that this is the truth, that "all before Him is considered as nothing," nevertheless he will not be moved in his soul so that it touches the very essence of the soul, "the inner part of a man and a deep heart," that the soul should expire toward Him, may He be blessed, in longing and thirst, etc.

> A person may understand with his mind that "all before Him is considered as nothing," and yet not be moved in the essence of his soul, "the inner part of a man and a deep heart," so that his soul would expire toward G-d in longing and thirst.

[ועמ"ש מזה בד"ה בחודש השלישי לצאת][136] והסיבה לזה ביאר הנביא באמרו בני יעקב כי יעקב הוא יו"ד עקב[137] בחי' חכמה שירדה בעקביים וסוף המעשה במדרגות

[And see what is written about this in the discourse beginning "In the third month after the going out."] The reason for this the prophet explained in saying "children of Yaakov": for Yaakov is yud-akev (yud-heel), the level of Chochmah (wisdom) that descended into the heels and the final act, in the levels

> A bracket refers to the discourse "In the third month." The prophet gives the reason in the words "children of Yaakov": the name Yaakov (יעקב) is read as yud-akev, the yud, Chochmah, that descended into the heel (akev), down to the final act in the lowest levels.

תחתונות דעשי' [דעשיה] גשמי' [גשמיים / גשמיות / גשמית] ובני יעקב הם המקבלים מבחי' עקביים[138] שהנפש נלקחה משם ולפיכך אין הנפש מתפעלת מדברים דקים ורוחניים ואינה בטלה כ"כ [כל כך] באור א"ס ב"ה שלמעלה מההשתלשלות שאינו מאיר לה

that are lowest, of the physical World of Asiyah (Action). And the children of Yaakov are those who receive from the level of the heels, for the soul was taken from there. Therefore the soul is not moved by subtle and spiritual matters, and is not so nullified before the Infinite Light (Or Ein Sof), blessed be He, which is above the chain of descending worlds (hishtalshelus), for it does not shine to it

> This is the level of physical Asiyah. The "children of Yaakov" are souls taken from this level of the heels, and so they are not moved by subtle, spiritual matters and are not wholly nullified before the Infinite Light, which is above the chain of worlds.

אלא בריחוק מקום וכמציץ מן החרכים[139] בבחי' מקיף ואינו נכנס בפנימית הלב להיות תוכו רצוף אהבה[140] בכלות הנפש ממש.

except from a distance, and "as one peering through the lattices," in the manner of an encompassing [light] (makif); and it does not enter the inner heart, so that "its inside is inlaid with love," with the soul's actual expiry.

> That light shines to such a soul only from afar, as one "peering through the lattices" (Song of Songs), as an encompassing light (makif). It does not enter the inner heart so that, in the words of the Song, "its inside is inlaid with love" in true kelos hanefesh.

20 והגם שמצד עצמיות הנפש אפי' [אפילו] היא ממדרגה התחתונה מאד הרי היא מ"מ נפש אלקית והיתה בטלה באוא"ס [באור אין סוף] ב"ה ממש כנר בפני האבוקה.

And although, as regards the essence of the soul, even if it is from a very low level, it is nevertheless a G-dly soul and would be nullified before the Infinite Light (Or Ein Sof), blessed be He, itself, like a candle before a torch,

> Even a soul from a very low level is, in its essence, a G-dly soul, and in itself it would be nullified before the Infinite Light as a candle's flame is lost before a torch.

אמנם מצד התלבשותה בנפש הבהמית הנה הנפש אשר היא ממדרגה התחתונה הרי היא מלובשת מאד ומושרשת בטבע הנפש הבהמית ומשוך אחר צרכי גופו וקשה לה ליפרד ממנו

nevertheless, as regards its being enclothed in the animal soul, the soul that is from the lowest level is deeply enclothed and rooted in the nature of the animal soul, and drawn after the needs of his body, and it is hard for it to separate from it

> But as it is enclothed in the animal soul, a soul from the lowest level is deeply clothed and rooted in the animal soul's nature, drawn after the body's needs, and finds it hard to separate from them.

(ועמ"ש מזה סד"ה כי אתה נרי)[141] מחמת שהיא בבחי' ישות וגסות רוח דהיינו שהרוחניות היא בבחי' גסות ועביות.[142]

(and see what is written about this at the end of the discourse beginning "For You are my lamp"), because it is in a state of selfhood (yeshus) and coarseness of spirit; that is, its spirituality is in a state of coarseness and density.

> A parenthesis refers to the end of the discourse "For You are my lamp." The reason is that such a soul is in a state of yeshus, selfhood, and "coarseness of spirit": even its spirituality is coarse and dense.

ולזאת נמשכת אחר דברים גסים ועבים ואינה מתפעלת מדברים דקים ורוחנים כי גסות וחומריות הגוף הם המלבישים את הנפש מראשה ועד רגלה ובפרט

Therefore it is drawn after coarse and dense things and is not moved by subtle and spiritual things, for the coarseness and materiality of the body are what clothe the soul from its head to its foot. And especially

> So it is drawn to coarse things and is not moved by subtle, spiritual ones, for the body's coarseness and materiality clothe the soul entirely, from head to foot.

בבע"ת [בבעלי תשובה] שמתחלה נמשך אחר צרכי גופו וקשה לו ליפרד ממנו מחמת שהוא מלובש ומושרש בטבע גסות וחומריות הגוף ונפש הב המית המלבישים אותו.

in a penitent (baal teshuvah), who at first was drawn after the needs of his body, and it is hard for him to separate from it, because he is enclothed and rooted in the nature of the coarseness and materiality of the body and the animal soul, which clothe him.

> This is especially so for a penitent, who was at first drawn after the needs of his body. Being clothed and rooted in the coarse nature of the body and the animal soul, he finds it hard to separate from them.

והתלבשות זו נקרא בר"מ [ברעיא מהימנא] בשם סרכות הריאה[143] (וע' מזה ג"כ ברע"מ [ברעיא מהימנא] פ' פנחס דרכ"ז סע"ב [סוף עמוד ב][144] ודרכ"ח ע"א)[145]

This enclothing is called in the Raaya Mehemna "adhesions of the lung" (sirchos hare'ah) (and see on this also in the Raaya Mehemna, Parshas Pinchas, end of 227b and 228a),

> The Raaya Mehemna, a section of the Zohar, calls this enclothing "adhesions of the lung" (sirchos), the term used in the laws of kashrus for a lung that is stuck to the chest. The Alter Rebbe cites passages in the Raaya Mehemna on Pinchas.

שהריאה נסרכת ודבוקה ומושרשת עד שאינה יכולה להניף על הלב (ע' [עיין] ברע"מ [ברעיא מהימנא] שם דרל"א סע"א [סוף עמוד א] ודרל"ד א' ודרל"ה)

for the lung becomes adhered, stuck and rooted, until it cannot fan the heart (see the Raaya Mehemna there, end of 231a, and 234a, and 235).

> Such a lung is stuck and rooted in place, so that it cannot fan the heart, as the lung's "wings" do in the Zohar's picture of the body.

כי אין לה כח להעלות כנפיה לפרחא ולסלקא קדם מלכא ולכך היא דבוק ומושרש בצרכי גופו.

For it has no strength to raise its wings "to fly and to rise before the King," and so it is stuck and rooted in the needs of his body.

> It lacks the strength to raise its wings and, in the Zohar's words, "to fly and to rise before the King." So too the soul is stuck in the needs of the body.

ואינו מרגיש רק עצמו ורצונו ולזאת אף אם לבבו יבין האמת שהעולם שהוא תחת הזמן ומקום הוא כאין ואפס ובטל באוא"ס [באור אין סוף] ב"ה שלמעלה מן ההשתלשלות שאינו בגדר זמן ומקום כלל.

And he feels only himself and his own will. Therefore, even if his heart understands the truth — that the world, which is subject to time and space, is as naught and nothing, and nullified within the Infinite Light, blessed be He, which is above the chain of descending worlds (hishtalshelus) and not within the bounds of time and space at all —

> Such a person feels only himself and his own will. He may understand that the world, bound by time and space, is as nothing and nullified before the Infinite Light, which is not within time and space at all.

מ"מ [מ"מ] קשה לו לצאת ממאסר הגוף ואומר מה אעשה שכך נוצרתי. והעצה היעוצה לזה[146] בזוהר פ' שלח (דקס"ח[147] א')

nevertheless it is hard for him to go out of the prison of the body, and he says, "What can I do? This is how I was created." And the counsel given for this in the Zohar, Parshas Shelach (168a), [is:]

> Even so, it is hard for him to leave the prison of the body, and he excuses himself: "What can I do? This is how I was created." The Zohar on Shelach gives the counsel for this (the printed מ"מצ is evidently מ"מ, "nevertheless").

אעא דלא סליק ביי [ביה] נהורא מבטשין ליי גופא דלא סליק ביי [ביה] נהורא דנשמתא מבטשין ליי[148]

"A log in which the light does not rise is struck; a body in which the light of the soul does not rise is struck."

> "A log in which the light does not rise is struck": wood that will not catch fire is struck until it lights up. So too a body in which the soul's light does not shine must be struck, that is, humbled, until the light rises in it.

דהיינו להשפיל אי"ע [את עצמו] מזה עצמו שיהא רע בעיניו המעשה שקשה עליו פרידתו מן הגוף וישים אל לבו שגם פושעי ישראל פורקי עול העובר כמה עבירות רק למלאות תאותו.

That is, to humble himself on account of this very thing — that it be bad in his eyes that his parting from the body is hard for him — and to take to heart that even the transgressors of Israel who throw off the yoke — one who commits many transgressions only to satisfy his desire —

> The "striking" is humbling oneself over this very failing: being pained that parting from the body is so hard for him. He should consider the transgressors of Israel who throw off the yoke and sin only to satisfy their desires; the next paragraph shows that his excuse is theirs.

21 והגם שיודע שאין בהם ממש אעפ"כ [אף על פי כן] לא יציל את נפשו מלילך בדרכים כאלו. לפי שאינו רוצה לסבול שפלות ודחקות ולזאת הוא מתברך בלבבו לאמר שלום[149] יהיה לי

although he knows that there is nothing real in them, nevertheless does not save his soul from going in such ways, because he does not want to endure lowliness and hardship; and therefore "he blesses himself in his heart, saying, 'I will have peace,

> Such a transgressor knows that his pursuits have no substance, yet he does not save himself from them, because he does not want to suffer lowliness and hardship. So, in the Torah's words, "he blesses himself in his heart, saying, 'I will have peace.'"

כי בשרירות לבי אלך כי טבעי גרמה לי ובאמת אין זו טענה כי צריך לשנות את טבעו ולשבור תאותו ולסבול חיי צער נגד כחשו בה'.

for I will go in the stubbornness of my heart'" — for my nature caused it. But in truth this is no argument, for he must change his nature, break his desire, and endure a life of pain corresponding to his having denied G-d.

> The verse continues, "for I will go in the stubbornness of my heart," and he adds that his nature made him so. But this is no excuse: a person must change his nature, break his desire and accept a life of hardship to make up for having denied G-d by his sins.

וכך ישים האדם אל לבו לשבור תאות הגוף וחומריותו שלא יהא מונע ומעכב גילוי אור א"ס ב"ה וקדושתו ליבטל וליכלל כו'

And so a person should set his heart on breaking the desire of the body and its materiality, so that it will not prevent and hold back the revelation of the Infinite Light (Or Ein Sof), blessed be He, and His holiness, [so as] to be nullified and included, etc.

> So too every person must resolve to break the desires and materiality of the body, so that they do not block the revelation of the Infinite Light and its holiness, in which he would be nullified and included.

ואם אינו משבר תאותו ורוצה בטבעו כתולדתו שקשה לו ליפרד מטבעו הרי טענתו טענת פושעי ישראל ממש:

And if he does not break his desire, and wants [to remain] in his nature as he was born, since it is hard for him to part from his nature, then his argument is exactly the argument of the transgressors of Israel.

> If he does not break his desire, preferring to stay as he was born because change is hard for him, his excuse is exactly that of the transgressors of Israel.

SECTION 7 · ¶22–23

A broken and crushed heart

22 והנה כשיעמיק ויתבונן בדברים האלה ויראה עד היכן מגיע רעת ישותו וגסותו יבטש א"ע [את עצמו] וישפיל נפשו כעפר והגם שביטוש והשפלה זאת אינה מעצמות הנפש בטבעה

Now, when he contemplates these things deeply and sees how far the evil of his selfhood and coarseness reaches, he will strike himself and humble his soul like dust. And although this striking and humbling does not come from the essence of the soul by its nature,

> When he contemplates this deeply and sees how far the evil of his selfhood and coarseness reaches, he will "strike" himself and humble his soul like dust. This humbling, however, does not come naturally from the soul's essence.

אלא ע"י יגיעה בהעמקת ההתבוננות. הנה ע"ז אמר דוד המע"ה [המלך עליו השלום] לב נשבר ונדכה[150] אלהים לא תבזה.

but through toil in deepening contemplation — of this King David, peace be upon him, said, "A broken and crushed (nidkeh) heart, O G-d, You will not despise."

> It comes only through toil in deep contemplation. Of this King David said, "A broken and crushed heart, O G-d, You will not despise."

דלכאורה אינו מובן וכי ס"ד שהלב נשבר ונדכה[151] יחשב לבזיון עד שאמר דוד המע"ה [המלך עליו השלום] לא תבזה.

For at first glance this is not understood: would one have thought that a broken and crushed heart would be considered contemptible, that King David, peace be upon him, had to say, "You will not despise"?

> The verse is puzzling: who would have thought that a broken and crushed heart could be contemptible, so that David had to say that G-d will not despise it?

23 והלא אדרבה שבח הוא ללב שיהא נשבר ונדכה וכמ"ש זבחי אלקים רוח נשברה[155, 154, 153, 152] וכתיב מרום וקדוש אשכון[156] ואת דכא[158, 157] כו'.

On the contrary, surely it is praiseworthy for the heart to be broken and crushed, as it is written, "The sacrifices of G-d are a broken spirit," and it is written, "I dwell on high and in holiness, and with the crushed (daka)," etc.

> On the contrary, a broken heart is praiseworthy: "The sacrifices of G-d are a broken spirit," and Isaiah says that G-d dwells "on high and in holiness, and with the crushed (daka)."

אך הענין יובן בביאור מלת ונדכה שהוא לשון נפעל משא"כ מלת דכא הוא שם דבר כי מי שהוא דכא באמת ודאי שבח הוא לו אשכון ואת דכא

But the matter will be understood by explaining the word venidkeh, which is a passive (nif'al) form, whereas the word daka is a noun. For one who is truly daka, crushed, it is certainly praise for him: "I dwell, and with the crushed"

> The answer lies in the grammar. Nidkeh, in "broken and crushed," is a passive verb (nif'al), "made crushed," while daka is a noun describing what a person is; one who is truly daka is certainly praised, for G-d dwells with him.

(ועי' בזהר פ' אמור ד"צ סע"ב [סוף עמוד ב] ובמק"מ [ובמקדש מלך] שם ועמ"ש בפ' עקב סד"ה ארץ הרים ובקעות[159] ועי' בזח"ב [בזהר חלק ב'] פקודי דרל"ג א'. עוד נזכר ענין ואת דכא בזהר ח"א [חלק א'] קפ"א א'. ח"ב [חלק ב'] פ"ו ב'. ח"ג [חלק ג'] ט' א')

(and see the Zohar, Parshas Emor, end of 90b, and the Mikdash Melech there; and see what is written in Parshas Eikev, at the end of the discourse beginning "A land of mountains and valleys"; and see the Zohar, Part II, Pekudei, 233a. The subject of "and with the crushed" is mentioned further in the Zohar, Part I, 181a; Part II, 86b; Part III, 9a).

> A parenthesis lists places that discuss "and with the crushed": the Zohar on Emor with the Mikdash Melech, the discourse "A land of mountains and valleys" in Eikev, and further passages in all three parts of the Zohar.

אבל נדכה היינו שע"י יגיעה בהעמקת ההתבוננות הוא משפיל א"ע [את עצמו] ונעשה נדכה ע"י פעולה שעושה בנפשו או ע"י שהקב"ה שולח עליו יסורין מלמעלה להכניע ולהשפילו וסד"א [וסלקא דעתך אמינא] מאחר שאינו דכא באמת לאמיתו מצד עצמו אין זה כלום.

But nidkeh means that through toil in deepening contemplation he humbles himself and becomes crushed through an action that he performs on his soul, or because the Holy One, blessed be He, sends him sufferings from above to subdue and humble him. And one might have thought that since he is not truly, genuinely daka of himself, this is worth nothing.

> Nidkeh describes one who has been made crushed: either he humbled himself by toil in contemplation, an action done upon his soul, or G-d sent him sufferings to humble him. One might think that since he is not crushed by his own nature, his brokenness is worth nothing.

לזה התפלל עליו דוד המע"ה [המלך עליו השלום] שגם לב נשבר ונדכה[160] ע"י פעולה לא תבזה עכ"פ [על כל פנים] שגם בפעולת הנדכה יהא גילוי אור א"ס ב"ה

For this King David, peace be upon him, prayed on his behalf: that even a heart broken and crushed through action, "You will not despise" — at any rate, that even in the action of being crushed there will be a revelation of the Infinite Light (Or Ein Sof), blessed be He;

> So David prayed that even a heart broken and crushed through such action should not be despised, and that at least in this acquired brokenness the Infinite Light should be revealed.

דהיינו שיהא בטל לאוא"ס [לאור אין סוף] ב"ה המקיף עליו מלמעלה הגם שאינו נכנס בפנימית לבו וכנ"ל (וגדולה מזו איתא בגמרא בפרק יש בערכין) (ד"ו ב')

that is, that he be nullified before the Infinite Light, blessed be He, that encompasses him from above, even though it does not enter the inner part of his heart, as mentioned above. (And greater than this is stated in the Gemara, in the chapter Yesh BaArachin) (16b),

> That is, he should be nullified before the Infinite Light that encompasses him from above as a makif, even though it does not enter his inner heart, as explained in paragraph 19. The Talmud in Arachin says something greater still.

בענין ענוה שלא לשמה[161] כו' עוד עיין מענין רוח נשברה לב נשבר ונדכה בגמרא פ"ק [פרק קמא] דסוטה (דף ה' ע"ב)

regarding humility not for its own sake, etc. See further on the subject of "a broken spirit" and "a broken and crushed heart" in the Gemara, the first chapter of Sotah (5b);

> There the Talmud rules that humility even not for its own sake is greater than rebuke for its own sake, for through "not for its own sake" one comes to "for its own sake." The Alter Rebbe then lists places on "a broken spirit" and "a broken and crushed heart," beginning with Sotah 5b.

פ"ו דסנהדרין (דמ"ג ע"ב) וברבות ר"פ צו את אהרן ובפ' נשא פ"ג בפסוק ביום הרביעי נשיא לבני ראובן.[162]

the sixth chapter of Sanhedrin (43b); and in the Midrash Rabbah, at the beginning of "Command Aharon," and in Parshas Nasso, chapter 13, on the verse "On the fourth day, the prince of the children of Reuven";

> The list continues with Sanhedrin 43b, where one whose spirit is humble is regarded as though he offered all the sacrifices, and with the Midrash Rabbah on Tzav and on Nasso, on the offering of the prince of Reuven.

ובזח"ג [ובזהר חלק ג] בפ' פינחס (דר"מ [דרעיא מהימנא] ע"א ודרמ"ז א') ברע"מ [ברעיא מהימנא] ובפ' ויקרא (דף ה' ע"א) ובפי' הרמ"ז [הרב משה זכות] שם שהאריך בזה.

and in the Zohar, Part III, Parshas Pinchas (240a and 247a), in the Raaya Mehemna; and in Parshas Vayikra (5a), and in the commentary of the Ramaz there, who discusses this at length;

> It goes on to the Zohar on Pinchas, in the Raaya Mehemna, and on Vayikra, with the Ramaz's long discussion there.

ובסבא דשמפטים (דק"ח א') וברע"מ [וברעיא מהימנא] פ' בהעלותך (דקנ"ג א') ועוד נזכר מזה בזח"א [בזהר חלק א] (קצ"ח א') ח"ב [חלק ב'] (ס"א ס"ע [סוף עמוד א] פ"ו ב') ח"ג [חלק ג'] (ט' א' מ"ט ס"ע [סוף עמוד א] דרכ"ד ס"ע ב [סוף עמוד ב]) ובמק"מ [ובמקדש מלך] שם:

and in the Sava of Mishpatim (108a), and in the Raaya Mehemna, Parshas Beha'aloscha (153a). It is mentioned further in the Zohar, Part I (198a); Part II (end of 61a, 86b); Part III (9a, end of 49a, end of 224b); and in the Mikdash Melech there.

> It ends with the Sava of Mishpatim, the Raaya Mehemna on Beha'aloscha, and further passages in all three parts of the Zohar, with the Mikdash Melech.

SECTION 8 · ¶24–25

Like leftovers

24 ו וזהו לשארית נחלתו[163, 164] למי שמשים א"ע [את עצמו] כשיריים.[165] דהיינו שמשים עצמו בהיותו מלובש בגוף בהשתלשלות המדרגות בבחי' זמן ומקום.

6. And this is [the meaning of] "for the remnant (she'eris) of His inheritance": for one who makes himself like leftovers (shirayim). That is, he makes himself — being enclothed in a body, in the chain of descending levels (hishtalshelus), in the dimension of time and space —

> A new section returns to "for the remnant of His inheritance," which the Sages read as "one who makes himself like leftovers." The Alter Rebbe explains what this means for a person who is enclothed in a body, within the chain of levels and within time and space.

כשיריים שמלמעלה מן ההשתלשלות הנמשך לו בבחינת מקיף והיינו כשיעמיק ויתבונן בשפלותיו איך שהוא מוטבע ומלובש מאד בנפשו הטבעית אשר ע"ז רחוק הוא מאוד מאור א"ס ב"ה שאינו נמשך אליו

like the leftovers of what is above hishtalshelus, which is drawn to him in the manner of an encompassing [light] (makif). That is, when he deeply contemplates his lowliness — how he is deeply sunk and enclothed in his natural soul, through which he is very far from the Infinite Light (Or Ein Sof), blessed be He, which is drawn to him

> He regards himself as receiving only the "leftovers" of the light that is above the chain of worlds, a light that reaches him only as an encompassing light (makif). He comes to this by contemplating how deeply he is sunk in his natural, animal soul, which keeps him far from the Infinite Light.

אלא בבחי' מקיף שע"ז נעשה בחי' נדכה כנ"ל מזה נמשך שיהא הוא בטל לבחי' המקיף שעליו.

only as a makif, so that through this he becomes nidkeh (crushed), as mentioned above — from this it follows that he is nullified to the makif that is over him.

> Because the Infinite Light reaches him only as a makif, he becomes nidkeh, crushed, as explained above, and through this he becomes nullified before that encompassing light.

וזהו לשארית נחלתו שהשיריים שהם למעלה מבחי' ההשתלשלות הם בחי' נחלתו נחלת יעקב[166] נחל מלשון המשכה

And this is "for the remnant of His inheritance": the leftovers, which are above hishtalshelus, are the level of "His inheritance" (nachalaso), "the inheritance of Yaakov" — nachal being an expression of drawing forth,

> So the verse reads: the "leftovers," the light from above the chain of worlds, are "His inheritance" (nachalaso), "the inheritance of Yaakov." The word nachalah is related to nachal, a stream: something drawn forth.

דהיינו ההמשכה וההארה שמאור א"ס ב"ה ויעקב חבל נחלתו[167] (ועד"ז שנתבאר כאן בפי' לשארית מבואר ג"כ בזהר ס"פ ויצא)

that is, the drawing forth and radiance from the Infinite Light, blessed be He; and "Yaakov is the lot (chevel) of His inheritance." (And along the lines of what is explained here on the meaning of "remnant," it is also explained in the Zohar, at the end of Parshas Vayeitzei)

> The inheritance is the flow and radiance from the Infinite Light, and "Yaakov is the lot of His inheritance." A parenthesis notes that the Zohar explains "remnant" in the same way.

(דקמ"ו ע"ב) בפי' שאר ישוב שאר יעקב[168] אלין ברכאן אחרנין דאשתארו.[169] וכתיב והיה שארית יעקב[170] כו' כטל כו'.

(146b), on the meaning of "A remnant shall return, the remnant of Yaakov": "These are the other blessings that remained." And it is written, "And the remnant of Yaakov shall be," etc., "like dew," etc.

> There (146b) the Zohar reads "A remnant shall return, the remnant of Yaakov" as "the other blessings that remained," and cites "And the remnant of Yaakov shall be... like dew." These are blessings Yaakov received but set aside for a later time.

ופי' דאשתארו היינו שאינן מאירים עכשיו בבחי' גילוי וזהו ע"ד משנ"כ [מה שכתוב] בפי' לשארית כשיריים כו'

The meaning of "that remained" is that they do not shine now in a revealed way; and this is along the lines of what is written on the meaning of "remnant" as "leftovers," etc.

> "That remained" means that they do not shine openly now. This matches the reading of "remnant" as "leftovers": a light that is present but not revealed.

אך הנחלה וההמשכה היא באה בבחי' מקיף בלבד וזהו נחלה עבר על נפשנו[171] שאינה נכנסה בפנימיות הלב להיות תוכו רצוף אהבה[172] לה' בכלות הנפש ממש מעומקא דלבא.

But the inheritance and the drawing forth come only as a makif. And this is [the meaning of] "the stream (nachlah) passed over our soul": it does not enter the inner dimension of the heart, so that "its inside is inlaid with love" for G-d, with the soul's actual expiry (kelos hanefesh), from the depth of the heart.

> This inheritance comes only as a makif. That is the meaning of "the stream passed over our soul": it passes over the soul without entering the inner heart, so that the heart is not yet "inlaid with love" in true kelos hanefesh.

25 ומ"מ מאחר שנעשה ע"י בחי' נדכה יצר לו מאד מה שגופו ונפשו הבהמית מלבישים את הנפש ונעשה שפל בעיניו הרי הוא בטל לבחי' המקיף שעליו ומשים עצתמו כשיריים ונמשך עליו חסד עליון להיות נושא עון

Nevertheless, since through this he becomes nidkeh — it pains him greatly that his body and his animal soul clothe the soul, and he becomes lowly in his own eyes — he is nullified to the makif over him and makes himself like leftovers, and the supernal kindness is drawn upon him, to be "bearing iniquity

> Even though the light reaches him only as a makif, he has become nidkeh: it pains him that his body and animal soul clothe his G-dly soul, and he is lowly in his own eyes. So he is nullified before the makif and makes himself like "leftovers," and the supernal kindness comes to him as "bearing iniquity."

ועובר על פשע[173] שהחסד עליון מתפשט במקום נמוך יותר כנ"ל וע"י יכול להעלות נפשו ולקשרה באור ה' א"ס ב"ה וקדושתו ולצאת ממאסר ונרתק הגוף והנפש הבהמית המלבישים את נפשו האלקית שלא יהא מושרש ומודבק בהן

and passing over transgression," for the supernal kindness spreads the more in a lower place, as mentioned above. Through this he can raise his soul and bind it to the light of G-d, the Infinite One (Ein Sof), blessed be He, and His holiness, and go out of the prison and sheath of the body and the animal soul that clothe his G-dly soul, so that he will not be rooted and stuck in them.

> It also "passes over transgression," for supernal kindness spreads most in the lowest place, as explained at the start. Through it he can raise his soul, bind it to the Infinite Light, and leave the prison of the body and the animal soul, no longer rooted and stuck in them.

כי החסד נמשל למים[174] ומים מנתקין סרכות הריאה[175] כשמשקין את הבהמה.[176] וכך החסד גובר ומפריד הנפש האלקית מהתלבשותה והתקשרותה במאסר הגוף ליבטל וליכלל אליו יתי׳:

For kindness (chesed) is likened to water, and water loosens the adhesions of the lung when the animal is given to drink. So too the kindness prevails and separates the G-dly soul from its enclothing and its bond in the prison of the body, to be nullified and included in Him, may He be blessed.

> Kindness is likened to water, and water loosens the adhesions of the lung when an animal is given to drink, the very image of paragraph 20. So too the supernal kindness loosens the G-dly soul from the prison of the body, so that it can be nullified and included in G-d.

IN ONE'S AVODAH

Contemplate that the world and all of time are as a moment before G-d, who is unchanged by creation, until the heart burns with longing to cleave to Him. One who cannot reach this should reflect deeply on how far his selfhood and coarseness have taken him, refuse the excuse "this is how I was made," and humble himself until he becomes crushed and sees himself as receiving only G-d's "leftovers." Such brokenness, even when it is acquired through effort, is not despised: it draws the supernal kindness that lifts his desires back to holiness and frees his soul from the body's hold.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that teshuvah is for those who study Torah too, and how do the upper and lower hei correspond to thought and speech?
2. How does contemplating that time is created anew each hour, and is a mere moment before G-d, lead to kelos hanefesh?
3. What is the difference between "bearing" iniquity and "suppressing" it, and why can the desire behind a sin be raised while the act cannot?
4. What distinguishes daka from nidkeh, and why might an acquired brokenness have been thought worthless?
5. In what sense does the penitent receive only "leftovers," and why is recognizing this the condition for G-d's kindness?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **להבין ענין הפסוק**

Kehot notes that this maamar appears there with variations, split into five shorter maamarim, and that according to the sources noted there it was said on Shabbos Teshuvah 5556 (1795).

KEHOT'S NOTE

נדפס בשינויים בס' מאמרי אדה"ז הקצרים ושם מחולק לכמה מאמרים: א) ד"ה להבין פי' הפסוק מי א-ל כמוך, ע' קפג. ב) לה"ע התשובה, ע' תקפד. ג) ענין תשובה קדמה לעולם, ע' שכט. ד) להבין מ"ש ויעש דוד שם, ע' קל. ה) להבין מ"ש לב נשבר, ע' רט. ולפי הנסמן במאמרי אדה"ז הקצרים שם, מאמר זה הוא משבת תשובה תקנ"ו. ראה גם בהנסמן להלן בהמ"מ לפי' האזינו עח, א. קיצורים לד"ה זה באוה"ת דברים כרך ז ע' ב'תצב. חלק מהמאמר (מלהלן סא, א שו"ה בתחתונים) נמצא ג"כ בשינויים בס' מאמרי אדה"ז — פרשיות ע' תקסה ומתחיל: ושמרתם. באוה"ת תצוה ע' א'תרא ובאוה"ת ויקרא כרך א ע' קיב מציין לד"ה זה "בדרושי עשי"ת".

2 **א-ל הוא חסד**

Kehot points to the lexicon, under the letter alef, for Kel as a name of Chesed, as the Alter Rebbe says here.

KEHOT'S NOTE

ראה ג"כ מא"א אות א, ס"פ.

3 **חסד א-ל כל היום**

Kehot's note points to Psalms 50:3 for these words.

Psalms 50:3 תהילים נ:ג

KEHOT'S NOTE

תהלים נ, ג.

4 **חסד אל כל היום**

"The kindness of Kel is all the day." The Alter Rebbe brings it to show that the Name Kel denotes Chesed, kindness. Kehot's note reads Psalms 50:3; the words are in 52:3.

Psalms 52:3 תהילים נ"ב:ג

מַה־תִּתְהַלֵּל בָּרָעָה הַגִּבּוֹר חֶסֶד אֵל כָּל־הַיּוֹם׃

Why boastest thou thyself of evil, O mighty man? The mercy of G-d endureth continually.

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

5 **למים שיורדים**

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

KEHOT'S NOTE

ע' תענית (ז, א). [כ].

6 **ממקום גבוה למקום נמוך**

Rabbi Chanina bar Idi teaches that words of Torah are likened to water: as water leaves a high place and goes to a low place, so the Torah endures only in one whose mind is humble. The Alter Rebbe uses the image of water flowing downward for G-d's kindness.

Taanit 7a:15 תענית ז א:טי"ו

וְאָמַר רַבִּי חֲנִינָא בַּר אִידִי: לָמָּה נִמְשְׁלוּ דִּבְרֵי תוֹרָה לְמַיִם, דְּכְתִיב: "הוֹי כָּל צָמֵא לְכוּ לַמַּיִם", לוֹמַר לָךְ: מָה מַיִם מַנִּיחִין מָקוֹם גָּבוֹהַּ וְהוֹלְכִין לְמָקוֹם נָמוּךְ, אַף דִּבְרֵי תוֹרָה אֵין מִתְקַיְּימִין אֶלָּא בְּמִי שֶׁדַּעְתּוֹ שְׁפָלָה.

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

7 **מי א-ל כמוך**

"Who is a G-d like You, who bears iniquity and passes over transgression for the remnant of His inheritance..." The whole maamar is an explanation of this verse.

Micah 7:18 מיכה ז:י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ 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. .

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

KEHOT'S NOTE

מיכה ז, יח.

PARAGRAPH 2

8 Rava teaches that whoever passes over his own traits has all his transgressions passed over, "as it is said, 'He bears iniquity and passes over transgression': for whom does He bear iniquity? For one who passes over transgression." The text cites Megillah 28a.

Megillah 28a:14 מגילה כ"ח א:י"ד

וְלֹא עָמַדְתִּי עַל מִדּוֹתַי — דְּאָמַר רָבָא: כָּל הַמַּעֲבִיר עַל מִדּוֹתָיו — מַעֲבִירִין מִמֶּנּוּ כָּל פְּשָׁעָיו, שֶׁנֶּאֱמַר: "נוֹשֵׂא עָוֹן וְעוֹבֵר עַל פֶּשַׁע". לְמִי נוֹשֵׂא עָוֹן — לְמִי שֶׁעוֹבֵר עַל פֶּשַׁע.

Nor did I insist on retribution: as Rava said: He who waives his right to retribution they waive retribution for all his sins, as it says, "Who pardons sins and passes over transgression" (Micah 7:18). For whom does He forgive sin? For one who passes over transgression.

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

9 **נושא עון ועובר על פשע**

In Beshalach, G-d tells Moshe to be like Him, repaying good for evil, "as it is said, 'Who is a G-d like You, who bears iniquity and passes over transgression.'" The text cites Parshas Beshalach (chapter 26) among the places the verse is expounded.

Shemot Rabbah 26:2 שמות רבה כ"ו:ב'

... הוי דומה לי מה אני משלם טובה תחת רעה, אף אתה הוי משלם טובה תחת רעה, שנאמר (מיכה ז, יח): מי אל כמוך נושא עון ועובר על

פשע. רבי יהודה אומר: עבור על חטייא שלהם. ורבי נחמיה אומר: עבור לפני העם, מי שיש בו גאוה יבא וידבר כנגדך. וקח אתך מזקני ישראל, שיהיו עדים שלא יהו אומרים לך מעיינות היו שם. (שם שם, שם): ומטך אשר הכית בו את היאור אמר לפניו: רבונו של עולם! מטה זה של פורענות הוא, הוא הבאיש המים במצרים, והוא הביא עשר מכות על ...

"Amalek came." What is written prior to the matter? "The entire congregation of the children of Israel traveled...there was no water for the people to drink" (Exodus 17:1). For the people there was not, but for the flocks and the cattle there was. Immediately they came to engage in a dispute with Moses and said to him: "Why did you take us up out of Egypt [to kill us and our children and our cattle with thirst]?" (Exodus 17:3). From here, Rabbi Yehoshua would say: The house collapsed; too bad ...

Daat Shemot Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

10 **וטהור עינים מראות ברע**

"[You are] too pure of eyes to see evil." Holiness cannot rest on coarse evil, so the kindness cannot descend into it.

Habakkuk 1:13 חבקוק א:יג

טְהוֹר עֵינַיִם מֵרְאוֹת רָע וְהַבִּיט אֵל־עָמָל לֹא תוּכָל לָמָּה תַבִּיט בּוֹגְדִים תַּחֲרִישׁ בְּבַלַּע רָשָׁע צַדִּיק מִמֶּנּוּ׃

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

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

KEHOT'S NOTE

חבקוק א, יג.

11 The continuation of the maamar's opening verse: "who bears iniquity and passes over transgression for the remnant of His inheritance." The Alter Rebbe reads "bears" and "passes over" as two ways G-d deals with two levels of sin.

Micah 7:18 מיכה ז:יח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ 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. .

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

12 Rabbi Acha bar Chanina reads "for the remnant of His inheritance": not for all of His inheritance, but (17b) "for one who makes himself like a remnant." The text cites the first chapter of Rosh Hashanah (17a) for this condition.

Rosh Hashanah 17a:16 ראש השנה י"ז א:טז

"לִשְׁאֵרִית נַחֲלָתוֹ", אָמַר רַבִּי אַחָא בַּר חֲנִינָא: אַלְיָה — וְקוֹץ בָּהּ: "לִשְׁאֵרִית נַחֲלָתוֹ" — וְלֹא לְכָל נַחֲלָתוֹ,

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

13 **רבות ר"פ נצבים**

Kehot identifies the Midrash Rabbah at the beginning of Nitzavim as Devarim Rabbah, section 8, and points to this page of Sefer HaMaamarim 5626 in connection with it.

KEHOT'S NOTE

פ"ח. בסה"מ תרכ"ו (הוצאת תשמ"ט) ע' שו.

14 **ובפי' בשלח (פכ"ו)**

Kehot points to the Tzemach Tzedek's Or HaTorah on Nach in connection with the Midrash in Beshalach.

KEHOT'S NOTE

אוה"ת נ"ך כרך א ע' תצב. בסה"מ תרכ"ו שם.

15 **גדולה תשובה שמגעת**

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

KEHOT'S NOTE

יומא פו, סע"א.

16 **גדולה תשובה שמגעת עד כסא הכבוד**

Rabbi Levi: "Great is teshuvah, for it reaches the Throne of Glory, as it is said, 'Return, O Israel, unto Havayah your G-d.'" The Alter Rebbe begins his detailed explanation with it.

Yoma 86a:16 יומא פ"ו א:טז

רַב יְהוּדָה רָמֵי, כְּתִיב: "שׁוּבוּ בָּנִים שׁוֹבָבִים אֶרְפָּא מְשׁוּבוֹתֵיכֶם", וּכְתִיב: "(הִנֵּה) אָנֹכִי בָּעַלְתִּי בָכֶם וְלָקַחְתִּי אֶתְכֶם אֶחָד מֵעִיר וּשְׁנַיִם מִמִּשְׁפָּחָה"! לָא קַשְׁיָא: כָּאן מֵאַהֲבָה אוֹ מִיִּרְאָה, כָּאן עַל יְדֵי יִסּוּרִין. אָמַר רַבִּי לֵוִי: גְּדוֹלָה תְּשׁוּבָה שֶׁמַּגַּעַת עַד כִּסֵּא הַכָּבוֹד, שֶׁנֶּאֱמַר: "שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ".

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

17 **תשובה תשוב ה'**

The Raaya Mehemna on Nasso reads teshuvah as "tashuv hei," the return of the hei to its place in the Name. The Alter Rebbe speaks of the upper hei and the lower hei.

Zohar III, 122a זח"ג קכב, א

KEHOT'S NOTE

זח"ג קכב, א. ראה אגה"ת רכ"ד. זח"ג (קכג, א-ב) רע"מ. וע' מאו"א ע' תשובה סי' ס. [כ].

18 **ולהבין זה צריך להבין מהות התשובה**

The section from here is printed there, with variations, as a separate short maamar on the matter of teshuvah (see note 60:68).

KEHOT'S NOTE

ראה מאמרי אדה"ז הקצרים ע' תקפד (הנ"ל).

19 **ואיש בער לא ידע**

"A boorish man does not know, and a fool does not understand this." It describes those who think teshuvah is only for sinners.

Psalms 92:7 תהילים צ"ב:ז

אִישׁ־בַּעַר לֹא יֵדָע וּכְסִיל לֹא־יָבִין אֶת־זֹאת׃

A brutish man knoweth not, Neither doth a fool understand this.

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

KEHOT'S NOTE

תהלים צב, ז.

20 **על אנשים יושבי אוהל ולומדי תורה**

That Shabbos Shuvah maamar explains that on Shabbos G-d ceased from enclothing Himself in action and in speech, the Ten Utterances, and so a person rests from weekday speech.

KEHOT'S NOTE

ראה לקמן סו, ג. ר"פ האזינו. ועוד.

21 **שתורה שבכתב . . ה' עילאה ותושבע"פ היא ה' תתאה**

Kehot points to the lexicon's entries on the Torah and on the letter hei for the Written Torah as the upper hei and the Oral Torah as the lower hei.

KEHOT'S NOTE

ע' מאו"א מערכת תורה טו וריש מערכת ה, ס"א. [כ].

22 **עונותיכם היו מבדילים**

"Rather, your iniquities have separated between you and your G-d." It shows why kindness cannot descend where pesha stands: sin is a barrier.

Isaiah 59:2 ישעיהו נ"ט:ב'

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָּנִים מִכֶּם מִשְּׁמוֹעַ׃

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

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

KEHOT'S NOTE

ישע' נט, ב.

PARAGRAPH 3

23 **ארז"ל**

"Seven things were created before the world was created: Torah, teshuvah, the Garden of Eden, Gehinnom, the Throne of Glory, the Holy Temple and the name of Mashiach." Kehot gives this as the Sages' saying.

Pesachim 54a פסחים נ"ד א

KEHOT'S NOTE

פסחים נד, א. ושי"נ. [כ].

24 **ארז"ל שבעה דברים קדמו לעולם**

This section is printed there, with variations, as a short maamar on "teshuvah preceded the world" (see note 60:68).

KEHOT'S NOTE

ראה מאמרי אדה"ז הקצרים ע' שכט (הנ"ל).

25 **עיקר התשובה היא בלב**

Tanya says the same words: even one who has already done proper teshuvah should know that "the essence of teshuvah is in the heart," and the heart has many levels, so he can return again at a deeper level.

KEHOT'S NOTE

ראה רמב"ם הל' תשובה פ"ב, ה"ג. תניא פרק כט (לו, ב). לעיל נח, ד הערה וכמארז"ל.

26 The Midrash lists six things that preceded the creation of the world, and Rabbi Ahava son of Rabbi Z'eira adds teshuvah, citing "Before the mountains were born... You return man to dust." The text refers to this chapter in brackets.

Bereshit Rabbah 1:4 בראשית רבה א:ד'

PARAGRAPH 4

27 **שיתא אלפי שני**

Rav Ketina: "The world exists for six thousand years, and for one [thousand] it is desolate." The Alter Rebbe uses it for the span of the world in time.

Rosh Hashanah 31a:8–9 ראש השנה ל"א א:ח'-ט'

וְקָמִיפַּלְגִי בְּדְרַב קַטִינָא, דְּאָמַר רַב קַטִינָא: שִׁיתָא אַלְפֵי שְׁנֵי הֲוֵה עָלְמָא וְחַד חָרוּב, שֶׁנֶּאֱמַר: "וְנִשְׂגַּב ה' לְבַדּוֹ בַּיּוֹם הַהוּא". אָמַר אַבָּיֵי: תְּרֵי חָרוּב, שֶׁנֶּאֱמַר: "יְחַיֵּינוּ מִיּוֹמָיִם". בְּמוֹסְפֵי דְשַׁבְּתָא מָה הָיוּ אוֹמְרִים? אָמַר רַב עָנָן בַּר רָבָא אָמַר רַב: "הַזִּיו לָךְ".

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

Sanhedrin 97a:12 סנהדרין צ"ז א:י"ב

אָמַר רַב קַטִינָא: שֵׁית אַלְפֵי שְׁנֵי הֲוֵי עָלְמָא, וְחַד חָרוּב, שֶׁנֶּאֱמַר: "וְנִשְׂגַּב ה' לְבַדּוֹ בַּיּוֹם הַהוּא". אַבָּיֵי אָמַר: תְּרֵי חָרוּב, שֶׁנֶּאֱמַר: "יְחַיֵּינוּ מִיּוֹמָיִם בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵנוּ וְנִחְיֶה לְפָנָיו".

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

KEHOT'S NOTE

ר"ה לא, א. סנהדרין צז, א.

28 **והזמן הוא נברא**

That passage says that time too is created: there was an order of time before this world from the emanation of Atzilus and the spiritual worlds, but before that no order of time applied, for G-d is entirely above time.

KEHOT'S NOTE

ראה לעיל בלק ע, ג.

29 **בכל שעה צירוף אחד**

Tanya teaches that in each hour a different flow comes down from the upper worlds, while the life-force of the previous hour returns to its source in "running and returning," since one of the twelve permutations of Havayah rules in each of the twelve hours of the day, and the permutations of Ado-nai at night.

Tanya, Likkutei Amarim 41:26 תניא, חלק ראשון; ליקוטי אמרים מ"א:כ"ו

וּכְשֶׁלּוֹמֵד שָׁעוֹת הַרְבֵּה רְצוּפוֹת, יֵשׁ לוֹ לְהִתְבּוֹנֵן בַּהֲכָנָה זוֹ הַנִּזְכֶּרֶת לְעֵיל, בְּכָל שָׁעָה וְשָׁעָה עַל כָּל פָּנִים, כִּי, בְּכָל שָׁעָה וְשָׁעָה הִיא הַמְשָׁכָה אַחֶרֶת מֵעוֹלָמוֹת עֶלְיוֹנִים לְהַחֲיוֹת הַתַּחְתּוֹנִים, וְהַמְשָׁכַת הַחַיּוּת שֶׁבְּשָׁעָה שֶׁלְּפָנֶיהָ - חוֹזֶרֶת לִמְקוֹרָהּ [בְּסוֹד "רָצוֹא וָשׁוֹב" שֶׁבְּסֵפֶר יְצִירָה] עִם כָּל הַתּוֹרָה וּמַעֲשִׂים טוֹבִים שֶׁל הַתַּחְתּוֹנִים, כִּי בְּכָל שָׁעָה שׁוֹלֵט צִירוּף אֶחָד מִי"ב צִירוּפֵי שֵׁם הֲוָיָ"ה בָּרוּךְ־הוּא בְּי"ב שָׁעוֹת הַיּוֹם, וְצִירוּפֵי שֵׁם אֲדנָ"י בַּלַּיְלָה, כַּנּוֹדָע.

Kehot Publication Society (CC-BY-NC)

KEHOT'S NOTE

ראה תניא פמ"א (נח, ב) ובליקוט פירושים ומ"מ — חיטריק לשם. רשימות לכ"ק אדמו"ר חו' קמא. עטרת ראש ט, ב ואילך. סה"מ תרכ"ט (הוצאה באותיות מרובעות) ע' שלד.

30 **והחיות רצוא ושוב**

"And the chayos ran and returned, like the appearance of a flash." Chassidus reads it as the pulse of all life: rising to the source and returning to the body.

Ezekiel 1:14 יחזקאל א:יד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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

KEHOT'S NOTE

יחזקאל א, יד.

PARAGRAPH 5

31 "And the chayos ran and returned." The hour and the heartbeat both follow this pattern of running and returning.

Ezekiel 1:14 יחזקאל א:יד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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

32 **האדם שהוא עולם קטן**

The words here quote Kohelet Rabbah 1:8; the passage is shown below.

Kohelet Rabbah 1:8 קוהלת רבה א:ח

כָּל הַדְּבָרִים יְגֵעִים לֹא יוּכַל וגו', דִּבְרֵי הַבַּטָּלָה מְיַגְּעִין אֶת הָאָדָם, קוֹרֵא הַיּוֹם, כְּבֹשׁ שָׁמָּה. סָלַע כַּעוֹפֶרֶת, מְעוּט חֲתִיכוֹת. מִתְפַּלְּלוֹת בְּטוּר מִסְכֵּן, חֲתוּכִין שְׁרוּיִין חֲתוּכִין. שׁוֹר מִשְׁפָּט בְּטוּר מִסְכֵּן, תְּרֵדִין בְּחַרְדָּל. רַבִּי יוֹנָתָן נְשַׂר שַׂעֲרִיהּ אֲזַל לַהֲדָה דְצַבָּעַיָּא מִיתְאַסְיָיא, הֲוָה תַּמָּן חַד סַפָּר, אָמַר, בִּשְׁבִיל שֶׁעֶרְךָ בָּאתָה לְכָאן לְרַפּאתוֹ, אָמַר לְקֹהּ שִׁיטְפוֹ מֵאֲלַל, וְהָא סֵבִית שֶׁיֵּשׁ בָּהּ סַעַל לְרַפּאתוֹ, וַאֲנִי הֶעֱתַקְתִּי לְכָאן לְהָחִישׁ מִחְיָה, קָם וּרְבַע לֵקֹהּ עַל רַגְלָיו, אָמַר לֵקֹהּ ...

"All matters are wearying; man cannot utter it, the eye is not satisfied with seeing, nor the ear filled with hearing" (Ecclesiastes 1:8). "All matters are wearying; man cannot...." Matters of platitude render a person weary. Koreh hayom - assemble there; literally means "read there." However, koreh can be used to mean assemble (see Deuteronomy 33:19) and hayom is translated in Aramaic as yemama, which is similar to taman, there. Thus, one could say koreh hayom is a type of hint or code for "assemble there." sela ka'oferet - few ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

Zohar I, 134b זח"א קלד, ב

KEHOT'S NOTE

ראה אבדר"נ רפל"א. קה"ר א, ד. תנחומא פקודי ג. ת"ז תס"ט קרוב לתחלתו. זח"א קלד, ב. מו"נ ח"א, פע"ב.

33 **שהוא עולם קטן**

The Midrash teaches that the Mishkan is equal to the whole world and to the creation of man, "who is a miniature world." The Alter Rebbe uses the idea to read the heartbeat as a mirror of the world's life-force.

Midrash Tanchuma, Pekudei 3:3 מדרש תנחומא, פקודי ג:ג

... וְאֲמַלֵּא אֹתוֹ רוּחַ אֱלֹקִים בְּחָכְמָה (שמות לא, ג). לְלַמֶּדְךָ, שֶׁהַמִּשְׁכָּן שָׁקוּל כְּנֶגֶד כָּל הָעוֹלָם, וּכְנֶגֶד יְצִירַת הָאָדָם שֶׁהוּא עוֹלָם קָטָן. כֵּיצַד, כְּשֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת עוֹלָמוֹ, כֵּילוּד אִשָּׁה בָּרָאוֹ. מַה יָּלוּד אִשָּׁה מַתְחִיל מִטִּבּוּרָם וּמוֹתֵחַ לְכָאן וּלְכָאן לְאַרְבָּעָה צְדָדִין, כָּךְ הִתְחִיל הַקָּדוֹשׁ בָּרוּךְ הוּא לִבְרֹאת אֶת עוֹלָמוֹ מֵאֶבֶן שְׁתִיָּה תְּחִלָּה, וּמִמֶּנָּה הָשְׁתַּת הָעוֹלָם. וְלָמָּה נִקְרָא שְׁמָהּ אֶבֶן שְׁתִיָּה, מִפְּנֵי שֶׁמִּמֶּנָּה הִתְחִיל הָקָדוֹשׁ בָּרוּךְ הוּא לִבְרֹאת אֶת עוֹלָמוֹ. וּבָרָא בֵּית הַמִּקְדָּשׁ ...

Another explanation of It hath been already (Eccles. 1:10). It is written: The L-rd by wisdom founded the earth (Prov. 3:19) and also: I have filled him with the spirit of wisdom (Exod. 31:3). This teaches us that the Tabernacle was equal both to all the world and to a human embryo, which is a world in miniature. 5:75, n. 20. How is that so? When the Holy One, blessed be He, created His world, He did so just as a child is born to a woman. A child starts ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

34 **סד"ה כי כאשר השמים החדשים**

The end of that discourse explains "the new heavens and the new earth that I make" as a revelation from above in the Time to Come, through an arousal from above alone.

KEHOT'S NOTE

תו"א ב, ג.

35 **מבשרי אחזה אלו-ה**

"From my flesh I behold G-d." Chassidus uses it for learning about the divine from the workings of the human soul, as the analogy here does.

Job 19:26 איוב יט:כ"ו

וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

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

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

KEHOT'S NOTE

איוב יט, כו.

36 **בביאור ע"פ יונתי**

That biur, which opens with "For My thoughts are not your thoughts," explains that G-d's Supreme Thought sees to the end of all generations in a single glance and is above time; time comes into being only when the flow descends into speech.

KEHOT'S NOTE

לקמן שה"ש יז, ד.

37 **כי לא מחשבותי מחשבותיכם**

"For My thoughts are not your thoughts." The text refers to the biur on "My dove," which opens with this verse and

shows that G-d's thought is above time.

Isaiah 55:8 ישעיהו נ"ה:ח'

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם ה׳

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

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

38 **אני ה' לא שניתי**

"For I, Havayah, have not changed." Creation brought no change in G-d: He is as single after it as before.

Malachi 3:6 מלאכי ג':ו'

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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

KEHOT'S NOTE

מלאכי ג, ו.

39 **אתה הוא ה' לבדך**

"You are He, Havayah, alone; You made the heavens... and You give life to them all." The Alter Rebbe reads "alone" as G-d's unity after creation, and goes on to "You made" and "You give life."

Nehemiah 9:6 נחמיה ט':ו'

אַתָּה־הוּא ה׳ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

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

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

KEHOT'S NOTE

נחמי' ט, ו.

40 **אתה הוא קודם שנה"ע**

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

KEHOT'S NOTE

תפלת השחר.

PARAGRAPH 6

41 **ואתה מחיה וגו'**

"...and You give life to them all." The paragraph explains why the existence of created worlds does not change G-d's unity.

Nehemiah 9:6 נחמיה ט':ו'

אַתָּה־הוּא ה׳ לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמָיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים׃

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

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

42 **ביו"ד נברא העוה"ב**

Rabbi Yehudah bar Ilai teaches from "These are the generations of the heavens and the earth when they were created" (be-hibar'am, "with hei He created them") that this world was created with hei and the World to Come with yud.

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

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

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות כט, ב.

43 **ואפילו ימות המשיח ותחיית המתים**

That passage says that all the life of the World to Come, the lower Gan Eden and the days of Mashiach is only the radiance of the Shechinah, a single glimmer: the World to Come was created with the yud, a great contraction, like one letter compared with G-d's essence.

Song of Songs 3:4 שיר השירים ג':ד'

כִּמְעַט שֶׁעָבַרְתִּי מֵהֶם עַד שֶׁמָּצָאתִי אֵת שֶׁאָהֲבָה נַפְשִׁי אֲחַזְתִּיו וְלֹא אַרְפֶּנּוּ עַד־שֶׁהֲבֵיאתִיו אֶל־בֵּית אִמִּי וְאֶל־חֶדֶר הוֹרָתִי׃

Scarce had I passed from them, When I found him whom my soul loveth: I held him, and would not let him go, Until I had brought him into my mother's house, And into the chamber of her that conceived me.

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

KEHOT'S NOTE

ראה לקמן שה"ש ג, ד.

44 **למשל כמו באדם אות א'**

Tanya ch. 20 uses the analogy of a single utterance, which is as nothing compared with the soul and its power of speech, to show how all the worlds are as nothing before G-d.

KEHOT'S NOTE

תניא פרק כ. אוה"ת שה"ש ע' נב.

45 **כולא קמי כלא חשיב**

The Zohar's introduction describes true awe as fear of G-d because He is the root of all worlds, "and all before Him is considered as nothing."

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

PARAGRAPH 7

46 **ברגע קטן עזבתיך**

> "For a brief moment I forsook you, and with great compassion I will gather you in." The Alter Rebbe reads the second half as the time when the first will be seen to be true.

Isaiah 54:7 ישעיהו נ"ד:ז'

בְּרֶגַע קָטֹן עֲזַבְתִּיךְ וּבְרַחֲמִים גְּדֹלִים אֲקַבְּצֵךְ׃

For a small moment have I forsaken thee; But with great compassion will I gather thee.

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

KEHOT'S NOTE

ישע' נד, ז.

47 **כי אלף שנים כיום . . ואשמורה בלילה**

> "For a thousand years in Your eyes are like yesterday when it has passed, and a watch in the night." The Alter Rebbe applies it to the time of exile.

Psalms 90:4 תהילים צ':ד'

כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר וְאַשְׁמוּרָה בַלָּיְלָה׃

For a thousand years in Thy sight Are but as yesterday when it is past, And as a watch in the night.

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

KEHOT'S NOTE

תהלים צ, ד.

48 **עין בעין יראו**

> "For they will see eye to eye when Havayah returns to Zion." It describes the open revelation of the Time to Come.

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב 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.

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

KEHOT'S NOTE

ישע' נב, ח.

49 **וראו כל בשר**

> "The glory of Havayah will be revealed, and all flesh together will see." In the Time to Come even physical eyes will see G-dliness.

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֵּר׃

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.'

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

KEHOT'S NOTE

ישע' מ, ה.

PARAGRAPH 8

50 **תשובה קדמה לעולם**

> The Talmud counts teshuvah among the seven things created before the world. The Alter Rebbe explains that this speaks of teshuvah's level, above time, not of a time before creation.

Pesachim 54a:8–9 פסחים נ"ד א:ח'-ט'

לָא קַשְׁיָא: הָא בְּאוּר דִּידַן, הָא בְּאוּר דְּגֵיהִנָּם. אוּר דִּידַן — בְּמוֹצָאֵי שַׁבָּת, אוּר דְּגֵיהִנָּם — בְּעֶרֶב שַׁבָּת. וְאוּר דְּגֵיהִנָּם בְּעֶרֶב שַׁבָּת אֵיכְּרִי? וְהָא תַּנְיָא: שִׁבְעָה דְּבָרִים נִבְרְאוּ קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וּתְשׁוּבָה, וְגַן עֵדֶן, וְגֵיהִנָּם, וְכִסֵּא הַכָּבוֹד, וּבֵית הַמִּקְדָּשׁ, וּשְׁמוֹ שֶׁל מָשִׁיחַ. תּוֹרָה, דִּכְתִיב: "ה' קָנָנִי רֵאשִׁית דַּרְכּוֹ". תְּשׁוּבָה, דִּכְתִיב: "בְּטֶרֶם הָרִים יֻלָּדוּ", וּכְתִיב: "תָּשֵׁב אֱנוֹשׁ עַד דַּכָּא וַתֹּאמֶר שׁוּבוּ בְנֵי אָדָם".

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

KEHOT'S NOTE

פסחים נד, א. ועל"ק האזינו הא' ספ"ג [עב, ג]. [כ]. ראה יהל אור ע' שכא. קטע מכאן מובא בסה"מ תרכ"ט (הוצאת תשנ"ב) ע' שסה, וראה יהל אור ע' תקמג בענין למעלה מהזמן.

51 **למעלה מהזמן והעולם**

> Kehot points to Or HaTorah on Vayeshev for teshuvah that is above time and the world.

KEHOT'S NOTE

ראה אוה"ת וישב רסו, א.

52 **בד"ה שיר השירים**

> That discourse explains that G-d is called the groom and the Congregation of Israel the bride (kallah), and that every Jewish soul is a "bride." One meaning of kallah is from kilayon, "consuming," the soul's longing that consumes all else: the kelos hanefesh spoken of here.

Song of Songs 1:1 שיר השירים א':א'

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה׃

THE song of songs, which is Solomon's.

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

KEHOT'S NOTE

לקמן שה"ש א, א.

53 **אני הוי' לא שניתי ואתם בני יעקב לא כליתם**

> "For I, Havayah, have not changed, and you, children of Yaakov, have not been consumed (lo chelisem)." The Alter Rebbe reads lo chelisem as "you have not come to kelos hanefesh," though G-d's unchanging nature should bring you to it.

Malachi 3:6 מלאכי ג':ו'

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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

PARAGRAPH 9

54 **דירה בתחתונים**

Kehot's note points to Bamidbar Rabbah 13:8 for these words.

Bamidbar Rabbah 13:8 במדבר רבה י״ג:ח׳

KEHOT'S NOTE

ראה תנחומא נשא טז. במד״ר יג, ח.

55 **להיות לו דירה בתחתונים**

"When the Holy One, blessed be He, created the world, He desired to have a dwelling place among the lower realms, as He has in the upper ones." This is the purpose of creation that teshuvah and the mitzvos fulfill.

Midrash Tanchuma, Nasso 16:1 מדרש תנחומא, נשא ט״ז:א׳

... בְּאתי לְגַנִּי אֲחוֹתִי כַּלָּה (שה״ש ה, א). אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָן, בְּשָׁעָה שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שֶׁיְּהֵא לוֹ דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ בָּעֶלְיוֹנִים. בָּרָא אֶת הָאָדָם וְצִוָּה אוֹתוֹ וְאָמַר לוֹ: מִכָּל עֵץ הַגָּן אָכֹל תֹּאכֵל, וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-יז). וְעָבַר עַל צִוּוּיוֹ. אָמַר לֵיקָהּ הַקָּדוֹשׁ בָּרוּךְ הוּא, כָּךְ הָיִיתִי מִתְאַוֶּה שֶׁיְּהֵא לִי דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ לִי בָּעֶלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִי אוֹתְךָ וְלֹא שָׁמַרְתָּ אוֹתוֹ. מִיַּד סִלַּק הַקָּדוֹשׁ ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

56 **ושמרתם את כל מצותי**

From here on, the maamar is printed there, with variations, as a short maamar on "And David made a name" (see note 60:68).

KEHOT'S NOTE

שמות כב, לא. מכאן ואילך ראה מאמרי אדה״ז הקצרים ע׳ קל. מאמרי אדה״ז על פרשיות התורה פי׳ קדושים ע׳ תקסה.

57 **ושמרתם את כל מצותי ועשיתם אותם**

"And you shall keep My commandments and do them (osam), I am Havayah." The word is written defectively, which allows the reading atem, "you." Kehot's note prints Shemos 22:31; the verse is in Vayikra.

Leviticus 22:31 ויקרא כ״ב:ל״א

וּשְׁמַרְתֶּם מִצְוֹתַי וַעֲשִׂיתֶם אֹתָם אֲנִי ה׳

And ye shall keep My commandments, and do them: I am the L-RD.

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

58 **א״ת אותם אלא אתם**

On Bechukosai the Zohar reads "and do them" as "as though you made Me," for one who keeps the Torah's mitzvos makes, as it were, the holy Name above; it then explains "And David made a name" the same way. The text cites this passage (113a-b).

Zohar III, 113a זח״ג קיג, א

Sanhedrin 99b:12 סנהדרין צ״ט ב:י״ב

אָמַר רֵישׁ לָקִישׁ: כָּל הַמְלַמֵּד אֶת בֶּן חֲבֵירוֹ תּוֹרָה, מַעֲלֶה עָלָיו הַכָּתוּב כְּאִילּוּ עֲשָׂאוֹ, שֶׁנֶּאֱמַר: "וְאֵת הַנֶּפֶשׁ אֲשֶׁר עָשׂוּ בְחָרָן". רַבִּי אֶלְעָזָר אוֹמֵר: כְּאִילּוּ עֲשָׂאָן לְדִבְרֵי תוֹרָה, שֶׁנֶּאֱמַר: "וּשְׁמַרְתֶּם אֶת דִּבְרֵי הַבְּרִית הַזֹּאת וַעֲשִׂיתֶם אֹתָם". רָבָא אָמַר: כְּאילּוּ עֲשָׂאוֹ לְעַצְמוֹ, שֶׁנֶּאֱמַר: "וַעֲשִׂיתֶם אֹתָם" – אַל תִּקְרֵי "אֹתָם" אֶלָּא "אֲתֶם".

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

Vayikra Rabbah 35:7 ויקרא רבה ל״ה:ז׳

KEHOT'S NOTE

זח״ג קיג, א. וראה סנהדרין צט, ב. ויק״ר לה, ז.

59 "Majesty and splendor You set (teshaveh) upon him." The same root means placing or making, which supports the reading of shivisi.

Psalms 21:6 תהילים כ״א:ו׳

גָּדוֹל כְּבוֹדוֹ בִּישׁוּעָתֶךָ הוֹד וְהָדָר תְּשַׁוֶּה עָלָיו׃

His glory is great through Thy salvation; Honour and majesty dost Thou lay upon him.

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

60 **ויעש דוד שם**

"And David made a name." The Alter Rebbe, following the Zohar, reads it as David making G-d's Name revealed through his Torah and prayer.

II Samuel 8:13 שמואל ב ח׳:י״ג

וַיַּעַשׂ דָּוִד שֵׁם בְּשֻׁבוֹ מֵהַכּוֹתוֹ אֶת־אֲרָם בְּגֵיא־מֶלַח שְׁמוֹנָה עָשָׂר אָלֶף׃

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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

KEHOT'S NOTE

ש״ב ח, יג.

61 "I have set Havayah before me always." The Alter Rebbe reads shivisi as "I have made."

Psalms 16:8 תהילים ט״ז:ח׳

שִׁוִּיתִי ה׳ לְנֶגְדִּי תָמִיד כִּי מִימִינִי בַּל־אֶמּוֹט׃

I have set the L-RD always before me; Surely He is at my right hand, I shall not be moved.

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

PARAGRAPH 10

62 **וכל העולמות עליונים . . כרגע לפניו יתי׳**

The parallel text there reads: "For the world is in time, and how can He, who is above time and the world, dwell there? But it is through the tzimtzum by which He contracted

Himself." It states plainly why the yud, the contraction, is needed.

KEHOT'S NOTE

במאמרי אדה"ז הקצרים ע' קל הלשון "דהנה העולם הוא בזמן ואיך יכול הוא יתי' לדור שם שהוא למעלה מהזמן והעולם, אמנם הוא ע"י צמצום שצמצם א"ע". וראה במאמרי אדה"ז פרשיות פ' אמור ע' תקסה.

PARAGRAPH 11

63 ועמ"ש מזה בד"ה ולא אבה

That discourse explains that Chochmah comes into being from the Infinite Light only as a small, contracted glimmer, after G-d's essence has been hidden "in darkness," as hair grows from the skull that covers the brain and bears no comparison to the brain itself.

KEHOT'S NOTE

לעיל לח, ד.

64 שמים . . אש ומים

"What is shamayim? ... Fire and water (esh u'mayim): the Holy One, blessed be He, brought them and mixed them together and made the firmament from them." The Alter Rebbe calls love and awe the "spiritual heavens," fire and water.

Chagigah 12a:19–20 חגיגה י"ב א:י"ט-כ'

מַאי "שָׁמַיִם"? אָמַר רַבִּי יוֹסֵי בַּר חֲנִינָא: שֶׁשָּׁם מַיִם. בְּמַתְנִיתָא תָּנָא: אֵשׁ וּמַיִם, מְלַמֵּד שֶׁהֵבִיאָן הַקָּדוֹשׁ בָּרוּךְ הוּא וּטְרָפָן זֶה בָּזֶה, וְעָשָׂה מֵהֶן רָקִיעַ. שָׁאַל רַבִּי יִשְׁמָעֵאל אֶת רַבִּי עֲקִיבָא כְּשֶׁהָיוּ מְהַלְּכִין בַּדֶּרֶךְ, אֲמַר לֵיהּ: אַתָּה שֶׁשִּׁימַּשְׁתָּ אֶת נַחוּם גַּם זוֹ עֶשְׂרִים וּשְׁתַּיִם שָׁנָה, שֶׁהָיָה דּוֹרֵשׁ כָּל "אֶתְּיִן" שֶׁבַּתּוֹרָה, "אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ", מָה הָיָה דּוֹרֵשׁ בָּהֶן? אָמַר לוֹ: אֵילּוּ נֶאֱמַר "שָׁמַיִם וָאָרֶץ", הָיִיתִי אוֹמֵר: "שָׁמַיִם" — שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. עַכְשָׁיו שֶׁנֶּאֱמַר: ...

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

KEHOT'S NOTE

חגיגה יב, א.

65 כי המצוה הזאת אשר אנכי מצוך

"For this commandment which I command you today is not hidden from you." It is the opening verse of the discourse to which the Alter Rebbe refers for the subject of teshuvah.

Deuteronomy 30:11 דברים ל':י"א

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לֹא־נִפְלֵאת הִוא מִמְּךָ וְלֹא רְחֹקָה הִוא:

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off.

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

66 בטרם הרים יולדו

"Before the mountains were born, and You formed the earth and the world." The Midrash learns from it that teshuvah preceded the world.

Psalms 90:2 תהילים צ':ב'

בְּטֶרֶם הָרִים יֻלָּדוּ וַתְּחוֹלֵל אֶרֶץ וְתֵבֵל וּמֵעוֹלָם עַד־עוֹלָם אַתָּה אֵל:

Before the mountains were brought forth, Or ever Thou hadst formed the earth and the world, Even from everlasting to everlasting, Thou art G-d.

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

67 תשב אנוש

"You return man to dust, and You say, 'Return, children of man.'" The Midrash reads it with the previous verse: from that very hour, teshuvah was ready.

Psalms 90:3 תהילים צ':ג'

תָּשֵׁב אֱנוֹשׁ עַד־דַּכָּא וַתֹּאמֶר שׁוּבוּ בְנֵי־אָדָם:

Thou turnest man to contrition; And sayest: 'Return, ye children of men.'

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

68 בטרם הרים יולדו מאותה השעה תשב אנוש

Rabbi Ahava son of Rabbi Z'eira adds teshuvah to the things that preceded the world, citing "Before the mountains were born" and "You return man." The text refers to this Midrash, cited in paragraph 3.

Bereshit Rabbah 1:4 בראשית רבה א':ד'

... "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ג) "תשב אנוש עד דכא וגו'" אבל איני יודע איזה מהם קודם אם התורה קדמה לכסא הכבוד ואם כסא הכבוד קודם לתורה א"ר אבא בר כהנא התורה קדמה לכסא הכבוד שנאמר "ה' קנני ראשית דרכו [קדם מפעלו מאז]" קודם לאותו שכתוב בו "נכון כסאך מאז"". ר' הונא ורי ירמיה בשם רבי שמואל בר רי יצחק אמרו מחשבתן של ישראל קדמה לכל דבר משל למלך ...

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

Wikisource Bereshit Rabbah (CC-BY-SA) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

69 כי ההרים ימושו

"For the mountains may depart and the hills be removed, but My kindness shall not depart from you... says Havayah, who has compassion on you." The Alter Rebbe reads it as the great compassion revealed through teshuvah in the Time to Come.

Isaiah 54:10 ישעיהו נ"ד:י'

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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

70 **עין בעין יראו**

> "For they will see eye to eye when Havayah returns to Zion." In the days of Mashiach the unification will be complete even in this world.

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב 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.

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

KEHOT'S NOTE

ישע' נב, ח.

71 **וראו כל בשר**

> "The glory of Havayah will be revealed, and all flesh together will see." Even physical beings will perceive G-dliness.

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֵּר׃

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.'

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

KEHOT'S NOTE

ישע' מ, ה.

72 **וזהו פי' היחיד . . שיתגלה יחודו**

> In Or HaTorah on Beha'aloscha the Tzemach Tzedek writes that the revelation of the Infinite Light below just as above is what is called "the unification of the Holy One, blessed be He"; the volume on Nach quotes a passage from here.

KEHOT'S NOTE

באוה"ת בהעלותך שלז: ור"ל שיהי' גילוי אוא"ס למטה כמו למעלה ממש זהו נקי' יחוד קוב"ה. ראה אוה"ת נ"ך כרך ב ע' תתקכא שמביא קטע מכאן.

73 **והופע בהדר גאון עוזך**

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

KEHOT'S NOTE

בתפלת שמ"ע לר"ה.

PARAGRAPH 12

74 **שיהא נתפס ג"כ בשכל האנושי**

> Or HaTorah on Shemos refers to this passage on the Infinite Light being grasped even by the human intellect in the Time to Come; Kehot also points to Or HaTorah on Bereshis on the same theme.

KEHOT'S NOTE

ראה אוה"ת פי שמות ע' פד שמציין לכאן. ראה גם באוה"ת בראשית נ, א.

75 **אמונה אשר היא ירושה מאבות**

> The words here quote Shabbat 97a:4; the passage is shown below.

Shabbat 97a:4 שבת צ"ז א:ד'

אָמַר רֵישׁ לָקִישׁ: הַחוֹשֵׁד בְּכְשֵׁרִים — לוֹקֶה בְּגוּפוֹ, דִּכְתִיב: "וְהֵן לֹא יַאֲמִינוּ לִי וְגוֹ'", וְגַלְיָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא דְּמְהֵימְנִי יִשְׂרָאֵל. אָמַר לוֹ: הֵן מַאֲמִינִים בְּנֵי מַאֲמִינִים, וְאַתָּה אֵין סוֹפְךָ לְהַאֲמִין.

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

KEHOT'S NOTE

ראה שבת צז, א.

76 **ובאו במערות צורים**

> "And they will go into the caves of the rocks and into the holes of the earth, from before the terror of Havayah and from the splendor of His majesty, when He rises to shake the earth." The Alter Rebbe reads it as awe felt physically at the revelation of the Time to Come.

Isaiah 2:19 ישעיהו ב':י"ט

וּבָאוּ בִּמְעָרוֹת צֻרִים וּבִמְחִלּוֹת עָפָר מִפְּנֵי פַּחַד ה' וּמֵהֲדַר גְּאוֹנוֹ בְּקוּמוֹ לַעֲרֹץ הָאָרֶץ׃

And men shall go into the caves of the rocks, And into the holes of the earth, From before the terror of the L-RD, And from the glory of His majesty, When He ariseth to shake mightily the earth.

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

KEHOT'S NOTE

ישע' ב, י"ט.

77 **כי גאה גאה**

> "For He is exalted, exalted." The Alter Rebbe refers to his explanation of this phrase elsewhere for the meaning of "His majesty" (ge'ono).

Exodus 15:1 שמות ט"ו:א'

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה' וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה' כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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

78 **ממעמקים קראתיך הוי'**

> "From the depths I have called You, Havayah." The Alter Rebbe connects it with drawing down the revelation that is as before the contractions.

Psalms 130:1 תהילים ק"ל:א'

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה'

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

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

79 **שובה ישראל עד**

> "Return, O Israel, unto Havayah your G-d." It is the opening verse of the discourse to which the text refers.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ׃

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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

80 **תפול אימה ופחד**

> "Terror and dread will fall upon them." The Alter Rebbe uses the phrase for the awe that the revelation of the Time to Come will bring even to the physical.

Exodus 15:16 שמות ט"ו:ט"ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה' עַד־יַעֲבֹר עַם־זוּ קָנִיתָ:

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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

81 **המראה הגדול הזה**

> Moshe at the burning bush: "Let me turn aside and see this great sight." The Alter Rebbe borrows the phrase for the revelation that all flesh will see in the Time to Come.

Exodus 3:3 שמות ג':ג

וַיֹּאמֶר מֹשֶׁה אָסֻרָה־נָּא וְאֶרְאֶה אֶת־הַמַּרְאֶה הַגָּדֹל הַזֶּה מַדּוּעַ לֹא־יִבְעַר הַסְּנֶה:

And Moses said: 'I will turn aside now, and see this great sight, why the bush is not burnt.'

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

PARAGRAPH 13

82 **אתם נצבים**

> "You are standing today, all of you, before Havayah your G-d." It opens the discourse to which the Alter Rebbe refers for the "days of the world."

Deuteronomy 29:9 דברים כ"ט:ט'

אַתֶּם נִצָּבִים הַיּוֹם כֻּלְּכֶם לִפְנֵי ה' אֱלֹקֵיכֶם רָאשֵׁיכֶם שִׁבְטֵיכֶם זִקְנֵיכֶם וְשֹׁטְרֵיכֶם כֹּל אִישׁ יִשְׂרָאֵל:

Ye are standing this day all of you before the L-RD your G-d: your heads, your tribes, your elders, and your officers, even all the men of Israel,

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

83 **אלף שנים בעיניך כיום**

> "For a thousand years in Your eyes are like yesterday when it has passed." The Alter Rebbe reads the "day" that includes a thousand years as the supernal root of time.

Psalms 90:4 תהילים צ':ד'

כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר וְאַשְׁמוּרָה בַלָּיְלָה:

For a thousand years in Thy sight Are but as yesterday when it is past, And as a watch in the night.

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

84 **ובחשך שמו יכוסה**

> "For it comes in vanity and goes in darkness, and its name is covered in darkness." It describes the penitent who sees how his life was spent on the vanities of time.

Ecclesiastes 6:4 קהלת ו':ד'

כִּי־בַהֶבֶל בָּא וּבַחֹשֶׁךְ יֵלֵךְ וּבַחֹשֶׁךְ שְׁמוֹ יְכֻסֶּה:

for it cometh in vanity, and departeth in darkness, and the name thereof is covered with darkness;

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

85 **נבזה בעיניו נמאס**

> "Despicable in his own eyes, repulsive." The Alter Rebbe uses it for the penitent's lowliness, which draws the supernal kindness down to him.

Psalms 15:4 תהילים ט"ו:ד'

נִבְזֶה בְּעֵינָיו נִמְאָס וְאֶת־יִרְאֵי ה' יְכַבֵּד נִשְׁבַּע לְהָרַע וְלֹא יָמֵר:

In whose eyes a vile person is despised, But he honoureth them that fear the L-RD; He that sweareth to his own hurt, and changeth not;

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

PARAGRAPH 14

86 **מי אל כמוך**

> The maamar's verse, now explained as the inner, supernal kindness that is beyond compare.

Micah 7:18 מיכה ז':י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ 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. .

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

87 **להחיות רוח שפלים**

> "I dwell on high and in holiness, and with the crushed and lowly of spirit, to revive the spirit of the lowly." The supernal kindness reaches down to those who are low in their own eyes.

Isaiah 57:15 ישעיהו נ"ז:ט"ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נְדָכָאִים:

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

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

88 **ורזא דכתיב מי אל כמוך בעתיק יומין אתמר**

> The Idra Rabba: "And the secret of what is written, 'Who is a G-d like You,' was said of Atik Yomin," in the first tikkun of the supernal beard. The Alter Rebbe quotes it to show

that this kindness comes from the level above "the days of the world."

Zohar, Idra Rabba 11:100–112 ספר הזהר, האדרא רבא י״א:ק׳-ק״ב

89 **המעתיק הרים**

"Who removes mountains, and they know not." The Alter Rebbe derives atik, "removed," from ma'atik.

Job 9:5 איוב ט׳:ה׳

הַמַּעְתִּיק הָרִים וְלֹא יָדָעוּ אֲשֶׁר הֲפָכָם בְּאַפּוֹ׃

Who removeth the mountains, and they know it not, When He overturneth them in His anger.

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

90 **חסד אל כל היום**

"The kindness of Kel is all the day." G-d is called Kel because the Infinite Light is enclothed in Chesed.

Psalms 52:3 תהילים נ״ב:ג׳

מַה־תִּתְהַלֵּל בָּרָעָה הַגִּבּוֹר חֶסֶד אֵל כָּל־הַיּוֹם׃

Why boastest thou thyself of evil, O mighty man? The mercy of G-d endureth continually.

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

91 **עולם חסד יבנה**

"For I said, the world is built by kindness." This is the outer kindness, chesed olam, which brings the world into being.

Psalms 89:3 תהילים פ״ט:ג׳

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָהֶם׃

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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

92 **אל עולם**

Avraham "called there in the name of Havayah, Kel olam." The Alter Rebbe reads it as G-d enclothed in the kindness that builds the world.

Genesis 21:33 בראשית כ״א:ל״ג

וַיִּטַּע אֶשֶׁל בִּבְאֵר שָׁבַע וַיִּקְרָא־שָׁם בְּשֵׁם ה' אֵל עוֹלָם׃

And Abraham planted a tamarisk-tree in Beer-sheba, and called there on the name of the L-RD, the Everlasting G-d.

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

93 **ובחסד עליון בל ימוט**

"For the king trusts in Havayah, and through the kindness of the Most High he will not falter." The Alter Rebbe reads chesed elyon as the inner, supernal kindness from sovev kol almin.

Psalms 21:8 תהילים כ״א:ח׳

כִּי־הַמֶּלֶךְ בֹּטֵחַ בַּה' וּבְחֶסֶד עֶלְיוֹן בַּל־יִמּוֹט׃

For the king trusteth in the L-RD, yea, in the mercy of the Most High; he shall not be moved.

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

94 **אדמה לעליון**

"I will be likened to the Most High." The discourse the Alter Rebbe cites reads adam (man) from adameh.

Isaiah 14:14 ישעיהו י״ד:י״ד

אֶעֱלֶה עַל־בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן׃

I will ascend above the heights of the clouds; I will be like the Most High.'

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

PARAGRAPH 15

95 **ועתה יגדל נא כח אדי'**

"And now, may the power of Ado-nai be great, as You have spoken." Moshe's plea after the spies, which goes on to the attributes of mercy; the Alter Rebbe refers to the end of his discourse on it.

Numbers 14:17 במדבר י״ד:י״ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

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

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

96 **ויגמול שקדים**

Aharon's staff "blossomed and bore ripe almonds." The verb vayigmol shares its root with gomel chasadim, "who bestows kindnesses."

Numbers 17:23 במדבר י״ז:כ״ג

וַיְהִי מִמָּחֳרָת וַיָּבֹא מֹשֶׁה אֶל־אֹהֶל הָעֵדוּת וְהִנֵּה פָרַח מַטֵּה־אַהֲרֹן לְבֵית לֵוִי וַיֹּצֵא פֶּרַח וַיָּצ�somehow צִיץ וַיִּגְמֹל שְׁקֵדִים׃

And it came to pass on the morrow, that Moses went into the tent of the testimony; and, behold, the rod of Aaron for the house of Levi was budded, and put forth buds, and bloomed blossoms, and bore ripe almonds.

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

97 **חסדי ה' כי לא תמנו**

"The kindnesses of Havayah, for we are not consumed, for His compassion has not ended." One of the discussions of divine kindness to which the text refers.

Lamentations 3:22 איכה ג׳:כ״ב

חַסְדֵי ה' כִּי לֹא־תָמְנוּ כִּי לֹא־כָלוּ רַחֲמָיו׃

Surely the L-RD'S mercies are not consumed, Surely His compassions fail not.

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

98 **הוי' יחתו מריביו**

"Havayah — His adversaries will be shattered," from Chanah's song. The text refers to its explanation of this verse elsewhere.

I Samuel 2:10 שמואל א ב׳:י׳

ה' יֵחַתּוּ מְרִיבָו עָלָו בַּשָּׁמַיִם יַרְעֵם ה' יָדִין אַפְסֵי־אָרֶץ וְיִתֶּן־עֹז לְמַלְכּוֹ וְיָרֵם קֶרֶן מְשִׁיחוֹ׃

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge

the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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

99 **משה ידבר**

"Moshe would speak, and G-d would answer him with a voice." The text refers to its explanation of this verse.

Exodus 19:19 שמות י"ט:י"ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל׃

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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

100 **אשריך ישראל מי כמוך**

"Fortunate are you, Israel; who is like you, a people saved by Havayah." The Alter Rebbe links it to "Who is a G-d like You," through Yisrael as yashar Kel.

Deuteronomy 33:29 דברים ל"ג:כ"ט

אַשְׁרֶיךָ יִשְׂרָאֵל מִי כָמוֹךָ עַם נוֹשַׁע בַּה' מָגֵן עֶזְרֶךָ וַאֲשֶׁר־חֶרֶב גַּאֲוָתֶךָ וְיִכָּחֲשׁוּ אֹיְבֶיךָ לָךְ וְאַתָּה עַל־בָּמוֹתֵימוֹ תִדְרֹךְ׃

Happy art thou, O Israel, who is like unto thee? A people saved by the L-RD, The shield of thy help, And that is the sword of thy excellency! And thine enemies shall dwindle away before thee; And thou shalt tread upon their high places.

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

101 **בצל אל היית וידעת**

When Betzalel pointed out that the Mishkan must be made before its vessels, Moshe said, "Perhaps you were in the shadow of Kel and you knew," for Betzalel was named for his wisdom.

Berakhot 55a:12 ברכות נ"ה א:י"ב

... שֶׁמָּא כָּךְ אָמַר לְךָ הַקָּדוֹשׁ בָּרוּךְ הוּא, "עֲשֵׂה מִשְׁכָּן אָרוֹן וְכֵלִים"?! אָמַר לוֹ: שֶׁמָּא בְּצֵל אֵל חָיִיתָ וְיָדַעְתָּ?

R. Samuel b. Nahmani said in the name of R. Jonathan : He was called Basalel because of his wisdom : for at the time that the Holy One, blessed be He, said to Moses, "Go, tell Besalel, 'Make for Me a tabernacle, an ark and vessels'," Moses went and inverted the order, saying to him, "Make an ark and vessels and a tabernacle." He replied, "Moses, our teacher, it is the way of the world for a man to build a house and afterwards furnish it ; but thou ...

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

102 Kehot's note points to Numbers 16:1-18:32 for these words.

Numbers 16:1-18:32 במדבר ט"ז:א'-י"ח:ל"ב

PARAGRAPH 16

103 **נושא עון ועובר על פשע**

The maamar's verse, which will now be explained through the two aspects of sin.

Micah 7:18 מיכה ז':י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ 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. .

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

104 **מר אמר נושא עון ומר אמר כובש עון**

On "abundant in kindness," Rabbi Eliezer says G-d suppresses the sin, citing "He will suppress our iniquities," and Rabbi Yosi bar Chanina says He bears it, citing "He bears iniquity and passes over transgression."

Rosh Hashanah 17a:12 ראש השנה י"ז א:י"ב

בֵּית הִלֵּל אוֹמְרִים: "וְרַב חֶסֶד" — מַטֶּה כְּלַפֵּי חֶסֶד. הֵיכִי עָבֵיד? רַבִּי אֱלִיעֶזֶר אוֹמֵר: כּוֹבְשׁוֹ, שֶׁנֶּאֱמַר: "יָשׁוּב יְרַחֲמֵנוּ יִכְבּוֹשׁ עֲוֹנוֹתֵינוּ". רַבִּי יוֹסֵי בַּר חֲנִינָא אָמַר: נוֹשֵׂא, שֶׁנֶּאֱמַר: "נוֹשֵׂא עָוֹן וְעוֹבֵר עַל פֶּשַׁע".

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

105 **כובש עון**

"He will again have compassion on us; He will suppress our iniquities." This is the verse behind the opinion that G-d "suppresses" sin.

Micah 7:19 מיכה ז':י"ט

יָשׁוּב יְרַחֲמֵנוּ יִכְבֹּשׁ עֲוֹנֹתֵינוּ וְתַשְׁלִיךְ בִּמְצֻלוֹת יָם כָּל־חַטֹּאותָם׃

He will again have compassion upon us; He will subdue our iniquities; And Thou wilt cast all their sins into the depths of the sea.

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

PARAGRAPH 17

106 **הוא רע גמור**

Tanya ch. 1 teaches that at the time a person commits a sin he is called "a complete rasha," and that even one who transgresses a minor rabbinic prohibition is called a rasha.

KEHOT'S NOTE

ראה תניא פרק א.

107 **ואהבת בכל לבבך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe quotes it with the Sages' reading of "your heart."

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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

108 **ואהבת בכל לבבך בשני יצריך**

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

KEHOT'S NOTE

The text refers to the end of its discourse on this verse.

Genesis 32:25 בראשית ל"ב:כ"ה

וַיִּוָּתֵר יַעֲקֹב לְבַדּוֹ וַיֵּאָבֵק אִישׁ עִמּוֹ עַד עֲלוֹת הַשָּׁחַר׃

And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

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

113 שהעלו אבק עד כסה"כ

Rabbi Yehoshua ben Levi: Yaakov and the angel "raised dust from their feet up to the Throne of Glory." The discourse the text cites uses it for raising what is low up to the highest level.

Chullin 91a:18 חולין צ"א א:י"ח

ורבנן האי בהאבקו עמו מאי דרשי ביה מבעי ליה לכאידך דרי יהושע בן לוי דאמר ר' יהושע בי"ל מלמד שהעלו אבק מרגלותם עד כסא הכבוד כתיב הכא בהאבקו עמו וכתיב התם (נחום א, ג) וענן אבק רגליו

Wikisource Talmud Bavli (CC-BY-SA)

114 אשר יעשה האדם לחטוא בהנה

"...of all that a person does, sinning by them." The Alter Rebbe uses the Torah's phrase for the sinful act itself.

Leviticus 5:22 ויקרא ה':כ"ב

אוֹ־מָצָא אֲבֵדָה וְכִחֵשׁ בָּהּ וְנִשְׁבַּע עַל־שָׁקֶר עַל־אַחַת מִכֹּל אֲשֶׁר־יַעֲשֶׂה הָאָדָם לַחֲטֹא בָּהֵנָּה׃

or have found that which was lost, and deal falsely therein, and swear to a lie; in any of all these that a man doeth, sinning therein;

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

115 ואת רוח הטומאה אעביר

"And I will also remove the prophets and the spirit of impurity from the land." In the Time to Come the evil of the sinful act will be removed from the world.

Zechariah 13:2 זכריה י"ג:ב'

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה' צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ׃

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

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

KEHOT'S NOTE

זכריי יג, ב.

116 נושא עון

In the Idra Rabba, "bears iniquity" is named as the second tikkun of the beard of Atik Yomin. The text lists this page among the Zohar's discussions of "bears iniquity."

Zohar, Idra Rabba 11:112–13:123 ספר הזהר, האדרא רבא י"א:קי"ב-י"ג:קכ"ג

117 נושא עון

The Idra Rabba again names "bears iniquity" as the second tikkun, as in the beard of Atik Yomin. The text lists

ברכות פ"ט, מ"ה.

109 ואהבת בכל לבבך בשני יצריך

"With all your heart: with both your inclinations, the good inclination and the evil inclination." This shows that the faculty of desire, the evil inclination, can itself be turned to the love of G-d.

Mishnah Berakhot 9:5 משנה ברכות ט':ה'

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו') וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיִצֶּר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשְׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמִאוֹד מְאֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכָוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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

PARAGRAPH 18

110 ויסודתו בהררי קדש

"Its foundation is in the holy mountains." The Alter Rebbe applies it to the faculty of desire, whose root is in supernal holiness.

Psalms 87:1 תהילים פ"ז:א'

לִבְנֵי־קֹרַח מִזְמוֹר שִׁיר יְסוֹדָתוֹ בְּהָרְרֵי־קֹדֶשׁ׃

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

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

111 זאת חקת התורה

"This is the statute of the Torah," the opening of the law of the red heifer, the verse of the discourse to which the text refers.

Numbers 19:2 במדבר י"ט:ב'

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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

112 ויאבק איש

"And a man wrestled with him until the break of dawn."

this page.

Zohar, Idra Rabba 33:278–35:289-ספר הזהר, האדרא רבא ל"ג:ער"ח-ל"ה:רפ"ט

118 **נושא עון**

The Idra Rabba describes one tikkun as "bears iniquity" from one side and "passes over transgression" from the other. The text lists this page.

Zohar, Idra Rabba 35:289–41:297ספר הזהר, האדרא רבא ל"ה:רפ"ט-מ"א:רצ"ז

119 **מצולות ים**

"He will suppress our iniquities, and You will cast all their sins into the depths of the sea." The Alter Rebbe reads it as the suppression of the sinful act.

Micah 7:19מיכה ז:י"ט

יָשׁוּב יְרַחֲמֵנוּ יִכְבֹּשׁ עֲוֹנֹתֵינוּ וְתַשְׁלִיךְ בִּמְצֻלוֹת יָם כָּל־חַטֹּאותָם׃

He will again have compassion upon us; He will subdue our iniquities; And Thou wilt cast all their sins into the depths of the sea.

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

120 **מצולות ים**

In Acharei the Zohar describes how the sins of Israel are taken and cast to the place called "the depths of the sea," citing Micah. The text refers to this passage.

Zohar, Achrei Mot 20:124–21:130-ספר הזהר, אחרי מות כ:קכ"ד-כ"א:ק"ל

121 **מצולות ים**

In Emor the Zohar explains that a sin cast into "the depths of the sea" is never found again, for the waters cover it. The text refers to this passage.

Zohar, Emor 40:234–244ספר הזהר, אמור מ:רל"ד-רמ"ד

Another lesson is this, that the sin of this righteous man is hidden in what are called "the depths of the sea", just as one who falls into the depths of the sea can never be found, because the waters cover him. What are these "depths of the sea"? It is a deep mystery, which R. Simeon has explained. All those that come from the violent side and are attached to the "evil species," the lower crowns, like Azazel on the Day of Atonement, are called the "depths (m'zuloth=darifying region) ...

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

122 **ולא ישוב לכסלה**

"...and let them not return to folly." The sinful act, cast into the depths, will not return to lead a person to sin.

Psalms 85:9תהילים פ"ה:ט'

אֶשְׁמְעָה מַה־יְדַבֵּר הָאֵל ה' כִּי יְדַבֵּר שָׁלוֹם אֶל־עַמּוֹ וְאֶל־חֲסִידָיו וְאַל־יָשׁוּבוּ לְכִסְלָה׃

I will hear what G-d the L-RD will speak; For He will speak peace unto His people, and to His saints; But let them not turn back to folly.

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

123 **שיבולע המות לנצח**

"He will swallow up death forever." Until then the act is only suppressed; then it will be removed entirely.

Isaiah 25:8ישעיהו כ"ה:ח'

בִּלַּע הַמָּוֶת לָנֶצַח וּמָחָה אֲדֹנָי ה' דִּמְעָה מֵעַל כָּל־פָּנִים וְחִרְפַּת עַמּוֹ יָסִיר מֵעַל כָּל־הָאָרֶץ כִּי ה' דִּבֵּר׃

He will swallow up death for ever; And the L-rd GOD will wipe away tears from off all faces; And the reproach of His people will He take away from off all the earth; For the L-RD hath spoken it.

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

KEHOT'S NOTE

ישע' כה, ח.

124 **נושא עון ועובר על פשע**

The maamar's verse, now read as two different treatments: avon (the desire) is borne upward, pesha (the act) is passed over and trodden down.

Micah 7:18מיכה ז:י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ 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. .

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

125 **עברו יחדיו**

"For behold, the kings assembled; they passed over together." The Zohar on Vayigash reads it in connection with "passes over transgression."

Psalms 48:5תהילים מ"ח:ה'

כִּי־הִנֵּה הַמְּלָכִים נוֹעֲדוּ עָבְרוּ יַחְדָּו׃

For, lo, the kings assembled themselves, They came onward together.

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

126 **עברו יחדיו**

On Vayigash the Zohar reads "they passed over together" as the joining of the upper and lower worlds, for the sins of the world are not passed over until they join, as it is written, "and passes over transgression."

Zohar, Vayigash 3:26–5:36ספר הזהר, ויגש ג':כ"ו-ה':ל"ו

R. Judah said: 'There is in this verse a recondite doctrine of faith, to wit, that when G-d is pleased with Israel and their union is crowned, then two worlds meet together in union, the one opening its store-house, and the other gathering in the contents. Thus, "lo, the kings assembled themselves", to wit, the two holy worlds, the upper world and the lower world.' R. Hiya said: 'The same effect is produced by the sacrifices, for when a sacrifice is offered up and each section receives its due, then ...

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

127 **אני ה' לא שניתי**

"I, Havayah, have not changed." The Infinite Light is the same as before creation; only the sins hide it.

Malachi 3:6 מלאכי ג:ו

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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

128 **עונותיכם מבדילים**

"Your iniquities have separated between you and your G-d." Once the sins are borne and passed over, nothing separates.

Isaiah 59:2 ישעיהו נ"ט:ב'

כִּי אִם־עֲוֹנֹתֵיכֶם הָיוּ מַבְדִּלִים בֵּינֵכֶם לְבֵין אֱלֹקֵיכֶם וְחַטֹּאותֵיכֶם הִסְתִּירוּ פָּנִים מִכֶּם מִשְּׁמוֹעַ׃

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

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

129 **ונגלה כבוד ה'**

"The glory of Havayah will be revealed." The Alter Rebbe applies it to the revelation of the Infinite One upon the penitent's soul.

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֵּר׃

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.'

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

130 **וארז"ל למי נושא עון**

Rabbi Acha bar Chanina: "for the remnant of His inheritance," and not for all His inheritance.

Rosh Hashanah 17a:14–15 ראש השנה י"ז א:י"ד-ט"ו

רָבָא אָמַר: כָּל הַמַּעֲבִיר עַל מִדּוֹתָיו — מַעֲבִירִין לוֹ עַל כָּל פְּשָׁעָיו, שֶׁנֶּאֱמַר: "נוֹשֵׂא עָוֹן וְעוֹבֵר עַל פֶּשַׁע". לְמִי נוֹשֵׂא עָוֹן — לְמִי שֶׁעוֹבֵר עַל פֶּשַׁע. רַב הוּנָא בְּרֵיהּ דְּרַב יְהוֹשֻׁעַ חֲלַשׁ, עָל רַב פָּפָּא לְשַׁיּוֹלֵי בֵּרֵיהּ. חֲזָיֵיהּ דַּחֲלִישׁ לֵיקָה עָלְמָא, אֲמַר לְהוּ: צְבִיתוּ לֵיקָה זָוּודְתָּא. לְסוֹף אִיתְפַּח, הֲוָה מִיכְסֵיף רַב פָּפָּא לְמֵיחְזֵייהּ. אֲמַרוּ לֵיקָה: מַאי חֲזֵית? אֲמַר לְהוּ: אֵין, הָכִי הֲוָה, וַאֲמַר לְהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא: הוֹאִיל וְלָא מוֹקִים בְּמֵילֵיהּ — לָא תְּקוּמוּ בַּהֲדֵיהּ, שֶׁנֶּאֱמַר: "נוֹשֵׂא עָוֹן וְעוֹבֵר עַל ...

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

KEHOT'S NOTE

ר"ה יז, א-ב.

131 **למי שמשים א"ע כשירים**

The Talmud's conclusion: G-d bears iniquity and passes over transgression "for one who makes himself like leftovers." The next section explains what this means.

Rosh Hashanah 17b:1 ראש השנה י"ז ב:א'

לְמִי שֶׁמַּשִּׁים עַצְמוֹ כִּשְׁיָרִים.

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

PARAGRAPH 19

132 **אני הוי' לא שניתי ואתם בני יעקב לא כליתם**

"For I, Havayah, have not changed, and you, children of Yaakov, have not been consumed." The Alter Rebbe reads it as a complaint: G-d is unchanged, yet you have not come to kelos hanefesh.

Malachi 3:6 מלאכי ג:ו

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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

133 **ואין עוד מלבדו**

"You have been shown to know that Havayah is G-d; there is nothing else besides Him." G-d remains single after creation.

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ׃

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

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

KEHOT'S NOTE

דברים ד, לה.

134 **דכולא קמיה כלא חשיב**

"All before Him is considered as nothing." A person can know this with his mind and still not be moved in his soul.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ':קפ"ח-כ"ב:קצ"ט

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

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

135 **מקרב איש ולב עמוק**

"...the inner part of a man, and a deep heart." The Alter Rebbe uses it for the essence of the soul that understanding alone does not reach.

Psalms 64:7 תהילים ס"ד:ז'

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

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

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

136 **בחודש השלישי לצאת**

"In the third month after the going out of the children of Israel from Egypt." It is the verse of the discourse to which

the text refers.

Exodus 19:1 שמות י״ט:א׳

בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינָי׃

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

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

137 **יעקב הוא יו״ד עקב**

Kehot points to the lexicon's entry on Yisrael for the reading of Yaakov as yud-akev.

Zohar I, 196a זח״א קצו, א

KEHOT'S NOTE

ראה קה״י ערך ישראל. כ״כ בתו״א ויצא [כא, א] ד״ה ושבתי בשלום — וע׳ במג״א [מגן אבות ברדיטשוב תרס״ב] ד״ה וישב יעקב ס״ג ביאוה״ד. וע׳ ד״ה לא הביט און ביעקב פ״ד [עא, ד]. וע׳ תו״א סד״ה וישב יעקב בארץ כו׳ [כז, ב]. ובד״ה הבאים ישרש יעקב [נג, ד]. ושם בד״ה ויאבק איש בפ׳ וישלח גבי כי לא יכול לו [כו, ג]. עו״ש בד״ה בכ״ה בכסלו [כט, א] ועל ידו אוחזת יו״ד אוחזת את העקב של עשו כו׳. (וע׳ ע״ז זח״א קצו, א). ע״ל אמור (לה, רע״ד). ושי״נ בדיוק. [כ].

138 **ובני יעקב הם המקבלים מבחי׳ עקביים**

Kehot points to the Rebbe Rashab's long series of discourses for the souls that receive from the level of the heels.

KEHOT'S NOTE

ראה המשך בששה״ק ח״ב ע׳ תתקצב.

139 **וכמציץ מן החרכים**

"...peering through the lattices." The Infinite Light reaches such souls only from outside and from afar.

Song of Songs 2:9 שיר השירים ב׳:ט׳

דּוֹמֶה דוֹדִי לִצְבִי אוֹ לְעֹפֶר הָאַיָּלִים הִנֵּה־זֶה עוֹמֵד אַחַר כָּתְלֵנוּ מַשְׁגִּיחַ מִן־הַחַלֹּנוֹת מֵצִיץ מִן־הַחֲרַכִּים׃

My beloved is like a gazelle or a young hart; Behold, he standeth behind our wall, He looketh in through the windows, He peereth through the lattice.

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

KEHOT'S NOTE

ע״פ שה״ש ב, ט.

140 **תוכו רצוף אהבה**

"Its inside inlaid with love." This is the inward love of kelos hanefesh that these souls lack.

Song of Songs 3:10 שיר השירים ג׳:י׳

עַמּוּדָיו עָשָׂה כֶסֶף רְפִידָתוֹ זָהָב מֶרְכָּבוֹ אַרְגָּמָן תּוֹכוֹ רָצוּף אַהֲבָה מִבְּנוֹת יְרוּשָׁלָ͏ִם׃

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

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

PARAGRAPH 20

141 **כי אתה נרי**

"For You are my lamp, Havayah." It opens the discourse to which the text refers.

II Samuel 22:29 שמואל ב כ״ב:כ״ט

כִּי־אַתָּה נֵרִי ה׳ וַה׳ יַגִּיהַ חָשְׁכִּי׃

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

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

142 **שהרוחניות היא בבחי׳ גסות ועביות**

The Rebbe Rashab writes there that even the smallest glimmer, coming through very many contractions, is still G-dliness, and refers to this maamar on "coarseness of spirit." He suggests that such a glimmer may be lower than the soul's coarseness of spirit, since one is inward and the other outward, but leaves it for further study, for the soul too becomes a "yesh."

KEHOT'S NOTE

ראה בסה״מ תרע״ח בד״ה למען ידעו ע׳ לא: . . ואפי׳ הארה קטנה ביותר הבאה ע״י ריבוי צמצומים מאד, ה״ז מ״מ אלקות. ועמ״ש בד״ה להבין ענין מ׳ א-ל כמוך בענין גסות הרוח כו׳, ואפשר י״ל דבחי׳ הארה אלקית שבאה בריבוי צמצומים ה״ז למטה במדרי׳ מבחי׳ גסות הרוח דנשמה להיות שזה בחי׳ פנימיות וזה בחי׳ חיצוניות כו׳. ומ״מ צ״ע שהרי הנשמה נעשה בבחי׳ יש כו׳, ע״ש. וע״ע המשך בששה״ק תער״ב ח״א ע׳ שפז ועי׳ תקנג. ח״ג ע׳ א׳תסט ועי׳ א׳שנה.

143 **סרכות הריאה**

The Raaya Mehemna on Pinchas speaks of the moisture in the lung from which its adhesions come, and of the "wings of the lung." The Alter Rebbe cites it for the soul stuck in the body like an adhering lung.

Zohar, Pinchas 46:266–48:278 ספר הזהר, פנחס מ״ו:רס״ו-מ״ח:ער״ח

144 **ברע״מ . . דרכ״ז סע״ב**

The Tzemach Tzedek cites this Raaya Mehemna on the wings of the lung, which must be without adhesion, and writes that one may say the heart that the lung's wings fan is Malchus, and the six wings of the lung are the six wings of the seraphim that raise Malchus.

KEHOT'S NOTE

באוה״ת נ״ך כרך א ע׳ קסד מציין "בענין כנפי ריאה צ״ל בלא סירכא" ע״ש שכתב שמכאן "י״ל דכנפי הריאה המניפי׳ על הלב הלב הוא מל׳ ושאר כנפי הריאה הם ששה כנפי השרפים שהם המעלים את המל׳".

145 **נקרא ברע״מ בשם סרכות הריאה**

In that manuscript of the parallel discourse there is a gloss by the Chassid Rabbi Rivlin (מוהרא״י ריבלין) on the words "and in the Raaya Mehemna this level is called adhesions of the lung," pointing to the Zohar on Tzav, page 28, and to a manuscript discourse beginning "Lemaan tizkeru" on this.

KEHOT'S NOTE

בבוך 269 רעו, א בד"ה ענין תשובה קדמה לעולם (הנדפס במאמרי אדה"ז הקצרים ע' שכט-של), נמצא הגהת הרה"ח וכו' מוהרא"י ריבלין על התיבות "וברי"מ נק' בחי' זו בשם סרכות הריאה": פ' צו דכ"ח וע' כ"י [כתב-יד] ד"ה למען תזכרו ע"ז.

146 **והעצה היעוצה לזה**

Kehot points to a discussion there of the counsel for one whose body does not let the soul's light shine.

KEHOT'S NOTE

ראה סה"מ תרס"ט ע' קיח ואילך.

147 **בזוהר פ' שלח (דקס"ח א')**

Tanya ch. 29 brings this "counsel given in the holy Zohar," "a log in which the light does not rise is struck...," for one whose heart is closed like stone, and explains it as making oneself despicable in one's own eyes.

KEHOT'S NOTE

ראה תניא פ' כט. וראה באוה"ת פ' חקת ע' תתל.

148 **אעא דלא סליק בי' נהורא מבטשין לי' גופא דלא סליק בי' נהורא דנשמתא מבטשין לי'**

On Shelach the head of the heavenly academy reveals: "A log whose light does not rise is struck, and it shines; a body in which the light of the soul does not rise is struck, and the light of the soul rises." The Alter Rebbe reads "striking" as humbling oneself.

Zohar, Sh'lach 25:202–26:210 ספר הזהר, שלח לך כ"ה:ר"ב-כ"ו:ר"י

PARAGRAPH 21

149 **מתברך בלבבו לאמר שלום יהי' לי**

"And he blesses himself in his heart, saying, 'I will have peace, for I will go in the stubbornness of my heart.'" The Torah's words for one who sins and assures himself that all will be well.

Deuteronomy 29:18 דברים כ"ט:י"ח

וְהָיָה בְּשָׁמְעוֹ אֶת־דִּבְרֵי הָאָלָה הַזֹּאת וְהִתְבָּרַךְ בִּלְבָבוֹ לֵאמֹר שָׁלוֹם יִהְיֶה־לִּי כִּי בִשְׁרִרוּת לִבִּי אֵלֵךְ לְמַעַן סְפוֹת הָרָוָה אֶת־הַצְּמֵאָה׃

and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying: 'I shall have peace, though I walk in the stubbornness of my heart—that the watered be swept away with the dry';

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

KEHOT'S NOTE

דברים כט, יח.

PARAGRAPH 22

150 **לב נשבר ונדכה אלקים לא תבזה**

"The sacrifices of G-d are a broken spirit; a broken and crushed heart, O G-d, You will not despise." The Alter Rebbe asks why the verse needs to say "You will not despise."

Psalms 51:19 תהילים נ"א:י"ט

זִבְחֵי אֱלֹקִים רוּחַ נִשְׁבָּרָה לֵב־נִשְׁבָּר וְנִדְכֶּה אֱלֹקִים לֹא תִבְזֶה׃

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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

KEHOT'S NOTE

תהלים נא, יט. וראה גם מאמרי אדה"ז הקצרים ע' רטו.

151 **וכי ס"ד שהלב נשבר ונדכה**

Or HaTorah on Chukas refers to this question, why a broken and crushed heart would be thought contemptible, and discusses it again further on.

KEHOT'S NOTE

באוה"ת פ' חוקת ע' תתלו מציין לכאן. וראה שם גם ע' תתנח.

PARAGRAPH 23

152 The same teaching of Rabbi Yehoshua ben Levi in the sixth chapter of Sanhedrin, which the text cites at 43b.

Sanhedrin 43b:2 סנהדרין מ"ג ב:ב'

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: בְּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ קַיָּים, אָדָם מַקְרִיב עוֹלָה – שְׂכַר עוֹלָה בְּיָדוֹ, מִנְחָה – שְׂכַר מִנְחָה בְּיָדוֹ. אֲבָל מִי שֶׁדַּעְתּוֹ שְׁפָלָה, מַעֲלֶה עָלָיו הַכָּתוּב כְּאִילּוּ הִקְרִיב כָּל הַקָּרְבָּנוֹת כּוּלָּן, שֶׁנֶּאֱמַר: "זִבְחֵי אֱלֹקִים רוּחַ נִשְׁבָּרָה". וְלֹא עוֹד, אֶלָּא שֶׁאֵין תְּפִלָּתוֹ נִמְאֶסֶת, שֶׁנֶּאֱמַר: "לֵב נִשְׁבָּר וְנִדְכֶּה אֱלֹקִים לֹא תִבְזֶה".

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

153 Whoever's mind is humble is regarded as though he offered all the sacrifices, as it says, "The sacrifices of G-d are a broken spirit," and his prayer is not despised, as it says, "A broken and crushed heart... You will not despise."

Sotah 5b:2 סוטה ה' ב:ב'

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: בֹּא וּרְאֵה כַּמָּה גְּדוֹלִים נְמוּכֵי הָרוּחַ לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא, שֶׁבְּשָׁעָה שֶׁבֵּית הַמִּקְדָּשׁ קַיָּים אָדָם מַקְרִיב עוֹלָה — שְׂכַר עוֹלָה בְּיָדוֹ. מִנְחָה — שְׂכַר מִנְחָה בְּיָדוֹ. אֲבָל מִי שֶׁדַּעְתּוֹ שְׁפָלָה, מַעֲלֶה עָלָיו הַכָּתוּב כְּאִילּוּ הִקְרִיב כָּל הַקָּרְבָּנוֹת כּוּלָּם, שֶׁנֶּאֱמַר: "זִבְחֵי אֱלֹקִים רוּחַ נִשְׁבָּרָה". וְלֹא עוֹד, אֶלָּא שֶׁאֵין תְּפִלָּתוֹ נִמְאֶסֶת, שֶׁנֶּאֱמַר: "לֵב נִשְׁבָּר וְנִדְכֶּה אֱלֹקִים לֹא תִבְזֶה".

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

154 **זבחי אלקים רוח נשברה**

"The sacrifices of G-d are a broken spirit." A broken spirit is praised, which is why "You will not despise" needs explaining.

Psalms 51:19 תהילים נ"א:י"ט

זִבְחֵי אֱלֹקִים רוּחַ נִשְׁבָּרָה לֵב־נִשְׁבָּר וְנִדְכֶּה אֱלֹקִים לֹא תִבְזֶה׃

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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

155 **רוח נשברה**

The Zohar notes that only of this offering is it written "a broken spirit," unlike other offerings, which bring peace

and joy above and below. It is among the places the text lists.

Zohar, Tazria 24:123–25:134 ספר הזהר, תזריע כ"ד:קכ"ג-כ"ה:קל"ד

156 **מרום וקדוש אשכון**

"I dwell on high and in holiness, and with the crushed and lowly of spirit." Daka here is one who is crushed in his very nature.

Isaiah 57:15 ישעיהו נ"ז:ט"ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים׃

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

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

KEHOT'S NOTE

ישע' נז, טו.

157 **ואת דכא**

In Emor the Zohar asks why the Holy One, blessed be He, who rests only in a whole place, rests in a broken vessel, "with the crushed and lowly of spirit," and answers that such a place is the most whole of all, for one who lowers himself draws the supernal majesty to rest on him. The text cites the end of 90b.

Zohar, Emor 11:36–13:46 ספר הזהר, אמור י"א:ל"ו-י"ג:מ"ו

158 **ואת דכא**

In Pekudei the Zohar cites "with the crushed and lowly of spirit" as the place the Holy One, blessed be He, desires. The text lists this page.

Zohar, Pekudei 25:234–26:246 ספר הזהר, פקודי כ"ה:רל"ד-כ"ו:רמ"ו

For, when the sun turns away his face from the moon, and does not shine upon her, she has no light whatever and so does not shine, but is poverty-stricken and dark on all sides; but when the sun turns towards her and radiates his light upon her, then her face is illumined and she adorns herself for him as a woman for a man. She thus is then invested with the dominion of the world. So David adorned himself after this very manner. Now he would appear poor and ...

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

159 **בפ' עקב סד"ה ארץ הרים ובקעות**

There the Alter Rebbe reads "a land of mountains and valleys" as Avraham's kindness (the mountain) flowing from his "I am dust and ashes" (the valley), self-nullification.

KEHOT'S NOTE

לעיל יח, ב.

160 **לב נשבר ונדכה**

Rabbi Shimon teaches that the poor are closest to the King, as it is written, "A broken and crushed heart, O G-d,

You will not despise," for no one is as broken-hearted as a poor man. The text lists this page.

Zohar, Beshalach 27:358–28:368 ספר הזהר, בשלח כ"ז:שנ"ח-כ"ח:שס"ח

"wilt do what is right in His sight" refers to the Zaddik; "and will give ear to His commandment" refers to Nezah (Victory), while Hod (Majesty) is indicated in the words: "and keep all His statutes". Further, the words "I am the L-rd that healeth thee" refer to the Holy King." AND THE L-RD SAID UNTO MOSES, BEHOLD I WILL RAIN BREAD FROM HEAVEN FOR YOU. R. Judah quoted here the verse: Blessed is he who considereth the poor: the L-rd will deliver him in time of trouble (Ps. 41, ...

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

161 Asked which is better, rebuke for its own sake or humility not for its own sake, the Talmud answers that humility even not for its own sake is better, for from "not for its own sake" one comes to "for its own sake."

Arakhin 16b:8 ערכין ט"ז ב:ח'

בָּעָא מִינֵּיהּ רַבִּי יְהוּדָה בְּרֵיהּ דְּרַבִּי שִׁמְעוֹן: תּוֹכֵחָה לִשְׁמָהּ וַעֲנָוָה שֶׁלֹּא לִשְׁמָהּ, הֵי מִינַּיְיהוּ עֲדִיפָא? אֲמַר לֵיהּ: וְלָא מוֹדֵית דַּעֲנָוָה לִשְׁמָהּ עֲדִיפָא, דְּאָמַר מָר: עֲנָוָה גְּדוֹלָה מִכּוּלָּם? שֶׁלֹּא לִשְׁמָהּ נָמֵי עֲדִיפָא, דְּאָמַר רַב יְהוּדָה אָמַר רַב: לְעוֹלָם יַעֲסוֹק אָדָם בְּתוֹרָה וּבְמִצְוֹת אַף עַל פִּי שֶׁלֹּא לִשְׁמָהּ, שֶׁמִּתּוֹךְ שֶׁלֹּא לִשְׁמָהּ בָּא לִשְׁמָהּ.

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

162 **ביום הרביעי נשיא לבני ראובן**

"On the fourth day, the prince of the children of Reuven." The text cites the Midrash Rabbah on Nasso on this verse.

Numbers 7:30 במדבר ז':ל'

בַּיּוֹם הָרְבִיעִי נָשִׂיא לִבְנֵי רְאוּבֵן אֱלִיצוּר בֶּן־שְׁדֵיאוּר׃

On the fourth day Elizur the son of Shedeur, prince of the children of Reuben:

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

PARAGRAPH 24

163 **לשארית נחלתו**

Kehot points to Or HaTorah on Bereshis for another discussion of "for the remnant of His inheritance."

KEHOT'S NOTE

ראה גם אוה"ת בראשית צ, א.

164 **לשארית נחלתו**

"...for the remnant of His inheritance." The final words of the phrase, now explained as the condition for the kindness.

Micah 7:18 מיכה ז':י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ 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. .

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

165 **למי שמשים א"ע כשיריים**

The Talmud reads "for the remnant of His inheritance" as "for one who makes himself like leftovers."

Rosh Hashanah 17b:1 ראש השנה י"ז ב:א'

לְמִי שֶׁמְּשִׁים עַצְמוֹ כְּשִׁירַיִם.

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

166 **נחלת יעקב**

"And I will feed you the inheritance of Yaakov your father." The Alter Rebbe identifies "His inheritance" with the inheritance of Yaakov, a flow from the Infinite Light.

Isaiah 58:14 ישעיהו נ"ח:י"ד

אָז תִּתְעַנַּג עַל־ה' וְהִרְכַּבְתִּיךָ עַל־[בָּמֳתֵי] (במותי) אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִּי ה' דִּבֵּר׃

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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

KEHOT'S NOTE

ישע' נח, יד.

167 **ויעקב חבל נחלתו**

"For the portion of Havayah is His people; Yaakov is the lot of His inheritance."

Deuteronomy 32:9 דברים ל"ב:ט'

כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

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

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

KEHOT'S NOTE

דברים לב, ט.

168 **שאר ישוב שאר יעקב**

"A remnant shall return, the remnant of Yaakov, to the mighty G-d." The Zohar reads it as the blessings that remained.

Isaiah 10:21 ישעיהו י':כ"א

שְׁאָר יָשׁוּב שְׁאָר יַעֲקֹב אֶל־אֵל גִּבּוֹר׃

A remnant shall return, even the remnant of Jacob, Unto G-d the Mighty.

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

169 **שאר ישוב שאר יעקב אלין ברכאן אחרנין דאשתארו**

Rabbi Chiya reads "A remnant shall return, the remnant of Yaakov" as "the other blessings that remained," citing "And the remnant of Yaakov shall be...". The text cites this as the end of Vayeitzei (146b); Sefaria places this page at the close of Toldos.

Zohar, Toldot 19:202–208 ספר הזהר, תולדות י"ט:ר"י"ב-ר"י"ח

R. Hiya cited the following verses in regard to Jacob's blessings: '"A remnant shall return, even the remnant of Jacob" (Is. 10, 21). 'This is a reference', he said, 'to the remainder of the blessings. It is further written: "And the remnant of Jacob shall be in the midst of many peoples (i.e. all the peoples, and not Esau alone), as dew from the L-rd, as showers upon the grass" (Micah 5, 6).'

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

170 **והיי שארית יעקב**

"And the remnant of Yaakov shall be in the midst of many peoples like dew from Havayah." The Zohar cites it with the previous verse.

Micah 5:6 מיכה ה':ו'

וְהָיָה שְׁאֵרִית יַעֲקֹב בְּקֶרֶב עַמִּים רַבִּים כְּטַל מֵאֵת ה' כִּרְבִיבִים עֲלֵי־עֵשֶׂב אֲשֶׁר לֹא־יְקַוֶּה לְאִישׁ וְלֹא יְיַחֵל לִבְנֵי אָדָם׃

And the remnant of Jacob shall be in the midst of many peoples, As dew from the L-RD, as showers upon the grass, That are not looked for from man, Nor awaited at the hands of the sons of men.

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

KEHOT'S NOTE

מיכה ה, ו.

171 **נחלה עבר על נפשנו**

"The stream would have passed over our soul." The Alter Rebbe reads nachlah as the inheritance that passes over the soul as a makif.

Psalms 124:4 תהילים קכ"ד:ד'

אֲזַי הַמַּיִם שְׁטָפוּנוּ נַחְלָה עָבַר עַל־נַפְשֵׁנוּ׃

Then the waters had overwhelmed us, the stream had gone over our soul;

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

KEHOT'S NOTE

תהלים קכד, ד.

172 **תוכו רצוף אהבה**

"Its inside inlaid with love." This is the inward love that the encompassing light does not yet bring.

Song of Songs 3:10 שיר השירים ג':י'

עַמּוּדָיו עָשָׂה כֶסֶף רְפִידָתוֹ זָהָב מֶרְכָּבוֹ אַרְגָּמָן תּוֹכוֹ רָצוּף אַהֲבָה מִבְּנוֹת יְרוּשָׁלָ͏ִם׃

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

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

PARAGRAPH 25

173 **נושא עון ועובר על פשע**

The maamar's verse, now fulfilled for the one who makes himself like leftovers: G-d's kindness bears his iniquity and passes over his transgression.

Micah 7:18 מיכה ז':י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ 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. .

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

174 **החסד נמשל למים**

Kehot points to the lexicon's entry on water, which is likened to Chesed, as the maamar says here and at its opening.

KEHOT'S NOTE

ראה מא"א אות מ, סט"ז.

175 **ומים מנתקין סרכות הריאה**

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

KEHOT'S NOTE

ביצה מ, סע"א.

176 **כשמשקין את הבהמה**

The Mishnah speaks of watering animals before slaughtering them, and the Talmud explains that a person should give his animal water and then slaughter it "because of the adhesion of the hide." Kehot cites it for the Alter Rebbe's image of water loosening adhesions.

Beitzah 40a:14–15 ביצה מ' א:י"ד-ט"ו

מַתְנִי' אֵין מַשְׁקִין וְשׁוֹחֲטִין אֶת הַמִּדְבָּרִיּוֹת, אֲבָל מַשְׁקִין וְשׁוֹחֲטִין אֶת הַבַּיָּיתוֹת. אֵלּוּ הֵן בַּיָּיתוֹת — הַלָּנוֹת בָּעִיר. מִדְבָּרִיּוֹת — הַלָּנוֹת בָּאַפָּר. גְּמָ' לְמָה לִי לְמֵימַר מַשְׁקִין וְשׁוֹחֲטִין? מֵיקְּלָא אַגַּב אוֹרְחֵיהּ קָא מַשְׁמַע לַן, דְּלַשְׁקֵי אִינָשׁ בְּהֶמְתּוֹ וַהֲדַר לִשְׁחוֹט, מִשּׁוּם סִרְכָא דְּמַשְׁכָּא.

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

שיר המעלות ממעמקים קראתיך ה׳

A Song of Ascents: From the Depths I Have Called You, Havayah

Every Jew's soul has two levels: Yaakov, which gives life to the body and can be cut off by sin, and Yisrael, the soul's encompassing root, which is never separated from G-d. Calling "from the depths" means reflecting on how far the G-dly soul has fallen, which opens the depth of the heart, arouses G-d's boundless compassion, and leads to drawing G-dliness down into this world through Torah and mitzvos.

THE MAAMAR IN BRIEF

Psalm 130 is said during the Ten Days of Teshuvah, when each Jew comes closer to G-d until all stand face to face on Yom Kippur. To explain this, the maamar first describes the soul. As G-d's light both surrounds all worlds unchanged (sovev) and fills each world in its measure (memalei), so the soul has two levels: Yaakov, the intellect and the body's life, the soul's "heel"; and Yisrael, "a head for Me," above body and intellect and never separated from G-d. Even a light sin at the heel makes the head fall, so that Yisrael no longer shines into the soul in the body; hence "Return, O Israel." The Shema, read as the soul speaking to itself, shows Yisrael united with Havayah, the source of a love of self-sacrifice in every Jew. To reveal this hidden love, one arouses the boundless "Father of compassion" by bringing oneself back to one's heart, knowing one's root and how far one has fallen. Love must lead to drawing G-dliness down through Torah and mitzvos. This is the call "from the depths": the depth of the heart, rooted in the soul's encompassing level, calling G-d to be revealed below.

OUTLINE

1 **The psalm of the Ten Days** ¶1

"From the depths" is said in the Ten Days of Teshuvah, when every Jew's inner will to be face to face with G-d comes to the fore, after a year of turning his back.

2 **Two levels of the soul** ¶2–3

The soul is not the intellect but "a part of G-d above." As G-d's light is sovev, unchanging, and memalei, received by each world in its measure, so the soul has two levels: Yaakov, the heel that gives life to the body, and Yisrael, the head that is never separated from G-d.

3 **Why Yisrael needs teshuvah** ¶4–5

A small stumble at the heel makes the head fall, so Yisrael's light no longer reaches the soul in the body. The Shema shows Yisrael united with Havayah, the root of a love of self-sacrifice that sin can only hide.

4 **The Father of compassion** ¶6–8

The hidden love is revealed by arousing G-d's compassion beyond reason: knowing his root and how far he has fallen, a person has compassion on the G-dly part within him, as in the confession. But love must lead to drawing G-dliness below.

5 **Torah, mitzvos and two kinds of teshuvah** ¶9–11

G-dliness is drawn down through Torah and mitzvos done with intent. Teshuvah rises through prayer and descends through Torah, as in "He encircled him, He instructed him," mirrored in Sukkos and Shemini Atzeres.

6 **Calling from the depths** ¶12

"From the depths" is the depth of the heart, rooted in the soul's encompassing level, the mazal; from there a person calls G-d to be revealed below as above.

7 **Hearing the voice** ¶13–14

"Hearken to my voice" asks G-d to hear the hidden love within the voice; "the voice of my supplications" is prayer for one's own needs, the lowest level, which the angels must carry up.

KEY CONCEPTS

Yaakov and Yisrael יעקב וישראל

Two levels of the soul. Yaakov (yud and eikev, "heel") is the intellect and the force that gives life to the body; Yisrael (li rosh, "a head for Me") is the soul's encompassing root above body and intellect, never separated from G-d.

Sovev kol almin and memalei kol almin סובב כל עלמין וממלא כל עלמין

G-d's light as it surrounds all worlds unchanged, and as it fills each world in the measure that world can receive. The soul has the same two aspects.

Av HaRachaman and Av HaRachamim אב הרחמן ואב הרחמים

"The compassionate Father," whose compassion stays within what reason requires, and "the Father of compassion," whose compassion is boundless and forgives even after many sins. Teshuvah arouses the second.

The depth of the heart (umka deliba) עומקא דליבא

The innermost will of the heart, rooted in the soul's encompassing level. It is opened by reflecting on how far the G-dly soul has fallen.

Mazal מזל

The soul's encompassing level, which remains above; it is called mazal because it makes light flow (mazil) into the soul within the body.

Teshuvah from below and from above תשובה מלמטה למעלה ומלמעלה למטה

Prayer joins the soul in the body to its root above; Torah and mitzvos then draw the Infinite Light down into the soul within the body.

SECTION 1 · ¶1

The psalm of the Ten Days

1 שיר המעלות[1] ממעמקים[2] קראתיך[3,4,5,6,7,8,9,10,11] ה'. ממעמקים הוא לשון שעושה עומק משם קראתיך ה' והוא ניתקן לומר בעשי"ת [בעשרת ימי תשובה][12,13] [בגמרא נזכר פסוק זה פ"ק [פרק קמא] דברכות (י"א א')

"A Song of Ascents: From the depths I have called You, Havayah." "From the depths" (mima'amakim) is an expression for one who makes a depth: from there, "I have called You, Havayah." And it was instituted to be said during the Ten Days of Teshuvah. [This verse is mentioned in the Gemara: in the first chapter of Berachos (11a),

> The maamar opens with the first verse of Psalm 130. The Alter Rebbe reads mima'amakim actively: not only calling out from a low place, but making a depth within oneself and calling to G-d from there. This psalm was instituted to be said during the Ten Days of Teshuvah, from Rosh Hashanah to Yom Kippur, and a bracketed note begins to list where the verse is discussed, starting with the first chapter of tractate Berachos.

פ"ג [פרק ג'] דתענית (כ"ג ב') וברבות סדר ויקרא ס"פ ג' ובשה"ש [ובשיר השירים] רבה בפ' אני חבצלת[14] השרון[15] ובקהלת רבה בפסוק שמור רגליך כאשר.[16]

chapter 3 of Taanis (23b); and in the Rabbos, Seder Vayikra, at the end of section 3; and in Shir HaShirim Rabbah, on the passage "I am the rose of Sharon"; and in Koheles Rabbah, on the verse "Guard your feet when [you go]."

> The list continues with the Talmud and the Midrash. In Taanis, Rabbi Yonah would go and stand in a low place to pray for rain, citing this verse, and Koheles Rabbah likewise teaches that one should pray from a low place rather than a high one.

בזח"ב [בזהר חלק ב'] בפ' בשלח (דס"ג ע"ב)[17] ובמק"מ [ובמקדש מלך] שם וס"פ ויקרא (דכ"ו ע"א) ובפ' אחרי (דס"ט א' וד' ע' [שבעים] ע"ב)

In Zohar, Part II, in Parshas Beshalach (63b), and in the Mikdash Melech there; and at the end of Parshas Vayikra (26a); and in Parshas Acharei (69a and 70b);

> The note turns to the Zohar, which expounds this verse in Beshalach, Vayikra and Acharei, and to the Mikdash Melech, a commentary on the Zohar. In Acharei the Zohar calls the hidden depth from which one calls to G-d "teshuvah," the source from which streams flow out.

ובפי׳ ואתחנן (דרס״ה ע״ב) ובפי׳ הרמ״ז [הרב משה זכות] שם ובפי׳ ויחי דרכ״א] כי בכל השנה האדם הולך אחר שרירות לבו כמ״ש כי פנו אלי עורף.[18]

and in Parshas Va'eschanan (265b), and in the commentary of the Ramaz (Rabbi Moshe Zacuto) there; and in Parshas Vayechi, folio 221.] For all year long a person follows the stubbornness of his heart, as it is written, "For they have turned their back to Me."

> The note ends with the Zohar on Va'eschanan and Vayechi and the Ramaz's commentary. The main text then explains why this psalm belongs to these days: all year a person follows his own inclinations, turning to G-d, in Jeremiah's words, the back of the neck and not the face.

אבל בעשי״ת [בעשרת ימי תשובה] בכל יום ויום כאו״א [כל אחד ואחד] נתקרב אל השי״ת [השם יתברך] ונתעלה בכל יום יותר עד יוהכ״פ [יום הכפורים] ונעשים כל נשמות ישראל עם השי״ת [השם יתברך] פב״פ [פנים בפנים] והוא מחמת רצון שרצונו של כל אדם להתקרב אל השי״ת [השם יתברך] בבחי׳ פנים כו׳

But during the Ten Days of Teshuvah, every single day, each and every one draws closer to G-d, may He be blessed, and rises higher each day, until Yom Kippur; and all the souls of Israel become face to face with G-d, may He be blessed. And this is because of will: the will of every person is to come close to G-d, may He be blessed, in the level of "face" (panim), etc.

> During the Ten Days each person comes closer to G-d day by day, until on Yom Kippur all the souls of Israel stand "face to face" with Him. This is possible because every Jew's real will is to be close to G-d in the manner of "face" (panim), the opposite of the turned back of the rest of the year.

[ועמ״ש מזה בפ׳ אחרי בד״ה כי ביום הזה יכפר[19] ובסמוך בד״ה שובה ישראל עד ובד״ה לבאר ענין יוהכ״פ [יום הכפורים].[20, 21, 22]

[And see what is written about this in Parshas Acharei, in the discourse beginning "For on this day He shall atone"; and close by, in the discourse beginning "Return, O Israel, unto"; and in the discourse beginning "To explain the matter of Yom Kippur."]

> The Alter Rebbe refers the reader to other discourses on this theme: one on Yom Kippur in Parshas Acharei, one on "Return, O Israel" printed close by, and one explaining Yom Kippur.

SECTION 2 · ¶2-3

Two levels of the soul

2 והנה צריך להבין ענין נשמות ישראל דלא כמו שסוברים העולם שהנשמה היא רק החיות והשכל שבתוך האדם שבו משיג את השי״ת [השם יתברך]

Now, we need to understand the matter of the souls of Israel. [It is] not as people think, that the soul is only the life-force and the intellect within a person, with which he grasps G-d, may He be blessed,

> The maamar now asks what "the souls of Israel" really are. A common view holds that the soul is simply the life-force and the intellect within a person, the faculty with which he comes to know G-d.

כמו שכליכים אחרים שמשיג עניינים אחרים בודאי אינו נקרא נשמות ישראל כי הנשמה היא חלק אלוה ממעל שהוא למעלה מהשכל [ועמ״ש מענין נשמה בביאור ע״פ ולא תשבית[23] מלח[24] בפ׳ ויקרא]

like other intellects, with which one grasps other subjects. That is certainly not what is called "the souls of Israel," for the soul is "a part of G-d above," which is above intellect. [And see what is written on the matter of the soul in the explanation (biur) on the verse "And you shall not withhold the salt," in Parshas Vayikra.]

> The Alter Rebbe rejects this: intellect is something any mind has and uses for other subjects too, so it cannot be what makes a Jewish soul. The soul is "a part of G-d above," and as such it stands above intellect; for more, he refers to his explanation on "And you shall not withhold the salt."

אך הענין שהנשמה הוא בב׳ בחי׳ יעקב וישראל ונקדים להבין פ׳ השמים כסאי והארץ[25] הדום רגלי מהו הדום רגלי שהוא מדרגה התחתונה[26] שהיא שרפרף[27] והשמים כסאי

But the matter is that the soul is in two levels, Yaakov and Yisrael. Let us first understand the verse "The heavens are My throne, and the earth is My footstool." What is "My footstool"? It is the lowest level, which is a stool. And "the heavens are My throne"

> Rather, the soul has two levels, called Yaakov and Yisrael. To explain them he first turns to the verse "The heavens are My throne, and the earth is My footstool": the footstool is the lowest level, a stool under the feet, while the throne is the higher one.

והוא מדרגה עליונה והאמת כך הוא שהמלאכים עליונים עומדים תמיד באימה ויראה בלי שום מחי״ז כלל מחמת שהם משיגים תמיד אלהות בהתגלות אמנם בהארץ אינו כן בהתגלות אלהות.[28] [מחשבה זרה]

is the higher level. And in truth it is so: the supernal angels stand constantly in dread and awe, without any stray thought at all, because they constantly grasp G-dliness openly. But on the earth it is not so with the revelation of G-dliness.

> Heaven and earth differ in how openly G-dliness is seen in them. The angels above perceive G-dliness openly, so they stand in constant awe with no stray thought, while on earth G-dliness is not revealed in this way; the next paragraph asks how such a difference fits with G-d's unchanging nature.

3 ולכאורה הוא תמוה שהרי נאמר אני הוי׳ לא שניתי.[29] אך התירוץ ע״ז דהנה יש ב׳ בחי׳ סוכ״ע וממכ״ע [וממלא כל עלמין]

At first glance this is puzzling, for it is said, "I, Havayah, have not changed." But the answer to this is that there are two levels: the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin).

> This raises a difficulty: G-d says, "I, Havayah, have not changed," so how can He be seen openly in heaven but not on earth? The answer rests on two ways in which G-d's light relates to the worlds: sovev kol almin, the light that surrounds all worlds, and memalei kol almin, the light that fills each world from within.

והנה בבחי׳ סוכ״ע אין שום שינוי קודם הבריאה ולאחר הבריאה בכל עולמות עליונים ותחתונים בשוה כעיגול שמתעגל ומסבב אף למטה והוא למעלה מן השכל והזמן היה הוה ויהיה ברגע א׳ שאין השכל משיג זה

Now, in the level of sovev kol almin there is no change at all between before the creation and after the creation; [it is] in all the worlds, higher and lower, equally, like a circle that curves around and encircles even below. And it is above intellect and time: "was, is and will be" in one instant, which the intellect does not grasp.

> Sovev kol almin is the same before creation and after it, and equally present in the higher and lower worlds, like a circle whose curve reaches the bottom as fully as the top. It is above intellect and above time, where "was, is and will be" are one instant, which the mind cannot grasp.

אמנם השינוי הוא בבחי׳ ממכ״ע [ממלא כל עלמין] דהנה בע״מ [בעשרה מאמרות] נברא העולם[30,31] שנשתלשלו מאמר יהי אור ויהי כן יהי רקיע[32] ויהי כן והשינוי הוא מצד המקבלים כי כל עולם משיג לפי שכלו.

The change, however, is in the level of memalei kol almin. For the world was created with Ten Utterances, which descended in a chain: the utterance "Let there be light," and it was so; "Let there be a firmament," and it was so. And the change is from the side of the recipients, for each world grasps according to its intellect.

> Change belongs only to memalei kol almin, the light that enters the worlds through the Ten Utterances of creation, which came down one after another. Even there the change is not in G-d but in the recipients: each world grasps G-dliness according to its own capacity.

וזהו השמים כסאי[33] עולמות עליונים משיגים יותר אלהות והארץ הדום רגלי הם המדרגה התחתונה שאינם משיגים כ״כ [כל כך].

And this is [the meaning of] "The heavens are My throne": the higher worlds grasp G-dliness more; "and the earth is My footstool": these are the lowest level, which do not grasp as much.

> This explains the verse: the heavens, the higher worlds, grasp more G-dliness and are His "throne," while the earth, the lowest level, grasps less and is His "footstool."

(ועמ״ש באריכות ע״פ השמים כסאי.[34] דר״ל [דרוצה לומר] שמבחי׳ השמים שהוא מקיף עליון הסוכ״ע משם דייקא נמשך להיות בחי׳ כסאי שהוא מקור לג״ע [לגן עדן] העליון ועיין בע״ח [בעץ חיים] שער כסה״כ [כסא הכבוד].

(And see what is written at length on the verse "The heavens are My throne." That is to say: from the level of "the heavens," which is the supernal encompassing light (makif), the sovev kol almin, from there specifically it is drawn down to become the level of "My throne," which is the source of the higher Gan Eden. And see in Etz Chaim, the Gate of the Throne of Glory.

> A parenthetical note points to the Alter Rebbe's longer explanation of this verse in Torah Ohr. There "heaven" is the supernal encompassing light, sovev kol almin, and from it in particular comes the level of "throne," the source of the higher Gan Eden; he also refers to the Arizal's Etz Chaim, in the Gate of the Throne of Glory.

וענין בחי׳ זו בנשמה הוא בחי׳ יחידה[35] שלמעלה מהשכל בכל מאדך[36] בחי׳ רצוא שבחי׳ זו נק׳ השמים ועמ״ש בד״ה יכ המצוה הזאת[37] בפי׳ לא בשמים היא[38] כו׳. ובחי׳ ארץ זהו המשכה למטה בחי׳ שוב.

And this level in the soul is the level of yechidah, which is above intellect: "with all your might" (be-chol me'odecha), the level of ratzo (running forth); this level is called "the heavens." And see what is written in the discourse beginning "For this commandment," on the explanation of "It is not in heaven," etc. And the level of "earth" is the drawing downward, the level of shov (returning).

> In the soul, "heaven" is yechidah, the soul's highest level, above intellect, which shows itself as "with all your might" and as ratzo, the soul's running toward G-d. "Earth" is the drawing down into life below, shov, the soul's return to its task in the world.

וגם י״ל [יש לומר] בי׳ בחי׳ אלו דכסאי והדום רגלי זהו ענין מקור בי׳ בחי׳ עלמין סתימין ועלמין דאתגליין. ומכ״ז [ומכל זה] יובן איך שבי׳ בחי׳ אלו דשמים וארץ הנ״ל שייכים לבי׳ בחי׳ ישראל ויעקב המבואר לקמן בסמוך

It may also be said that these two levels, "My throne" and "My footstool," are the matter of the source of the two levels of the hidden worlds (almin stimin) and the revealed worlds (almin d'isgalyan). And from all this it will be understood how these two levels of heaven and earth mentioned above relate to the two levels of Yisrael and Yaakov, explained shortly below:

> Throne and footstool may also be the sources of "the hidden worlds" and "the revealed worlds." With this the note prepares to link heaven and earth to the two levels of the soul, Yisrael and Yaakov.

כי השמים שהוא בחי׳ יחידה זהו בחי׳ ישראל ויעקב הוא בחי׳ נר״נ [נפש רוח נשמה] המתלבשים בכלים וזהו בחי׳ והארץ הדום כו׳ וז״ש [וזהו שכתוב] וישב יעקב בארץ מגורי אביו[39] כו׳ וכמ״ש במ״א על פסוק זה שזהו ענין ההמשכה בבחי׳ שוב)

for "the heavens," which is the level of yechidah, is the level of Yisrael; and Yaakov is the level of nefesh, ruach and neshamah, which are vested in vessels, and this is the level of "and the earth is [My] footstool," etc. And this is [the meaning of] what is written, "And Yaakov dwelt in the land of his father's sojournings," etc., as is explained elsewhere on this verse, that this is the drawing-down in the level of shov.)

> "Heaven," yechidah, is Yisrael; Yaakov is nefesh, ruach and neshamah, the levels of the soul that are vested in the body's faculties, and this is "earth." So "And Yaakov dwelt in the land" speaks of the soul's drawing down into the world, the movement of shov.

והנה כמו שבכללות החיות יש ב׳ בחי׳ סוכ״ע וממכ״ע [וממלא כל עלמין] כמ״כ [כמו כן] בנשמת האדם יש ג״כ ב׳ בחי׳ אלו וע״ז נאמר ויברא את האדם בצלמו[40] בצלם אלקים וזהו ענין ב׳ הבחי׳ יעקב וישראל.

Now, just as in the life-force as a whole there are two levels, sovev kol almin and memalei kol almin, so too in the soul of man there are also these two levels. And of this it is said, "And He created man in His image, in the image of Elokim"; and this is the matter of the two levels, Yaakov and Yisrael.

> Just as G-d's life-force has two aspects, sovev and memalei, so the human soul has the same two aspects. This is why the verse says man was created "in His image, in the image of Elokim": two images, which are Yaakov and Yisrael.

(ועמ״ש מענין זה שבנשמה יש ב׳ בחי׳ כמו סוכ״ע וממכ״ע [וממלא כל עלמין] בד״ה ציון במשפט תפדה[41].[42] ועמ״ש בד״ה כי תצא[43] שזהו ענין בצלמו בצלם אלקים. וע׳ בזהר וישלח)

(And see what is written on this matter, that in the soul there are two levels like sovev kol almin and memalei kol almin, in the discourse beginning "Zion shall be redeemed with justice." And see what is written in the discourse beginning "When you go out," that this is the matter of "in His image, in the image of Elokim." And see in the Zohar, Vayishlach)

> A note refers to the discourse "Zion shall be redeemed with justice," where the two levels of the soul are compared to sovev and memalei, and to the discourse "When you go out" on "in His image, in the image of Elokim." It also points to the Zohar in Vayishlach.

(דף קע״ד א׳) דבחי׳ ישראל ובחי׳ יעקב זהו כענין בחי׳[44] הוי׳ ובחי׳ אלקים נמצא שזהו ענין בצלמו בצלם אלקים כו׳

(folio 174a), that the level of Yisrael and the level of Yaakov are like the level of Havayah and the level of Elokim. It follows that this is the matter of "in His image, in the image of Elokim," etc.,

> The Zohar there says that Yaakov is sometimes called Yisrael and sometimes Yaakov, just as G-d is sometimes called Havayah and sometimes Elokim. Hence the double phrase "in His image" and "in the image of Elokim" refers to these two levels of the soul.

שהוא בחי׳ סוכ״ע וממכ״ע [וממלא כל עלמין] בחי׳ יעקב יו״ד עקב[45] הוא חכמה[46] דהיינו השכל מה שהוא משיג אלהות ומה שמאיר ומחיה את הגוף ברמ״ח אברי׳ [אברים] הוא

which is the level of sovev kol almin and memalei kol almin. The level of Yaakov is yud [and] eikev (heel): [the yud] is Chochmah (wisdom), that is, the intellect, with which he grasps G-dliness; and that which illuminates and animates the body in its 248 limbs is

> These two levels of the soul are like sovev and memalei. The name Yaakov is read as yud and eikev, "heel": the yud stands for Chochmah, the intellect that grasps G-dliness, while the force that gives life to the body's 248 limbs is only the soul's "heel."

רק עקב מן הנשמה בחי' רגלי הנשמה (וכמ"ש מזה סד"ה שמאלו תחת לראשי[47] ועמ"ש מזה ג"כ בד"ה לא הביט און[48] ביעקב)

only the heel of the soul, the level of the feet of the soul. (As is explained on this at the end of the discourse beginning "His left hand is under my head"; and see what is also written on this in the discourse beginning "He has not beheld iniquity in Yaakov.")

> The part of the soul that enlivens the body is thus only the soul's "feet." The Alter Rebbe refers to the end of his discourse "His left hand is under my head" and to "He has not beheld iniquity in Yaakov" for more on this.

ובחינת ישראל הוא לי ראש והוא בחי' נשמה שהיא למעלה מן הגוף ומן השכל ובחי' זו הוא א' יחיד ומיוחד עם הש"ת [השם יתברך] בלי שום פירוד בשום אופן

And the level of Yisrael is li rosh ("a head for Me"), and it is the level of the soul that is above the body and above the intellect. And this level is one, unique and united with G-d, may He be blessed, without any separation in any way.

> Yisrael is read as li rosh, "a head for Me": the level of the soul that is above both the body and the intellect. At this level the soul is one with G-d, with no separation at all.

(ועמ"ש מזה בד"ה ולהבין בתוספת ביאור ענין השופר ועמ"ש מענין פי' ישראל לי ראש[49] ס"פ שלח בד"ה אני דפי' ציצית ועמ"ש בד"ה יונתי ועמ"ש עוד מזה בד"ה ואתחנן גבי ועתה ישראל שמע כו'

(And see what is written on this in the discourse beginning "And to understand," in the additional explanation of the matter of the shofar. And see what is written on the meaning of Yisrael as li rosh at the end of Parshas Shelach, in the discourse beginning "I" (Ani) in the passage of tzitzis. And see what is written in the discourse beginning "My dove." And see what is further written on this in the discourse beginning "And I besought," regarding "And now, O Israel, hearken," etc.:

> Further references explain the reading li rosh and the difference between Yisrael and Yaakov, in discourses on the shofar, on the passage of tzitzis, on "My dove," and on "And now, O Israel, hearken."

שבחי' ישראל ובחי' יעקב זהו כענין שמשא וסיהרא וכמו בהשמש אין שום שינויים בחי' לא שניתי כך בבחי' ישראל[50] כו' ע"ש וע' בהרמ"ז [בהרב משה זכות] ר"פ שמיני)

that the level of Yisrael and the level of Yaakov are like the sun and the moon (shimsha and sihara): just as in the sun there are no changes at all, the level of "I have not changed," so in the level of Yisrael, etc.; see there. And see in the Ramaz (Rabbi Moshe Zacuto), at the beginning of Parshas Shemini.)

> One of them compares Yisrael and Yaakov to the sun and the moon: the sun's light does not change, as G-d says "I have not changed," while the moon waxes and wanes. So too the level of Yisrael does not change; the Ramaz at the beginning of Shemini is also cited.

ובחי׳ זו יש בכאו״א [בכל אחד ואחד] מישראל אפי׳ [אפילו] קל שבקלים ומ״ש הכרת תכרת הנפש[51] מחמת שעיקר עבירות חמורות שהוא חייבי כריתות זה נאמר על בחי׳ יעקב שנכרתה משרשה

And this level is in each and every one of Israel, even the lowest of the low. And as for what is written, "The soul shall be utterly cut off," because the chief grave transgressions are those that carry kareis (excision): this is said of the level of Yaakov, which is cut off from its root;

> The level of Yisrael is present in every Jew, even the lowest. When the Torah says that a soul is "cut off" (kareis) for the gravest sins, this refers to the level of Yaakov, which can be cut off from its root.

אבל בחי׳ ישראל אינה נפרדת ממנו ית׳ בשום אופן [ועמ״ש בד״ה שחורה אני[52] גבי בני אמי נחרו בי ובד״ה ביום השמע״צ [השמיני עצרת][53] בענין כי אבי ואמי עזבוני כו׳].[54,55]

but the level of Yisrael is not separated from Him, may He be blessed, in any way. [And see what is written in the discourse beginning "I am black," regarding "My mother's sons were incensed against me"; and in the discourse beginning "On the eighth day, an assembly," on the matter of "For my father and my mother have forsaken me," etc.]

> The level of Yisrael, however, can never be separated from G-d. The Alter Rebbe refers to his discourses on "I am black" and on Shemini Atzeres, where "my father and my mother have forsaken me" is explained.

SECTION 3 · ¶4–5

Why Yisrael needs teshuvah

4 ומ״ש שובה ישראל עד[56] הוי׳ אלקיך. ולכאורה הוא תמוה ישראל מה חטא והלא אינה נפרדת ומה צריך תשובה.

And as for what is written, "Return, O Israel, unto Havayah your G-d": at first glance this is puzzling. Yisrael, what sin did it commit? Is it not inseparable? And what need does it have for teshuvah?

> The verse "Return, O Israel, unto Havayah your G-d" now seems puzzling. If the level of Yisrael is never separated from G-d, what sin could it have, and why would it need teshuvah?

אך זהו שאמר הושע הנביא כי כשלת בעונך[57] עד״מ אדם הנכשל ברגלו באבן הכאה קטנה ומזה נופל כל גופו וראשו מגיע לארץ בהכאה גדולה מחמת שהראש הוא גבוה יותר.

But this is what the prophet Hoshea said: "For you have stumbled in your iniquity." By way of analogy: a person who stumbles with his foot on a stone, a small blow, and from this his whole body falls and his head reaches the ground with a great blow, because the head is higher.

> The answer is in the same verse: "For you have stumbled in your iniquity." A person who trips on a stone gets only a small knock on his foot, yet his whole body falls, and his head, which is highest, strikes the ground hardest.

כך הוא הנמשל כשאדם נכשל בעון קל אפי׳ [אפילו] ביטול תורה שאפשר לו לעסוק בתור׳ [בתורה] ואינו עוסק או ביטול מ״ע [מצות עשה]

So it is in the analogue: when a person stumbles in a light sin, even neglect of Torah, when he is able to occupy himself with Torah and does not, or neglect of a positive commandment,

> In the same way a person may stumble in what seems a light sin, such as neglecting Torah study when he could learn, or failing to do a positive commandment.

כמו צדקה שאפשר לו ליתן ואינו נותן ומכ״ש [ומכל שכן] בעברו על מל״ת [מצות לא תעשה] אף שנראה לאדם עבירה קטנה והוא

such as charity, when he is able to give and does not give; and all the more so when he transgresses a prohibitive commandment, even though it seems to a person a small transgression; and it is

> An example is not giving charity when he is able to give; transgressing a prohibition is all the more serious, even if it seems minor to him.

כמו שדחה רגלו ממקום מעמדו והוחלק מעט אף כאן שנכשל בעון הנ״ל דהיינו רגלי השכינה בחי׳ יעקב מחמת זה נופל הנשמה בחי׳ ישראל לצד אחר ואינה מאירה בעקבו [היינו

like one whose foot is pushed from where it stands and slips a little. Here too, when he stumbles in the sin mentioned above, that is, [when] the feet of the Shechinah (Divine Presence), the level of Yaakov, [stumble], because of this the soul, the level of Yisrael, falls to another side and does not shine in his heel. [That is,

> Such a sin is like the foot slipping a little: it touches only the "feet of the Shechinah," the level of Yaakov. Yet because of it the higher soul, Yisrael, falls "to another side" and no longer shines into the heel, the part of the soul within the body.

כמו הלבנה כשמתרחקת מן השמש וחציה התחתון הוא חושך לפי שאינו מקבל אור השמש כך הרשעים בחשך ידמו[58] והנשמה שבתוך הגוף אינה מאירה כלל היינו שאין מאיר בה מבחי׳ ישראל שהוא בחי׳ שמשא כו׳.

like the moon when it moves away from the sun, and its lower half is dark because it does not receive the sun's light. So "the wicked are silenced in darkness," and the soul within the body does not shine at all; that is, nothing shines in it from the level of Yisrael, which is the level of the sun (shimsha), etc.

> The moon is the image: when it moves away from the sun, its lower half is dark, since it receives no sunlight. So "the wicked are silenced in darkness": the soul in the body receives no light from Yisrael, which is like the sun.

5 ועד״ז י״ל [יש לומר] פי׳ עון עקבי יסובבני[59,60] פי׳ שעם היות שהחטא הוא בבחי׳ עקב ורגלי הנשמה עכ״ז [עם כל זה] זהו הגורם שגם בחי׳ הסובב והמקיף של הנשמה אינו מאיר וזהו ענין עונותי עברו ראשי.[61]

Along these lines one may explain the meaning of "The iniquity of my heels surrounds me": the meaning is that although the sin is in the level of the heel and the feet of the soul, nevertheless this is what causes the encompassing and surrounding level of the soul, too, not to shine. And this is the matter of "My iniquities have passed over my head."

> The verse "The iniquity of my heels surrounds me" is read the same way: although the sin is at the level of the heel, the lowest part of the soul, it causes even the soul's encompassing, surrounding level to stop shining. "Surrounds" (yesubeni) echoes sovev, "encompassing," and the same idea is in "My iniquities have passed over my head."

(וע׳ בזהר פ׳ מקץ דקצ״ח סע״א [סוף עמוד א] ודקצ״ט רע״א)] ולזה צריך תשובה. וזהו ג״כ פי׳ שמע ישראל[62] ה׳ אלקינו ה׳ אחד.

(And see in the Zohar, Parshas Mikeitz, at the end of 198a and the beginning of 199a.)] And for this, teshuvah is needed. And this is also the meaning of "Hear, O Israel, Havayah is our G-d, Havayah is One."

> The Zohar in Mikeitz is cited on "the iniquity of my heels." This is why teshuvah is needed, and the same idea explains the first verse of the Shema.

ולכאורה למה נאמר ג' שמות אך הפי' הוא כך שמע לשון הבנה[63] ישראל הוא בחי' הנשמה הנקרא ישראל וכ"א [וכל אחד / וכל אחת] צריך לומר לנשמה שמע והבן[64,65] אתה ישראל בחי' הנשמה ה' אלקינו ה'

At first glance, why are three Names said? But the meaning is as follows: "Hear" is a term for understanding. "Israel" is the level of the soul that is called Yisrael. And each one must say to the soul: Hear and understand, you, Yisrael, the level of the soul: "Havayah our G-d, Havayah,"

> Why does the Shema mention three Names? "Hear" means "understand," and "Israel" addresses the level of the soul called Yisrael: each person says to his own soul, "Understand, Yisrael," what the verse goes on to say.

שהוא פי' הי' [היה] הוה ויהיה ברגע א' וע"כ נרמז הכל בתיבה א' ה' שהוא למעלה מהשכל הוא אלהינו

which means "was, is and will be" in one instant; and therefore it is all alluded to in one word. Havayah, which is above intellect, is "our G-d,"

> The Name Havayah combines "was, is and will be" in one instant, so all three are alluded to in a single word. Havayah, which is above intellect, is "our G-d."

היינו כחינו וחיותנו[66] ה' אחד הוא כולא חד[67] ובחי' נשמה זו הנקרא ישראל נתאחד עם הוי' ב"ה [ר"ל [רוצה לומר]

that is, our strength and our life-force. "Havayah is One" is "all is one" (kula chad). And this level of the soul, which is called Yisrael, is united with Havayah, blessed be He. [That is to say:

> Elokeinu, "our G-d," is read as "our strength and our life-force." "Havayah is One" means "all is one," and the level of the soul called Yisrael is united with Havayah.

כי ב' שמות הוי' שבק"ש [שבקריאת שמע] הוא ע"ד מ"ש בזהר פ' אחרי (דע"ג א') קב"ה [קודשא בריך הוא] סתים וגליא[68] היינו סכ"ע [סובב כל עלמין] וממכ"ע [וממלא כל עלמין] וכמ"כ [וכמו כן] ישראל סתים וגליא

the two Names Havayah in the recital of Shema are along the lines of what is said in the Zohar, Parshas Acharei (73a): "The Holy One, blessed be He, is hidden and revealed," that is, the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin); and likewise, "Israel is hidden and revealed."

> The two mentions of Havayah in the Shema correspond to the Zohar's teaching that the Holy One, blessed be He, is "hidden and revealed," that is, sovev and memalei. The same Zohar says that Israel too is "hidden and revealed."

והיינו שבחי׳ ישראל זהו בחי׳ הסובב והמקיף שבנשמה וזהו שנתאחד עם שם הוי׳ ב״ה הסוכ״ע] וכשיתבונן כך מזה נתעורר מדת האהבה להש״ת [להשם יתברך]

And this means that the level of Yisrael is the encompassing and surrounding level within the soul, and this is what is united with the Name Havayah, blessed be He, the sovev kol almin.] And when one contemplates this, from this the attribute of love for G-d, may He be blessed, is aroused.

> The hidden side of Israel, the soul's encompassing level, is the level of Yisrael, and it is united with Havayah as sovev kol almin. Contemplating this awakens love for G-d.

וזהו ואהבת את[69] הוי׳ אלקיך פי׳ שהוא תמיד אלהיך ולא כמו הבן שנלקח ממוח האה ונפרד ממנו אח״כ ואעפ״כ יש לו אהבה לבנו [ואף על פי כן]

And this is [the meaning of] "And you shall love Havayah your G-d": that is, that He is always "your G-d." And not like a son, who is taken from the brain of the father and afterwards becomes separate from him; and even so, he has love for his son,

> This is the meaning of "And you shall love Havayah your G-d": He is always "your G-d," never separate from you. A human son is different, for although he comes from his father's brain, he afterwards becomes separate, even though his father still loves him.

אך אינו שוה לכל נפש יש בן שיכול[70] למסור נפשו בשביל אהבת אביו ויש בן שאין לו מס״נ [מסירות נפש]

but it is not the same for every soul: there is a son who can give up his life for the love of his father, and there is a son who has no self-sacrifice (mesirus nefesh);

> Because a son is separate, his love for his father is not the same in everyone: one son would give his life for his father, another would not.

וגם אינו מחויב ע״פ הדין[71] כי חייך קודמין[72] ואבידתו ואבידת אביו[73] אבידתו קודמת כו׳. וזה מחמת שהוא נהיה מהות בפ״ע [בפני עצמו].

nor is he obligated [to it] by law, for "your life comes first," and "his own lost object and his father's lost object: his own lost object comes first," etc. And this is because he has become an entity of his own.

> Nor does Jewish law require a son to give his life for his father: "your life comes first," and when both he and his father have lost something, his own loss comes first. All this is because the son has become a being of his own.

אך הנשמה אינו כך רק כולא חד ואינה נפרדת[74] ממנו יתי כלל[75] [ועי׳ בזהר תרומה (דקל״ו סע״ב [סוף עמוד ב])

But the soul is not so; rather, "all is one," and it is not separated from Him, may He be blessed, at all. [And see in the Zohar, Terumah (end of 136b),

> The soul is not like that: it is "all one" with G-d and never separate from Him at all. The Zohar in Terumah is cited on this unity.

ובאדר״ז [ובאדרא זוטא] (דרצ״א א׳) ועד״ז יובן בנש״י [בנשמות ישראל] ועמ״ש בד״ה אלה פקודי[76] המשכן[77] בענין עדות לישראל ועמ״ש בד״ה וכל בניך[78] בפי׳ בינה בן י״ה כו׳]

and in the Idra Zuta (291a); and in the same way it will be understood regarding the souls of Israel. And see what is written in the discourse beginning "These are the accounts of the Mishkan," on the matter of "a testimony to Israel"; and see what is written in the discourse beginning "And all your children," on the explanation of Binah as ben Yah ("son of Yah"), etc.]

> The Idra Zuta is cited as well, and from these the unity of the souls of Israel with G-d can be understood. The Alter Rebbe also refers to his discourses on "a testimony to Israel" and on Binah as ben Yah, "son of Yah."

לכן מוכרח להיות לה אהבה אפי׳ [אפילו] בכל לבבך ובכל נפשך במס״נ [במסירות נפש] ממש[79, 80] וזה האהבה שהיא מחמת שה׳ אלהיך יש בכל אחד ואחד מישראל אפי׳ [אפילו] בקל שבקלים

Therefore it must necessarily have love, even "with all your heart and with all your soul," with actual self-sacrifice. And this love, which is because "Havayah [is] your G-d," is in each and every one of Israel, even in the lowest of the low,

> Therefore the soul must love G-d even "with all your heart and with all your soul," to the point of real self-sacrifice. This love, which comes from Havayah being "your G-d," exists in every Jew, even the lowest.

כמאמר אע״פ [אף על פי] שחטא ישראל הוא[81] אך האהבה היא מסותרת אצלו (ועמ״ש מזה בד״ה שחורה אני כו׳] כמו אור הנר שמסתירים אותו במקום חושך. לכך צריך לעשות תשובה להסי ר החושך ולגלות מצפונו וזהו שובה ישראל:)[82, 83, 84, 85]

as the saying [goes], "Although he has sinned, he is Israel." But the love is hidden within him (and see what is written on this in the discourse beginning "I am black," etc.), like the light of a candle that is hidden in a dark place. Therefore one must do teshuvah, to remove the darkness and to reveal what is hidden in him. And this is "Return, O Israel."

> As the Sages say, "although he has sinned, he is Israel," but in such a person the love is hidden, like a candle's light covered in a dark place. Teshuvah removes the darkness and reveals the hidden love, and this is "Return, O Israel."

SECTION 4 • ¶6–8

The Father of compassion

6 ב והעצה לגלות מצפוני לבו להסיר החושך שכך הוא דהנה יש ב׳ מיני רחמנות אב הרחמן ואב הרחמים ופ׳ אב הרחמן הוא המרחם על העדם במה שהשכל מחייב לרחם עליו

2. And the way to reveal the hidden recesses of his heart, to remove the darkness, is as follows. There are two kinds of compassion: "the compassionate Father" (Av HaRachaman) and "the Father of compassion" (Av HaRachamim). The meaning of "the compassionate Father" is one who has compassion on a person to the extent that the intellect obliges having compassion on him,

> The second section gives the way to reveal the love hidden in the heart. There are two kinds of divine compassion: Av HaRachaman, "the compassionate Father," whose compassion goes as far as reason requires, and Av HaRachamim, "the Father of compassion."

כמו למשל אדם יש לו מדת רחמנות זו שמרחם על חבירו כשמפייסו אחר שצערו פעם ושתים שהשכל מחייבו למחול לו ולא יותר וזו ג״כ בחי׳ אב הרחמן אצל השי״ת [השם יתברך] כביכול

as, for example, a person has this attribute of compassion: he has compassion on his fellow when [the fellow] appeases him after having pained him once or twice, for the intellect obliges him to forgive him, but no more. And this, too, is the level of "the compassionate Father" with G-d, may He be blessed, so to speak.

> A person may have the first kind: he forgives a friend who hurt him once or twice and then asked forgiveness, since reason demands it, but no more. G-d's compassion of this kind, so to speak, is called "the compassionate Father."

אבל מדת אב הרחמים הוא רחמים גדולים בלי שיעור אף שאין השכל מחייב למחול לו ולרחם עליו.

But the attribute of "the Father of compassion" is great compassion without limit, even when the intellect does not oblige forgiving him and having compassion on him.

> "The Father of compassion" is great compassion without limit, which forgives even where reason does not require it.

דהיינו אחר שחטא הרבה פעמים מאד אעפ״כ [אף על פי כן] כשמבקשים ממנו סלח לנו אבינו ג״פ [ג׳ פעמים] בכל יום הוא מוחל וסולח לו וזהו פי׳ חנון המרבה לסלוח וצריכים אנו לעורר רחמים גדולים

That is: after he has sinned very many times, nevertheless, when we ask of Him, "Forgive us, our Father," three times every day, He pardons and forgives him. And this is the meaning of "Gracious One, who forgives abundantly." And we need to arouse great compassion,

> Even after very many sins, when we ask "Forgive us, our Father" in the Amidah three times a day, G-d forgives; the blessing ends "Gracious One, who forgives abundantly." This great compassion is what we need to arouse.

דהיינו ביגמה״ר [בי״ג מדות הרחמים] מי אל כמוך נושא עון ועובר על פשע[86] שמגביה העון ועובר על פשע שמעבירו הוא מי אל כמוך.

that is, the Thirteen Attributes of Mercy: "Who is a G-d like You, who bears iniquity and passes over transgression": He lifts up the iniquity; "and passes over transgression": He makes it pass away. This is "Who is a G-d like You."

> It is aroused through the Thirteen Attributes of Mercy as Micah lists them, beginning "Who is a G-d like You." "Bears iniquity" is read as lifting the sin up and away, and "passes over transgression" as making it pass away.

וזהו כי אבי ואמי עזבוני[87] היינו בחי׳ אב הרחמן ועכ״ז [ועם כל זה][88] והי׳ יאספני היינו בחי׳ אב הרחמים

And this is [the meaning of] "For my father and my mother have forsaken me": this is the level of "the compassionate Father"; and nevertheless, "Havayah will gather me in": this is the level of "the Father of compassion."

> The verse "For my father and my mother have forsaken me, but Havayah will gather me in" shows both kinds. The father and mother who forsake are the compassion bound by reason; Havayah who gathers in is the boundless "Father of compassion."

אך האיך מעוררים רחמים גדולים הוא על פי מ״ש והיה כי יבואו עליך[89] כל הדברים האלה והשבות אל לבבך כו׳.

But how does one arouse great compassion? It is according to what is written: "And it shall be, when all these things come upon you… and you shall bring back to your heart," etc.

> How is this great compassion aroused? Through the verse "And it shall be, when all these things come upon you … and you shall bring back to your heart."

פי׳ והשבות דהיינו שישיב א״ע [את עצמו] אל לבבו שמקודם צריך לידע מקומו ושרשו שהיה מתחלה ועכשיו סר ממנו בכדי שידע לחזור למקומו הראשון כי מי שאינו יודע ביתו ותועה בדרך אינו יודע להיכן לחזור

The meaning of "and you shall bring back" is that he should bring himself back to his heart: first he must know his place and his root, where he was at first and from which he has now turned away, so that he may know [how] to return to his original place. For one who does not know his home and is lost on the road does not know where to return to.

> "Bring back to your heart" means bringing oneself back to one's heart: first a person must know his place and root, where he was at first and from which he has turned away, so that he knows where to return. One who does not know where his home is cannot find the way back.

וצריך ג״כ להכיר ולהבין מקומו שהוא עכשיו באיזה מקום הוא תועה וכשישים אל לבו זאת[90] וימצא א״ע [את עצמו] שלבבו פונה מן דרך הישר אל תאוות.

And he must also recognize and understand his place where he is now, in what place he is lost. And when he takes this to heart and finds in himself that his heart turns from the straight path to cravings —

> He must also recognize where he is now, and in what place he is lost. He is to see plainly that his heart has turned from the straight path toward cravings; the next paragraph shows what this realization arouses.

7 ואם לחשך אדם לאמר הלא ה׳ פעל זאת שהוריד הנשמה למטה וגם חורבן ב״ה מי זה אמר ותהי אם[91] ה׳ לא צוה לזה משיב הפי׳ אשר הדיחך[92] ה׳ אלקיך שמה שכוונת השי״ת [השם יתברך] היתה להדחה בעלמא וכשיתבונן

And if a person whispers to you, saying, "Surely G-d did this, that He brought the soul down below; and also the destruction of the Holy Temple: 'Who is it that spoke and it came to be, if G-d did not command it?'", to this the verse replies: "where Havayah your G-d has driven you," meaning that the intention of G-d, may He be blessed, was merely a driving-away. And when he contemplates

> One might object that G-d Himself sent the soul down into the body and brought about the destruction of the Temple, for "who spoke and it came to be, unless G-d commanded it?" The verse answers with the words "where Havayah your G-d has driven you": G-d intended only a driving-away, and the person must still respond to where he has fallen.

שהוא במקום נמוך בגוף ונה"ב [ונפש הבהמית] בזה מעורר עליו רחמים גדולים על חלק אלוה שיש לו שנתאחד עם ה' ב"ה שנפל ונתרחק כ"כ [כל כך] מאיגרא רמא[93] ממקום חיותו.

that he is in a low place, in the body and the animal soul, by this he arouses great compassion upon himself, for the part of G-d that he has, which is united with G-d, blessed be He, and which has fallen and become so distant, "from a high roof," from the place of its life.

> When a person sees that he is in a low place, in the body and the animal soul, he arouses great compassion for the part of G-d within him. That G-dly part, one with G-d, has fallen so far, "from a high roof," away from the source of its life.

8 וזהו וישוב אל[94] ה' וירחמהו פי' שירחם על השי"ת [השם יתברך] ב"ה. ולזה אנו אומרים כל הווידוים אשמנו בגדנו כו'.

And this is [the meaning of] "And he shall return to Havayah, and he will have compassion on Him": the meaning is that he should have compassion on G-d, may He be blessed, blessed be He. And for this [reason] we say all the confessions, "We have been guilty, we have betrayed," etc.

> The Alter Rebbe reads "And he shall return to Havayah, and he will have compassion on Him" as the person who returns having compassion on G-d, that is, on the G-dly part within himself that has fallen. This is why we recite the whole confession, "We have been guilty, we have betrayed."

דלכאורה למה זה הסיפור והלא השי"ת [השם יתברך] יודע[95] תעלומות לב. אך כ"ז [כל זה] אנו אומרים כדי לעורר רחמים גדולים

For at first glance, why this recounting? Surely G-d, may He be blessed, knows the secrets of the heart! But we say all this in order to arouse great compassion.

> Why recount our sins at all, when G-d knows the secrets of the heart? We say them in order to arouse great compassion.

לכן אומרים קודם אשמנו אלהינו שהוא חכנו וחיותנו ואלהי אבותינו הוא גבוה מעל גבוה[96] (ועמ"ש מזה בד"ה אלה תולדות יצחק)[97]

Therefore, before "We have been guilty," we say "our G-d," which is our strength and our life-force, "and the G-d of our fathers," which is high above the high (and see what is written on this in the discourse beginning "These are the generations of Yitzchak"),

> So before the confession we say "our G-d," our strength and life-force, "and G-d of our fathers," who is "high above the high." Naming how lofty the source of our life is shows how far it has fallen.

והוא מאיגרא רמא כו׳ ומחמת זה נתעורר רחמים גדולים מלמעלה וממילא נתעורר אצל האדם ג״כ אהבה להבורא יתׄ.

and it is [fallen] "from a high roof," etc. And because of this, great compassion is aroused from Above, and as a matter of course love for the Creator, may He be blessed, is also aroused in the person.

> The G-dly soul has fallen "from a high roof," and seeing this arouses great compassion from above. At the same time it naturally awakens the person's love for the Creator.

אך לא ישאר בכך שלא יעשה כלום כמח שסוברין העולם שזהו תכלית השלימות כשיש לו מעט אהבה.

But one should not remain at this, doing nothing [more], as people think, that this is the ultimate perfection, when one has a little love.

> But one should not stop there and do nothing further, as many people think that having a little love is already perfection.

אך העיקר הוא להמשיך אלהותו יתׄ למטה להיות לו דירה בתחתונים[98, 99] שזהו דוקא תכלית הבריאה לזכור תמיד ולהתבונן שמלא כל הארץ כבודו[100] ולהאריך בזה.[101]

Rather, the main thing is to draw His G-dliness, may He be blessed, down below, so that He have a dwelling place among the lower realms, which is precisely the purpose of creation: to remember always and to contemplate that "the whole earth is full of His glory," and to dwell at length on this.

> The main thing is to draw G-dliness down below, so that G-d has a dwelling place among the lower realms, which is the purpose of creation. This means always remembering, and contemplating at length, that "the whole earth is full of His glory."

SECTION 5 • ¶9–11

Torah, mitzvos and two kinds of teshuvah

9 וזהו תענוג עליון וכל המאריך בא ח״ד[102] כו׳. אך איך הוא ההמשכה הוא ע״י תורה ומצות שהם רמ״ח אברין דמלכא[103, 104] וכל התורה שמותיו של הקב״ה[105]

And this is the supernal delight, and "whoever prolongs [the word] Echad (One)," etc. But how is the drawing-down [accomplished]? It is through Torah and mitzvos, which are "the 248 limbs of the King"; and the whole Torah is the Names of the Holy One, blessed be He.

> Dwelling at length on this contemplation is the supernal delight, as in the Sages' "whoever prolongs the word Echad" in the Shema. The drawing down comes through Torah and mitzvos: the mitzvos are "the 248 limbs of the King," and the whole Torah is made of G-d's Names.

וזה יכול כי"א [כל אחד / כל אחת] אפי' [אפילו] הדיוט כשאומר הלכה ואגדה כו' או כשעושה איזה מצוה ובלבד שיכוין להמשיך אלהותו ית' אל חיותו וחלקו ממעל

And this each one can do, even a simple person, when he says halachah and aggadah, etc., or when he performs some mitzvah, provided that he intends to draw His G-dliness, may He be blessed, into his life-force and his portion from above,

> Anyone can do this, even a simple person, whenever he says words of halachah or aggadah or does a mitzvah. The condition is that he intends to draw G-dliness into his own life-force and into his soul, the part of G-d above.

כי חלק[106] ה' עמו שיתאחד וידבק חלקו עם השי"ת [השם יתברך] ויתגלה אלהותו ית' לעין כל כמאמר כי עין בעין יראו[107] ונגלה כבוד[108] הוי' וזהו לשם יחוד כו'

for "the portion of Havayah is His people": that his portion should become united and cleave to G-d, may He be blessed, and His G-dliness, may He be blessed, be revealed to every eye, as it is said, "For eye to eye they shall see," and "The glory of Havayah shall be revealed." And this is [the meaning of] "For the sake of the unification," etc.,

> For "the portion of Havayah is His people": the soul is G-d's own portion, and the aim is that it unite with Him and that His G-dliness be revealed to every eye, as the prophets promise. This is the plain meaning of the formula "For the sake of the unification" said before a mitzvah.

לפי פשוטו שלא יחפוץ שום דבר כמ"ש מי לי בשמים[109] כו' וא"א להמשיך אלהותו ית' כי"א לתוך כלי' [כלים] דהיינו תומ"צ [תורה ומצות] וכל אותיות התורה הם כלים כמ"ש וכלים מכלים שונים[110] ויין מלכות רב

in its plain sense: that he should desire nothing [else], as it is written, "Whom do I have in heaven," etc. And it is impossible to draw down His G-dliness, may He be blessed, except into vessels, that is, Torah and mitzvos; and all the letters of the Torah are vessels, as it is written, "and vessels differing one from another, and royal wine in abundance,"

> It means wanting nothing but G-d, as in "Whom do I have in heaven but You." G-dliness can be drawn down only into vessels, which are Torah and mitzvos, and every letter of the Torah is a vessel, as hinted in "vessels differing one from another, and royal wine in abundance."

דהיינו השראת השכינה ובזמן שבהמ״ק [שבית המקדש] קיים היה עיקר השראת השכינה בק״ק [בקדש הקדשים] ומשם מתפשט לכל העולם ועכשיו כשחרב בהמ״ק [בית המקדש] אין להקב״ה בעולמו[111]

that is, the resting of the Shechinah (Divine Presence). When the Holy Temple stood, the main resting of the Shechinah was in the Holy of Holies, and from there it spread out to the whole world. And now that the Holy Temple is destroyed, "the Holy One, blessed be He, has in His world

> The "royal wine" in the vessels is the resting of the Shechinah. When the Temple stood, the Shechinah rested chiefly in the Holy of Holies and spread from there to the whole world.

אלא ד״א [ד׳ אמות] של הלכה עיקר השראת השכינה ומשם מתפשט לכל העולם כולו כמו הנשמה שעיקר השראתה במוח ומשם מתפשטת לכל הגוף כולו להחיותו.

only the four cubits of halachah": [these are] the main resting of the Shechinah, and from there it spreads out to the entire world, like the soul, whose main resting is in the brain, and from there it spreads out to the whole body to give it life.

> Now that the Temple is destroyed, the Shechinah rests chiefly in "the four cubits of halachah" and spreads from there to the whole world. So too the soul rests chiefly in the brain and spreads from there to give life to the whole body.

[וביאור הענין היינו כי יש ב׳ בחי׳ תשובה הא׳ מלמטה למעלה וזהו ע״י התפלה שהיא בחי׳ סולם[112, 113] מצוב ארצה כו׳

[The explanation of the matter is that there are two levels of teshuvah. The first is from below upward, and this is through prayer, which is the level of "a ladder set on the earth," etc.,

> A bracketed note explains that there are two kinds of teshuvah. The first is from below upward, through prayer, which is "a ladder set on the earth" whose top reaches heaven.

עד שעי״ז מתחבר ומתאחד בחי׳ הנשמה שבתוך הגוף עם בחי׳ מקורה ושרשה בחי׳ מזליה להיות שובה ישראל דייקא שיהיה העבודה בבחי׳ ומדרגת ישראל

until through this the level of the soul that is within the body joins and becomes one with the level of its source and root, the level of its mazal, so that it be "Return, O Israel" specifically: that the service be in the level and rank of Yisrael,

> Through prayer the soul in the body joins its source and root, its mazal, the part of the soul that remains above. This is "Return, O Israel" in the precise sense: service at the level of Yisrael.

שהוא בחי׳ סובב ומקיף שבנפש ועיין מענין בחי׳ עבודה זו סד״ה כי קרוב אליך הדבר מאד[114] כו׳ וזהו ענין למס״נ [למסירות נפש] באחד בק״ש [בקריאת שמע].[115]

which is the encompassing and surrounding level within the soul. And see on the matter of this level of service at the end of the discourse beginning "For the thing is very near to you," etc. And this is the matter of self-sacrifice (mesirus nefesh) at [the word] Echad in the recital of Shema.

> The level of Yisrael is the soul's encompassing level, and its service is the readiness to give one's life when saying "One" in the Shema. The Alter Rebbe refers to the end of his discourse "For the thing is very near to you" on this service.

10 ואחר כך צ״ל תשובה מלמעלה למטה להמשיך גילוי אור א״ס ב״ה מלמעלה למטה אל הארת הנשמה שבתוך הגוף והיינו ע״י התורה ומצות וכמ״ש במ״א ע״פ קומי לך רעיתי יפתי[116] כו׳.

And afterwards there must be teshuvah from above downward: to draw the revelation of the Infinite Light (Or Ein Sof), blessed be He, from above downward into the illumination of the soul that is within the body. And this is through the Torah and mitzvos, as is explained elsewhere on the verse "Arise, my love, my fair one," etc.

> The second kind of teshuvah is from above downward: drawing the revealed Infinite Light down into the light of the soul within the body. This comes through Torah and mitzvos, as the Alter Rebbe explains elsewhere on "Arise, my love, my fair one."

ותשובה זו[117] שמלמעלה למטה מבואר בזהר פ׳ ויקרא (ד״ו ע״א) וב׳ בחינות תשובה אלו זהו ענין יסובבנהו יבוננהו כמש״ת [כמו שיתבאר]

And this teshuvah from above downward is explained in the Zohar, Parshas Vayikra (16a). And these two levels of teshuvah are the matter of "He encircled him, He instructed him," as will be explained.]

> The Zohar in Vayikra discusses this teshuvah from above downward. The two kinds of teshuvah are hinted in "He encircled him, He instructed him," as the maamar now explains.

וזהו ג״כ פי׳ ימצאהו בארץ מדבר.[118] פי׳ ימצאהו לחלק אלוה במקום הקליפות כשנמשך אחר תאוות הגוף ההוה ונפסד.

And this is also the meaning of "He found him in a desert land." "He found him" means: [He finds] the part of G-d in the place of the kelipos (husks), when it is drawn after the cravings of the body, which comes into being and perishes.

> "He found him in a desert land" describes G-d finding the G-dly part of the soul in the place of the kelipos, the forces that conceal holiness. This happens when the soul is drawn after the cravings of the body, which comes into being and passes away.

ובתהו יליל ישימון יסובבנהו פי׳ יתעורר רחמים גדולים שהוא כתר שהוא סובב ומקיף [ועי״ז מתגלה ג״כ בחי׳ הסובב והמקיף שבנפש להיות שובה ישראל דייקא

"And in the waste, a howling wilderness, He encircled him": the meaning is that great compassion will be aroused, which is Keser (the Crown), which encompasses and surrounds. [And through this the encompassing and surrounding level within the soul is also revealed, so that it be "Return, O Israel" specifically;

> "In the waste, a howling wilderness, He encircled him" means that great compassion is aroused, and this compassion is Keser, the Crown, which surrounds and encompasses. Through this the soul's own encompassing level is revealed, which is "Return, O Israel" in the precise sense.

והוא ענין התקשרות בחי׳ סתים שבנשמה בבחי׳ סתים דקוב״ה [דקודשא בריך הוא] כביכול דהיינו בבחי׳ סוכ״ע וזהו ענין יסובבנהו ואח״כ נמשך להאיר בפנימית ע״י התומ״צ [התורה ומצות]

and this is the bonding of the hidden level within the soul with the hidden level of the Holy One, blessed be He, so to speak, that is, with the level of the light that encompasses all worlds (sovev kol almin). And this is the matter of "He encircled him." And afterwards it is drawn down to shine in an inward manner, through the Torah and mitzvos;

> This is the bond between the hidden level of the soul and the hidden level of G-d, so to speak, sovev kol almin, and it is "He encircled him." Afterwards this light is drawn inward to shine within, through Torah and mitzvos.

וזהו ענין יבוננהו וכתרגומו אלפינון פתגמי אורייתא[119] וגם מלשון בנין ע״ד מ״ש ויבן ה׳ אלקים כו׳.[120]

and this is the matter of "He instructed him" (yevonenehu), as the Targum renders it, "He taught them the words of the Torah"; and also from the term binyan (building), along the lines of what is written, "And Havayah Elokim built," etc.

> That is "He instructed him": the Targum renders it "He taught them the words of the Torah." The word yevonenehu also suggests binyan, "building," as in "And Havayah Elokim built."

11 ועמ״ש בד״ה וכל בניך למודי[121] מענין אל תקרי בניך אלא בוניך[122] ועמ״ש מזה ג״כ בד״ה יונתי ובד״ה תורה צוה וגם יסובבנהו היינו שהקיפם בענני כבוד

And see what is written in the discourse beginning "And all your children [shall be] taught," on the matter of "Do not read banayich (your children) but bonayich (your builders)"; and see what is also written on this in the discourse beginning "My dove" and in the discourse beginning "The Torah [Moshe] commanded." And also, "He encircled him" means that He surrounded them with the Clouds of Glory;

> The note refers to the discourse on "And all your children shall be taught," where the Sages' "do not read banayich, your children, but bonayich, your builders" is explained, and to discourses on "My dove" and "The Torah Moshe commanded." "He encircled him" also refers to the Clouds of Glory with which G-d surrounded Israel in the desert.

וזהו ענין חג הסוכות שאחר יוהכ״פ [יום הכפורים] ועש״ת [ועשרת ימי תשובה] שע״ז נמשכים התגלות מקיפים עליונים מבחי׳ סוכ״ע ואח״כ נמשכי׳ [נמשכים / נמשכין] ומתגלי׳ ג״כ בבחינת פנימית בשמיני עצרת כו׳

and this is the matter of the festival of Sukkos, which comes after Yom Kippur and the Ten Days of Teshuvah, through which revelations of supernal encompassing lights (makifim) are drawn down from the level of the light that encompasses all worlds (sovev kol almin); and afterwards they are drawn down and revealed also in an inward manner on Shemini Atzeres, etc.,

> This is the theme of Sukkos, which follows Yom Kippur and the Ten Days of Teshuvah: through them, encompassing lights from sovev kol almin are revealed, as the sukkah surrounds a person. Afterwards, on Shemini Atzeres, they are drawn inward.

וכמ״ש במ״א] יבוננהו פי׳ יתבונן שמכה״כ [שמלא כל הארץ כבודו] להמשיך אלהותו ית׳ שיהיה לו דירה בתחתונים ע״י תומ״צ [תורה ומצות] כו׳.

as is explained elsewhere.] "He instructed him" (yevonenehu) means yisbonen, he will contemplate that "the whole earth is full of His glory," [so as] to draw down His G-dliness, may He be blessed, so that He have a dwelling place among the lower realms through Torah and mitzvos, etc.

> "He instructed him" (yevonenehu) is read as "he will contemplate" (yisbonen) that the whole earth is full of His glory. This contemplation leads a person to draw G-dliness down through Torah and mitzvos, making a dwelling place for G-d below.

כנשר הוא רחמנות רחמים גדולים יעיר קנו כו׳ ויהיה התגלות אלהותו ואז ה׳ בדד ינחנו[123] כו׳ [ועמ״ש מזה בד״ה כנשר יעיר[124] כו׳]:

“As an eagle” is compassion, great compassion; “stirs up its nest,” etc., and there will be a revelation of His G-dliness; and then “Havayah alone shall lead him,” etc. [And see what is written on this in the discourse beginning “As an eagle stirs up,” etc.]

> “As an eagle stirs up its nest” stands for great compassion, after which G-dliness is revealed. Then “Havayah alone shall lead him,” and the Alter Rebbe refers to his discourse on “As an eagle stirs up its nest.”

SECTION 6 · ¶12

Calling from the depths

12 וזהו פי׳ ממעמקים מדבר המעמיק שמביא לידי עומקא דליבא דהיינו מחמת שיתבונן שהנשמה מתייחדתת עמו וחלק מהנשמה מאירה בגוף

And this is the meaning of “From the depths”: it speaks of one who goes deep, which brings [him] **to the depth of the heart (umka deliba). That is, because he will contemplate that the soul is united with Him, and a part of the soul shines in the body,**

> Now the opening verse is explained: “from the depths” speaks of one who goes deep and reaches the depth of the heart. He reaches it by contemplating that his soul is united with G-d, while only a part of the soul shines in the body.

והוא רחוק מאד מהשרש שלה מחמת החושך והענן זה מביא לידי גילוי עומקא דליבא שירצה רק התגלות אלהותו ית׳ שיהיה מכה״כ [מלא כל הארץ כבודו] ע״י תומ״צ [תורה ומצות] כנ״ל [וגם

and it is very far from its root because of the darkness and the cloud; this brings to the revelation of the depth of the heart: that he will want only the revelation of His G-dliness, may He be blessed, so that “the whole earth [be] **full of His glory,” through Torah and mitzvos, as mentioned above. [And also,**

> That part is very far from its root because of the darkness and the cloud of the body. This reflection brings out the depth of the heart: a desire only that G-dliness be revealed, so that the whole earth is full of His glory through Torah and mitzvos.

כי שרש העומקא דליבא הוא נמשך מבחי׳ המקיף של הנשמה שכאשר היא מאירה בתוך הנשמה שבגוף

because the root of the depth of the heart is drawn from the encompassing level of the soul; for when it shines within the soul that is in the body,

> A bracketed note adds that the depth of the heart has its root in the soul’s encompassing level, which shines into the soul within the body.

אזי הוא מתגלה בבחי׳ עומקא דליבא ותעלומות לב וכמ״ש בד״ה שמאלו תחת לראשי הנ״ל גבי ובכל מאדך[125] ובד״ה

then it is revealed as the level of the depth of the heart and the hidden recesses of the heart, as is explained in the discourse beginning "His left hand is under my head," mentioned above, regarding "and with all your might," and in the discourse beginning

> When that encompassing level shines within, it appears as the depth of the heart, its hidden recesses. The Alter Rebbe refers to his discourse "His left hand is under my head," on "and with all your might," and to a further discourse.

כי תצא[126] גבי לך אמר לבי בקשו פני[127] כו׳ שפנימית הלב הוא הארה והמשכה מבחי׳ סוכ״ע ועמ״ש בביאור ע״פ כי המצוה הזאת.[128, 129]

"When you go out," regarding "Of You my heart has said, 'Seek My face,'" etc., that the inwardness of the heart is an illumination and drawing-down from the level of the light that encompasses all worlds (sovev kol almin). And see what is written in the explanation (biur) on the verse "For this commandment."

> In the discourse "When you go out," on "Of You my heart has said, 'Seek My face,'" the inwardness of the heart is shown to be a light drawn from sovev kol almin. The biur on "For this commandment" is cited as well.

ולכן נקרא המקיף של הנשמה בשם מזל ע״ש [על שם] שמזיל וממשיך כו׳ וזהו שנקרא ג״כ ממעמקים שמביא וממשיך בחי׳ עומקא דליבא.

And therefore the encompassing [level] of the soul is called by the name mazal, because it drips down (mazil) and draws down, etc. And this is why it is also called "from the depths" (mima'amakim): for it brings and draws down the level of the depth of the heart.

> That is why the soul's encompassing level is called mazal, from mazil, "to make flow," since it makes light flow down. For the same reason it is called "from the depths": it brings out the depth of the heart.

וע׳ בזהר בשלח (דס״ג ע״ב)[130] ממעמקים עמקא דכולא שמשפיע בבחי׳ עומקא דבירא כו׳ אמר ר׳ [רבי] חזקיה כד כו׳ אשרי כולא ואכליל כולא בהאי עמיקא עילאה.

And see in the Zohar, Beshalach (63b): "From the depths": the depth of all, which bestows into the level of "the depth of the well," etc. "Rabbi Chizkiyah said: When," etc., "[He] causes all to rest and includes all in this supernal depth."

> The Zohar in Beshalach explains "from the depths" as "the depth of all," which flows into "the depth of the well." There Rabbi Chizkiyah says that when the most hidden Atik wishes to bring blessing to the worlds, He places and includes everything in this supernal depth.

והיינו גילוי בחי׳ סוכ״ע סתימא דכל סתימין כו׳ ע״ש ועד״ז יובן בנפש שהגילוי מבחנית סתים שבנשמה שהוא מבחי׳ הסובב והמקיף הוא בבחי׳ עומקא דליבא כנ״ל]

And this is the revelation of the level of sovev kol almin, "the most hidden of all hidden," etc.; see there. And in the same way it will be understood in the soul: the revelation from the hidden level within the soul, which is from the encompassing and surrounding level, is in the level of the depth of the heart, as mentioned above.]

> This depth is the revelation of sovev kol almin, "the most hidden of all hidden." In the soul likewise, what is revealed from its hidden, encompassing level appears as the depth of the heart.

וזהו קראתיך[131] ה׳ כאדם הקורא לחבירו שיבוא אצלו כך הוא קורא להשי״ת [להשם יתברך] (ועמ״ש מזה בד״ה שובה ישראל עד)

And this is "I have called You, Havayah": as a person who calls his friend to come to him, so he calls G-d, may He be blessed (and see what is written on this in the discourse beginning "Return, O Israel, unto"),

> "I have called You, Havayah" is like a person calling his friend to come to him: he calls G-d to come. The Alter Rebbe refers to his discourse on "Return, O Israel" on this.

שיתגלה אלהותו בעולם התחתון שיהיה נגלה כבוד[132] ה׳ וראו כל בשר יחדו כמו בעולם העליון:[133]

that His G-dliness be revealed in the lower world, that "the glory of Havayah shall be revealed, and all flesh shall see together," as in the higher world.

> The call is that G-dliness be revealed in this lower world as it is in the higher world, so that "the glory of Havayah shall be revealed, and all flesh shall see together."

SECTION 7 · ¶13–14

Hearing the voice

13 ה׳ שמעה בקולי.[134] שמעה לשון הבנה שיתבונן בקולי ולא אמר לקולי כי פי׳ בקולי מה שבתוך קולי

"G-d, hearken to my voice (shim'ah bekoli)." Shim'ah is a term for understanding: that He discern in my voice. And it does not say lekoli ("to my voice"), because bekoli means what is within my voice,

> The psalm's second verse, "G-d, hearken to my voice," is read closely: "hearken" (shim'ah) means "understand," that G-d should discern what is in my voice. The verse says bekoli, "in my voice," and not lekoli, "to my voice," because it asks Him to hear what is inside the voice.

דהיינו האהבה מסותרת שיש בכל אדם למסור נפשו על קדה״ש [קידוש השם] אפי׳ [אפילו] בקל שבקלים[135] (ועמ״ש מענין שמעה בקולי בד״ה תקעו בחדש שופר[136, 137] ועמ״ש בד״ה לסוסתי בענין כי אמרתי עולם חסד יבנה[138] אמירה היא בלב כו׳):

that is, the hidden love that is in every person, to give up his life for the sanctification of G-d's Name, even in the lowest of the low. (And see what is written on the matter of "hearken to my voice" in the discourse beginning "Blow the shofar on the New Moon"; and see what is written in the discourse beginning "To My mare," on the matter of "For I said, 'The world shall be built with kindness'": saying is in the heart, etc.)

> What is inside the voice is the hidden love in every Jew, even the lowest, ready to give his life to sanctify G-d's Name. The Alter Rebbe refers to his discourses "Blow the shofar on the New Moon" and "To My mare," where the "saying" in "For I said, 'The world shall be built with kindness'" is a saying in the heart.

14 תהיינה אזניך קשובות לקול תחנוני.[139] הוא מדרגה פחותה מכולם דהיינו מי שמבקש על עצמו[140] (ולא שמעורר רחמים על חלק אלוה שבו שירד מאיגרא רמא כו׳ ולכן נאמר לקול תחנוני ולא בקולי)

"Let Your ears be attentive to the voice of my supplications." This is a level lower than all of them: one who asks for himself (and not that he arouses compassion for the part of G-d within him, which has descended "from a high roof," etc.; and therefore it says "to the voice (lekol) of my supplications" and not bekoli).

> The next words, "Let Your ears be attentive to the voice of my supplications," describe the lowest level of all: one who prays only for his own needs. He is not arousing compassion for the G-dly part within him that has fallen, so the verse says lekol, "to the voice," and not bekoli, "in my voice."

והיא לא פרחה לעילא מעצמה לזה אמר תהיינה אזניך הם המלאכים הנקרא אזני ה׳ קשובות לקול תחנוני דייקא דהיינו תחינה שלי שמבקש על עצמו שהם יעלו התפלות למעלה לפני השי״ת [השם יתברך] ב״ה אמן

And it does not fly upward by itself. For this he said, "Let Your ears" (these are the angels, who are called "the ears of G-d") "be attentive to the voice of my supplications" specifically, that is, my own supplication, in which he asks for himself: that they should raise the prayers on high before G-d, may He be blessed, blessed be He. Amen.

> Such a prayer does not fly upward by itself, so the verse asks that "Your ears," the angels who are called the ears of G-d, attend to it. They are to carry these prayers, in which a person asks for himself, up before G-d.

(ודקדוק זה לחלק בין מ״ש שמע׳ [שמעלה] בקולי ובין מ״ש לקולי ע׳ [עיין] כיוצא בזה בפ׳ ראה ע״פ כי תשמע בקול[141] כו׳ ועיין בזהר פ׳ וישלח (דקס״ט סע״א [סוף עמוד א])]:

(And for this precise distinction between what is written, shim'ah bekoli, and what is written, lekoli, see something similar in Parshas Re'eh, on the verse "When you hearken to the voice," etc. And see in the Zohar, Parshas Vayishlach (end of 169a).)

> A note points to a similar distinction between bekol and lekol in the discourse on "When you hearken to the voice" in Parshas Re'eh. It also cites the Zohar in Vayishlach.

IN ONE'S AVODAH

Do not be content with a moment of love for G-d. Reflect on your root and on how far your G-dly soul has fallen into the body's cravings, until it moves the depth of your heart and arouses compassion for the G-dly part within you; then turn that feeling into action, drawing G-dliness into the world through Torah study and mitzvos done with the intent that His glory fill the earth.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe insist that the soul is not the intellect, and how do the names Yaakov and Yisrael express the difference?
2. If the level of Yisrael is never separated from G-d, in what sense does it need teshuvah?
3. How does a son's love for his father differ from the soul's love for G-d, and what follows for self-sacrifice?
4. What does it mean to have compassion on G-d, and why does reciting the confession arouse great compassion?
5. Why is a little love for G-d not enough, and how do Torah and mitzvos complete it?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **שיר המעלות**

Kehot notes that this maamar was said in 5555 (1794–95), and that another transcript of it (hanachah) is printed in this volume of the Alter Rebbe's discourses.

KEHOT'S NOTE

נאמר בשנת תקנ״ה — ראה להלן ברשימת הכתבי-יד. הנחה אחרת במאמרי אדה״ז — כתובים ח״א ע׳ קטז.

2 **שיר המעלות ממעמקים**

The opening verse of Psalm 130. The maamar reads "from the depths" as the depth a person makes within himself, from which he calls to G-d.

Psalms 130:1 תהילים ק״ל:א

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

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

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

KEHOT'S NOTE

תהלים קל, א.

3 When rain was needed, Rabbi Yonah would go and stand in a deep place, as it is written, "From the depths I have called You," and pray. The Alter Rebbe lists it among the places where the verse is cited.

Taanit 23b:10 תענית כ״ג ב:י׳

תַּקִּיפֵי דְּאַרְעָא דְיִשְׂרָאֵל כְּגוֹן רַבִּי יוֹנָה אֲבוּהּ דְּרַבִּי מָנִי, כִּי הֲוָה מִצְטָרִיךְ עָלְמָא לְמִיטָרָא, הֲוָה עָיֵיל לְבֵיתֵיהּ וַאֲמַר לְהוּ: הַבוּ לִי גּוּאַלְקִי, וְאֵיזִיל וְאֵייְתֵי לִי בְּזוּזָא עִיבּוּרָא. כִּי הֲוָה נָפֵיק לְבָרָא, אָזֵיל וְקָאֵי בְּדוּכְתָּא עַמִּיקְתָּא, דִּכְתִיב: ״מִמַּעֲמַקִּים קְרָאתִיךָ ה׳״, וְקָאֵי בְּדוּכְתָּא צְנִיעָא, וּמְכַסֵּי בְּשַׁקָּא, וּבָעֵי רַחֲמֵי, וְאָתֵי מִיטָרָא. כִּי הֲוָה אָתֵי לְבֵיתֵיהּ, אָמְרִי לֵקֹהּ: אַייְתֵי מָר עִיבּוּרָא? אֲמַר לְהוּ: אָמֵינָא, הוֹאִיל וַאֲתָא מִיטָרָא, הַשְׁתָּא רָוַח עָלְמָא.

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

4 **ממעמקים קראתיך ה׳**

The first chapter of Berachos teaches that a person should not stand in a high place to pray but in a low place, "as it is said, 'From the depths I have called You.'" The text's own reference reads 11a; the passage is on 10b.

Berakhot 10b:26–27 ברכות י׳ ב:כ״ו-כ״ז

וְאָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא מִשּׁוּם רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב: אַל יַעֲמוֹד אָדָם בְּמָקוֹם גָּבוֹהַּ וְיִתְפַּלֵּל, אֶלָּא בְּמָקוֹם נָמוּךְ וְיִתְפַּלֵּל. שֶׁנֶּאֱמַר: ״מִמַּעֲמַקִּים קְרָאתִיךָ ה׳״. תָּנֵיא נָמֵי הָכִי: לֹא יַעֲמוֹד אָדָם לֹא עַל גַּבֵּי כֵּסֵא, וְלֹא עַל גַּבֵּי שְׁרַפְרָף, וְלֹא בְּמָקוֹם גָּבוֹהַּ, וְיִתְפַּלֵּל, אֶלָּא בְּמָקוֹם נָמוּךְ, וְיִתְפַּלֵּל. לְפִי שֶׁאֵין גַּבְהוּת לִפְנֵי הַמָּקוֹם. שֶׁנֶּאֱמַר ״מִמַּעֲמַקִּים קְרָאתִיךָ ה׳״. וּכְתִיב: ״תְּפִלָּה לְעָנִי כִּי יַעֲטֹף״.

R. Jose b. R. Hannina also said in the name of R. Eliezer b. Jacob : Let not a man stand on an elevated place and pray, but let him pray in a lowly place; as it is said, "Out of the depths have I called Thee, O L-rd" (Ps. cxxx. 1). There is a teaching to the same effect : Let not a man stand upon a chair, or a stool, or any elevated place to pray, but let him pray in a lowly place, because there can …

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

5 **ממעמקים קראתיך ה׳**

The end of section 3 of Vayikra Rabbah quotes "Deep waters are the counsel in a man's heart" and then this verse. It is one of the Midrashic places the text lists.

Vayikra Rabbah 3:7 ויקרא רבה ג׳:ז׳

6 **ממעמקים קראתיך ה׳**

Rabbi Chizkiyah teaches that one who prays must direct heart and will to draw blessings from "the depth of all," "the depth of the well," from which the streams flow. The maamar returns to this passage in its closing section.

Zohar, Beshalach 28:408–418 ספר הזהר, בשלח כ״ח:ת״ח-תי״ח

R. Hezekiah discoursed on the verse: "A song of degrees. Out of the depth have I cried unto thee" (Ps. 130, 1, 2). 'This Psalm', he said, 'is anonymous, because All-hidden, wishes to bless the universe, He lets His gifts of Grace congregate in that supernal depth, from where they are to be drawn, through human prayer, into the "Cistern", so that all the streams and brooks may be filled therefrom.' AND MOSES SAID UNTO THEM, LET NO MAN LEAVE OF IT UNTIL THE MORNLNG. R. Judah said: Every day …

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

7 **ממעמקים קראתיך ה׳**

At the end of Vayikra, Rabbi Yose teaches that one who wishes to draw blessings down must pray with the intent of the heart, to draw from that deep stream, as it is written, "From the depths I have called You."

Zohar, Vayikra 66:445–67:449 ספר הזהר, ויקרא ס״ו:תמ״ה-ס״ז:תמ״ט

8 **שיר המעלות ממעמקים קראתיך**

In Acharei, Rabbi Yehudah opens his discourse on teshuvah and atonement with this psalm. The text's own reference reads 69a; Kehot cites 69b for the custom of saying the psalm during the Ten Days of Teshuvah.

Zohar, Achrei Mot 39:235–41:245 ספר הזהר, אחרי מות ל״ט:רל״ה-מ״א:רמ״ה

R. Judah cited here the verse: "A song of ascents. Out of the depths have I cried unto thee, O L-rd" (Ps. CXXXI). 'We have learnt', he said, 'that when G-d was about to create man, He consulted the Torah and she warned Him that he would sin before Him and provoke Him.

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

9 **ממעמקים קראתיך ה׳**

Rabbi Abba calls the hidden place above "the depth of the well," and says that this depth of depths is called teshuvah: one who wishes to return and be purified must call to G-d from it. The text's own reference reads 70b; the passage begins on 70a.

Zohar, Achrei Mot 41:245–43:254 ספר הזהר, אחרי מות מ״א:רמ״ה-מ״ג:רנ״ד

When is a man purified of his sin?' R. Isaac said: 'When he returns to the Most High King and prays from the depths of his heart, as it is written, "From the depths I cried unto thee".' R. Abba said: 'There is a hidden place above, which is "the depth of the well", whence issue streams and sources in all directions. This profound depth is called Repentance, and he who desires to repent and to be purified of his sin should call upon G-d from this depth. We have …

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

10 **ממעמקים קראתיך ה׳**

In Va'eschanan the Zohar teaches that one who prays must ask from "the depth of all" in order to draw blessings down, as it is written, "A Song of Ascents: From the depths I have called You."

Zohar, Vaetchanan 15:105–17:114 ספר הזהר, ואתחנן ט״ו:ק״ה-י״ז:ק״י״ד

11 **ממעמקים קראתיך ה׳**

In Vayechi the Zohar explains "the lily of the valleys" (ha'amakim) as the one that stands in "the depth of all," and cites this verse for the meaning of "depths."

Zohar, Vayechi 27:226–28:237 ספר הזהר, ויחי כ״ז:רכ״ו-כ״ח:רל״ז

12 **ניתקן לומר בעשי״ת**

Kehot refers to the sources gathered there on the custom of saying "From the depths" during the Ten Days of Teshuvah.

KEHOT'S NOTE

כמבו׳ בפע״ח [תפלת] ר״ה (פ״ז) ב׳ הרמ״ע מפאנו מענין העשרה עומקים בעשי״ת. וע׳ זהר אחרי (סט, ב). וע׳ במג״א [שו״ע או״ח] (סי׳ נד, סק״ב). [כ]. ראה גם בהנסמן בס׳ מאמרי אדה״ז — פרשיות ע׳ תתמא.

13 **קראתיך ה׳ והוא ניתקן לומר בעשי״ת**

The Magen Avraham records from the Arizal's writings the custom of saying "From the depths I have called You" during the Ten Days of Teshuvah, between Yishtabach and Yotzer. Kehot cites it for the custom the text mentions.

Magen Avraham 54:2 מגן אברהם נ״ד:ב׳

המספר וכו׳. ובכתבים כתב לומר בעשרת ימי התשובה מזמור ממעמקים קראתיך ה׳ בין ישתבח ליוצר וצ״ע:

Magen Avraham (Public Domain)

14 On "I am the rose of Sharon," Rabbi Acha reads this verse as the song the Congregation of Israel sings when G-d looks deep into her. The text cites it by that passage.

Shir HaShirim Rabbah 2:1:3 שיר השירים רבה ב׳:א׳:ג׳

רַבִּי יוּדָן וְרַבִּי אֱלִיעֶזֶר. רַבִּי יוּדָן אָמַר, אֲנִי חֲבַצֶּלֶת, לֹא הִיא חֲבַצֶּלֶת וְלֹא הִיא שׁוֹשַׁנָּה, אֶלָּא כָּל זְמַן שֶׁהִיא קְטַנָּה הוּא קוֹרֵא אוֹתָהּ חֲבַצֶּלֶת, הִגְדִּילָה קוֹרֵא אוֹתָהּ שׁוֹשַׁנָּה, חֲבַצֶּלֶת, וְלָמָּה נִקְרֵאת חֲבַצֶּלֶת, שֶׁחֲבוּיָה בְּצִלָּהּ. אָמַר רַבִּי אֱלִיעֶזֶר, מָשָׁל אֶת הַצַּדִּיקִים בַּמְּשָׁכָּה שֶׁבַּמִּינִים, וּבַמְּשָׁכָּה שֶׁבָּאוֹתוֹ הַמִּין. הַמְּשָׁכָּה שֶׁבַּמִּינִים, כְּשׁוֹשַׁנָּה, וּבַמְּשָׁכָּה שֶׁבָּאוֹתוֹ הַמִּין, שׁוֹשַׁנַּת הָעֲמָקִים, וְלֹא כְּשׁוֹשַׁנַּת הָהָר שֶׁנּוֹחָה לְהִכָּמֵשׁ, אֶלָּא כְּשׁוֹשַׁנַּת הָעֲמָקִים שֶׁמַּרְטֶבֶת וְהוֹלֶכֶת. …

Rabbi Yudan and Rabbi Eliezer, Rabbi Yudan said: "I am a rose [ḥavatzelet] [of Sharon, a lily [shoshana] of the valleys]," is it not a ḥavatzelet and is it not a shoshana? not the same as shoshana? Although generally translated differently, as rose and lily, the midrash assumes that the ḥavatzelet and shoshana are the same flower. Rather, as long as it is small, [the verse] calls it ḥavatzelet, when it grows larger, it calls it shoshana. "Rose [ḥavatzelet]," why is it called ḥavatzelet? Because it is shrouded in its …

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

15 "I am the rose of Sharon, the lily of the valleys." The text names the Midrash on this verse as a place where "From the depths" is expounded.

Song of Songs 2:1 שיר השירים ב׳:א׳

אֲנִי חֲבַצֶּלֶת הַשָּׁרוֹן שׁוֹשַׁנַּת הָעֲמָקִים׃

I am a rose of Sharon, A lily of the valleys.

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

16 **שמור רגליך כאשר**

"Guard your feet when you go to the house of G-d." The text names the Midrash on this verse among its sources.

Ecclesiastes 4:17 קהלת ד׳:י״ז

שְׁמֹר רַגְלְךָ כַּאֲשֶׁר תֵּלֵךְ אֶל־בֵּית הָאֱלֹקִים וְקָרוֹב לִשְׁמֹעַ מִתֵּת הַכְּסִילִים זָבַח כִּי־אֵינָם יוֹדְעִים לַעֲשׂוֹת רָע׃

Guard thy foot when thou goest to the house of G-d, and be ready to hearken: it is better than when fools give sacrifices; for they know not that they do evil.

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

17 **בזח״ב בפ׳ בשלח (דס״ג ע״ב)**

The Tzemach Tzedek discusses this Zohar passage on "From the depths" (Zohar II, Beshalach 63b) in his Or HaTorah on Shir HaShirim.

KEHOT'S NOTE

ראה אוה״ת שה״ש ע׳ מ. ביאוה״ז להצ״צ כרך ב ע׳ תשעז.

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

PARAGRAPH 2

23 **בביאור ע״פ ולא תשבית**

That biur explains that even Chochmah, the first of the soul's ten faculties, is only a vessel for the soul's essence, as the brain is a vessel for intellect.

Leviticus 4:2 ויקרא ד׳:ב׳

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר נֶפֶשׁ כִּי־תֶחֱטָא בִשְׁגָגָה מִכֹּל מִצְוֹת ה׳ אֲשֶׁר לֹא תֵעָשֶׂינָה וְעָשָׂה מֵאַחַת מֵהֵנָּה׃

Speak unto the children of Israel, saying: If any one shall sin through error, in any of the things which the L-RD hath commanded not to be done, and shall do any one of them:

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

KEHOT'S NOTE

לעיל ויקרא ד, ב. וראה שם בשם מהר״ל מפראג.

24 **ולא תשבית מלח**

"And you shall not withhold the salt of the covenant of your G-d." The verse opens the biur in Likkutei Torah, Vayikra, to which the text refers for the nature of the soul.

Leviticus 2:13 ויקרא ב׳:י״ג

וְכָל־קָרְבַּן מִנְחָתְךָ בַּמֶּלַח תִּמְלָח וְלֹא תַשְׁבִּית מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתֶךָ עַל כָּל־קָרְבָּנְךָ תַּקְרִיב מֶלַח׃

And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy G-d to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt.

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

25 **השמים כסאי והארץ**

"The heavens are My throne, and the earth is My footstool." The maamar uses the two images for the higher and lower levels in creation and, later, in the soul.

Isaiah 66:1 ישעיהו ס״ו:א׳

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

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

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

KEHOT'S NOTE

ישע׳ סו, א.

26 **שהוא מדרגה התחתונה**

Kehot explains that the lower and higher levels here are the two levels in the soul, "head" and "foot." The Tzemach Tzedek's Or HaTorah on Shemos refers to this passage on that theme, together with other discourses.

KEHOT'S NOTE

בין ב׳ המדרגות שבנשמה ראש ורגל. עיין באוה״ת פ׳ שמות ע׳ לז שמציין לכאן, וכן מציין לכמה מקומות בדא״ח. וראה גם אוה״ת כי תשא ע׳ א׳תתסב.

18 **כי פנו אלי עורף**

"For they have turned their back to Me, and not their face." The Alter Rebbe uses it for the state of the rest of the year, in contrast to the "face to face" of Yom Kippur.

Jeremiah 2:27 ירמיהו ב׳:כ״ז

אֹמְרִים לָעֵץ אָבִי אַתָּה וְלָאֶבֶן אַתְּ יְלִדְתָּנוּ כִּי־פָנוּ אֵלַי עֹרֶף וְלֹא פָנִים וּבְעֵת רָעָתָם יֹאמְרוּ קוּמָה וְהוֹשִׁיעֵנוּ׃

Who say to a stock: 'Thou art my father', and to a stone: 'Thou hast brought us forth', for they have turned their back unto Me, and not their face; but in the time of their trouble they will say: 'Arise, and save us.'

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

KEHOT'S NOTE

ירמי׳ ב, כז.

19 "For on this day He shall atone for you." It is the opening of the discourse on Yom Kippur in Parshas Acharei to which the text refers.

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה׳ תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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

20 Kehot's note points to Jeremiah 16:12 for these words.

Jeremiah 16:12 ירמיהו ט״ז:י״ב

וְאַתֶּם הֲרֵעֹתֶם לַעֲשׂוֹת מֵאֲבוֹתֵיכֶם וְהִנְּכֶם הֹלְכִים אִישׁ אַחֲרֵי שְׁרִרוּת לִבּוֹ־הָרָע לְבִלְתִּי שָׁמְעַ אֵלָי׃

and ye have done worse than your fathers; for, behold, ye walk every one after the stubbornness of his evil heart, so that ye hearken not unto Me;

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

21 Kehot's note points to Berakhot 11a for these words.

Berakhot 11a ברכות י״א א

22 On "Guard your feet when you go to the house of G-d," the Midrash teaches that a person should never stand in a high place to pray, only in a low place, citing this verse.

Kohelet Rabbah 4:17:1 קוהלת רבה ד׳:י״ז:א׳

שְׁמוֹר רַגְלְךָ כַּאֲשֶׁר תֵּלֵךְ אֶל בֵּית הָאֱלֹקִים, תָּנֵי לֹא יִכָּנֵס אָדָם לְהַר הַבַּיִת בְּמָעוֹת צְרוּרוֹת בְּסִדִינוֹ, וּבְאָבָק שֶׁעַל רַגְלָיו, וּבְפוּנְדָּתוֹ הַחֲגוּרָה לוֹ מִבַּחוּץ, הֵיאַךְ מָה דְּאַתְּ אָמַר: שְׁמוֹר רַגְלְךָ כַּאֲשֶׁר תֵּלֵךְ. רַבִּי יוֹסֵי בֶּן יְהוּדָה אוֹמֵר (אסתר ד, ב): וַיָּבוֹא עַד לִפְנֵי שַׁעַר הַמֶּלֶךְ כִּי אֵין לָבוֹא אֶל שַׁעַר הַמֶּלֶךְ וגו׳, וּמַה לִכְבוֹד מֶלֶךְ בָּשָׂר וָדָם לֹא יֵעָשֶׂה כֵּן לִכְבוֹד מֶלֶךְ מַלְכֵי הַמְּלָכִים עַל אַחַת כַּמָּה וְכַמָּה. רַבִּי אַדָּא בְּרַבִּי שִׁמְעוֹן בְּשֵׁם רַבִּי נָתָן לְעוֹלָם לֹא יַעֲמֹד אָדָם בְּמָקוֹם גָּבוֹהַּ …

"Guard your feet when you go to the house of G-d, and draw near to heed. This is better than fools giving an offering, as they do not know to perform evil" (Ecclesiastes 4:17). "Guard your feet when you go to the house of G-d" – it is taught: A person may not enter the Temple Mount with coins bound in his shawl, with dust that is on his feet, and with his money belt girded on the outside [of his clothing], as it is stated: "Guard your feet when …

27 **שהיא שרפרף**

Beis Shammai argue that heaven was created first, for no one makes a footstool (shrafraf) before a throne, citing "The heavens are My throne, and the earth is My footstool." The Alter Rebbe uses the same word for the footstool.

Chagigah 12a:20 חגיגה י״ב א:כ׳

שָׁאַל רַבִּי יִשְׁמָעֵאל אֶת רַבִּי עֲקִיבָא כְּשֶׁהָיוּ מְהַלְּכִין בַּדֶּרֶךְ, אֲמַר לֵיקַּהּ: אַתָּה שֶׁשִּׁימַּשְׁתָּ אֶת נַחוּם אִישׁ גַּם זוֹ עֶשְׂרִים וּשְׁתַּיִם שָׁנָה, שֶׁהָיָה דּוֹרֵשׁ כָּל "אֶתְיִן" שֶׁבַּתּוֹרָה, "אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ", מָה הָיָה דּוֹרֵשׁ בָּהֶן? אָמַר לוֹ: אֵילּוּ נֶאֱמַר "שָׁמַיִם וָאָרֶץ", הָיִיתִי אוֹמֵר: "שָׁמַיִם" — שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. עַכְשָׁיו שֶׁנֶּאֱמַר: "אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ", "שָׁמַיִם" — שָׁמַיִם מַמָּשׁ, "אָרֶץ" — אֶרֶץ מַמָּשׁ.

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

KEHOT'S NOTE

ראה חגיגה י׳ב, א.

28 **חלק אלו-ה ממעל**

"What is the portion of G-d from above." In Chassidus the phrase names the G-dly soul, "a part of G-d above," which the Alter Rebbe places above intellect.

Job 31:2 איוב ל״א:ב׳

וּמָה חֵלֶק אֱלוֹהַּ מִמָּעַל וְנַחֲלַת שַׁדַּי מִמְּרוֹמִים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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

KEHOT'S NOTE

איוב לא, ב.

PARAGRAPH 3

29 **אני הוי׳ לא שניתי**

"For I, Havayah, have not changed." The verse sharpens the question: if G-d does not change, how can heaven and earth differ in what they perceive of Him?

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם:

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

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

30 **בע״מ נברא העולם**

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

KEHOT'S NOTE

אבות רפ״ה.

31 **בע״מ נברא העולם**

"With ten utterances the world was created." The Alter Rebbe uses it for memalei kol almin, the light that comes down step by step through the utterances of creation.

Pirkei Avot 5:1 משנה אבות ה׳:א׳

בַּעֲשָׂרָה מַאֲמָרוֹת נִבְרָא הָעוֹלָם. וּמַה תַּלְמוּד לוֹמַר, וַהֲלֹא בְמַאֲמָר אֶחָד יָכוֹל לְהִבָּרְאוֹת, אֶלָּא לְהִפָּרַע מִן הָרְשָׁעִים שֶׁמְּאַבְּדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת, וְלִתֵּן שָׂכָר טוֹב לַצַּדִּיקִים שֶׁמְּקַיְּמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מַאֲמָרוֹת:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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

32 **יהי רקיע**

"Let there be a firmament." Another of the utterances; the maamar gives these as examples of the chain of utterances.

Genesis 1:6 בראשית א׳:ו׳

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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

33 "The heavens are My throne, and the earth is My footstool." The higher worlds that grasp more of G-dliness are the "throne," the lowest level the "footstool."

Isaiah 66:1 ישעיהו ס״ו:א׳

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי:

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

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

34 **באריכות ע״פ השמים כסאי**

There the Torah is called "heaven" and G-d's "throne," since sitting lowers a person's stature, as the Torah brings G-d's will and wisdom down into physical mitzvos.

KEHOT'S NOTE

תו״א א, ב.

35 **בחי׳ יחידה**

The Midrash gives five names for the soul: nefesh, ruach, neshamah, chayah and yechidah. The Alter Rebbe identifies "heaven" with yechidah, the soul's highest level.

Bereshit Rabbah 14:9 בראשית רבה י״ד: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, דברייתא אמרין האופיתא טבא. חיה, שכל האברים מתים והיא חיה בגוף. יחידה, שכל האברים משנים שנים והיא יחידה בגוף, הדא הוא דכתיב (איוב לד) אם ישים אליו לבו רוחו ונשמתו אליו יאסוף. רבי יהושע בר נחמיה ורבנן. רבי יהושע בר נחמיה אמר: אם ישים אלקים לבו על האדם הזה, רוחו כבר היה בידו, ...

It [man's soul] is called by five names: nefesh (Genesis 2:7), ruaḥ (Ezekiel 37:14), neshama (Genesis 2:7), yeḥida (Psalms 22:21), ḥaya (Psalms 143:3). Nefesh – this refers to blood, as

it is stated: "For blood is the soul [nefesh]" (Deuteronomy 12:23). Ruaḥ – 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. Ḥaya – because ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

KEHOT'S NOTE

ב"ר יד, ט. ראה אוה"ת בראשית ח"ג תעט, א.

36 **בכל מאדך**

"And you shall love Havayah your G-d ... with all your might." "With all your might," love beyond measure, is linked here to yechidah, above intellect.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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

KEHOT'S NOTE

דברים ו, ה.

37 **בד"ה כי המצוה הזאת**

There "it is not hidden from you" is memalei kol almin, which is vested within the souls of Israel, and "it is not far" is sovev kol almin, which does not vest itself but is not far either, since it shines as an encompassing light.

KEHOT'S NOTE

לעיל פ׳ נצבים מה, ד ואילך.

38 **לא בשמים היא**

"It is not in heaven." The verse belongs to the passage "For this commandment," whose discourse the text cites for the meaning of "heaven."

Deuteronomy 30:12 דברים ל׳:י״ב

לֹא בַשָּׁמַיִם הִוא לֵאמֹר מִי יַעֲלֶה־לָּנוּ הַשָּׁמַיְמָה וְיִקָּחֶהָ לָּנוּ וְיַשְׁמִעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה׃

It is not in heaven, that thou shouldest say: 'Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?'

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

39 **וישב יעקב בארץ מגורי אביו**

"And Yaakov dwelt in the land of his father's sojournings." Yaakov "in the land" is the soul drawn down into the world, the movement of shov.

Genesis 37:1 בראשית ל״ז:א׳

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן׃

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

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

KEHOT'S NOTE

בראשית לז, א.

40 **ויברא את האדם בצלמו**

"And G-d created man in His image, in the image of Elokim He created him." The double "image" is read as the two levels of the soul, like sovev and memalei.

Genesis 1:27 בראשית א׳:כ״ז

וַיִּבְרָא אֱלֹקִים אֶת־הָאָדָם בְּצַלְמוֹ בְּצֶלֶם אֱלֹקִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם׃

And G-d created man in His own image, in the image of G-d created He him; male and female created He them.

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

KEHOT'S NOTE

בראשית א, כז.

41 "Zion shall be redeemed with justice." It opens the discourse in Likkutei Torah, Devarim, to which the text refers for the two levels in the soul.

Isaiah 1:27 ישעיהו א׳:כ״ז

צִיּוֹן בְּמִשְׁפָּט תִּפָּדֶה וְשָׁבֶיהָ בִּצְדָקָה׃

Zion shall be redeemed with justice, And they that return of her with righteousness.

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

42 **בד"ה ציון במשפט תפדה**

The discourse "Zion shall be redeemed with justice" opens with the purpose of the souls' descent into bodies, which is for the sake of an ascent.

KEHOT'S NOTE

לעיל פ׳ דברים א, א.

43 **בד"ה כי תצא**

The biur on "When you go out" says that of the human soul, too, it is written "in His image, in the image of Elokim." The tzelem divides into the tzadi, the G-dliness vested within the soul, and the lamed, the encompassing level called mazal, the soul that stays above the body.

KEHOT'S NOTE

ראה לעיל פ׳ כי תצא לו, ד.

44 **בחי' ישראל ובחי' יעקב זהו כענין בחי' הוי' ובחי' אלקים**

The Zohar in Vayishlach says that just as G-d is sometimes called Havayah and sometimes Elokim, so the patriarch is sometimes called Yisrael and sometimes Yaakov, each by a known level. The Alter Rebbe applies this to the two levels of the soul.

Zohar, Vayishlach 16:169–17:178 ספר הזהר, וישלח ט״ז:קס״ט-י״ז:קע״ח

But the truth is that, as we have learned, the name TETRAGRAMMATON (L-rd) is everywhere expressive of the attribute of mercy. Now, assuredly, G-d is named TETRAGRAMMATON (L-rd), as it is written: "I am the L-rd TETRAGRAMMATON" (Ibid. 8). Yet we see that at times His name is called Elohim (G-d), which is everywhere expressive of judgement. The explanation is that when the righteous are numerous among mankind, He is called by the name of TETRAGRAMMATON (L-rd), the name which implies mercy, but when sinners abound, He is called by ...

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

45 **יעקב יו״ד עקב**

the passage shares nothing with the note

KEHOT'S NOTE

ע״ל (סב, רע״א). ושי״נ. [כ].

46 **יו״ד הוא חכמה**

Kehot refers to this Kabbalistic lexicon, under the entry for the letter yud, for the yud as Chochmah.

KEHOT'S NOTE

ראה קה״י בערכו.

47 **סד״ה שמאלו תחת לראשי**

There not all of the soul is vested in the body, only a spark of it, while its main part remains above as an encompassing light.

KEHOT'S NOTE

תו״א פ׳ כי תשא.

48 **בד״ה לא הביט און**

That discourse opens with the two levels above, Yaakov and Yisrael, citing the Zohar in Balak and in Vayishlach (174a), and explains them as two kinds of service: Yaakov as a servant and Yisrael as a son.

KEHOT'S NOTE

לעיל פ׳ בלק.

49 **ישראל לי ראש**

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

KEHOT'S NOTE

לקמן מציין לכמה מקומות בדא״ח.

50 **כענין שמשא . . בבחי׳ ישראל**

Kehot notes that this passage, comparing Yisrael and Yaakov to the sun and the moon, is quoted in note 17 of that maamar.

KEHOT'S NOTE

מובא בד״ה ציון במשפט תשל״ה (סה״מ מלוקט ח״א ע׳ קנב) הערה 17.

51 **הכרת תכרת הנפש**

"That soul shall be utterly cut off." The Alter Rebbe limits this "cutting off" to the level of Yaakov; the level of Yisrael is never separated.

Numbers 15:31 במדבר ט״ו:ל״א

כִּי דְבַר־ה׳ בָּזָה וְאֶת־מִצְוָתוֹ הֵפַר הִכָּרֵת תִּכָּרֵת הַנֶּפֶשׁ הַהִוא עֲוֹנָהּ בָּהּ׃

Because he hath despised the word of the L-RD, and hath broken His commandment; that soul shall utterly be cut off, his iniquity shall be upon him.

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

KEHOT'S NOTE

במדבר טו, לא.

52 **בד״ה שחורה אני**

There the hidden love, called "black fire," is concealed all week ("I am black") and revealed on Shabbos.

Song of Songs 5:4 שיר השירים ה׳:ד׳

דוֹדִי שָׁלַח יָדוֹ מִן־הַחֹר וּמֵעַי הָמוּ עָלָיו׃

My beloved put in his hand by the hole of the door, And my heart was moved for him.

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

KEHOT'S NOTE

לקמן שה״ש ה, ד.

53 **ובד״ה ביום השמע״צ**

There "for my father and my mother have forsaken me" is one who has incurred kareis and lost the natural love in his soul, and "Havayah will gather me in" comes through his root above, his mazal.

KEHOT'S NOTE

לקמן פג, ב.

54 **הי׳ הוה ויהי׳**

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

KEHOT'S NOTE

פיוט וכל מאמינים.

55 **יהי אור ויהי כן יהי רקיע ויהי כן**

"Let there be light." The first of the utterances through which the world came into being.

Genesis 1:3 בראשית א׳:ג׳

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר׃

And G-d said: 'Let there be light.' And there was light.

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

KEHOT'S NOTE

ראה בראשית א, ג-ז.

PARAGRAPH 4

56 **שובה ישראל עד ה׳ אלקיך**

"Return, O Israel, unto Havayah your G-d, for you have stumbled in your iniquity." The Alter Rebbe asks how the level of Yisrael can need return, and answers from the second half of the verse.

Hosea 14:2 הושע י״ד:ב׳

שׁוּבָה יִשְׂרָאֵל עַד ה׳ אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ׃

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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

KEHOT'S NOTE

הושע יד, ב.

57 **כי כשלת בעונך**

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

KEHOT'S NOTE

הושע שם.

58 **הרשעים בחושך ידמו**

From Chanah's prayer: "and the wicked shall be silenced in darkness." The Alter Rebbe applies it to the soul in the

body when the light of Yisrael does not reach it.

I Samuel 2:9 שמואל א ב׳:ט׳

רַגְלֵי חֲסִידָו יִשְׁמֹר וּרְשָׁעִים בַּחֹשֶׁךְ יִדָּמּוּ כִּי־לֹא בְכֹחַ יִגְבַּר־אִישׁ׃

He will keep the feet of His holy ones, But the wicked shall be put to silence in darkness; For not by strength shall man prevail.

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

KEHOT'S NOTE

ש״א ב, ט.

PARAGRAPH 5

59 **עון עקבי יסובני**

"Why should I fear in days of evil, when the iniquity of my heels surrounds me?" The Alter Rebbe reads "heels" as the lowest part of the soul and "surrounds" as reaching its encompassing level.

Psalms 49:6 תהילים מ״ט:ו׳

לָמָּה אִירָא בִּימֵי רָע עֲוֹן עֲקֵבַי יְסוֹבְבֵנִי׃

Wherefore should I fear in the days of evil, when the iniquity of my supplanters compasseth me about,

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

KEHOT'S NOTE

תהלים מט, ו.

60 **עון עקבי יסובני**

In Mikeitz, Rabbi Elazar expounds this verse: a person may fear without knowing why, because of sins he "treads with his heels" and pays no heed to. The text cites this passage.

Zohar, Miketz 6:104–8:115 ספר הזהר, מקץ ו׳:ק״ד-ח׳:קט״ו

R. Eleazar here discoursed on the text: Wherefore should I fear in the days of evil the iniquity of my heels that compasseth me about? (Ps. 49, 6). 'There are', he said, 'three classes who fear, and know not what they fear, as we have laid down elsewhere. One kind is the man who has committed sins without realizing that they were sins, and he is therefore afraid of "days of evil", to wit, days that are under the jurisdiction of the evil one, that is, the evil prompter, who …

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

61 **עונותי עברו ראשי**

"For my iniquities have passed over my head." Sin at the level of the heel reaches even the soul's "head."

Psalms 38:5 תהילים ל״ח:ה׳

כִּי עֲוֹנֹתַי עָבְרוּ רֹאשִׁי כְּמַשָּׂא כָּבֵד יִכְבְּדוּ מִמֶּנִּי׃

For mine iniquities are gone over my head; as a heavy burden they are too heavy for me.

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

KEHOT'S NOTE

תהלים לח, ה.

62 "Hear, O Israel, Havayah is our G-d, Havayah is One." The verse is read as a person's words to his own soul, the level called Yisrael.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד׃

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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

63 **שמע לשון הבנה**

Rashi explains that "hear" (tishma) in Pharaoh's words to Yosef means understanding and listening. Kehot cites it for "Hear is a term for understanding."

Rashi on Genesis 41:15 רש״י על בראשית מ״א:ט״ו

תשמע חלום לפתר אתו. תַּאֲזִין וְתָבִין חֲלוֹם לְפָתְרוֹ אוֹתוֹ: תשמע. לְשׁוֹן הֲבָנָה וְהַאֲזָנָה, כְּמוֹ שׁוֹמֵעַ יוֹסֵף, אֲשֶׁר לֹא תִשְׁמַע לְשׁנוֹ, אנטינ״דרא בְּלַעַז׃

תשמע חלום לפתר אותו — means thou payest heed to and UNDERSTANDEST A DREAM TO INTERPRET IT. תשמע means understanding and paying heed to. Examples are: (42:23) "Joseph (שומע) understood"; (Deuteronomy 28:49) "[a people] whose tongue thou shalt not understand (תשמע)". old French entendre.

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)

64 **שמע והבן**

There the recital of Shema is explained as deep contemplation that Havayah is "was, is and will be," all equal before Him with no change, "I, Havayah, have not changed," and that He Himself is "our G-d."

KEHOT'S NOTE

לי זח״ג (קלח, ב). וע׳ בפי שלח — פי נסכים (מ, ג). [כ].

65 **שמע והבן**

The Idra Rabba says that Binah is included in hearing: "Hear," that is, "understand." Kehot notes that "hear and understand" is the Zohar's wording.

Zohar, Idra Rabba 31:238–32:248 ספר הזהר, האדרא רבא ל״א:רל״ח-ל״ב:רמ״ח

66 **אלקינו . . כחנו וחיותנו**

In Balak the Alter Rebbe concludes that "our G-d" means the Name Havayah itself is our strength and life-force.

KEHOT'S NOTE

עבד״ה מה טובו קרוב לסופ״א [עג, ב]. וע״ע בפינחס (פ, א). ושם [מסע״] (צא, ג). וע״ע בואתחנן (יב, ג). וכאן (סג, א). [כ].

67 **כולא חד**

The Zohar in Terumah speaks of the light of Abba and Imma and the firstborn son shining in one another "to be all one." The text cites it for the soul's unity with G-d.

Zohar, Terumah 15:182–16:192 ספר הזהר, תרומה ט״ו:קפ״ב-ט״ז:קצ״ב

Then, when it is time to descend again, the supernal spirits accompany them until they reach safely their human habitations. It is incumbent upon the wise to recite certain vers-

es calculated to arouse that supernal holy spirit of the Sabbath coronation, as, for instance: "The spirit of the L-rd G-d is upon me; for the L-rd hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, etc." (Isa. 61, 1); or, "Whithersoever the spirit was …

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

68 **קב״ה סתים וגליא**

In Acharei the Zohar teaches that three are bound together, the Holy One, blessed be He, the Torah and Israel, and each is "hidden and revealed." The Alter Rebbe applies this to the two Names Havayah in the Shema and to the two levels of the soul.

Zohar, Achrei Mot 49:296–50:305 ספר הזהר, אחרי מות מ״ט:רצ״ו-נ׳:ש״ה

And Israel themselves are in two grades, corresponding to the two grades of the Torah, the disclosed and the undisclosed. To all who have been circumcised and stamped with the holy impress, we impart those things in the Torah which are on the surface, the letters and the plain contents and the precepts, and no more. This is indicated in the words, "He telleth his words to Jacob".

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

69 **ואהבת את הוי׳ אלקיך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The love comes from His always being "your G-d."

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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

70 **יש בן שיכול למס״נ**

Moshe asks to be counted as a son who toils for his father and mother and loves them more than himself and his own soul. Kehot cites it for the son who can give his life for love of his father.

Zohar III, 281a זח״ג רפא, א

KEHOT'S NOTE

ראה זח״ג רפא, א. אוה״ת פ׳ משפטים ע׳ א׳רסח.

71 **וגם אינו מחויב ע״פ הדין**

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

KEHOT'S NOTE

וראה טושו״ע סר״מ, ס״ה.

72 **חייך קודמין**

Rabbi Akiva's ruling: "your life comes before your fellow's life." It shows that a son is not obliged to give his life even for his father.

Bava Metzia 62a:2 בבא מציעא ס״ב א:ב׳

וְרַבִּי יוֹחָנָן, הַאי ״וְחֵי אָחִיךָ עִמָּךְ״ מַאי עָבֵיד לֵיקוּם? מִבְּעֵי לֵיקוּם לְכִדְתַנְיָא׃ שְׁנַיִם שֶׁהָיוּ מְהַלְּכִין בַּדֶּרֶךְ וּבְיַד אֶחָד מֵהֶן קִיתוֹן שֶׁל מַיִם, אִם שׁוֹתִין

שְׁנֵיהֶם - מֵתִים. וְאִם שׁוֹתֶה אֶחָד מֵהֶן - מַגִּיעַ לְיִשּׁוּב. דָּרַשׁ בֶּן פְּטוֹרָא: מוּטָב שֶׁיִּשְׁתּוּ שְׁנֵיהֶם וְיָמוּתוּ, וְאַל יִרְאֶה אֶחָד מֵהֶם בְּמִיתָתוֹ שֶׁל חֲבֵירוֹ. עַד שֶׁבָּא רַבִּי עֲקִיבָא וְלִימֵּד: ״וְחֵי אָחִיךָ עִמָּךְ״, חַייְךָ קוֹדְמִים לְחַיֵּי חֲבֵירְךָ.

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

KEHOT'S NOTE

ב״מ סב, א.

73 **אבידתו ואבידת אביו**

"His own lost object and his father's lost object: his own comes first." The Alter Rebbe uses it to show that the son has become a separate being.

Bava Metzia 33a:7–8 בבא מציעא ל״ג א:ז׳-ח׳

מַתְנִי׳ אֲבֵדָתוֹ וַאֲבֵדַת אָבִיו - אֲבֵדָתוֹ קוֹדֶמֶת. אֲבֵדָתוֹ וַאֲבֵדַת רַבּוֹ - שֶׁלּוֹ קוֹדֶם. אֲבֵדַת אָבִיו וַאֲבֵדַת רַבּוֹ - שֶׁל רַבּוֹ קוֹדֶמֶת, שֶׁאָבִיו הֱבִיאוֹ לָעוֹלָם הַזֶּה, וְרַבּוֹ שֶׁלִּמְּדוֹ חָכְמָה מְבִיאוֹ לְחַיֵּי הָעוֹלָם הַבָּא. וְאִם אָבִיו חָכָם - שֶׁל אָבִיו קוֹדֶמֶת.

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

KEHOT'S NOTE

ב״מ לג, א.

74 **כולא חד ואינה נפרדת**

In the Idra Zuta, Rabbi Shimon says that all he has taught is "all one," with no separation in it, and explains Binah as Abba and Imma, Yah, with the son within them.

Zohar, Idra Zuta 19:77–87 ספר הזהר, האדרא זוטא י״ט:ע״ז-פ״ז

75 **אך הנשמה אינו כך רק כולא חד ואינה נפרדת ממנו ית׳ כלל**

The note infers from this sentence that the duty of self-sacrifice to sanctify G-d's Name stems also from Israel being G-d's children, who are never separate from Him.

KEHOT'S NOTE

שמזה משמע, שהחיוב דמס״נ על קדה״ש הוא גם מצד זה שבנ״י הם בנים להקב״ה (מכיון שאינם נפרדים). ועיין בתניא ספכ״ד: אפי׳ בעבירה קלה כו׳ גזירת הכתוב הוא (דלכאורה משמע דגזה״כ הוא ביהרג ואל יעבור — אף שי״ל דיעבור פ״א כדי שישמור פעמים הרבה). — לקו״ש חי״ז ע׳ 394 הערה 54.

76 **בד״ה אלה פקודי**

There "the tribes of Yah, a testimony to Israel" is explained: the union of the letters yud and hei, the hidden world above the order of the worlds, is drawn into the souls of Israel, who are then called "the tribes of Yah."

KEHOT'S NOTE

לעיל פ׳ פקודי ד, א.

77 "These are the accounts of the Mishkan, the Mishkan of the testimony." It opens the discourse in Likkutei Torah, Pekudei, to which the text refers on "a testimony to Israel."

Exodus 38:21 שמות ל״ח:כ״א

אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן׃

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the

commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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

78 **בד״ה וכל בניך**

There "Binah is ben Yah" is explained: the love called "son" is born of yud and hei, Chochmah and Binah, and mainly from Binah, as a child's brain comes from the father's but grows in the mother.

KEHOT'S NOTE

לעיל פ׳ ראה.

79 **ובכל נפשך במס״נ ממש**

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

KEHOT'S NOTE

ראה ברכות פ״ט, מ״ה.

80 **ובכל נפשך במס״נ ממש**

The Mishnah explains "with all your soul" as "even if He takes your soul." The Alter Rebbe calls it actual self-sacrifice.

Mishnah Berakhot 9:5 משנה ברכות ט׳:ה׳

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשֶׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמִאד מְאד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכָוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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

81 **אע״פ שחטא ישראל הוא**

"Although he has sinned, he is Israel." The Alter Rebbe brings it to show that the love remains, hidden, even in one who has sinned.

Sanhedrin 44a:2–3 סנהדרין מ״ד א:ב׳-ג׳

"חָטָא יִשְׂרָאֵל". אָמַר רַבִּי אַבָּא בַּר זַבְדָּא: אַף עַל פִּי שֶׁחָטָא, יִשְׂרָאֵל הוּא. אָמַר רַבִּי אַבָּא: הַיְינוּ דְּאָמְרִי אינְשֵׁי: אָסָא דְּקָאֵי בֵּינֵי חִלְפֵּי, אָסָא שְׁמֵיהּ, וְאָסָא קָרוּ לֵיהּ. "וְגַם עָבְרוּ אֶת בְּרִיתִי אֲשֶׁר צִוִּיתִי אוֹתָם גַּם לָקְחוּ מִן הַחֵרֶם גַּם גָּנְבוּ גַּם כִּחֲשׁוּ גַּם שָׂמוּ בִּכְלֵיהֶם". אָמַר רַבִּי אֵילְעָא מְשׁוּם רַבִּי יְהוּדָה בַּר מַסְפַּרְתָּא: מְלַמֵּד שֶׁעָבַר עָנָן עַל חֲמִשָּׁה חוּמְשֵׁי תוֹרָה, שֶׁנֶּאֱמַר חֲמִשָּׁה "גַּם".

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

KEHOT'S NOTE

סנהדרין מד, א.

82 **שמע לי׳ הבנה**

The words here quote I Samuel 3:10; the passage is shown below.

I Samuel 3:10 שמואל א ג׳:י׳

וַיָּבֹא ה׳ וַיִּתְיַצַּב וַיִּקְרָא כְּפַעַם־בְּפַעַם שְׁמוּאֵל שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל דַּבֵּר כִּי שֹׁמֵעַ עַבְדֶּךָ׃

And the L-RD came, and stood, and called as at other times: 'Samuel, Samuel.' Then Samuel said: 'Speak; for Thy servant heareth.'

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

KEHOT'S NOTE

ראה ש״א ג, י׳. רש״י בראשית מא, טו.

83 **יש ב׳ מיני רחמנות**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה לעיל מא, א. אוה״ת כי תשא ע׳ ב׳סט.

84 **מי א-ל כמוך**

Kehot's note points to Micah 7:18 for these words.

Micah 7:18 מיכה ז׳:י״ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ 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. .

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

KEHOT'S NOTE

מיכה ז, יח.

85 Kehot's note points to Zohar, Terumah 54:591 for these words.

Zohar, Terumah 54:591 ספר הזהר, תרומה נ״ד:תקצ״א

PARAGRAPH 6

86 **מי אל כמוך נושא עון ועובר על פשע**

"Who is a G-d like You, who bears iniquity and passes over transgression." These verses in Micah are the Thirteen Attributes of Mercy, read here as lifting the sin away and making it pass.

Micah 7:18 מיכה ז׳:י״ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ 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. .

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

87 **אבי ואמי עזבוני**

"For my father and my mother have forsaken me, but Havayah will gather me in." The first half is the limited

"compassionate Father," the second the boundless "Father of compassion."

Psalms 27:10 תהילים כ״ז:י׳

כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וַה׳ יַאַסְפֵנִי׃

For though my father and my mother have forsaken me, The L-RD will take me up.

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

KEHOT'S NOTE

תהלים כז, י׳.

88 **כי אבי ואמי עזבוני היינו בחי׳ אב הרחמן ועכ״ז וה׳ יאספני היינו בחי׳ אב הרחמים**

the passage shares nothing with the note

KEHOT'S NOTE

כאשר בחי׳ "אבי ואמי" שבנפשו היא אצלו בשלימות, אז די לו גם בבחי׳ "אב הרחמן" — הרחמים דהשתלי, בחי׳ "אבי ואמי" שלמעלה. אבל כאשר בחי׳ "אבי ואמי" [בחי׳ ההשתלי] שבנפשו עזבוהו, הנה ע״י נעזב הוא ח״ו גם מבחי׳ "אבי ואמי" שלמעלה. ואז — צריך [וע״ד המבואר באגה״ק סי׳ י״ד] הוא לבחי׳ הרחמים שלמעלה מהשתלי׳. — לקו״ש ח״ז ע׳ 231.

89 **והי׳ כי יבואו עליך**

"And it shall be, when all these things come upon you … and you shall bring it back to your heart." The Alter Rebbe reads "bring back to your heart" as a person bringing himself back to his heart.

Deuteronomy 30:1 דברים ל׳:א׳

וְהָיָה כִּי־יָבֹאוּ עָלֶיךָ כָּל־הַדְּבָרִים הָאֵלֶּה הַבְּרָכָה וְהַקְּלָלָה אֲשֶׁר נָתַתִּי לְפָנֶיךָ וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ בְּכָל־הַגּוֹיִם אֲשֶׁר הִדִּיחֲךָ ה׳ אֱלֹקֶיךָ שָׁמָּה׃

And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt bethink thyself among all the nations, whither the L-RD thy G-d hath driven thee,

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

KEHOT'S NOTE

דברים ל, א.

90 **וכשישים אל לבו זאת . . לזה משיב הפ׳**

The manuscripts read: when he takes this to heart and finds himself "among all the nations," his heart turned from the straight path and craving all that the nations want, in an impure air and land among them; and if someone whispers, "Did not G-d do all this, exiling us among the nations?", the verse answers.

KEHOT'S NOTE

בהכתבי-יד יש כאן נו״א: וכשישים אל לבו כזאת וימצא א״ע בכל הגוים פי׳ שלבבו פונה מן הדרך הישר ומתאווה בכל התאוות מה שכל הגוים רצונם והוא באויר טמא ובארץ טמאה בין הגוים ואם לחשך אדם לומר והלא ה׳ פעל כי״ז לגלותנו בין הגוים לזה משיב הפסוק.

PARAGRAPH 7

91 **מי זה אמר ותהי אם ה׳ לא צוה**

"Who is it that spoke and it came to be, unless G-d commanded it?" The objector uses it to say that the soul's descent and the Temple's destruction were G-d's own doing.

Lamentations 3:37 איכה ג׳:ל״ז

מִי זֶה אָמַר וַתְּהִי אֲדֹנָי לֹא צִוָּה׃

Who is he that saith, and it cometh to pass, When the L-rd commandeth it not?

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

KEHOT'S NOTE

ראה איכה ג, לז.

92 **אשר הדיחך ה׳ אלקיך שמה**

"Among all the nations where Havayah your G-d has driven you." The Alter Rebbe reads "driven" as a mere driving-away, not the end of the relationship.

Deuteronomy 30:1 דברים ל׳:א׳

וְהָיָה כִּי־יָבֹאוּ עָלֶיךָ כָּל־הַדְּבָרִים הָאֵלֶּה הַבְּרָכָה וְהַקְּלָלָה אֲשֶׁר נָתַתִּי לְפָנֶיךָ וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ בְּכָל־הַגּוֹיִם אֲשֶׁר הִדִּיחֲךָ ה׳ אֱלֹקֶיךָ שָׁמָּה׃

And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt bethink thyself among all the nations, whither the L-RD thy G-d hath driven thee,

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

93 **מאיגרא רמא**

When Rebbi reached the verse "He cast down from heaven to earth," the scroll fell from his hand and he said, "From a high roof to a deep pit." The Alter Rebbe uses the phrase for the G-dly soul's fall from its source into the body.

Chagigah 5b:16–17 חגיגה ה׳ ב:ט״ז-י״ז

רַבִּי חֲוָה נָקִיט סֵפֶר קִינוֹת וְקָא קָרֵי בְּגַוֵּיהּ, כִּי מָטָא לְהַאי פְּסוּקָא "הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ" — נְפַל מִן יָדֵיהּ, אֲמַר: מֵאִיגָּרָא רָם לְבֵירָא עַמִּיקְתָּא. רַבִּי וְרַבִּי חִיָּיא חֲווֹ שָׁקְלִי וְאָזְלִי בְּאוֹרְחָא, כִּי מְטוֹ לְהָהוּא מָתָא, אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא? נָזֵיל וְנֵיקְבֵּיל אַפֵּיהּ. אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא, וּמְאוֹר עֵינַיִם הוּא. אֲמַר לֵיקוּ רַבִּי חִיָּיא לְרַבִּי: תִּיב אַתְּ, לָא תְּזַלְזֵל בִּנְשִׁיאוּתָךְ. אֵיזִיל אֲנָא וְאֶקְבֵּיל אַפֵּיהּ.

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

PARAGRAPH 8

94 **וישוב אל ה׳ וירחמהו**

"Let him return to Havayah, and He will have compassion on him." The Alter Rebbe reads it the other way: the one who returns has compassion on G-d, on the G-dly part of his soul.

Isaiah 55:7 ישעיהו נ״ה:ז׳

יַעֲזֹב רָשָׁע דַּרְכּוֹ וְאִישׁ אָוֶן מַחְשְׁבֹתָיו וְיָשֹׁב אֶל־ה׳ וִירַחֲמֵהוּ וְאֶל־אֱלֹקֵינוּ כִּי־יַרְבֶּה לִסְלוֹחַ׃

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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

KEHOT'S NOTE

ישע׳ נה, ז.

(Numb. 7:1), “So it came to pass on the day that Moses had finished.” Rav says, “Every place where it is stated, ‘So it came to pass (wayehi),’ [is referring to] something new”; but R. Simeon says, “Every place where it says, ‘So it came to pass (wayehi)’ [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), “When I come to my garden, my sister bride.” R. Samuel bar …

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

95 **השי״ת יודע כל תעלומות לב**

> “For He knows the secrets of the heart.” Since G-d already knows, the confession must serve another purpose: to arouse compassion.

Psalms 44:22 תהילים מ״ד:כ״ב

הֲלֹא אֱלֹקִים יַחֲקָר־זֹאת כִּי־הוּא יֹדֵעַ תַּעֲלֻמוֹת לֵב׃

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

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

KEHOT'S NOTE

ראה תהלים מד, כב.

96 **גבוה מעל גבוה**

> “For one higher than the high watches.” The phrase describes the lofty source, “G-d of our fathers,” from which the soul has fallen.

Ecclesiastes 5:7 קהלת ה׳:ז׳

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַּמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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

KEHOT'S NOTE

קהלת ה, ז.

97 **בד״ה אלה תולדות יצחק**

> There Avraham is drawing down from above, which brings about the levels called “G-d of our fathers,” while Yitzchak is service from below upward, without end.

KEHOT'S NOTE

ראה תו״א יז, ג.

98 **דירה בתחתונים**

> Kehot’s note points to Bamidbar Rabbah 3:8 for these words.

Bamidbar Rabbah 3:8 במדבר רבה ג׳:ח׳

KEHOT'S NOTE

תנחומא נשא טז. במד״ר ג, ח.

99 **להיות לו דירה בתחתונים**

> When G-d created the world, He desired to have a dwelling place among the lower realms as He has among the higher ones. The Alter Rebbe calls this the very purpose of creation.

Midrash Tanchuma, Nasso 16:1 מדרש תנחומא, נשא ט״ז:א׳

… בְּאתי לְגַנִּי אֲחוֹתִי כַּלָּה (שה״ש ה, א). אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָן, בְּשָׁעָה שֶׁבָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שֶׁיְּהֵא לוֹ דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ בָּעֶלְיוֹנִים. בָּרָא אֶת הָאָדָם וְצִוָּה אוֹתוֹ וְאָמַר לוֹ: מִכָּל עֵץ הַגָּן אָכֹל תֹּאכֵל, וּמֵעֵץ הַדַּעַת טוֹב וָרָע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-יז). וְעָבַר עַל צִוּוּיוֹ. אָמַר לְקוּדְשָׁא בְּרִיךְ הוּא, כָּךְ הָיִיתִי מִתְאַוֶּה שֶׁיְּהֵא לִי דִּירָה בַּתַּחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ לִי בָּעֶלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִי אוֹתָךְ וְלֹא שָׁמַרְתָּ אוֹתוֹ. מִיַּד סִלֵּק הַקָּדוֹשׁ …

100 **שמלא כל הארץ כבודו**

> “Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory.” A person is to contemplate this constantly and at length.

Isaiah 6:3 ישעיהו ו׳:ג׳

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה׳ צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

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

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

KEHOT'S NOTE

ישע׳ ו, ג.

101 **אלקינו . . כחנו וחיותנו**

> Earlier in this same maamar, in the explanation of the Shema, “Havayah, which is above intellect, is our G-d” is read as “our strength and our life-force.” The Kehot notes there list other discourses with this reading.

KEHOT'S NOTE

ע״ל (סב, ד). ושי״נ. [כ].

PARAGRAPH 9

102 **וכל המאריך בא ח״ד**

> “Whoever prolongs the word Echad, his days and years are prolonged.” The Alter Rebbe links it to dwelling at length on the contemplation of G-d’s unity.

Berakhot 13b:14–15 ברכות י״ג ב:י״ד-ט״ו

תַּנְיָא סוּמְכוֹס אוֹמֵר: כָּל הַמַּאֲרִיךְ בְּ״אֶחָד״, מַאֲרִיכִין לוֹ יָמָיו וּשְׁנוֹתָיו. אָמַר רַב אַחָא בַּר יַעֲקֹב: וּבַדָּלֶ״ת. אָמַר רַב אָשֵׁי: וּבְלָבַד שֶׁלֹּא יַחֲטִיף בַּחֵית. רַבִּי יִרְמְיָה הֲוָה יָתֵיב קַמֵּיהּ דְּרַבִּי [חִיָּיא בַּר אַבָּא], חַזְיֵיהּ דַּהֲוָה מַאֲרִיךְ טוּבָא, אֲמַר לֵיקָה: כֵּיוָן דְּאַמְלִיכְתֵּיהּ לְמַעְלָה וּלְמַטָּה וּלְאַרְבַּע רוּחוֹת הַשָּׁמַיִם — תּוּ לָא צְרִיכְתְּ.

There is a teaching : Symmachus says : Whoever prolongs the pronunciation of the word ehad "one," his days and years are prolonged for him. Rab Aha b. Jacob said : Especially the letter D. Rab Ashe said: Only he must not slur over the letter H. R. Jeremiah was sitting in the presence of R. Hiyya b. Abba, and noticed that he prolonged [the word ehad] exceedingly. He said to him : So long as thou hast proclaimed His Kingship above and below and the four winds of heaven, …

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

103 **ומצות שהם רמ״ח אברין דמלכא**

Tanya explains that the soul's thought, speech and action are garments of the 613 mitzvos, and that the 248 positive commandments are "the 248 limbs of the King," through which one cleaves to G-d.

Zohar I, 170b זח״א קע, ב

Zohar II, 118a זח״ב קיח, א

Tanya, Likkutei Amarim 4:3–4 תניא, חלק ראשון; ליקוטי אמרים ד׳:ג׳-ד׳

... וְחָפֵץ לְדָבְקָה בּוֹ בֶּאֱמֶת, וְאִי אֶפְשָׁר לְדָבְקָה בּוֹ בֶּאֱמֶת, כִּי אִם בְּקִיּוּם רַמ״ח פִּקּוּדִין, שֶׁהֵם רַמ״ח אֵבָרִין דְּמַלְכָּא כְּבָיְכוֹל, כְּמוֹ שֶׁכָּתוּב בְּמָקוֹם אַחֵר. וְהַיְרָאָה הִיא שֹׁרֶשׁ לְשַׁס״ה לֹא תַעֲשֶׂה, כִּי יֵרֵא לְמִרְוֹד בְּמֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ־בָּרוּךְ־הוּא. אוֹ יִרְאָה פְּנִימִית מִזּוֹ, שֶׁמִּתְבּוֹשֶׁשׁ מִגְּדוּלָּתוֹ, לַמְרוֹת עֵינֵי כְבוֹדוֹ וְלַעֲשׂוֹת הָרַע בְּעֵינָיו, כָּל תּוֹעֲבַת ה׳ אֲשֶׁר שָׂנֵא, הֵם הַקְּלִיפּוֹת וְסִטְרָא אָחֳרָא, אֲשֶׁר יְנִיקָתָם מֵהָאָדָם הַתַּחְתּוֹן וַאֲחִיזָתָם בּוֹ הוּא בְּשַׁס״ה מִצְוֹת לֹא תַעֲשֶׂה.

Kehot Publication Society (CC-BY-NC)

KEHOT'S NOTE

ראה ת״ז ת״ל. זח״א קע, ב. זח״ב קיח, א. תניא פ״ד. רפכ״ג.

104 **רמ״ח אברין דמלכא**

The Tikkunei Zohar speaks of the 248 commandments as the commandment of Havayah in every limb of the King. The mitzvos are the "limbs" through which G-d's will is expressed.

Tikkunei Zohar 74a:8 תקוני הזהר ע״ד א:ח׳

וְעוֹד מְצוּוָה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצוּוָה מִסְטָרָא דַּאֲבָא דְּאִיהוּ רא״ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֶשֶׁ״ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מַתְרַוְיֵיהוּ, וּבְגִין דָּא אִתְמַר עַל תַּרְוַיֵיהוּ אֲשֶׁר קִדְּשָׁנוּ, אֲמָא קִדְּשָׁנוּ וַאֲבָא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פִּתְיחוּ דְּרֶחֶם, דְּאִיהוּ רַמ״ח פִּקּוּדִין, אִיהִי מִצְוֹת יהו״ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מִצְוָה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְּאַבָּא

Tikkunei Zohar - Vocalized (Public Domain)

105 **וכל התו׳ שמותיו של הקב״ה**

In Pinchas the written Torah is called mikra, "calling," as one calls a friend by name, for the whole Torah is the Names of the Holy One, blessed be He.

Zohar III, 73a זח״ג עג, א

KEHOT'S NOTE

רמב״ן בהקדמתו עה״ת. יונת אלם פכ״ט. וראה זח״ג עג, א. ובכ״מ. וראה בהנסמן לעיל פינחס עו, ב. להלן דרושים לש״ש סז, א.

106 **כי חלק ה׳ עמו**

"For the portion of Havayah is His people." The soul is G-d's own portion, and its task is to unite with Him.

Deuteronomy 32:9 דברים ל״ב:ט׳

כִּי חֵלֶק ה׳ עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ׃

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

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

KEHOT'S NOTE

דברים לב, ט.

107 **כי עין בעין יראו**

"For eye to eye they shall see, when Havayah returns to Zion." It describes G-dliness revealed to every eye.

Isaiah 52:8 ישעיהו נ״ב:ח׳

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב 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.

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

KEHOT'S NOTE

ישע״ נב, ח.

108 **ונגלה כבוד ה׳**

"And the glory of Havayah shall be revealed." The goal of drawing G-dliness down is that it be openly revealed.

Isaiah 40:5 ישעיהו מ׳:ה׳

וְנִגְלָה כְּבוֹד ה׳ וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי ה׳ דִּבֵּר׃

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.'

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

KEHOT'S NOTE

ישע״ מ, ה.

109 **מי לי בשמים**

"Whom do I have in heaven, and besides You I desire nothing on earth." It defines the intent of "for the sake of the unification": wanting nothing but G-d.

Psalms 73:25 תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

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

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

KEHOT'S NOTE

תהלים עג, כה.

110 **וכלים מכלים שונים**

At Achashverosh's feast, "vessels differing one from another, and royal wine in abundance." The vessels are the letters of the Torah, and the royal wine is the resting of the Shechinah. (Kehot's note reads 1:6; the words are in 1:7.)

Esther 1:7 אסתר א׳:ז׳

וְהַשְׁקוֹת בִּכְלֵי זָהָב וְכֵלִים מִכֵּלִים שׁוֹנִים וְיֵין מַלְכוּת רָב כְּיַד 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.

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

KEHOT'S NOTE

אסתר א, ו.

111 **אין להקב״ה בעולמו**

"From the day the Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of ha-

lachah alone." The Alter Rebbe calls them the main resting place of the Shechinah today.

Berakhot 8a:18–19 ברכות ח׳ א:י״ח-י״ט

וְהַיְינוּ דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשְּׁמֵיהּ דְּעוּלָּא: מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד. וְאָמַר אַבָּיֵי: מֵרִישׁ הֲוָה גָּרִיסְנָא בְּגוֹ בֵּיתָא וּמְצַלֵּינָא בְּבֵי כְנִישְׁתָּא. כֵּיוָן דְּשָׁמַעְנָא לְהָא דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשְּׁמֵיהּ דְּעוּלָּא — מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד — לָא הֲוָה מְצַלֵּינָא אֶלָּא הֵיכָא דְּגָרִיסְנָא.

That agrees with what R. Hiyya b. Ammi said in the name of 'Ulla : Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, in His Universe the four cubits of Halakah alone. And Abbai said ; At first I used to study at home and pray in Synagogue, but after hearing the statement of R. Hiyya b. Ammi in the name of 'Ulla — "Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, ...

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

KEHOT'S NOTE

ברכות ח, א.

112 **התפלה שהיא בחי׳ סולם**

Yaakov's dream: "a ladder set on the earth, and its top reached heaven." Prayer is this ladder, by which the soul rises to its root.

Genesis 28:12 בראשית כ״ח:י״ב

Zohar I, 266b זח״א רסו, ב

KEHOT'S NOTE

בראשית כח, יב. זח״א רסו, ב. זח״ג שו, ב. ת״ז תמ״ה.

113 **שהיא בחי׳ סולם**

The Tikkunei Zohar says that prayer is the ladder on which the angels of G-d ascend and descend. Kehot cites it for prayer as a ladder.

Tikkunei Zohar 82b:5–83a:3 תקוני הזהר פ״ב ב:ה׳-פ״ג א:ג׳

114 **כי קרוב אליך הדבר מאד**

"For the thing is very near to you, in your mouth and in your heart, to do it." It opens the discourse the Alter Rebbe cites on this service.

Deuteronomy 30:14 דברים ל׳:י״ד

כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ׃

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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

115 **וזהו״ע למסור נפשו באחד**

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

KEHOT'S NOTE

ראה תשו׳ הרשב״א ח״ה סנ״ה. ב״ח טאו״ח רסס״א. פע״ח ש׳ הק״ש, פ״ב.

PARAGRAPH 10

116 **קומי לך רעיתי יפתי**

"Arise, my love, my fair one, and come away." It opens the discourse the Alter Rebbe cites on teshuvah from above downward through Torah and mitzvos.

Song of Songs 2:10 שיר השירים ב׳:י״

עָנָה דוֹדִי וְאָמַר לִי קוּמִי לָךְ רַעְיָתִי יָפָתִי וּלְכִי־לָךְ׃

My beloved spoke, and said unto me: 'Rise up, my love, my fair one, and come away.

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

117 **ותשובה זו**

Rabbi Yehudah asks when it is called teshuvah, and answers: when Imma rejoices over her children and each level returns to its place and is blessed. The Alter Rebbe cites it for the teshuvah that comes from above.

Zohar, Vayikra 35:257–37:268 ספר הזהר, ויקרא ל״ה:רנ״ז-ל״ז:רס״ח

1The first 34 lines of the Hebrew text are untranslated as explained in the Translator's note on Page 15b.R. Abba was once sitting before R. Simeon, when R. Eleazar entered. R. Simeon thereupon quoted the verse: "The righteous shall flourish like the palm tree, etc." (Ps. 92, 12). 'The palm', he said, 'is the slowest of all trees to mature, taking seventy years. The reason why the righteous is compared here to the palm tree is one which the Companions are reluctant to reveal, although it is indicated by the ...

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

118 **ימצאהו בארץ מדבר**

"He found him in a desert land, and in the waste, a howling wilderness; He encircled him, He instructed him." The Alter Rebbe reads each phrase as a stage in the soul's return.

Deuteronomy 32:10 דברים ל״ב:י״

יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר וּבְתֹהוּ יְלֵל יְשִׁמֹן יְסֹבְבֶנְהוּ יְבוֹנְנֵהוּ יִצְּרֶנְהוּ כְּאִישׁוֹן עֵינוֹ׃

He found him in a desert land, and in the waste, a howling wilderness; He compassed him about, He cared for him, He kept him as the apple of His eye.

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

KEHOT'S NOTE

דברים לב, י.

119 **אלפינון פתגמי אורייתא**

Targum Onkelos renders "He instructed him" as "He taught them the words of His Torah." This is the drawing of the light inward through the Torah.

Onkelos Deuteronomy 32:10 תרגום אונקלוס על דברים ל״ב:י״

סַפֵּיק צָרְכֵיהוֹן בְּאַרְעָא מַדְבְּרָא וּבֵית צַחֲנָא אֲתַר דִּי לֵית מַיָּא אֲשַׁרְנוּן סְחוֹר סְחוֹר לְשָׁכְנְתֵּיהּ אַלַּפְנוּן פִּתְגָמֵי אוֹרַיְתָא נְטָרִנּוּן כְּבָבַת עֵינֵיהוֹן׃

Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC)

120 ויבן ה׳ אלקים

> "And Havayah Elokim built the rib." The verb "built" supports reading yevonenehu as building as well as understanding.

Genesis 2:22 בראשית ב׳:כ״ב

וַיִּבֶן ה׳ אֱלֹקִים אֶת־הַצֵּלָע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה וַיְבִאֶהָ אֶל־הָאָדָם׃

And the rib, which the L-RD G-d had taken from the man, made He a woman, and brought her unto the man.

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

KEHOT'S NOTE

בראשית ב, כב.

PARAGRAPH 11

121 וכל בניך למודי

> "And all your children shall be taught of Havayah, and great shall be the peace of your children." It opens the discourse the text cites.

Isaiah 54:13 ישעיהו נ״ד:י״ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה׳ וְרַב שְׁלוֹם בָּנָיִךְ׃

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

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

122 אל תקרי בניך אלא בוניך

> "Do not read banayich, your children, but bonayich, your builders": Torah scholars increase peace in the world. It fits the reading of yevonenehu as "building."

Berakhot 64a:14 ברכות ס״ד א:י״ד

אַל תִּקְרֵי ״בָּנָיִךְ״ אֶלָּא ״בּוֹנָיִךְ״. ״שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל״. ״יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ״. ״לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה׳ אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ״. ״ה׳ עֹז לְעַמּוֹ יִתֵּן ה׳ יְבָרֵךְ אֶת עַמּוֹ בַּשָּׁלוֹם״.

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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

123 ה׳ בדד ינחנו

> "Havayah alone shall lead him, and there is no strange god with him." It describes the revelation of G-dliness that follows.

Deuteronomy 32:12 דברים ל״ב:י״ב

ה׳ בָּדָד יַנְחֶנּוּ וְאֵין עִמּוֹ אֵל נֵכָר׃

The L-RD alone did lead him, And there was no strange god with Him.

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

124 כנשר יעיר

> "As an eagle stirs up its nest, hovering over its young." The eagle stands for great compassion.

Deuteronomy 32:11 דברים ל״ב:י״א

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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

PARAGRAPH 12

125 ובכל מאדך

> "And with all your might." The discourse cited explains it as the service of the soul's "head," its root above, which is also the root of the depth of the heart.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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

126 ובד״ה כי תצא

> There "Seek My face" is read as seeking the inner point of the heart, its hidden will, which must be searched out and brought from concealment into revelation.

KEHOT'S NOTE

לעיל תצא לו, ב.

127 לך אמר לבי בקשו פני

> "Of You my heart has said, 'Seek My face.'" The discourse cited reads "My face" as the inwardness of the heart, drawn from sovev kol almin.

Psalms 27:8 תהילים כ״ז:ח׳

לְךָ אָמַר לִבִּי בַּקְּשׁוּ פָנָי אֶת־פָּנֶיךָ ה׳ אֲבַקֵּשׁ׃

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

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

128 בביאור ע״פ כי המצוה הזאת

> There "it is not hidden from you" is memalei kol almin, vested within the souls of Israel, and "it is not far" is sovev kol almin, which does not vest itself but shines as an encompassing light.

KEHOT'S NOTE

לעיל נצבים מה, ד.

129 כי המצוה הזאת

> "For this commandment which I command you this day is not hidden from you, nor is it far." It opens the biur in Likkutei Torah, Nitzavim, to which the text refers.

Deuteronomy 30:11 דברים ל׳:י״א

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לֹא־נִפְלֵאת הִוא מִמְּךָ וְלֹא רְחֹקָה הִוא׃

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off.

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

130 **וע׳ בזהר בשלח (דס״ג ע״ב)**

Kehot notes that the wording of this Zohar passage, as quoted here, appears in the Tzemach Tzedek's Or HaTorah on Nach.

KEHOT'S NOTE

הלשון באוה״ת נ״ך כרך ב ע׳ א׳א.

131 **קראתיך ה׳**

"From the depths I have called You, Havayah." The call is an invitation to G-d to come and be revealed below.

Psalms 130:1 תהילים ק״ל:א׳

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה׳

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

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

132 **נגלה כבוד ה׳ וראו כל בשר יחדו**

"And the glory of Havayah shall be revealed, and all flesh shall see together." It describes the revelation the call asks for.

Isaiah 40:5 ישעיהו מ׳:ה׳

וְנִגְלָה כְּבוֹד ה׳ וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה׳ דִּבֵּר׃

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.'

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

133 Rabbi Chizkiyah explains "from the depths" as "the depth of all," "the depth of the well," from which springs flow to bless everything, and says that the most hidden Atik places all in this supernal depth. The Alter Rebbe identifies it with sovev kol almin.

Zohar, Beshalach 28:408–418 ספר הזהר, בשלח כ״ח:ת״ח-ת״ט

PARAGRAPH 13

134 **שמעה בקולי**

"G-d, hearken to my voice; let Your ears be attentive to the voice of my supplications." The Alter Rebbe notes the preposition: bekoli, "in my voice."

Psalms 130:2 תהילים ק״ל:ב׳

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

L-rd, hearken unto my voice; let Thine ears be attentive to the voice of my supplications.

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

135 **האהבה מסותרת . . אפי׳ בקל שבקלים**

These chapters of Tanya explain the hidden love inherited from the Patriarchs, present in every Jew, even the lowest, which shows itself in the readiness to give one's life rather than deny G-d's unity.

KEHOT'S NOTE

ראה תניא פי׳ יח-יט.

136 **בד״ה תקעו בחדש שופר**

There the plain blast of the shofar is the cry of the heart from its inmost point, above wisdom, which cannot be put into words, and of it is said "hearken bekoli," what is within my voice, the inwardness of the heart.

KEHOT'S NOTE

לעיל נד, ג.

137 **תקעו בחדש שופר**

"Blow the shofar on the New Moon." It opens the discourse in Likkutei Torah, Rosh Hashanah, to which the text refers on "hearken to my voice."

Psalms 81:4 תהילים פ״א:ד׳

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חַגֵּנוּ׃

Blow the horn at the new moon, at the full moon for our feast-day.

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

138 **כי אמרתי עולם חסד יבנה**

"For I said, 'The world shall be built with kindness.'" The discourse cited explains this "saying" as a saying in the heart.

Psalms 89:3 תהילים פ״ט:ג׳

כִּי־אָמַרְתִּי עוֹלָם חֶסֶד יִבָּנֶה שָׁמַיִם תָּכִן אֱמוּנָתְךָ בָּהֶם׃

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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

PARAGRAPH 14

139 **תהיינה אזניך קשובות לקול תחנוני**

"Let Your ears be attentive to the voice of my supplications." Here the verse says lekol, "to the voice," which the Alter Rebbe reads as a lower kind of prayer.

Psalms 130:2 תהילים ק״ל:ב׳

אֲדֹנָי שִׁמְעָה בְקוֹלִי תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל תַּחֲנוּנָי׃

L-rd, hearken unto my voice; let Thine ears be attentive to the voice of my supplications.

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

140 **מדרגה פחותה . . שמבקש על עצמו**

Kehot points to this collection of the Alter Rebbe's short discourses for a parallel treatment of prayer for one's own needs as the lowest level.

KEHOT'S NOTE

ראה גם סי׳ מאמרי אדה״ז הקצרים ע׳ תט. מאמרי אדה״ז ענינים ע׳ ל.

141 **כי תשמע בקול**

> **"When you hearken to the voice of Havayah your G-d." It opens the discourse in Likkutei Torah, Re'eh, which distinguishes bekol from lekol.**

Deuteronomy 13:19 דברים י״ג:י״ט

כִּי תִשְׁמַע בְּקוֹל ה׳ אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה׳ אֱלֹקֶיךָ׃

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

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

יחיינו מיומים ביום השלישי יקימנו וגו' (בהושע סימן...

"He Will Revive Us After Two Days"

The two days of Rosh HaShanah and Yom Kippur, "the third day," are stages in returning to the inner point of the heart, where Israel is the innermost heart of G-d. A heart closed by sin is reopened in prayer through mercy aroused over the soul's fall, and G-d answers by opening the hidden source of mercy, until the two Names, Havayah and Elokim, make the double heart one.

THE MAAMAR IN BRIEF

Hosea's "He will revive us after two days; on the third day He will raise us up, and we shall live before Him" speaks of the two days of Rosh HaShanah, which raise the worlds in their inner and outer dimensions, and of Yom Kippur. Israel is the inner point of G-d's "heart," and every Jew has two hearts: a natural love that hindrances can block, and an inner point from which the higher teshuvah comes. A blemish of the covenant, or false and disparaging speech, removes the hei of the inner heart: kallah becomes kol, the heart turns to stone, and even Torah study is not counted as G-d's word. The remedy is the hour of prayer: contemplating how far his soul has fallen, a person arouses abundant mercy, and G-d opens the "yuds," the hidden source of the Thirteen Attributes of Mercy, which wash away sin and give a new will; Elul is the time of this opening. Yom Kippur draws mercy beyond any arousal from below, face to face. As dawn breaks through the earth, mercy breaks through the body's screen; and there is also the "dew" of mercy where no screen exists.

OUTLINE

1 **The two days, the third day and the inner heart** ¶1

The two days of Rosh HaShanah raise the worlds in their inner and outer dimensions, and Yom Kippur is the third day. Israel is the inner point of G-d's heart; every Jew has an outer, natural love and an inner point from which the higher teshuvah comes, and the Ten Days of Teshuvah are for reaching it, face to face.

2 **How the inner heart is lost** ¶2–4

A blemish of the covenant removes the hei of the inner heart, so kallah becomes kol and the heart becomes stone. The covenants of the heart and the tongue are blemished in the same way: false or disparaging speech breaks the channel of G-d's speech, so that even later Torah study is not called His word.

3 **The remedy: prayer and the opening of the yuds** ¶5

In the hour of prayer a person turns his will by arousing abundant mercy over his soul's fall, through worldly preoccupation and doubts in faith. G-d answers by opening the yuds, the hidden source of the Thirteen Attributes of Mercy, which wash away sin and give a new will; Elul is when this source opens, and then one can return from the depth of the heart.

4 **Yom Kippur, the third day** ¶6

The two days are sovev and memalei; the third day, Yom Kippur, is higher still and is reached only from above. The Zohar's three heads, the three levels of teshuvah and nefesh, ruach and neshamah match the three days.

5 **Dawn, rain and dew** ¶7–8

As dawn breaks through the earth that hides the sun, mercy breaks through the body that screens G-d's face, and G-d comes "like the rain." Yet dew is the proper request: mercy flows even where no screen separates, since Elokim conceals Havayah even from the higher worlds, and through these two Names the double heart becomes one.

KEY CONCEPTS

The inner point of the heart נקודת פנימיות הלב

The innermost core of a Jew's heart, deeper than reason and natural feeling. Israel as a whole is this point in G-d's "heart," and real teshuvah comes from it.

Two hearts ב' לבבות

The doubled letter in levavcha ("your heart") shows two hearts: an outer, natural love for G-d that can be blocked, and the inner point that cannot.

Kol and kallah כל / כלה

Israel is called kallah, bride, when the inner heart is revealed; a blemish removes the hei and leaves only kol, "all." The opening of the yuds into a hei restores it.

Abundant mercy רחמים רבים

The compassion aroused when a person contemplates how far his soul has fallen from its high source; it draws down the Thirteen Attributes of Mercy.

The opening of the yuds פתיחו דיודין

Reading "You open Your hand" as "Your yuds": the hidden, ungraspable source of mercy is opened, as hinted in the four yuds of "I am my beloved's and my beloved is mine" in Elul.

Dew טל

Mercy that comes without clouds, at night: compassion even where no screen of sin or body separates, as for the higher worlds hidden from Havayah by Elokim.

SECTION 1 · ¶1

The two days, the third day and the inner heart

1 יחיינו מיומים[1,2] ביום השלישי יקימנו וגו' (בהושע סימן ו') יחיינו מיומים הם ב' ימים של ר"ה [ראש השנה] כי ר"ה [ראש השנה] לעולם ב' ימים[3] אפי' [אפילו] בזמן שהיו מקדשין ע"פ[4] הראיה.[5,6]

"He will revive us after two days; on the third day He will raise us up," etc. (in Hosea, chapter 6). "He will revive us after two days": these are the two days of Rosh HaShanah, for Rosh HaShanah is always two days, even at the time when they used to sanctify [the month] by the sighting [of the new moon].

The maamar opens with Hosea 6:2, a prophecy of Israel's revival: "He will revive us after two days; on the third day He will raise us up, and we shall live before Him." The Alter Rebbe reads the "two days" as the two days of Rosh HaShanah, which were kept even in the era when the new month was fixed by witnesses who sighted the new moon. A Kehot note explains that this does not mean every year, but that even then there were years when Rosh HaShanah was two days; the Jerusalem Talmud (Eruvin 3:9) calls the two days an enactment of the early prophets.

ביום השלישי הוא[7] יום כיפור. והענין דהנה ב' ימים של ר"ה [ראש השנה] הם עליות העולמות ביום אחד הוא בחי' פנימיות.

"On the third day" is Yom Kippur. The explanation is this: the two days of Rosh HaShanah are the ascents of the worlds; on the first day it is the level of the inner dimension (pnimiyus).

"The third day," coming after the two days of Rosh HaShanah, is Yom Kippur. On Rosh HaShanah all the worlds ascend to their source, and on the first day this ascent takes place in their inner dimension. A Kehot note draws the conclusion that the two days are one matter, the ascent of the worlds, with two particulars within it.

ויום ב' הוא בחי' חיצוני'[8] (כמ"ש בפע"ח [בפרי עץ חיים] שער ר"ה [ראש השנה] ספ"ד [סוף פרק ד']) ולהבין ענין זה דהנה כתיב לבבתני אחותי כלה[9] שכנס"י [שכנסת ישראל] מקור כל הנשמות הוא בחי' נקודה פנימיות לבו של הקב"ה

And the second day is the level of the outer dimension (chitzoniyus) (as is written in Pri Etz Chaim, Sha'ar Rosh HaShanah, end of chapter 4). To understand this matter: it is written, "You have captured my heart, my sister, [my] bride": the Congregation of Israel (Knesses Yisrael), the source of all the souls, is the level of the point of the inner dimension of the heart of the Holy One, blessed be He.

On the second day the ascent takes place in the outer dimension, as the Arizal's teachings in Pri Etz Chaim explain. To clarify what "inner" means, the Alter Rebbe turns to Song of Songs 4:9, where G-d says to Israel, "You have captured my heart": the Congregation of Israel, the collective source of all Jewish souls, is the innermost point of G-d's "heart."

כי אף שהוא ית' אין לו דמות הגוף[10] כו' הנה דברה תורה כלשון בני אדם[11] כמ"ש[12]

For although He, may He be blessed, has no likeness of a body, etc., the Torah speaks in the language of human beings, as it is written,

> Speaking of G-d's "heart" does not mean He has a body. The Torah describes G-d "in the language of human beings," an expression of the Talmud (Berakhot 31b) that the Rambam applies to every bodily image of G-d in Scripture (Laws of the Foundations of the Torah 1:9).

ועל דמות הכסא דמות כמראה אדם[13] עליו מלמעלה (ע' [עיין] מק"מ [מקדש מלך] משפטים קכ"ב[14] א' ועמ"ש בביאור ע"פ לבבתני).[15]

"And upon the likeness of the throne, a likeness like the appearance of a man upon it, from above" (see the Mikdash Melech on Mishpatim, 122a, and see what is written in the explanation on the verse "You have captured my heart").

> The example is Ezekiel's vision of "a likeness like the appearance of a man" seated upon the throne: Scripture itself pictures the Divine in the form of a human figure, so it can speak of a "heart." For this the Alter Rebbe refers to the Mikdash Melech, a commentary on the Zohar, and to his own explanation of "You have captured my heart" in Likkutei Torah on Shir HaShirim.

והנה כמו למשל לבו של אדם שהוא עיקר חיותו. כך ישראל עלו[16] במחשבה[17] והוא עיקר בריאות עליונים ותחתונים והוא בחי' נקודה אמצעית וכו'

Now, just as, by way of analogy, a person's heart is the core of his life-force, so "Israel arose in [G-d's] thought," and this is the core of the creation of the higher and lower beings; and this is the level of the middle point, etc.

> As the heart is the center of a person's life, so Israel is the center of creation. The Midrash (Bereishis Rabbah 1:4) teaches that Israel "arose in [G-d's] thought" before the world was made, so Israel is the core of the creation of all beings, above and below; this is what is called the "middle point."

(ועמ"ש מזה בד"ה ביום השמיני עצרת[18,19] גבי פרי עץ הדר.[20] הדר באילנו[21] כו'. וענין נקודה אמצעית ע' [עיין] בזהר פ' שלח) (דקס"א ב') ולבא שארי באמצעיתא[22] כו'

(And see what is written on this in the discourse beginning "On the eighth day, an assembly," regarding "the fruit of the hadar tree": [the fruit] "that dwells (hadar) on its tree," etc. And on the subject of the middle point, see the Zohar, Parshas Sh'lach) (page 161b): "And the heart dwells in the middle," etc.,

> The Alter Rebbe's parenthetical gloss refers to the discourse for Shemini Atzeres, which takes up the esrog, "the fruit of the hadar tree"; the Talmud (Sukkah 35a) reads hadar as the fruit "that dwells" on its tree. On the "middle point" the gloss cites the Zohar on Sh'lach, which says that G-d made the world like one body, with the limbs arranged around the heart and "the heart dwelling in the middle" of the whole body.

לאתר דאקרי קדה"ק [קודש הקדשים] כו' ותמן הוא לבא שריא כו' ועי' בזהר ויחי (דרל"א א') ואיהי נקודה אמצעיתא כו' ובפי' נח (דע"ב א').

"to the place that is called the Holy of Holies," etc., "and there the heart dwells," etc. And see the Zohar, Vayechi (page 231a): "And it is the middle point," etc., and in Parshas Noach (page 72a).

> The Zohar continues that the heart of the world is the place called the Holy of Holies. The Zohar in Vayechi likewise calls the foundation stone of the Temple "the middle point" of the world, the point on which the Holy of Holies stands; the gloss adds a passage in Parshas Noach.

ועמ"ש בד"ה זכור את[23] אשר עשה לך עמלק[24] בענין לבבתני כו' עד וזהו אל ארץ כו' זבת חלב ודבש ע"ש.

And see what is written in the discourse beginning "Remember what Amalek did to you," on the subject of "You have captured my heart," etc., up to "And this is [the meaning of] 'to a land,' etc., 'flowing with milk and honey'"; see there.

> A further reference: the discourse in Torah Ohr on "Remember what Amalek did to you" (Deuteronomy 25:17), which discusses "You have captured my heart" up to its explanation of "a land ... flowing with milk and honey."

ועי' עוד מענין נקודה[25] בזהר פי' ויקהל (דר"ד א' ב') ובר"ח [ובראשית חכמה] פ"ב [פרק ב'] משער הקדושה. ועוד מזה בפי' הרמ"ז [הרב משה זכות] בזהר פי' תצוה (דף קפ"ד ב')

And see further on the subject of the point in the Zohar, Parshas Vayakhel (page 204a-b), and in Reishis Chochmah, chapter 2 of the Gate of Holiness. And [there is] more on this in the Ramaz's commentary on the Zohar, Parshas Tetzaveh (page 184b),

> More sources on the "point": the Zohar on Vayakhel, which describes the six weekdays as united in "one holy point"; Reishis Chochmah, a classic work of Kabbalistic ethics, in chapter 2 of its Gate of Holiness; and the commentary of the Ramaz (Rabbi Moshe Zacuto) on the Zohar, Tetzaveh.

בענין אחר והמלאכים הם בחי' חיצוניות ונקראים בבחי' קרביים[26] ומעיים כענין שנאמר המו מעי לו[27, 28] וכל קרבי את שם קדשו[29] מפני שהם כלים להשפעות חיות אלקות.

in another context. And the angels are the level of the outer dimension, and they are referred to as the level of the inward parts and the innards, as it is said, "My innards stir for him," and "All my inward parts [bless] His holy Name," because they are vessels for the flow of G-dly life-force.

> The Ramaz's discussion of the point is in a different context. Against Israel, the inner heart, the Alter Rebbe sets the angels, who are the outer dimension and are likened to the body's inner organs, as in the verses "My innards stir for him" (Jeremiah 31:20) and "All my inward parts, [bless] His holy Name" (Psalms 103:1). They are called by these names because they serve as vessels through which G-dly life-force flows, as the organs carry the body's life without being its heart.

(ועמ"ש מזה בביאור ע"פ ויהי קול מעל לרקיע[30]). והנה האדם הוא כלול משתיהם ויש בו ב' בחי' פנימית וחיצוניות הנ"ל בלבו כמ"ש ואהבת בכל לבבך[31]

(And see what is written on this in the explanation on the verse "And there was a voice from above the firmament.") Now, man is comprised of both of them: he has in his heart the two levels mentioned above, the inner and the outer dimension, as it is written, "And you shall love with all your heart (levavcha),"

> After a reference to his explanation of "And there was a voice from above the firmament" (Ezekiel 1:25), the Alter Rebbe turns to man, who has both levels, inner and outer, within his own heart. The proof is the commandment "And you shall love ... with all your heart" (Deuteronomy 6:5), where "your heart" is spelled levavcha, with a doubled letter beis.

ולא כתיב בכל לבך מפני שיש ב' לבבות בחי' חיצוניות היא האהבה הטבעית שיש בכל אחד ואחד מישראל ואפי' [ואפילו] רשעים מלאים חרטות[32]

and it does not say "with all your heart (libcha)," because there are two hearts. The level of the outer dimension is the natural love that is in each and every one of Israel; and even the wicked are full of regrets,

> Had the verse meant a single heart it would have said libcha; the doubled letter shows two hearts. The outer heart is the natural love for G-d found in every Jew, which shows itself even in the wicked, for, as the Sages said, "the wicked are full of regrets" (cited in Tanya, chapter 11).

כי טבע כל איש ישראל למשוך אליו יתי' לדבקה בו אלא מפני שהיא בבחי' חיצוניות וטבעיות לבד

for it is the nature of every Jew to be drawn to Him, may He be blessed, to cleave to Him. Only, because it is at the level of the outer dimension and of nature alone,

> Their regret comes from this nature: every Jew is drawn to G-d by nature and longs to cleave to Him. But this love belongs to the outer dimension of the heart; it is an inborn trait, not yet the person's innermost self.

לכן יש מניעות כו' אבל עיקר התשובה בלב שהיא בחי' תשובה עילאה מעומקא דליבא ונקרא בחי' פנימיות הלב והוא ענין מ"ש ועמך כולם צדיקים.[33]

there are therefore hindrances, etc. But the essence of teshuvah (return) is in the heart, which is the level of the higher teshuvah (teshuvah ila'ah), from the depth of the heart; and this is called the level of the inner dimension of the heart. And this is the meaning of what is written, "And your people are all righteous."

> Because this love is only outer and natural, hindrances can stand in its way. Real teshuvah comes from the inner heart, "from the depth of the heart," and is called the higher teshuvah; because every Jew has this inner point, Isaiah (60:21) can say, "Your people are all righteous."

עמ"ש בביאור ע"פ מי יתנך[34] כי צדיק כתמר יפרח[35, 36, 37, 38, 39, 40, 41] מה תמר אין לו אלא לב אחד[42, 43] כו'.

See what is written in the explanation on the verse "Would that you were [as a brother to me]": that "The righteous one will flourish like a date palm": just as a date palm has only one heart, etc.

> The Alter Rebbe points to his explanation of Song of Songs 8:1, "Would that you were as a brother to me," which uses the verse "The righteous one will flourish like a date palm" (Psalms 92:13). The Talmud (Sukkah 45b) explains the comparison: just as the date palm has only one heart, so Israel has only one heart, directed to their Father in heaven.

כמאמר כשם שאין בלבך אלא אחד[44] כך אין בלבנו אלא אחד והוא מאמר השבטים שהיו מרכבת השכינה ליעקב שהי' [שהיה] מרכבה לקוב"ה [לקודשא בריך הוא][45] כו'

As in the saying, "Just as in your heart there is only One, so in our heart there is only One." And this is the saying of the tribes, who were the chariot of the Shechinah (the Divine Presence) to Yaakov, who was a chariot to the Holy One, blessed be He, etc.

> The Talmud (Pesachim 56a) relates that Yaakov's sons, at his deathbed, declared, "Just as in your heart there is only One, so in our heart there is only One." A "chariot" is something wholly given over to its rider: the tribes were a chariot for the Shechinah, G-d's presence as it dwells below, in relation to Yaakov, while Yaakov himself was a chariot for the Holy One, blessed be He; the Midrash (Bereishis Rabbah 47:6) says, "The Patriarchs are the chariot."

[ועמ"ש מזה ע"פ זכור דעמלק[46] ומ"ש בביאור ע"פ אלה מסעי[47, 48] בענין יריחו עיר התמרים[49] ועי' מענין צדיק כתמר יפרח[50] ברבות פ' לך לך ר"פ מ"א במדבר ר"פ ג' ובזהר ח"א (דפ"ב א' דר"כ ע"ב).

[And see what is written on this on the verse "Remember" concerning Amalek, and what is written in the explanation on the verse "These are the journeys," on the subject of "Jericho, the city of date palms." And on the subject of "The righteous one will flourish like a date palm," see [Midrash] Rabbah on Parshas Lech Lecha, at the beginning of section 41, [and] on Bamidbar, at the beginning of section 3, and in the Zohar, Part I (page 82a; page 220b);

> A bracketed gloss lists more sources on the date palm: the discourse on "Remember" about Amalek; the explanation on "These are the journeys" in Likkutei Torah, Masei, which speaks of Jericho, "the city of date palms" (Deuteronomy 34:3), as the tzaddik whose heart holds one desire, for G-d alone; and the Midrash Rabbah and Zohar on "The righteous one will flourish like a date palm."

ח"ג [חלק ג'] (די"ו א' דרצ"ב סע"א [סוף עמוד א])]. ולפי"ז י"ל [יש לומר] שזהו ענין מ"ש בשה"ש [בשיר השירים] רבה ס"פ אני ישנה בענין תמתי ר' [רבי] ינאי אמר תאומתי[51] כו'.

Part III (page 16a; page 292, end of side a).] Accordingly, it may be said that this is the meaning of what is written in Shir HaShirim Rabbah, at the end of the section "I sleep," on the subject of "my perfect one" (tamasi): Rabbi Yannai said, "my twin" (te'omasi), etc.

> After the last Zohar references, the Alter Rebbe suggests that the same "one heart" explains a Midrash on Song of Songs 5:2. G-d calls Israel tamasi, "my perfect one," and Rabbi Yannai reads it te'omasi, "my twin," adding, "as it were, I am not greater than she, nor is she greater than I."

ועמ"ש ע"ז סד"ה ששים המה[52] כו' אחת היא כו' בשם האריז"ל [האר"י זכרונו לברכה] בזהר הרקיע ר"פ בראשית ועיין בפרדס בעה"כ [בערכי הכינויים] ערך תמר ובסה"מ [ובספר הדרת מלך] סי' י"א.

And see what is written about this at the end of the discourse beginning "There are sixty," etc., "One is she," etc., in the name of the Arizal, of blessed memory, in Zohar HaRakia, at the beginning of Bereishis; and see the Pardes, in Erchei HaKinuyim, the entry "Tamar" (date palm), and Sefer Hadras Melech, section 11.

> More references: the end of the discourse on "There are sixty ... One is she" (Song of Songs 6:8–9), which cites the Arizal's Zohar HaRakia, a commentary on the Zohar; the entry "Tamar" in Erchei HaKinuyim, the dictionary of Kabbalistic terms in Rabbi Moshe Cordovero's Pardes; and Sefer Hadras Melech, section 11.

וזהו שכתוב לבבתני באחת מעיניך. פי' באחת משתי המדות הנ"ל במיוחדת שבהם דהיינו בחי' פנימיות הנ"ל.

And this is [the meaning of] what is written, "You have captured my heart with one of your eyes": that is, with one of the two attributes mentioned above, the singular one among them, namely the level of the inner dimension mentioned above.

> Now the Alter Rebbe returns to Song of Songs 4:9: "You have captured my heart with one of your eyes." The two "eyes" are the two levels of the heart described above, outer and inner; G-d's heart is captured by the "one," the singular level, the inner one.

וזהו ענין כל עשי"ת [עשרת ימי תשובה] בבחי' פנימיות נקודת הלב להיות פב"פ [פנים בפנים] כו' למהוי אחד באחד[53] כו'.

And this is the theme of all the Ten Days of Teshuvah, at the level of the inner dimension of the point of the heart: to be face to face, etc., "to be one with One," etc.

> Reaching this inner point of the heart is the work of all the Ten Days of Teshuvah, from Rosh HaShanah to Yom Kippur, so that the bond between Israel and G-d becomes "face to face." The phrase "to be one with One" comes from the Zohar (2:135a), describing a union in which the one below is joined to the One above.

וזהו ביום השלישי שהוא יוהכ״פ [יום הכפורים] יקימנו ונחיה לפניו לפניו דייקא בבחי׳ פנים הנ״ל (ועמ״ש סד״ה לבאר ענין יוהכ״פ [יום הכפורים] ובד״ה שובה ישראל עד):[54, 55, 56]

And this is [the meaning of] "On the third day," which is Yom Kippur, "He will raise us up, and we shall live before Him": "before Him" (lefanav) precisely, at the level of "face" (panim) mentioned above. (And see what is written at the end of the discourse beginning "To explain the matter of Yom Kippur," and in the discourse beginning "Return, O Israel, unto [Havayah your G-d].")

So the end of the verse, "on the third day," Yom Kippur, "He will raise us up, and we shall live before Him," is read precisely: lefanav, "before Him," contains panim, "face," the inner level reached face to face. The Alter Rebbe closes with references to his discourse explaining Yom Kippur and to the one on "Return, O Israel" (Hosea 14:2).

SECTION 2 · ¶2–4

How the inner heart is lost

2 ב ולהרחיב הביאור הנה כתיב עיני כל אליך ישברו.[57] פי׳ עיני כל הוא כנ״י [כנסת ישראל] שנקרא כלה והיינו בזמן שהם בחי׳ לבבתני הנ״ל

2. To expand the explanation: it is written, "The eyes of all (kol) look hopefully to You." The meaning is: "the eyes of all" is the Community of Israel (Knesses Yisrael), which is called kallah (bride); that is, at the time when they are at the level of "You have captured my heart" mentioned above.

Section 2 develops the inner point of the heart through Psalms 145:15, "The eyes of all look hopefully to You." The Alter Rebbe reads "all" (kol, כל) as Knesses Yisrael, the Community of Israel, who is called kallah (כלה), the "bride" of "You have captured my heart, my sister, [my] bride"; she bears that name when she is at that inner level.

אבל כשחסר מהם בחי׳ זו מפני הפגם נקרא כל בלא ה׳. (ועמ״ש מזה בד״ה עיני כל בפי׳ מטות).[58]

But when this level is lacking in them because of a blemish, they are called kol (all), without the hei. (And see what is written on this in the discourse beginning "The eyes of all," in Parshas Matos.)

When a blemish takes this inner level away, Israel is called only kol, the same word without its final letter hei. The text refers to the discourse on "The eyes of all" in Likkutei Torah, Parshas Matos.

והיינו מפני פגם הברית שכן מצינו באברהם שאחר המילה ניתוסף לו אות ה' על שמו והיה שמך אברהם[59]

That is, because of a blemish of the covenant; for so we find with Avraham, that after the circumcision the letter hei was added to his name: "And your name shall be Avraham."

> The blemish meant here is a blemish of the covenant, which in the language of Chassidus and Kabbalah means a sin against sexual purity, damaging the covenant of circumcision. The proof is Avraham: in connection with his circumcision the letter hei was added to his name, and Avram became Avraham (Genesis 17:5), so the hei is bound up with the covenant.

(והי' זהו היא[60] ה' עיאלה שהיא פנימית ה' תתאה והיא בחי' פנימית הלב וכמ"ש בד"ה ושאבתם מים[61] ועוד כי ה' עילאה שרשה מלמעלה מעלה כמ"ש בד"ה ענין לך לך[62]

(And this hei is the higher hei, which is the inner dimension of the lower hei, and it is the level of the inner dimension of the heart, as is explained in the discourse beginning "And you shall draw water." Moreover, the higher hei is rooted very high above, as is explained in the discourse beginning "The matter of Lech Lecha,"

> The Name Havayah contains two letters hei, called in Kabbalah the higher hei and the lower hei. The hei given to Avraham is the higher one, the inner dimension of the lower hei and so the inner dimension of the heart, and its root is very high, as the discourses on "And you shall draw water" (Isaiah 12:3) and "The matter of Lech Lecha" explain.

והיינו מבחי' רצון העליון שלמעלה מהחכמה וזהו ענין פנימית הלב. ועמ"ש מענין פנימית הלב בד"ה והיה ביום ההוא יתקע[63])[64]

that is, from the level of the Supernal Will, which is above Chochmah (wisdom); and this is the meaning of the inner dimension of the heart. And see what is written on the subject of the inner dimension of the heart in the discourse beginning "And it shall be on that day, [a great shofar] will be sounded.")

> The higher hei is rooted in the Supernal Will, which stands above Chochmah (wisdom); this, the Alter Rebbe says, is what the inner dimension of the heart is: a will deeper than any reason. The parenthesis closes with a reference to the discourse on "And it shall be on that day, a great shofar will be sounded" (Isaiah 27:13).

ולכן בפגמו נסתלק אות ה״א שהוא בחי׳ פנימית הלב הנ״ל ונעשה לבו כאבן[65] ונטמטם שאינו יכול לפתוח לבו בשום אופן בעבודת ה׳.

Therefore, when he blemishes it, the letter hei departs, which is the level of the inner dimension of the heart mentioned above, and his heart becomes like stone and stopped up, so that he cannot open his heart in any way in the service of G-d.

> Because the hei of the inner heart departs when the covenant is blemished, the heart becomes "like stone" and stopped up, so that the person cannot open it to serve G-d at all. Tanya, chapter 29, cited in a Kehot note, uses almost the same words for the "dullness of the heart" that keeps a person from opening his heart in prayer.

ולכן נרמז מילה ברי״ת [בראשי תיבות] מי יעלה לנו השמימה.[66] שמה שאמר לא בשמים היא. פי׳ שבחי׳ המשכת אלהות קרובה אל האדם. (ועמ״ש מזה סד״ה כי המצוה הזאת).[67]

And therefore milah (circumcision) is alluded to in the initial letters of "Who will go up for us to heaven" (Mi Yaaleh Lanu Hashamaymah). For what it says, "It is not in heaven," means that the level of the drawing down of G-dliness is near to man. (And see what is written on this at the end of the discourse beginning "For this commandment.")

> The Alter Rebbe finds the same idea in Deuteronomy 30:12, "It is not in heaven, that you should say, 'Who will go up for us to heaven?'": the initial letters of Mi Yaaleh Lanu Hashamaymah spell milah, circumcision. The verse's assurance that the Torah "is not in heaven" means that G-dliness is drawn down close to a person.

היינו כשאין בו פגם הברית אבל בפגמו נסתלק למעלה ובאמת מי יעלה לנו השמימה ונרמז ברי״ת [בראשי תיבות] מילה וס״ת [וסופי תיבות][68] הוי׳.

That is, when there is no blemish of the covenant in him; but when he blemishes it, [the G-dliness] withdraws above, and then truly, "Who will go up for us to heaven?" And milah is alluded to in the initial letters, and Havayah in the final letters.

> That nearness holds only when the covenant is intact; when it is blemished, G-dliness withdraws upward, and then one truly must ask, "Who will go up for us to heaven?" The final letters of the same four words spell the Name Havayah, as the Baal HaTurim also notes.

כלומר שע"י שמירת אות הברית ממשיך בחי' הוי' עד סוף כל דרגין (ועמ"ש עוד מזה בד"ה בעצם היום הזה נמול אברהם[69].[70] ועמ"ש ע"פ הזח"א [הזהר חלק א] ר"פ נח[71] דנ"ט ע"ב כל מאן דנטר האי ברית[72] כו')

That is to say, through guarding the sign of the covenant one draws the level of Havayah down to the end of all levels. (And see what is written further on this in the discourse beginning "On that very day Avraham was circumcised"; and see what is written on the Zohar, Part I, at the beginning of Parshas Noach, page 59b: "Whoever guards this covenant," etc.)

> The allusion teaches that by guarding the covenant one draws the Name Havayah all the way down, "to the end of all levels." The references are to the Torah Ohr discourse on "On that very day Avraham was circumcised" (Genesis 17:26) and to the Zohar (1:59b), which says that whoever guards this covenant is called a tzaddik, as Yosef was.

וכן בברית הלב נאמר ומלתם את ערלת לבבכם[73] וכן בברית הלשון כת שקרנין[74,75] כו' הבלא דשקרא כו'.

So too, regarding the covenant of the heart it is said, "And you shall circumcise the foreskin of your heart"; and so too regarding the covenant of the tongue: "the band of liars," etc., "the breath of falsehood," etc.

> The same holds for two other "covenants": the covenant of the heart, of which the Torah says, "Circumcise the foreskin of your heart" (Deuteronomy 10:16), and the covenant of the tongue, which is blemished by falsehood. The Talmud (Sanhedrin 103a) counts "the band of liars" among those who do not receive the face of the Shechinah, and the breath of a lie is called "the breath of falsehood."

וכן המספר בגנות חבירו[76] אפי' [אפילו] אומר אמת. וכמו שאמרז"ל [שאמרו רבותינו זכרונם לברכה] שלשה אמרו אמת[77] ונטרדו מן העולם נחש ומרגלים ודואג.

And so too one who speaks disparagingly of his fellow, even if he says the truth, as our Sages, of blessed memory, said: "Three spoke the truth and were banished from the world: the serpent, the spies, and Doeg."

> Even true words blemish the covenant of the tongue when they are used to disparage another. The Sages' saying that the serpent, the spies and Doeg "spoke the truth and were banished from the world" shows this: each reported something true in order to cause harm; a Kehot note finds a similar list in Midrash Maaseh Torah and the Kol Bo.

3 והענין כי הנה דבור הוא מלשון הנהגה והמשכה. וכמ"ש ידבר עמים תחתינו.[78] וזהו ענין וידבר ה' אל משה שהמשיך רצונו וחכמתו יתי למטה כנ"ל הליכות עולם[79] כו'

The explanation is that dibbur (speech) is an expression of leading and drawing forth, as it is written, "He leads (yadber) peoples under us." And this is the meaning of "And Havayah spoke (vayedaber) to Moshe": that He drew His will and His wisdom, may He be blessed, down below; as mentioned above, "the ways of the world," etc.

> The Alter Rebbe explains why speech matters so much: the Hebrew word for speech, dibbur, also means leading, as in "He leads (yadber) peoples under us" (Psalms 47:4). So "And Havayah spoke to Moshe" means that G-d drew His will and wisdom down into the world, as the halachah does, which the Sages read into "the ways (halichos) of the world" (Habakkuk 3:6).

והמספר בגנות חבירו או דובר שקר הרי הבל היוצא מפיו הנה הוא הבל ורעות רוח[80] תבירי [תבירא] דרוחא[81] כו' שמשבר ומפסיק כח וחיות רוח אלקים הנמשך אליו.

And one who speaks disparagingly of his fellow, or speaks falsehood: the breath (hevel) that goes out of his mouth is "vanity (hevel) and a striving after wind (re'us ruach)," "a breaking of the spirit," etc., for it breaks and cuts off the power and life-force of the spirit of G-d that is drawn to him.

> False or disparaging speech does the opposite. Its breath (hevel) is "vanity and re'us ruach" (Ecclesiastes 1:14), which the Zohar (2:59a) reads as "a breaking of the spirit": such speech breaks and cuts off the power and life-force of the spirit of G-d that flows to the speaker.

4 ולכן אפי' [אפילו] עוסק בדברי תורה אח"כ הרי לימודו אינו נקרא בשם דבר ה' זו הלכה[82] הליכות עולם כו'.

Therefore, even if he engages in words of Torah afterwards, his study is not called by the name "the word of Havayah," "this is halachah," "the ways of the world," etc.

> Because the channel of his speech is broken, even the Torah he studies afterwards is not called "the word of Havayah." The Talmud (Shabbat 138b) identifies "the word of Havayah" with halachah, G-d's will drawn into "the ways of the world."

וכמ"ש ואשים דברי בפיך[83] ואינו נקרא בשם דיבור כלל כי לא יגורך רע[84] כתיב וכתיב דובר שקרים לא יכון[85] לנגד עיני[86] וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] על המספר בגנות חבירו[87] שהוא כאילו כופר בעיקר כלומר כאלו כופר

As it is written, "And I have put My words in your mouth"; and it is not called speech at all, for it is written, "Evil shall not dwell with You," and it is written, "One who speaks falsehoods shall not be established before My eyes." And this is what our Sages, of blessed memory, said about one who speaks disparagingly of his fellow, that it is as though he denies the Essence (kofer ba'ikar); that is to say, as though he denies

> Torah study should be G-d's own words placed in a person's mouth, "And I have put My words in your mouth" (Isaiah 51:16), but this person's study is not called speech at all. The Talmud (Sanhedrin 103a) derives from the two verses quoted here, "Evil shall not dwell with You" (Psalms 5:5) and "One who speaks falsehoods shall not be established before My eyes" (Psalms 101:7), that tale-bearers and liars do not receive the face of the Shechinah. The Sages also said that one who speaks evil of others is as though he denied the Essence (Arakhin 15b).

שהוא יתי עיקרא ושרשא דכל עלמין וממשיך עליו בחי' ערלת הלב החופפת על הברית הנ"ל:

that He, may He be blessed, is the Essence (ikara) and Root of all the worlds; and he draws upon himself the level of the foreskin of the heart, which covers over the covenant mentioned above.

> The Alter Rebbe reads "the Essence" as G-d Himself, the Essence and Root of all worlds: by cutting off G-d's flow, such speech acts as though G-d were not the source of everything. It also draws upon the speaker the "foreskin of the heart," the covering that hides the covenant and the heart's inner point.

SECTION 3 · ¶5

The remedy: prayer and the opening of the yuds

5 ג ועצה היעוצה לזה הנה כתיב ואתה נותן להם את אכלם בעתו[88] שהוא יתי הנותן ומעורר מלמעלה לבות בני"א [בני אדם].

3. The counsel given for this: it is written, "And You give them their food in its time": He, may He be blessed, is the One who gives and who arouses from above the hearts of human beings.

> Section 3 offers the remedy for a heart that has closed. It continues Psalms 145:15, "And You give them their food in its time": the "food" is G-d's arousal of people's hearts from above.

וזהו בעתו. פי' בעת ושעה שיש לכל אדם שאין לך אדם שאין לו שעה[89,90] שהוא בחי' התפלה שנקרא חיי שעה[91]

And this is "in its time": that is, at the time and hour that every person has, for "there is no person who does not have his hour." This is the level of prayer, which is called "the life of the hour" (chayei sha'ah),

> "In its time" means the hour that every person has, as the Mishnah says, "There is no person who does not have his hour" (Avos 4:3). That hour is prayer, which the Talmud (Shabbos 10a) calls chayei sha'ah, "the life of the hour," in contrast to Torah study, which is "eternal life."

שהוא מלשון וישע אל הבל[92] לשון ויפן שיש ביכולת כל אדם להפנות רצונו אל ההיפוך ממש

which is from the term "And He turned (vayisha) to Hevel," an expression of "and He turned" (vayifen): for it is in every person's power to turn his will to the very opposite.

> The Alter Rebbe connects sha'ah, "hour," with vayisha, "and He turned," in "And He turned to Hevel and to his offering" (Genesis 4:4). Prayer is thus the moment of turning: every person has the power to turn his will around to its very opposite, from the world toward G-d.

(ועמ"ש מזה ע"פ מה יפו פעמיך[93] ועמ"ש בביאור ע"פ שוש אשיש[94] בענין כי הלבישני בגדי ישע).[95]

(And see what is written on this on the verse "How beautiful are your steps," and see what is written in the explanation on the verse "I will greatly rejoice," on the subject of "For He has clothed me in garments of salvation (yesha).")

> The text refers to two other explanations: on "How beautiful are your steps" (Song of Songs 7:2), and on "I will greatly rejoice" (Isaiah 61:10), where "garments of salvation" (yesha) shares the letters of this root.

אך דו"ר [דחילו ורחימו] זו שמלמעלה צריך תחלה לבקש רחמים עליו עמ"ש סד"ה ויקרא משה בפ' תבא.

But this awe and love (dechilu u'rechimu) from above requires first asking for mercy upon him; see what is written at the end of the discourse beginning "And Moshe called," in Parshas Tavo.

> Yet the awe and love that G-d arouses from above do not come by themselves: first one must ask for mercy upon the person. The reference is to the end of the discourse "And Moshe called" in Likkutei Torah, Parshas Tavo.

וז"ש [וזהו שכתוב] עיני כל אליך ישברו.[96] עיני כל פי' בחי' עינים שהם למעלה מהלב המשגיחים בו

And this is [the meaning of] what is written, "The eyes of all look hopefully to You." "The eyes of all": that is, the level of eyes, which are above the heart and watch over it

> This is why the verse first says, "The eyes of all look hopefully to You." Here "eyes" are a level above the heart that watches over it, the faculty that oversees what the heart feels.

(ע"ד מ"ש בד"ה כי קרוב אליך הדבר[97] בענין שהבחירה קודם לאהבה כו' ע"ש) אליך ישברו שהוא ענין התעוררות בחי' רחמים רבים

(along the lines of what is written in the discourse beginning "For the thing is very near to you," on the subject that choice precedes love, etc.; see there). "Look hopefully (yesaberu) to You": this is the arousal of the level of abundant mercy (rachamim rabbim),

> The comparison is to the discourse on "For the thing is very near to you" (Deuteronomy 30:14), which explains that choice comes before love. "Look hopefully to You" means arousing abundant mercy (rachamim rabbim), a great flow of divine compassion.

דהיינו ע"י שיתבונן איך הוא נמשך ממקום גבוה מאד בחי' נקודת פנימיות הלב בחי' לבבתני אחותי כלה הנ"ל ותרד פלאים[98] מטה מטה מאד והרחמנות ע"ז גדולה מאד ועמ"ש מזה בד"ה לא הביט און.[99]

that is, through his contemplating how he is drawn from a very high place, the level of the point of the inner dimension of the heart, the level of "You have captured my heart, my sister, [my] bride" mentioned above, "and has come down wondrously," very, very far below; and the compassion over this is very great. And see what is written on this in the discourse beginning "He has not beheld iniquity."

> Mercy is aroused when a person contemplates how his soul was drawn from a very high place, the inner point of the heart of which G-d says, "You have captured my heart," and "has come down wondrously" (Lamentations 1:9), to the lowest depths. Such a fall calls for the greatest compassion; the text refers to the discourse on "He has not beheld iniquity in Yaakov" (Numbers 23:21).

והנה כתיב סומך ה' לכל הנופלים[100] וזוקף לכל הכפופים. (ועמ"ש בד"ה כי ההרים ימושו).[101] כי

Now, it is written, "Havayah supports all who fall, and straightens all who are bent over." (And see what is written in the discourse beginning "For the mountains may move.") For

> Psalms 145:14, "Havayah supports all who fall, and straightens all who are bent over," describes the states that need this mercy. After a reference to the discourse on "For the mountains may move" (Isaiah 54:10), the Alter Rebbe begins to explain what "bent over" means.

הנה כתיב יגיע כפיך כי תאכל[102] וכו' בזעת אפיך כו' דהיינו יגיעת בשר בלא לב ולא להטריד שכלו בעניני העולם ומי

it is written, "When you eat the labor of your hands," etc., [and] "By the sweat of your brow," etc.: that is, labor of the flesh without the heart, and not to burden one's mind with worldly matters. And one

> The Torah's way of earning a living is "the labor of your hands" (Psalms 128:2) and "the sweat of your brow" (Genesis 3:19): physical effort alone, without giving it the heart and without burdening the mind with worldly concerns.

שהוא עוסק בעניני העולם בכל מוחו ושכלו הנה הוא מוריד חב"ד [חכמה בינה ודעת] שלו למטה מטה ודומה כמו למשל אדם שכופך ראשו.

who is occupied with worldly matters with all his mind and intellect brings his Chochmah, Binah and Daas very, very far down, and is like, by way of analogy, a person who bends his head down.

> One who throws his whole mind and intellect into worldly affairs drags his Chochmah, Binah and Daas, his powers of thought, far down into them. He is like a person whose head is bent down, one of "those who are bent over" in the verse.

ומזה יכול ליפול יותר שיפול גם ספקיקות על האמונה שהוא בחי' רגלים כמ"ש העמדת במרחב רגלי[103] וכשיש לו ספיקות באמונה הוא נופל[104] ממקום רגליו רק שיש לו רגלים מפני שישראל עצמן הם מאמינים[105] כו' וכמ"ש במ"א

And from this he can fall further, so that doubts also befall [his] faith, which is the level of the feet, as it is written, "You have set my feet in a broad place." And when he has doubts in faith, he falls from the place of his feet; only, he [still] has feet, because Israel themselves are believers, etc., as is explained elsewhere.

> From there he can fall further, until doubts touch his faith, which is called "feet," as in "You have set my feet in a broad place" (Psalms 31:9): faith is what a person stands on. Even then he still has feet, because Jews are by nature "believers, the children of believers" (Shabbos 97a), so his faith is shaken but not lost.

ולכן נקרא בשם נפילה לבד (וע' בזהר פ' וישלח דקע"א א' ובפ' בראשית ד' ח' ריש ע"א)

And therefore it is called only by the name "falling." (And see the Zohar, Parshas Vayishlach, page 171a, and Parshas Bereishis, page 8, beginning of side a.)

> That is why the verse calls such a person only "fallen": one who has fallen still has feet on which to stand again. The text's gloss refers to the Zohar on Vayishlach, which contrasts Moshe, who stood on his feet when he received prophecy, with the other prophets, who fell on their faces.

והנה כל בחי' אלו סומך ה' ודוקא ע"י שעיני כל אליך ישברו ואז ואתה נותן כו' שנמשך מלמעלה י"ג מדות הרחמים שהם נקראים י"ג נהרין דאפרסמנא דכיא[106, 107] כו'

Now, all these levels "Havayah supports," and specifically through "The eyes of all look hopefully to You"; and then "And You give," etc.: that the Thirteen Attributes of Mercy are drawn down from above, which are called "the thirteen rivers of pure balsam," etc.

> All of these, the bent and the fallen, "Havayah supports," but only when "the eyes of all look hopefully to You," arousing mercy from below. Then comes "And You give them their food": the Thirteen Attributes of Mercy are drawn down, which the Zohar (2:146b) calls "the thirteen rivers of pure balsam."

והוא עד"מ כמו נהר הנמשך והולך ומתפשט כך י"ג מדות אלו נמשכים והולכים ממקום גבוה ועליון מאד עד שמתפשטים למטה והם נק' מים טהורים שמכבסים העונות כמ"ש הרב כבסני מעוני.[108]

And this is, by way of analogy, like a river that is drawn along, flowing on and spreading out: so these Thirteen Attributes are drawn and flow from a very high and lofty place until they spread out below. And they are called "pure waters," which wash away sins, as it is written, "Wash me thoroughly from my iniquity."

> Like a river that flows from a high place and spreads out below, the Thirteen Attributes flow down from a very high level until they reach the lowest. They are called "pure waters" because they wash away sins, as David prayed, "Wash me thoroughly from my iniquity" (Psalms 51:4).

והנה כמו למשל נהר הנובע שמוצאו ממקום מעין כך י"ג מדות אלו נמשכים והולכים ממקור מים חיים בארא עמיקא דכולא אור א"ס ב"ה סתימא דכל סתימין (ועמ"ש מזה בפ' תבא בד"ה ויקרא אל משה).

And just as, by way of analogy, a flowing river has its source in the place of a spring, so these Thirteen Attributes are drawn and flow from the source of living waters, "the deep well of all," the Infinite Light (Or Ein Sof), blessed be He, "the most hidden of all hidden." (And see what is written on this in Parshas Tavo, in the discourse beginning "And He called to Moshe.")

> A river flows from a spring, and the spring of these attributes is "the source of living waters," "the deep well of all": the Infinite Light itself, the most hidden of all. The text refers to a discourse in Likkutei Torah, Parshas Tavo.

וזהו פותח את ידיך[109] א"ת [אל תקרי] ידיך אלא יודיך[110, 111] שנפתחים בחי' יודין שהוא מקור הנובע שהוא עמוק שאינו מושג.

And this is [the meaning of] "You open Your hand (yadecha)": do not read yadecha (Your hand) but yudecha (Your yuds): that the level of the yuds is opened, which is the welling source, so deep that it cannot be grasped.

> This is how the Tikkunei Zohar reads "You open Your hand" (Psalms 145:16): not yadecha, "Your hand," but yudecha, "Your yuds." The yud, the smallest letter, a mere point, stands for this source that is too deep to grasp, and "opening the yuds" means that the hidden source is opened.

ולכן נק' בשם יו"ד ועמ"ש מענין היו"ד בד"ה ראה אנכי נותן[112] ואז משביע לכל חי רצון.

Therefore it is called by the name yud; and see what is written on the subject of the yud in the discourse beginning "See, I set before you." And then "[You] satisfy every living thing [with] will (ratzon)."

> That is why the source is named after the letter yud; for more on the yud the text refers to the discourse on "See, I set before you" (Deuteronomy 11:26). Once it is opened, "You satisfy every living thing [with] will," reading the verse's word ratzon as "will."

פי' לכל מקום שיש בו חיות ואפילו מעט מזעיר משביע וממשיך בחי' רצון שהוא ב חי' מים טהורים הנ"ל

That is: to every place that has life-force in it, even a tiny bit, He gives satisfaction and draws down the level of will, which is the level of the pure waters mentioned above

> Wherever there is any life at all, even the smallest spark, G-d satisfies it and draws into it a new will. This will is the "pure waters" that wash away sin.

(שנמשכים מבחי' רעוא דכל רעוין. וזהו ענין יחיינו כענין פותח כו' לכל חי כו'. ומבחי' היודין נמשך ומתפשט בבחי' ה' להיות מבחי' כל בחי' כלה ועמ"ש בפ' במדבר בד"ה וארשתיך לי בענין לבי ובשרי ירננו[113] כו' ע"ש.

(which are drawn from the level of "the Will of all wills." And this is the meaning of "He will revive us," like "You open," etc., "every living thing," etc. And from the level of the yuds it is drawn and spreads into the level of hei, so that from the level of kol (all) there comes to be the level of kallah (bride). And see what is written in Parshas Bamidbar, in the discourse beginning "And I will betroth you to Me," on the subject of "My heart and my flesh sing out," etc.; see there.

> These waters come from "the Will of all wills," the highest source of will, and this is the meaning of "He will revive us": like "You open Your hand," it gives life to "every living thing." When the hidden yud spreads into the revealed hei, Israel goes from kol, "all," back to kallah, the "bride," restoring the hei lost in section 2; the gloss also refers to the discourse "And I will betroth you to Me" on "My heart and my flesh sing out" (Psalms 84:3).

ועוד יובן בענין פתיחו דיודי"ן שהיו"ד עם היותו בחי' העלם יהיה מאיר בגילוי כמו ה' וזהו ע"ד שנתבאר לקמן בד"ה ביום השמיני עצרת גבי אני היום ילדתיך.[114]

It may further be understood regarding the "opening of the yuds": that the yud, although it is the level of concealment, will shine in revelation like a hei. And this is along the lines of what is explained below in the discourse beginning "On the eighth day, an assembly," regarding "This day I have begotten you."

> The "opening of the yuds" can also mean that the yud, the letter of concealment, shines openly like a hei, the letter of revelation. The Alter Rebbe compares this to his explanation of "This day I have begotten you" (Psalms 2:7) in the Shemini Atzeres discourse.

ועמ"ש בענין ומעין[115] מבית[116] ה' יצא יצא ולהיות נפתח בחינה זו הוא על ידי ההמשכה מלמעלה מעלה ועמ"ש בביאור ע"פ החלצו[117] גבי או יחזיק במעוזי יעשה שלום לי[118] כו'

And see what is written on the subject of "And a spring shall come forth from the House of Havayah": "shall come forth." And for this level to be opened comes about through the drawing down from very high above. And see what is written in the explanation on the verse "Arm yourselves," regarding "Or let him take hold of My strength, [that] he may make peace with Me," etc.

> So too with "a spring shall come forth from the House of Havayah" (Joel 4:18): the hidden spring "comes forth." Such an opening comes only from a drawing down from the very highest levels, as explained on "Or let him take hold of My strength, he may make peace with Me" (Isaiah 27:5) in Likkutei Torah, Matos.

ואפ"ל [ואפשר לומר] שע"ז בא הרמז בפסוק אני לדודי ודודי לי[119] שהוא ר"ת [ראשי תיבות] אלול וס"ת [וסופי תיבות] די יודין[120] היינו שאז הוא הארת פתיחו דיודין ועיין בשער היחודים פ"ז [פרק ז'] ובמ"ח)[121] ואז יכול לשוב בבחי' פנימיות הלב מעומקא דליבא.

And one may say that this is what is alluded to in the verse "I am my beloved's and my beloved is mine," whose initial letters spell Elul and whose final letters are four yuds: that is, that then is the illumination of the "opening of the yuds." And see Sha'ar HaYichudim, chapter 7, and Mishnas Chassidim.) And then he can return at the level of the inner dimension of the heart, from the depth of the heart.

> The Alter Rebbe suggests that this is hinted in "I am my beloved's and my beloved is mine" (Song of Songs 6:3): its initial letters spell Elul and its final letters are four yuds, so the month before Rosh HaShanah is the time when the yuds are opened. Then a person can return from the inner point, the depth of the heart.

וזהו רצון פי' רעותא דליבא בחי' נקודה דליבא פנימיות לבו להיות להי' לבדו כתמר כו' וכמים הפנים[122] כו' במס"נ [במסירות נפש] בפו"מ [בפועל ממש].

And this is "will": that is, "the desire of the heart" (re'usa deliba), the level of the point of the heart, the inner dimension of his heart, to be for G-d alone, like the date palm, etc., and "as water [reflects] the face," etc., with self-sacrifice (mesirus nefesh) in actual deed.

> This is the "will" of the verse: the heart's own desire, its inner point, longing to belong to G-d alone, with the single heart of the date palm. "As water reflects the face" (Proverbs 27:19), it answers the will given from above, with readiness for actual self-sacrifice.

וזהו ממעמקים קראתיך[123] ה' וכו' ממעמקים לשון רבים דהיינו ממקור חיי החיים שהוא בארא עמיקא דכולא ומעומק

And this is [the meaning of] "From the depths I have called You, Havayah," etc.: "depths," in the plural, that is, from the source of the Life of life, which is "the deep well of all," and from the depth

> So too "From the depths I have called You, Havayah" (Psalms 130:1): "depths" is plural, meaning two depths. The first is the source of the Life of all life, "the deep well of all," from which the Thirteen Attributes flow.

הלב בבחי' פנימיות הלב כמ"ש לבבתני אחותי כלה שיוכל להיות פב"פ [פנים בפנים] (ועמ"ש כה"ג [כהאי גוונא] בפי' ושאבתם[124] כו' ממעיני[125] מעיני תרי ע"ש):[126]

of the heart, at the level of the inner dimension of the heart, as it is written, "You have captured my heart, my sister, [my] bride," so that it can be face to face. (And see what is written along these lines in the explanation of "And you shall draw," etc., "from the springs": "springs" means two; see there.)

> The second is the depth of a person's own heart, its inner point, "You have captured my heart," so that the bond becomes face to face. The text refers to the explanation of "And you shall draw water with joy from the springs" (Isaiah 12:3), where the plural "springs" likewise implies two.

SECTION 4 · ¶6

Yom Kippur, the third day

6 ד אך המשכות בחי' רחמים רבים מתעורר מלמעלה מה שא"א להשיג ע"י אתערותא דלתתא. וזהו ביום השלישי יקימנו ונחיה לפניו פי' בבחי' פנים הנ"ל

4. But the drawings down of the level of abundant mercy are aroused from above, which is something that cannot be attained through an arousal from below. And this is [the meaning of] "On the third day He will raise us up, and we shall live before Him": that is, at the level of "face" (panim) mentioned above

> Section 4 explains the third day. The abundant mercy described above is drawn from above, beyond anything a person can reach through an arousal from below; this is "on the third day He will raise us up, and we shall live before Him," before His "face," the inner level described in section 1.

(והנה בחי' יומים י"ל [יש לומר] היינו בחי' סוכ"ע וממכ"ע [וממלא כל עלמין][127] עמ"ש בביאור ע"פ ואהיה אצלו אמון[128, 129] גבי שעשועים יום יום.

(Now, the level of "two days" may be explained as the levels of the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin); see what is written in the explanation on the verse "And I was with Him as a nursling," regarding "delights, day by day."

> In a parenthetical gloss the Alter Rebbe suggests that the "two days" are the two modes of G-d's light: the light that encompasses all worlds (sovev) and the light that fills all worlds (memalei). He refers to his explanation of Proverbs 8:30, "And I was with Him as a nursling ... delights, day by day."

והם המאירים בשני יו"ט [יום טוב] של ר"ה [ראש השנה] אך בחי' ביום השלישי זהו בחי' שלמעלה מעלה גם מבחי' סוכ"ע[130] והוא המאיר ביוהכ"פ [ביום הכפורים] שנק' שבת שבתון[131] ועמ"ש בד"ה אני לדודי[132] וגבי והחזירנו בתשובה שלימה לפניך.

And these are what shine on the two festival days of Rosh HaShanah. But the level of "on the third day" is a level far higher, even than the level of sovev kol almin, and it is what shines on Yom Kippur, which is called "a Shabbos of Shabbosos" (Shabbos Shabbason). And see what is written in the discourse beginning "I am my beloved's," and regarding "And bring us back in complete teshuvah before You."

> These two lights shine on the two days of Rosh HaShanah. The "third day" is far higher, above even the encompassing light, and it shines on Yom Kippur, which the Torah calls "Shabbos Shabbason" (Leviticus 16:31); the Alter Rebbe refers to his discourse on "I am my beloved's" and to the prayer "Bring us back in complete teshuvah before You."

וזהו ונחיה לפניו ועמ"ש בביאור ע"פ אחרי[133] ה' אלקיכם תלכו[134] בענין ג' פעמים קדוש[135] ומשם יובן ענין ביום השלישי. ועיין באדר"ז [באדרא זוטא] (דרפ"ח סע"א [סוף עמוד א])

And this is "and we shall live before Him." And see what is written in the explanation on the verse "After Havayah your G-d shall you walk," on the subject of the three times "holy," and from there the meaning of "on the third day" will be understood. And see the Idra Zuta) (page 288, end of side a):

> This highest level is "we shall live before Him." The explanation of "After Havayah your G-d shall you walk" (Deuteronomy 13:5), on the threefold "holy, holy, holy" (Isaiah 6:3), shows why there is a third, higher level; the gloss then turns to the Idra Zuta of the Zohar.

תלת רישין אינון[136] ויי"ל [ויש לומר] שזהו בי' יו"ט [יום טוב] של ר"ה [ראש השנה] שכל א' נק' ראש והבחינה היותר עליונה זהו יוהכ"פ [יום הכפורים] שנק' ג"כ[137] ראש השנה[138, 139, 140] (ביחזקאל רסי' [ריש סימן] מ"ם)

"There are three heads." And it may be said that these are the two festival days of Rosh HaShanah, each of which is called a "head" (rosh), and the highest level is Yom Kippur, which is also called "Rosh HaShanah" (in Ezekiel, beginning of chapter 40),

> The Idra Zuta teaches that there are "three heads," one within and above the other. The Alter Rebbe suggests that two of them are the two days of Rosh HaShanah, each called rosh, "head," and the highest is Yom Kippur, which Ezekiel 40:1 also calls "Rosh HaShanah," since it falls "at the head of the year, on the tenth of the month."

כדפי' בס"ח [בספר חסידים] (סי' רנ"ח) ובתוספת בנדרים (דכ"ג) ועמ"ש בד"ה מה טובו[141] בענין ג' בחי' שיש בתשובה. הא' להיות סור מרע.

as explained in Sefer Chassidim (section 258) and in Tosafos on Nedarim (page 23). And see what is written in the discourse beginning "How goodly" on the subject of the three levels that there are in teshuvah (return): the first, to "turn away from evil";

> Sefer Chassidim (§258) and Tosafos on Nedarim (23b) both prove from Ezekiel that Yom Kippur is called Rosh HaShanah. The Alter Rebbe then refers to the discourse on "How goodly," which describes three levels of teshuvah, the first being to "turn away from evil."

הב' בבחי' ועשה טוב. הג' בענין עסק התורה והוא נגד ג' בחי' נר"נ [נפש רוח נשמה] ועיין בע"ח [בעץ חיים] שער א"א פ"ד הם בחינות נר"נ [נפש רוח נשמה][142] כו'.

the second, at the level of "and do good"; the third, regarding occupation with Torah. And this corresponds to the three levels of nefesh, ruach and neshamah. And see Etz Chaim, Sha'ar Arich Anpin, chapter 4: "they are the levels of nefesh, ruach and neshamah," etc.

> The second level is to "do good," and the third is the study of Torah; they correspond to the three levels of the soul, nefesh, ruach and neshamah. Etz Chaim (Sha'ar Arich Anpin, chapter 4) likewise calls the three "heads" of Arich Anpin the levels of nefesh, ruach and neshamah, which ties these three back to the three heads and the three days.

SECTION 5 · ¶7–8

Dawn, rain and dew

7 והנה במתן תורה כתיב ג"כ ביום השלישי[143] וכן יוהכ"פ [יום הכפורים] שהוא בחינת ביום השלישי ניתנו בו לוחות אחרונות.[144]

Now, at the Giving of the Torah, too, it is written, "on the third day"; and likewise Yom Kippur, which is the level of "on the third day": the second Tablets were given on it.

> The pattern of "the third day" appears at the Giving of the Torah, which came "on the third day" (Exodus 19:16). Yom Kippur also belongs to the "third day," and on it the second Tablets were given, as the Talmud says (Bava Basra 121a).

ועיין ברבות וירא ר"פ נ"ו[145] ע"פ ביום השלישי וישא אברהם את עיניו[146, 147] כו' ובאסתר ס"פ ויאמר לה המלך[148] מה לך אסתר.[149]

And see [Midrash] Rabbah on Vayera, at the beginning of section 56, on the verse "On the third day Avraham lifted up his eyes," etc., and on Esther, at the end of the section "And the king said to her, 'What is with you, Esther?'"

> The Midrash on "On the third day Avraham lifted up his eyes" (Genesis 22:4) opens with this very verse, "He will revive us after two days; on the third day He will raise us up," and lists other "third days"; a Kehot note cites Or HaTorah that the Midrash reads it as the resurrection of the dead. The text also points to the Midrash on Esther at "And the king said to her, 'What is with you, Esther?'"

והנה בפי' ונחיה לפניו יובן עוד ע"ד מ"ש בביאור ע"פ כי כאשר השמים החדשים[150, 151] כו' בענין עומדים לפני תמיד ע"ש.

Now, the meaning of "and we shall live before Him" will be further understood along the lines of what is written in the explanation on the verse "For as the new heavens," etc., on the subject of "standing before Me" always; see there.

> "We shall live before Him" can also be understood through the explanation of Isaiah 66:22, "For as the new heavens and the new earth … are standing before Me," where "standing" means standing always. In that explanation the new heavens already exist now, though hidden.

וזהו ע"ד מ"ש הרמ"ז בפ' תשא [הרב משה זכות] (בדף קפ"ח ע"ב) והנה אין ספק כו' להאיר בו הפנימית כו' ע"ש וע"ש בפי' קום בתולת ישראל.[152,153] ועד"ז יובן ג"כ ענין יקימנו.

And this is along the lines of what the Ramaz writes on Parshas Tisa (on page 188b): "Now, there is no doubt," etc., "to illuminate in it the inner dimension," etc.; see there. And see there on the meaning of "Rise, virgin of Israel." And in the same way the meaning of "He will raise us up" will also be understood.

> The Ramaz, in his commentary on the Zohar, Tisa, speaks of illuminating the inner dimension, and the reader is sent there for his reading of "Rise, virgin of Israel" (Amos 5:2). In the same way "He will raise us up" is to be understood as a rising that reaches the inner dimension.

ועמ"ש בביאור ע"פ יונתי בענין קומי לך ובענין הראיני את מראיך[154] כו' ועי' בזח"א [בזהר חלק א] ויחי (דרל"ז ב') ע"פ מי יקמנו כד"א [כמה דאת אמר] מי ירפא לך.[155,156]

And see what is written in the explanation on the verse "My dove," on the subject of "Arise, go forth," and on the subject of "Let me see your countenance," etc. And see the Zohar, Part I, Vayechi (page 237b), on the verse "Who (mi) will raise him up," as it says, "Who (mi) will heal you";

> More references: the explanation on "My dove" (Song of Songs 2), on "Arise, go forth" and "Let me see your countenance," and the Zohar (1:237b) on Yaakov's blessing to Yehudah, "Who will raise him up?" The Zohar reads mi, "who," as a name, as in "Who will heal you?" (Lamentations 2:13).

והוא איהו עלמא עילאה ועמ"ש ע"פ אדי מי יעמוד[157] בביאור ע"פ ועתה יגדל נא.[158] וזהו ביום השלישי יקימנו וכנ"ל והיינו ע"י

and it is the higher world. And see what is written on the verse "Ado-nai, who (mi) will stand," in the explanation on the verse "And now, I pray, let [the strength] be great." And this is "On the third day He will raise us up," as mentioned above. And that is through

> Mi, "Who," is the higher world, a level that cannot be defined, so "Who will raise him up" means a raising that comes from that highest level. After a reference to the explanation of "Ado-nai, who will stand?" (Psalms 130:3), the Alter Rebbe concludes that this is how "on the third day He will raise us up" comes about.

כי ונדעה נרדפה לדעת[159] את[160,161] ה' כשחר נכון מוצאו[162] ויבא כגשם לנו כו' (בגמרא נזכר פסוק זה[163] פ"ק [פרק קמא] דברכות) (ד"ו ע"ב) פ"ק [פרק קמא] דתענית (ד"ד א')

[the fact] that "we shall know, we shall pursue to know Havayah; His going forth is as sure as the dawn, and He will come to us like the rain," etc. (in the Gemara this verse is mentioned in the first chapter of Berachos) (page 6b), the first chapter of Taanis (page 4a),

> It comes about through the next verse in Hosea (6:3): "We shall know, we shall pursue to know Havayah; His going forth is as sure as the dawn, and He will come to us like the rain." The Talmud uses this verse in Berachos (6b), on running to the synagogue, and in Taanis (4a).

וברבות פ' תבא ובשה"ש [ובשיר השירים] בפסוק שימני כחותם[164] ובזח"ג [ובזהר חלק ג] בפ' ויקרא (דכ"א ע"ב) ובפ' נשא (דקמ"ח א') ועי"ש ר"פ שלח דקנ"ו ב' ע"פ ידעת השחר מקומו[165, 166] ע"ש.

and in [Midrash] Rabbah on Parshas Tavo, and on Shir HaShirim on the verse "Set me as a seal," and in the Zohar, Part III, Parshas Vayikra (page 21b) and Parshas Naso (page 148a); and see there, at the beginning of Parshas Sh'lach, page 156b, on the verse "Have you made the dawn know its place?"; see there.

> The verse is also discussed in the Midrash on Tavo and on "Set me as a seal" (Song of Songs 8:6), and in the Zohar on Vayikra and on Naso. The Zohar on Sh'lach opens with Job 38:12, "Have you made the dawn know its place?"

ועי"ש ר"פ תרומה דף קכ"ז ע"ב ע"פ הנשקפה כמו שחר[167] ובפי' הרמ"ז [הרב משה זכות] שם ובפ' אמור (דק"ד ע"א) יעקב אמר אז יבקע כשחר אורך[168, 169] כו' ועמ"ש ע"ז בד"ה

And see there, at the beginning of Parshas Terumah, page 127b, on the verse "that looks forth like the dawn," and in the Ramaz's commentary there; and in Parshas Emor (page 104a): "Yaakov said, 'Then shall your light break forth like the dawn,'" etc. And see what is written about this in the discourse beginning

> More on the dawn: the Zohar on "Who is she that looks forth like the dawn" (Song of Songs 6:10) at the opening of Terumah, with the Ramaz's commentary, and the Zohar on Emor, where Yaakov's verse is "Then shall your light break forth like the dawn" (Isaiah 58:8). The text then refers to a further discourse.

להבין ענין משמח חתן[170] ופי' שיתבונן כמו למשל עמוד השחר שמאיר ממזרח שמש שהשמש היא תחת הארץ ובוקע ומאיר עליו בשחר שהנה חומר הארץ מפ סיק בין השמש ובינינו.

"To understand the matter of 'who gladdens the groom.'" And the meaning is that he should contemplate, as for example the break of dawn, which shines from the rising of the sun while the sun is beneath the earth, and breaks through and shines upon it at dawn: for the matter of the earth interposes between the sun and us.

> After naming the discourse on "who gladdens the groom," the Alter Rebbe explains the image of the dawn. Before sunrise the sun is still below the earth, yet its light breaks through and shines; the body of the earth stands between the sun and us.

כך חומריות הגוף מפסיק בין הארת פנים הנמשכת מאור א"ס ב"ה עלינו וע"י"ז מעורר רחמים רבים

So too, the physicality of the body interposes between us and the illumination of the Face that is drawn upon us from the Infinite Light (Or Ein Sof), blessed be He; and through this he arouses abundant mercy,

> In the same way, the physicality of the body stands between a person and the light of G-d's face, drawn from the Infinite Light. Recognizing this barrier is what arouses abundant mercy.

דהיינו ע"י שישים אל לבו רחוקו מאור פני[171] ה' שהוא כמו הענן המחשיך כו' מסך מבדיל כו'

that is, by taking to heart his distance from the light of G-d's countenance, which is like the cloud that darkens, etc., a dividing screen, etc.

> A person must take to heart how far he is from the light of G-d's countenance, as though a darkening cloud or a dividing screen stood between them. This awareness of distance is what moves him to ask for mercy.

ואזי מרחוק ה' נראה ויבא כגשם לנו בחי' מים טהורים כו' וכמ"ש מזה בד"ה האזינו השמים[172, 173] גבי יערוף כמטר לקחי[174] ע"ש.

And then, "From afar Havayah appeared," and "He will come to us like the rain," the level of pure waters, etc., as is explained on this in the discourse beginning "Listen, O heavens," regarding "My teaching shall drop as the rain"; see there.

> Then, as Jeremiah says, "From afar Havayah appeared": from the very sense of distance G-d is revealed, and "He will come to us like the rain," the "pure waters" of mercy. The Alter Rebbe refers to the discourse on "Listen, O heavens," on "My teaching shall drop as the rain" (Deuteronomy 32:1-2).

אך הנה ארז"ל [אמרו רבותינו זכרונם לברכה] שכנ"י [שכנסת ישראל] שאלה שלא כהוגן ויבא כגשם[175] לנו והשיבה הקב"ה כהוגן אהיה כטל לישראל.[176, 177]

However, our Sages, of blessed memory, said that the Community of Israel asked improperly, "And He will come to us like the rain," and the Holy One, blessed be He, answered her properly, "I will be like the dew to Israel."

> But the Talmud (Taanis 4a) says that the Community of Israel asked improperly when it said, "He will come to us like the rain," since rain is sometimes wanted and sometimes not. G-d answered properly, "I will be like the dew to Israel" (Hosea 14:6), for dew is always wanted.

8 והענין כי הנה באמת יש מקום לעורר רחמים רבים אף גם אין אין מסך מבדיל ביניינו למקום והוא בחי' טל שגם הוא בחי' רחמים.

The explanation is that in truth there is room to arouse abundant mercy even when there is no dividing screen between us and the Omnipresent; and this is the level of dew, which is also the level of mercy.

> Why is dew the proper request? Because there is room to arouse abundant mercy even where no dividing screen stands between us and G-d, and this mercy is called "dew."

וכמ"ש בפי' עקב בד"ה ויאכילך את המן.[178] והוא יורד בלתי עננים רק שהוא בלילה בהסתלקות אור השמש כך כביכול

As is explained in Parshas Eikev, in the discourse beginning "And He fed you the manna." And [dew] comes down without clouds, only it is at night, when the light of the sun has withdrawn. So too, as it were,

> The text refers to the discourse on "And He fed you the manna" (Deuteronomy 8:3) in Parshas Eikev. Dew falls without clouds, but only at night, when the sun's light has withdrawn, and something similar is true above.

הנה כתיב כי שמש ומגן[179] הוי' אלקים ששם אלקים הוא מגן לשם הוי' כמ"ש במ"א

it is written, "For a sun and a shield is Havayah Elokim": the Name Elokim is a shield for the Name Havayah, as is explained elsewhere

> Psalms 84:12 says, "For a sun and a shield is Havayah Elokim": as a shield guards against the full force of the sun, the Name Elokim conceals and screens the light of the Name Havayah.

(בד"ה ואתה תצוה[180, 181] כי"ו בפי' מחוץ לפרוכת ולכן שייך רחמנות אפילו על עולמות עליונים שגם הם רחוקים מאור פני הוי' מחמת ששם אלקים הוא מגן ונרתק המסתיר כו'.

(in the discourse beginning "And you shall command," etc., on the meaning of "outside the curtain." Therefore compassion applies even to the higher worlds, for they too are distant from the light of the face of Havayah, because the Name Elokim is a shield and a sheath that conceals, etc.

> The gloss refers to the Torah Ohr discourse on "And you shall command" (Exodus 27:20), on the lamp lit "outside the curtain." Because Elokim conceals Havayah, even the higher worlds are distant from the light of Havayah's face, so compassion applies to them too, though they have no body to screen them.

והו ענין מדת לילה הסתלקות אור השמש כו' ועמ"ש בד"ה כי ההרים ימושו בפי' מרחם על הבריות.

And this is the meaning of the attribute of night, the withdrawal of the light of the sun, etc. And see what is written in the discourse beginning "For the mountains may move," on the meaning of "who has compassion on the creatures."

> This concealment is the "night," when the light of the sun has withdrawn, and it is answered by dew, mercy that comes without clouds. The text refers to its explanation of G-d as the One "who has compassion on the creatures."

ועמ"ש בפ' במדבר סד"ה וידבר כו' שאו כו' בענין למשפחותם לבית אבותם כו' ועמ"ש בד"ה אני ישנה בפי' שראשי נמלא טל קוצותי רסיסי לילה).[182]

And see what is written in Parshas Bamidbar, at the end of the discourse beginning "And He spoke," etc., "Take," etc., on the subject of "by their families, by their fathers' houses," etc. And see what is written in the discourse beginning "I sleep," on the meaning of "for my head is filled with dew, my locks with the drops of the night.")

> Two more references close the gloss: the discourse on the census in Bamidbar, on "by their families, by their fathers' houses," and the explanation of "I sleep," on "my head is filled with dew, my locks with the drops of the night" (Song of Songs 5:2), where dew and night appear together.

וזהו ומל ה' אלקיך את לבבך[183] כי שני שמות אלו הם המולים בחי' הלבב להיות בחי' לב אחד וכו':

And this is [the meaning of] "And Havayah your G-d (Elokecha) will circumcise your heart (lev-avcha)": for these two Names are what circumcise the level of the levav, so that it becomes the level of one heart, etc.

> The maamar ends with Deuteronomy 30:6, "And Havayah your G-d (Elokecha) will circumcise your heart": the two Names, Havayah and Elokim, together remove the covering from the doubled heart (levav). Then the two hearts become "one heart," wholly given to G-d, as in section 1.

IN ONE'S AVODAH

When a person finds his heart closed, the maamar asks him to use the hour of prayer: to contemplate how high his soul's source is and how far it has fallen, and to ask for mercy upon it, so that the source above opens and he can return from the depth of the heart. Along the way it asks him to earn his living with his hands rather than his whole mind, to guard the covenant, and to keep his tongue from falsehood and from disparaging others, even with the truth.

QUESTIONS FOR DISCUSSION

1. Why is the natural love for G-d that every Jew has, even the wicked, not yet the teshuvah of the inner heart?
2. How can true but disparaging speech break the "covenant of the tongue," and why does it affect the Torah one studies afterwards?
3. What is the difference between those who are "bent over" and those who have "fallen," and why does the one who falls still have "feet"?
4. Why is it more proper to ask for dew than for rain, and what does this teach about the mercy a person seeks?
5. How do the two Names, Havayah and Elokim, together make the double heart into one heart?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **יחיינו מיומים**

The note says this maamar was delivered in the year 5557 (1796-97), as recorded in that list.

KEHOT'S NOTE

נאמרה בשנת תקנ"ז. ראה ברשימת המאמרים שבסו"ס מאמרי אדה"ז הקצרים ע' תרטז הערה 72. ובכרם חב"ד כרך ד ברשימת שנת תקנ"ז. לעיל בפ' חקת סא, ג מציין לכאן "גבי עשי"ת" וכ"ה באוה"ת ויקרא נ"ך כרך א ע' תסג. בגוכתי"ק 1101 נמצאים קיצורים שנכתבו אחר הדפסת הלקו"ת, שכן מציין שם איזה תיקונים ללקו"ת הנדפס. נדפס לקמן בהוספות להערות וציונים.

2 **יחיינו מיומים**

"He will revive us after two days; on the third day He will raise us up, and we shall live before Him." The whole maamar explains this verse: the two days are Rosh HaShanah and the third day is Yom Kippur.

Hosea 6:2 הושע ו':ב'

יְחַיֵּנוּ מִיֹּמָיִם בַּיּוֹם הַשְּׁלִישִׁי יְקִמֵנוּ וְנִחְיֶה לְפָנָיו׃

After two days will He revive us, On the third day He will raise us up, that we may live in His presence.

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

KEHOT'S NOTE

הושע ו, ב.

3 **ר"ה לעולם ב' ימים**

The Kehot note takes its explanation from the Rebbe's note there: the words do not mean that Rosh HaShanah was two days every year, only that even in the era of sighting there were years when it was two days.

KEHOT'S NOTE

ואין הכוונה שבכל שנה ושנה ר"ה הוא ב' ימים, אלא שלעולם גם בזמן שמקדשין ע"פ הרא"י אירע אשר ר"ה הי' ב' ימים. — וראה ירושלמי עירובין פ"ג ה"ט: בשני יו"ט של ר"ה שהן מתקנת נביאים הראשונים. ובסוטה מח, ב: מאן נביאים הראשונים כו'. — הערת כ"ק אדמו"ר בסה"מ תשי"א ע' לג. — לקו"ש ח"ב ע' 646.

4 **ר"ה לעולם ב' ימים אפי' בזמן שהיו מקדשין ע"פ הראי'**

Starting from the Zohar's statement that Rosh HaShanah was always two days, the Rebbe suggests that "even at the time when they sanctified by sighting" is the Alter Rebbe's own addition and precision: the stress is on "even at the time," not on a literal "always."

KEHOT'S NOTE

בזח"ג (רלא, א) ר"ה הוה בכל זימנא תרין יומין אינון . . ולא חד. — וי"ל שזהו הוספת (ודיוק) אדה"ז בלקו"ת רד"ה יחיינו מיומים (דברים סג, ב) "ר"ה לעולם ב' ימים אפי' בזמן שהיו מקדשין ע"פ הראי'" — ההדגשה בזה "אפי' בזמן כוי" — ולא "לעולם" ממש. וראה פע"ח ש' ר"ה ספ"ד "ב' ימים של ר"ה . . נוהגים תמיד . . קודם החורבן הי' כח בידינו . . ביום א' אך עתה אחר החורבן בהכרח לעשות ב' ימים כמ"ש בזהר". — ובירוש' עירובין (פ"ג ה"ט) שב' ימי ר"ה מתקנת נביאים הראשונים ובתוספתא ר"ה (פ"א ה"י) שבימי משה קרה ב' ימי ר"ה. — לקו"ש ח"ט ע' 370.

5 **בזמן שהיו מקדשין ע"פ הראיה**

The Alter Rebbe rules there that in the era when the month was sanctified by sighting, two festival days of Rosh HaShanah were kept even in the Land of Israel, treated as one long day with one holiness.

KEHOT'S NOTE

ראה גם שו"ע אדה"ז שם ס"ד "בזמן קידוש החודש ע"פ הראי' והיו עושין ב' יו"ט של ר"ה אף באי' והיו עושין אותו כיום אחד ארוך וקדושה אחת עליהן". וראה רמב"ם הל' קדה"ח פ"ה ה"ז. וראה ירושלמי עירובין פ"ג ה"ט: בשני יו"ט של ר"ה שהן מתקנת נביאים הראשונים. — לקו"ש ח"ד ע' 122.

6 **בזמן שהיו מקדשין ע"פ הראיה**

The Rambam writes that in the era when the month was fixed by sighting, most of the people of the Land of Israel kept Rosh HaShanah two days out of doubt. A Kehot note cites it for the Alter Rebbe's words.

Mishneh Torah, Sanctification of the New Month 5:7 משנה תורה, הלכות קידוש החודש ה':ז'

יוֹם טוֹב שֶׁל רֹאשׁ הַשָּׁנָה בִּזְמַן שֶׁהָיוּ קוֹבְעִין עַל הָרְאִיָּה הָיוּ רֹב בְּנֵי אֶרֶץ יִשְׂרָאֵל עוֹשִׂין אוֹתוֹ שְׁנֵי יָמִים מִסָּפֵק. לְפִי שֶׁלֹּא הָיוּ יוֹדְעִין יוֹם שֶׁקָּבְעוּ בּוֹ בֵּית דִּין אֶת הַחֹדֶשׁ שֶׁאֵין הַשְּׁלוּחִין יוֹצְאִין בְּיוֹם טוֹב׃

Torat Emet 363 (Public Domain)

7 **ביום השלישי הוא יוכ"פ**

The note refers to this maamar for the reading of "the third day" as Yom Kippur.

KEHOT'S NOTE

ראה גם לעיל נח, א. ראה ד"ה ביום השמע"צ תרל"ד.

8 **ב' ימים של ר"ה הם עליות העולמות ביום אחד הוא בחי' פנימיות ויום ב' הוא בחי' חיצוני'**

The note refers to it, beside the Pri Etz Chaim, on why Rosh HaShanah was sometimes one day while the Temple stood: before the Destruction there was power to complete the ascent in one day.

KEHOT'S NOTE

הרי מובן מזה שב' ימים דר"ה הם ענין אחד — עליית העולמות, אלא שבענין זה גופא ישנם ב' פרטים. [ומה שבזמן שביהמ"ק הי' קיים לפעמים היו ר"ה יום אחד, היינו לפי ש"קודם החורבן הי' כח בידינו לעלות . . ביום אחד אך עתה אחר החורבן בהכרח לעשות ב' ימים כמ"ש בזהר" (פע"ח ש' ר"ה ספ"ד. ש' הכוונות ענין ר"ה ד"ב. וראה אוה"ת בשלח ע' תקעו. וראה לקמן שמע"צ (צב, ג). ודרמ"צ (קיד, א) מאור נערב להרמ"ק — לענין יו"ט שני של גליות]. — לקו"ש חי"ד ע' 122.

9 **לבבתני אחותי כלה**

"You have captured my heart, my sister, [my] bride; you have captured my heart with one of your eyes." The Alter

But how is "If Thou wilt indeed look" to be explained? The Torah speaks according to the language of the sons of man. "[If Thou wilt indeed look] on the affliction of Thy handmaid, and remember me, and not forget Thy handmaid, but wilt give unto Thy handmaid" (I Sam. i. 11). R. Jose b. R. Hannina said : Why is "Thy handmaid" repeated thrice ? Hannah spake before the Holy One, blessed be He, "L-rd of the universe ! Three breaches [bidke] through which death comes hast Thou created ...

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

KEHOT'S NOTE

ברכות לא, ב. ושי"נ.

13 **ועל דמות הכסא דמות כמראה אדם**

In Ezekiel's vision of the chariot, upon the likeness of the throne is "a likeness like the appearance of a man." The Alter Rebbe brings it to show that Scripture describes the Divine in human form.

Ezekiel 1:26 יחזקאל א:כ"ו

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמַרְאֵה אֶבֶן־סַפִּיר דְּמוּת כִּסֵּא וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְמָעְלָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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

KEHOT'S NOTE

יחזקאל א, כו.

14 **ע' מק"מ משפטים קכ"ב א'**

There too the Alter Rebbe cites Mishpatim 122a and explains why the verse says "like the appearance of a man" and not a man itself: "man" is the light that fills all worlds, while the Supernal Will above it cannot be clothed in the worlds at all.

KEHOT'S NOTE

נזכר לעיל פ' מטות פא, ג. לקמן שה"ש מט, ד. אוה"ת במדבר ע' נא. קלב. מג"א ע' קעג.

15 **בביאור ע"פ לבבתני**

In the explanation on "You have captured my heart" the Alter Rebbe teaches that the "man" upon the throne is revealed only through Israel's love "with all your might" (me'odecha), whose letters spell adam, "man."

KEHOT'S NOTE

לקמן שה"ש לא, א.

16 **ישראל עלו במחי'**

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

KEHOT'S NOTE

ב"ר רפ"א.

17 **ישראל עלו במחשבה**

Among the things that preceded the creation of the world, "Israel arose in [G-d's] thought" to be created. The Alter

Rebbe reads it as Israel being the inner point of G-d's heart.

Song of Songs 4:9 שיר השירים ד:ט'

לִבַּבְתִּנִי אֲחֹתִי כַלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיְךְ:

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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

KEHOT'S NOTE

שה"ש ד, ט.

10 **אין לו דמות הגוף**

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

KEHOT'S NOTE

ראה רמב"ם הל' יסוה"ת פ"א.

11 **דברה תורה כלשון בני אדם**

The Rambam explains that expressions like "the hand of G-d" and "the eyes of G-d" follow human understanding, since "the Torah speaks in the language of human beings." The Alter Rebbe uses the principle in the same way for G-d's "heart."

Mishneh Torah, Foundations of the Torah 1:9, משנה תורה, הלכות יסודי התורה א:ט'

... וְכֵיוָן בְּדִבָּרִים הָאֵלּוּ. הַכֹּל לְפִי דַּעְתָּן שֶׁל בְּנֵי אָדָם הוּא שֶׁאֵינָן מַכִּירִין אֶלָּא (הַנּוֹפוֹת) [הַגּוּפוֹת] וְדִבְּרָה תּוֹרָה כִּלְשׁוֹן בְּנֵי אָדָם. וְהַכֹּל כְּנִוּיִים הֵן. שֶׁנֶּאֱמַר (דברים לב מא) "אִם שַׁנּוֹתִי בָּרַק חַרְבִּי". וְכִי חֶרֶב יֵשׁ לוֹ וּבָחֲרַב הוּא הוֹרֵג אֶלָּא מָשָׁל וְהַכֹּל מָשָׁל. רְאָיָה לַדָּבָר שֶׁנָּבִיא אֶחָד אוֹמֵר שֶׂרָאָה הַקָּדוֹשׁ בָּרוּךְ הוּא (דניאל ז ט) "לְבוּשֵׁיהּ כִּתְלַג חִוַּר". וְאֶחָד רָאָהוּ (ישעיה סג א) "חֲמוּץ בְּגָדִים מִבָּצְרָה". מֹשֶׁה רַבֵּנוּ עַצְמוֹ רָאָהוּ עַל הַיָּם כְּגִבּוֹר עוֹשֶׂה מִלְחָמָה. וּבְסִינַי כְּשָׁלִיחַ צִבּוּר ...

If so, wherefore is it written in the Torah, "And there was under his feet" (Ex. 24,10), "Written with the finger of G-d" (Ex. 31,18), "The hand of the L-rd" (Ex. 9,3), "The eyes of the L-rd" (Deut. 11, 12), "The ears of the L-rd" (Num. 11,18) and more like expressions? All such terminology is in accordance with the conception of sons of man who cannot recognize aught but corporeal things, and the words of the Torah is like human speech, but they are all attributes; for example, it is ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

12 **דברה תו' כלי בני"א**

The Talmud's principle that "the Torah speaks in the language of human beings," cited in a Kehot note.

Berakhot 31b:13–15 ברכות ל"א ב:י"ג-ט"ו

מַאי "אִם רָאֹה תִּרְאֶה" — דִּבְּרָה תּוֹרָה כִּלְשׁוֹן בְּנֵי אָדָם. "בָּעֲנִי אֲמָתֶךָ". "אַל תִּשְׁכַּח אֶת אֲמָתֶךָ". "וְנָתַתָּה לַאֲמָתְךָ". אָמַר רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: שָׁלֹשׁ אֲמָתוֹת הָלְלוּ לָמָּה? — אָמְרָה חַנָּה לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, שְׁלֹשָׁה בְּדִקֵּי מִיתָה בָּרָאתָ בָּאִשָּׁה, וְאָמְרִי לַהּ: שְׁלֹשָׁה דִּבְקֵי מִיתָה. וְאֵלּוּ הֵן: נִדָּה, וְחַלָּה וְהַדְלָקַת הַנֵּר. כְּלוּם עָבַרְתִּי עַל אַחַת מֵהֶן?! —

Rebbe uses it to show that Israel is the core of creation, like the heart in the body.

Bereshit Rabbah 1:4בראשית רבה א:ד

... "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 ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

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

Wikisource Bereshit Rabbah (CC-BY-SA) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

18 **בד"ה ביום השמיני עצרת**

This is the discourse on "On the eighth day, an assembly," which begins at 82a.

KEHOT'S NOTE

לקמן פב, ב.

19 Kehot's note points to II Chronicles 7:9 for these words.

II Chronicles 7:9דברי הימים ב ז:ט

וַיַּעֲשׂוּ בַּיּוֹם הַשְּׁמִינִי עֲצֶרֶת כִּי חֲנֻכַּת הַמִּזְבֵּחַ עָשׂוּ שִׁבְעַת יָמִים וְהֶחָג שִׁבְעַת יָמִים׃

And on the eighth day they held a solemn assembly; for they kept the dedication of the altar seven days, and the feast seven days.

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

20 **פרי עץ הדר**

"And you shall take for yourselves on the first day the fruit of the hadar tree," the esrog. It is discussed in the Shemini Atzeres discourse the text refers to.

Leviticus 23:40ויקרא כ"ג:מ

וּלְקַחְתֶּם לָכֶם בַּיּוֹם הָרִאשׁוֹן פְּרִי עֵץ הָדָר כַּפֹּת תְּמָרִים וַעֲנַף עֵץ־עָבֹת וְעַרְבֵי־נָחַל וּשְׂמַחְתֶּם לִפְנֵי ה' אֱלֹקֵיכֶם שִׁבְעַת יָמִים׃

And ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook, and ye shall rejoice before the L-RD your G-d seven days.

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

21 **הדר באילנו**

The Talmud reads hadar as the fruit that "dwells" on its tree from year to year, the esrog. The text quotes it from the discourse it refers to.

Sukkah 35a:5סוכה ל"ה א:ה

רַבִּי אֲבָהוּ אָמַר: אַל תִּקְרֵי "הָדָר", אֶלָּא "הַדָּר" — דָּבָר שֶׁדָּר בְּאִילָנוֹ מִשָּׁנָה לְשָׁנָה. בֶּן עַזַּאי אוֹמֵר: אַל תִּקְרֵי "הָדָר", אֶלָּא "אִידּוֹר", שֶׁכֵּן בְּלָשׁוֹן יְוונִי קוֹרִין לְמַיִם אִידּוֹר, וְאֵיזוֹ הִיא שֶׁגָּדֵל עַל כָּל מַיִם — הֱוֵי אוֹמֵר זֶה אֶתְרוֹג.

R. Abbahu said: Read not hadar, but ha-dar, a fruit which lives upon its tree from year to year. Ben Azzai said: Read not hadar, but hudor for in Greek water is called hudor. Now what fruit is it that grows by every water? Say it is the etrog.

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

22 **ולבא שארי באמצעיתא**

The Zohar says that G-d made the world like one body, with the limbs around the heart and "the heart dwelling in the middle" of the whole body; the heart of the world is the Holy of Holies. The text cites it for the "middle point."

Zohar, Sh'lach 11:84–92ספר הזהר, שלח לך י"א:פ"ד-צ"ב

Now the heart is closely attached to a place above it, to wit, the brain.

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

23 "Remember what Amalek did to you on the way, when you came out of Egypt." The opening words of the Torah Ohr discourse the text refers to.

Deuteronomy 25:17דברים כ"ה:י"ז

זָכוֹר אֵת אֲשֶׁר־עָשָׂה לְךָ עֲמָלֵק בַּדָּרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם׃

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

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

24 **בד"ה זכור את אשר עשה לך עמלק**

The discourse "Remember what Amalek did to you" begins at 84b.

KEHOT'S NOTE

תו"א פד, ב ואילך.

25 **מענין נקודה**

The Zohar on Vayakhel describes the six weekdays as united "in the mystery of one holy point," which rises and is crowned on Shabbos. The text cites it on the subject of the point.

Zohar, Vayakhel 13:175–14:185ספר הזהר, ויקהל י"ג:קע"ה-י"ד:קפ"ה

26 **ונקראים בבחי' קרביים**

There, on "And all my inward parts, His holy Name," the Alter Rebbe explains that some angels are called "inward parts" because they sift the flow of supernal delight, as the body's inner organs sift food: the choice part goes to the heart, and the waste is pushed outward.

KEHOT'S NOTE

ראה לעיל פ' שלח מו, ד.

27 **המו מעי לו**

"Therefore My innards stir for him; I will surely have compassion on him." An example of the inner organs used for

feeling, to which the angels are compared.

Jeremiah 31:20 ירמיהו ל״א:כ׳

הֲבֵן יַקִּיר לִי אֶפְרַיִם אִם יֶלֶד שַׁעֲשֻׁעִים כִּי־מִדֵּי דַבְּרִי בּוֹ זָכֹר אֶזְכְּרֶנּוּ עוֹד עַל־כֵּן הָמוּ מֵעַי לוֹ רַחֵם אֲרַחֲמֶנּוּ נְאֻם־ה׳

Is Ephraim a darling son unto Me? Is he a child that is dandled? For as often as I speak of him, I do earnestly remember him still; Therefore My heart yearneth for him, I will surely have compassion upon him, saith the L-RD.

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

KEHOT'S NOTE

ירמי׳ לא, יט.

28 Kehot's note points to Jeremiah 31:20 for these words.

Jeremiah 31:20 ירמיהו ל״א:כ׳

הֲבֵן יַקִּיר לִי אֶפְרַיִם אִם יֶלֶד שַׁעֲשֻׁעִים כִּי־מִדֵּי דַבְּרִי בּוֹ זָכֹר אֶזְכְּרֶנּוּ עוֹד עַל־כֵּן הָמוּ מֵעַי לוֹ רַחֵם אֲרַחֲמֶנּוּ נְאֻם־ה׳

Is Ephraim a darling son unto Me? Is he a child that is dandled? For as often as I speak of him, I do earnestly remember him still; Therefore My heart yearneth for him, I will surely have compassion upon him, saith the L-RD.

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

29 **וכל קרבי את שם קדשו**

"Bless Havayah, O my soul, and all my inward parts, His holy Name." A second example of the inner organs, here giving praise.

Psalms 103:1 תהילים ק״ג:א׳

לְדָוִד בָּרְכִי נַפְשִׁי אֶת־ה׳ וְכָל־קְרָבַי אֶת־שֵׁם קָדְשׁוֹ׃

[A Psalm] of David. Bless the L-RD, O my soul; And all that is within me, bless His holy name.

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

KEHOT'S NOTE

תהלים קג, א.

30 "And there was a voice from above the firmament that was over their heads." The opening words of the explanation the text refers to.

Ezekiel 1:25 יחזקאל א׳:כ״ה

וַיְהִי־קוֹל מֵעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם בְּעָמְדָם תְּרַפֶּינָה כְנָפֵיהֶן׃

For, when there was a voice above the firmament that was over their heads, as they stood, they let down their wings.

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

31 **ואהבת בכל לבבך**

"And you shall love Havayah your G-d with all your heart." The doubled beis of levavcha shows that a person has two hearts, outer and inner.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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

KEHOT'S NOTE

דברים ו, ה.

32 **רשעים מלאים חרטות**

Tanya applies the saying to most of the wicked, who still have some good in their souls: between their sins they regret and have thoughts of teshuvah, though not enough to abandon their sins.

KEHOT'S NOTE

שבט מוסר פכ״ה בשם מארז״ל. ראה תניא פרק יא.

33 **ועמך כולם צדיקים**

"And your people are all righteous; they shall inherit the land forever." The Alter Rebbe ties it to the inner point of the heart that every Jew has.

Isaiah 60:21 ישעיהו ס׳:כ״א

וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אֶרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי 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.

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

KEHOT'S NOTE

ישע׳ ס, כא.

34 **מי יתנך**

"Would that you were as a brother to me." The opening words of the explanation the text refers to.

Song of Songs 8:1 שיר השירים ח׳:א׳

מִי יִתֶּנְךָ כְאָח לִי יוֹנֵק שְׁדֵי אִמִּי אֶמְצָאֲךָ בַחוּץ אֶשָּׁקְךָ גַּם לֹא־יָבֻזוּ 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.

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

35 "The righteous one will flourish like a date palm, grow tall like a cedar in Lebanon." The date palm is the image of the single heart.

Psalms 92:13 תהילים צ״ב:י״ג

צַדִּיק כַּתָּמָר יִפְרָח כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה׃

The righteous shall flourish like the palm-tree; He shall grow like a cedar in Lebanon.

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

36 **צדיק כתמר יפרח**

The Midrash on Lech Lecha opens with this verse: like the date palm, the righteous have no crookedness, and their hearts are directed upward, toward the Holy One, blessed be He.

Bereshit Rabbah 41:1 בראשית רבה מ״א:א׳

וינגע ה׳ את פרעה נגעים גדולים וגו׳ - כתיב (שם צב) צדיק כתמר יפרח. מה התמרה הזו וארז, אין בהם לא עקומים ולא סיקוסים כך הצדיקים אין בהם לא עקומים ולא סיקוסים. מה התמרה וארז, צילן רחוק. כך מתן שכרן של צדיקים רחוק. מה התמרה וארז, לבן מכוון למעלן. כך הצדיקים לבן מכוון להקדוש ברוך הוא, ההי״ד (שם כה) עיני תמיד אל ה׳ כי הוא יוציא מרשת רגלי. מה תמרה וארז, יש להן תאוה. אף צדיקים יש להן תאוה. ומה היא תאותן? הקב״ה, שנאמר (שם מא): קוה קויתי ה׳. אמר ...

"The L-rd afflicted Pharaoh and his household with great afflictions over the matter of Sarai, Abram's wife" (Genesis 12:17). "The L-rd afflicted Pharaoh...with great afflictions." It is written: "The righteous man flourishes like a palm tree; [like a cedar in Lebanon he grows tall]" (Psalms 92:13) – just as the palm and cedar have neither curvatures nor protuberances, so, too, the righteous have neither curvatures nor protuberances. Just as the palm tree and cedar, their shade extends far away, so the reward of the righteous extends far away. Just as ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

37 **צדיק כתמר יפרח**

The Midrash on Bamidbar also opens with this verse and compares Israel, with its different kinds of people, to the date palm and its fruit.

Bamidbar Rabbah 3:1 במדבר רבה ג:א

38 **צדיק כתמר יפרח**

Rabbi Yitzchak asks why the righteous are compared to a date palm: when it is cut down it does not grow again for a long time, and it grows only as male and female, like Avraham and Sarah.

Zohar, Lech Lecha 12:113–13:128 ספר הזהר, לך לך י"ב:קי"ג-י"ג:קכ"ח

R. Isaac here expounded the text The righteous shall flourish like the palm tree, he shall grow like the cedar in Lebanon (Ps. 92, 13). 'Why is the righteous man compared to a palm tree? Because just as, if a palm tree is cut down, it takes a long time for one to grow again, so if the world loses a righteous man, it is a long time before another arises in his place.

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

39 **צדיק כתמר יפרח**

On the four species, the Zohar reads the palm branch through this verse and says there is no separation among them, for none rises without the other.

Zohar, Vayechi 27:210–226 ספר הזהר, ויחי כ"ז:ר"י-רכ"ו

40 **צדיק כתמר יפרח**

Rabbi Shimon says that no tree takes as long to flourish as the date palm, seventy years, and applies it to the Shechinah's return after seventy years of the Babylonian exile, rising male and female together.

Zohar, Vayikra 35:257–37:268 ספר הזהר, ויקרא ל"ה:רנ"ז-ל"ז:רס"ח

1The first 34 lines of the Hebrew text are untranslated as explained in the Translator's note on Page 15b.R. Abba was once sitting before R. Simeon, when R. Eleazar entered. R. Simeon thereupon quoted the verse: "The righteous shall flourish like the palm tree, etc." (Ps. 92, 12). 'The palm', he said, 'is the slowest of all trees to mature, taking seventy years. The reason why the righteous is compared here to the palm tree is one which the Companions are reluctant to reveal, although it is indicated by the ...

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

41 **צדיק כתמר יפרח**

In the Idra Zuta the Zohar links "the fruit of the hadar tree" and "branches of date palms" and adds this verse, "for it is male and female."

Zohar, Idra Zuta 23:105–24:113 ספר הזהר, האדרא זוטא כ"ג:קי"ה-כ"ד:קי"ג

42 **תמר . . לב אחד**

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

KEHOT'S NOTE

סוכה (מה, ב). [כ].

43 **מה תמר אין לו אלא לב אחד**

"Just as the date palm has only one heart, so Israel has only one heart, to their Father in heaven." The Alter Rebbe cites it for the inner heart.

Sukkah 45b:9–10 סוכה מ"ה ב:ט-י

רַבִּי לֵוִי אוֹמֵר, כְּתָמָר: מָה תָּמָר זֶה אֵין לוֹ אֶלָּא לֵב אֶחָד, אַף יִשְׂרָאֵל אֵין לָהֶם אֶלָּא לֵב אֶחָד לַאֲבִיהֶם שֶׁבַּשָּׁמַיִם. אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: לוּלָב שִׁבְעָה, וְסוּכָּה יוֹם אֶחָד. מַאי טַעְמָא? לוּלָב דְּמַפְסְקִי לֵילוֹת מִיָּמִים, כָּל יוֹמָא מִצְוָה בְּאַפֵּיהּ הוּא. סוּכָּה דְּלָא מַפְסְקִי לֵילוֹת מִיָּמִים, כּוּלְּהוּ שִׁבְעָה כְּחַד יוֹמָא אֲרִיכָא דָּמוּ.

R. Levi said: [The reason of R. Yohanan b. Beroka is that Israel is] compared to the date-palm; as the date-palm has but one heart also Israel has but one heart for their Father in Heaven. Rav Judah said in the name of Shmuel: The blessing is recited over] the lulav for seven [days] and over the Sukkah for only on one day. What is the reason? In the case of the lulav where the nights interrupt the days, each day is a separate commandment; in the case of the ...

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

44 **כשם שאין בלבך אלא אחד**

When Yaakov feared that one of his sons was unworthy, they answered, "Hear, O Israel ... just as in your heart there is only One, so in our heart there is only One." The text calls this the saying of the tribes.

Pesachim 56a:7 פסחים נ"ו א:ז

דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: "וַיִּקְרָא יַעֲקֹב אֶל בָּנָיו וַיֹּאמֶר הֵאָסְפוּ וְאַגִּידָה לָכֶם". בִּיקֵּשׁ יַעֲקֹב לְגַלּוֹת לְבָנָיו קֵץ הַיָּמִין, וְנִסְתַּלְּקָה מִמֶּנּוּ שְׁכִינָה. אָמַר: שֶׁמָּא חַס וְשָׁלוֹם יֵשׁ בְּמִטָּתִי פְּסוּל, כְּאַבְרָהָם שֶׁיָּצָא מִמֶּנּוּ יִשְׁמָעֵאל, וְאָבִי יִצְחָק שֶׁיָּצָא מִמֶּנּוּ עֵשָׂו? אָמְרוּ לוֹ בָּנָיו: "שְׁמַע יִשְׂרָאֵל, ה' אֱלֹקֵינוּ ה' אֶחָד". אָמְרוּ: כְּשֵׁם שֶׁאֵין בְּלִבְּךָ אֶלָּא אֶחָד, כָּךְ אֵין בְּלִבֵּנוּ אֶלָּא אֶחָד. בְּאוֹתָהּ שָׁעָה פָּתַח יַעֲקֹב אָבִינוּ וְאָמַר: "בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד".

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

KEHOT'S NOTE

פסחים נו, א.

45 **ליעקב שהי' מרכבה לקוב"ה**

Reish Lakish says, "The Patriarchs are the chariot," since G-d is described as going up from upon them. A Kehot

note cites it for Yaakov being a chariot.

Bereshit Rabbah 47:6 בראשית רבה מ"ז:ו

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, ה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

KEHOT'S NOTE

ראה ב"ר מז, ו.

46 **ע"פ זכור דעמלק**

There the Alter Rebbe describes how the point of the heart, small and hidden in the "exile of Egypt" under the garments of the animal soul, can be turned around to a love of G-d like a person's love for his own life, which is "a land flowing with milk and honey."

KEHOT'S NOTE

תו"א פד, ד.

47 **בביאור ע"פ אלה מסעי**

This is the explanation of the journeys in the wilderness in Likkutei Torah, Masei; at 91a it speaks of Jericho, "the city of date palms," as the level of the tzaddik, who, like the date palm, has only one heart, one desire for G-d.

KEHOT'S NOTE

לעיל פ' מסעי צא, א.

48 **אלה מסעי**

"These are the journeys of the children of Israel." The opening words of the explanation in Likkutei Torah, Masei, that the text refers to.

Numbers 33:1 במדבר ל"ג:א

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

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

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

49 Moshe is shown "the plain of the valley of Jericho, the city of date palms." The explanation the text refers to reads the date palm as the tzaddik's single heart.

Deuteronomy 34:3 דברים ל"ד:ג

וְאֶת־הַנֶּגֶב וְאֶת־הַכִּכָּר בִּקְעַת יְרֵחוֹ עִיר הַתְּמָרִים עַד־צֹעַר׃

and the South, and the Plain, even the valley of Jericho the city of palm-trees, as far as Zoar.

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

50 **ועיין מענין צדיק כתמר יפרח**

The note says that several of these references on "The righteous one will flourish like a date palm" are copied there.

KEHOT'S NOTE

כמה מהציונים נעתקו ביהל אור ע' שלד ואילך. וראה גם לעיל פ' מסעי צא, א.

51 **תמתי ר' ינאי אמר תאומתי**

On "my perfect one" (tamasi), Rabbi Yannai said, "my twin" (te'omasi): "as it were, I am not greater than she, nor is she greater than I." The Alter Rebbe connects it to the single heart of the date palm.

Shir HaShirim Rabbah 5:3 שיר השירים רבה ה':ג

פָּשַׁטְתִּי אֶת כֻּתָּנְתִּי, אֲמַר רַבִּי יוֹחָנָן אֲפִלּוּ תַּמָּה שֶׁבַּתַּמּוֹת יוֹדַעַת לִפְשׁט וְלִלְבּשׁ, וְאַתְּ אֲמַרְתְּ פָּשַׁטְתִּי אֶת כֻּתָּנְתִּי, רַבִּי חֲנִינָא וְרַבִּי יוֹחָנָן אָמְרֵי יוֹם שֶׁנִּזְדַּוֵּג לָהֶם נְבוּכַדְנֶצַּר הָרָשָׁע לְיִשְׂרָאֵל פָּשַׁט מֵהֶם שְׁנֵי לְבוּשִׁים גְּדוֹלִים, לְבוּשׁ כְּהֻנָּה וּלְבוּשׁ מַלְכוּת. רָחַצְתִּי אֶת רַגְלַי, מִטְּנוּף עֲבוֹדַת כּוֹכָבִים, יוֹדַעַת הָיִיתִי שֶׁאָבָק שֶׁל אוֹתוֹ מָקוֹם מַשִּׁיאֵנִי לַעֲבוֹדַת כּוֹכָבִים, אַף עַל פִּי כֵן דּוֹדִי שָׁלַח יָדוֹ מִן הַחוֹר. אָמַר רַבִּי אַבָּא בַּר כַּהֲנָא, וְכִי מַה טִיבוֹ שֶׁל חוֹר זֶה לִהְיוֹת ...

"I have removed my tunic; how can I don it? I have washed my feet; how can I soil them? My beloved extended his hand through the hole, and my core was stirred for him" (Song of Songs 5:3-4). "I have removed my tunic" - Rabbi Yoḥanan said: Even the simplest of the simple knows how to undress and dress, and you say: "I have removed my tunic"? Rabbi Ḥanina and Rabbi Yoḥanan say: On the day that the wicked Nebuchadnezzar attacked Israel, he removed from them two great garments: ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

52 **ששים המה**

"There are sixty queens and eighty concubines," followed in the next verse by "One is she, my dove, my perfect one." The opening words of the discourse the text refers to.

Song of Songs 6:8 שיר השירים ו':ח

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

There are threescore queens, And fourscore concubines, And maidens without number.

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

53 **למהוי אחד באחד**

In the passage on the mystery of Shabbos, the Holy One, blessed be He, One above, does not sit on His throne of glory until she, the feminine aspect below, is made one in

the mystery of One like Him, "to be one with One." A Kehot note gives it as the source of the phrase.

Zohar II, 135a זח"ב קלה, א

KEHOT'S NOTE

זח"ב קלה, א.

54 **בהביאור ע"פ ויהי קול מעל לרקיע**

The note says this explanation is printed there, under that heading; in several manuscripts it is titled "An explanation on the Torah, 'And there was a voice from above the firmament.'"

KEHOT'S NOTE

נדפס בבונה ירושלים סי' קטו בד"ה להבין ההפרש שבין אותיות. ובכת"י אחדים מופיע מאמר זה בכותרת "פי' על תורה ויהי קול מעל לרקיע". ראה מאמרי אדה"ז הקצרים ע' ס בהערה (ביאור זה נזכר גם לעיל נד, א).

55 The Zohar calls the foundation stone, from which the world was founded, "the middle point of the world," on which the Holy of Holies stands.

Zohar, Vayechi 43:439–450 ספר הזהר, ויחי מ"ג:תל"ט-ת"נ

The world did not come into being until G-d took a certain stone, which is called the "foundation stone", and cast it into the abyss so that it held fast there, and from it the world was planted. This is the central point of the universe, and on this point stands the holy of holies. This is the stone referred to in the verses, "Who laid the corner-stone thereof" (Ibid. 6), "the stone of testing, the precious corner-stone" (Is. 28, 16), and "the stone that the builders despise became the ...

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

56 **שובה ישראל עד**

"Return, O Israel, unto Havayah your G-d, for you have stumbled in your iniquity." The opening words of the discourse the text refers to at the end of the paragraph.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ׃

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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

PARAGRAPH 2

57 **עיני כל אליך ישברו**

"The eyes of all look hopefully to You, and You give them their food in its time." The Alter Rebbe reads "all" (kol) as the Community of Israel, the kallah; the second half of the verse opens section 3.

Psalms 145:15 תהילים קמ"ה:ט"ו

עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ׃

The eyes of all wait for Thee, And Thou givest them their food in due season.

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

KEHOT'S NOTE

תהלים קמה, טו.

58 **בד"ה עיני כל בפ' מטות**

The discourse on "The eyes of all" begins from the Zohar's reading of "Her husband is known in the gates": each person knows G-d according to what he measures in his heart, and it goes on to explain how the heart itself understands.

KEHOT'S NOTE

לעיל פ' מטות פה, ב. ראה אוה"ת שה"ש ע' לה ואילך.

59 **והי' שמך אברהם**

"Your name shall no longer be called Avram, but your name shall be Avraham." The added hei is linked here to the covenant of circumcision.

Genesis 17:5 בראשית י"ז:ה'

וְלֹא־יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם וְהָיָה שִׁמְךָ אַבְרָהָם כִּי אַב־הֲמוֹן גּוֹיִם נְתַתִּיךָ׃

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

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

KEHOT'S NOTE

בראשית יז, ה.

60 **והי' זו היא ה' עילאה**

The note refers there for the hei added to Avraham's name as the higher hei.

KEHOT'S NOTE

ראה אוה"ת מג"א (הוצאת תש"נ) ע' נה.

61 **ושאבתם מים**

"And you shall draw water with joy from the springs of salvation." The opening words of the discourse the text refers to on the higher hei.

Isaiah 12:3 ישעיהו י"ב:ג'

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

Therefore with joy shall ye draw water Out of the wells of salvation.

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

62 **בד"ה ענין לך לך**

That discourse explains that the hei added to Avraham's name is the higher hei, through which a level higher than Chochmah, the level of Atik, is revealed in Binah.

KEHOT'S NOTE

בתו"א שם.

63 "And it shall be on that day that a great shofar will be sounded." The opening words of the discourse the text refers to on the inner dimension of the heart.

Isaiah 27:13 ישעיהו כ"ז:י"ג

וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרָיִם וְהִשְׁתַּחֲווּ לַה' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָם׃

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt;

And they shall worship the L-RD in the holy mountain at Jerusalem.

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

64 **בד"ה והיה ביום ההוא יתקע**

There the Alter Rebbe explains that the shofar is a simple voice drawn from the breath of the heart, above intellect: the outer heart is below intellect and its feelings follow it, while the inner heart is above it.

KEHOT'S NOTE

לעיל נח, ד.

65 **ולכן בפגמו . . ונעשה לבו כאבן**

Tanya describes the "dullness of the heart, which becomes like stone," so that a person cannot open his heart in any way to prayer, and gives the remedy: to humble the coarseness of the kelipah that hides the light of the G-dly soul.

KEHOT'S NOTE

ראה תניא פרק כט. אוה"ת ויקרא כרך ב ע' תעח.

66 **מי יעלה לנו השמימה**

The Baal HaTurim notes that the initial letters of "Who will go up for us to heaven" spell milah and the final letters the Name Havayah: one cannot go up to G-d unless he is circumcised. A Kehot note cites it for this allusion.

Kitzur Ba'al HaTurim on Deuteronomy 30:12 קיצור בעל הטורים על דברים ל:י"ב

מי יעלה לנו השמימה ר"ת מילה. והס"ת הוי'. לו' שאינו יכול לעלות אצל השם אם לא שיהא נימול וכן התהלך לפני והיה תמים, שנאמר על המילה:

On Your Way (Public Domain)

67 **כי המצוה הזאת**

"For this commandment that I command you this day is not hidden from you, nor is it far." The opening words of the discourse the text refers to.

Deuteronomy 30:11 דברים ל:י"א

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לֹא־נִפְלֵאת הִוא מִמְּךָ וְלֹא רְחֹקָה הִוא:

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off.

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

68 **מי יעלה לנו השמימה . . וס"ת הוי'**

"It is not in heaven, that you should say, 'Who will go up for us to heaven and bring it to us?'" Its initial letters spell milah and its final letters spell the Name Havayah.

Deuteronomy 30:12 דברים ל:י"ב

לֹא בַשָּׁמַיִם הִוא לֵאמֹר מִי יַעֲלֶה־לָּנוּ הַשָּׁמַיְמָה וְיִקָּחֶהָ לָּנוּ וְיַשְׁמִעֵנוּ אֹתָהּ וְנַעֲשֶׂנָּה:

It is not in heaven, that thou shouldest say: 'Who shall go up for us to heaven, and bring it unto us, and make us to hear it, that we may do it?'

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

בעה"ט דברים ל, יב. לעיל (מה, סע"ד). ושי"נ. [כ].

69 "On that very day Avraham was circumcised, and Yishmael his son." The opening words of the Torah Ohr discourse the text refers to.

Genesis 17:26 בראשית י"ז:כ"ו

בְּעֶצֶם הַיּוֹם הַזֶּה נִמּוֹל אַבְרָהָם וְיִשְׁמָעֵאל בְּנוֹ:

In the selfsame day was Abraham circumcised, and Ishmael his son.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

70 **בד"ה בעצם היום הזה נמול אברהם**

That discourse in Torah Ohr, Parshas Lech Lecha, asks why Avraham did not circumcise himself earlier, and begins from the allusion that the initial letters of "Who will go up for us to heaven" spell milah and the final letters the Name Havayah.

KEHOT'S NOTE

תו"א פ' לך לך.

71 **ע"פ הזח"א ר"פ נח**

For the explanation on this Zohar passage at the opening of Noach, the note refers to Or HaTorah on that parsha.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך א ר"פ נח.

72 **כל מאן דנטר האי ברית**

At the opening of Parshas Noach the Zohar teaches that "whoever guards this covenant," on which the world stands, is called a tzaddik, as Yosef was.

Zohar, Noach 1:1–12 ספר הזהר, נח א:א'-י"ב

Furthermore, they are therefore called righteous. We learn this from Joseph, who, by reason of his having observed the covenant, is known as "Joseph the righteous".

The Zohar; London, Soncino Press, 1933 (Public Domain)

73 **ומלתם את ערלת לבבכם**

"And you shall circumcise the foreskin of your heart, and be no more stiff-necked." The Alter Rebbe calls this the covenant of the heart.

Deuteronomy 10:16 דברים י':ט"ז

וּמַלְתֶּם אֶת עָרְלַת לְבַבְכֶם וְעָרְפְכֶם לֹא תַקְשׁוּ עוֹד:

Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

דברים י', טז.

74 **כת שקרנין**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

סנהדרין קג, סע"א. ושי"נ.

75 **כת שקרנין**

"Four bands do not receive the face of the Shechinah: the band of scoffers, the band of liars, the band of flatterers,

and the band of those who speak evil of others." A Kehot note gives it for "the band of liars."

Sanhedrin 103a:12 סנהדרין ק"ג א:י"ב

וְאָמַר רַב חִסְדָּא אָמַר רַבִּי יִרְמְיָה בַּר אַבָּא: אַרְבַּע כִּיתּוֹת אֵין מְקַבְּלוֹת פְּנֵי שְׁכִינָה: כַּת לֵצִים, כַּת שַׁקְרָנִים, כַּת חֲנֵיפִים, כַּת מְסַפְּרֵי לָשׁוֹן הָרָע. כַּת לֵצִים - דִּכְתִיב: "מָשַׁךְ יָדוֹ אֶת לֹצְצִים". כַּת שַׁקְרָנִים - דִּכְתִיב: "דֹּבֵר שְׁקָרִים לֹא יִכּוֹן לְנֶגֶד עֵינָי". כַּת חֲנֵיפִים - דִּכְתִיב: "כִּי לֹא לְפָנָיו חָנֵף יָבוֹא". כַּת מְסַפְּרֵי לָשׁוֹן הָרָע - דִּכְתִיב: "כִּי לֹא אֵל חָפֵץ רֶשַׁע אָתָּה לֹא יְגָרְךָ רָע", צַדִּיק אַתָּה וְלֹא יִהְיֶה בְּמַגּוֹרֵךְ רָע.

William Davidson, Vocalized Aramaic (CC-BY-NC)

76 המספר בגנות חברו

Rebbi called even another's praise "lashon hara," as Rav Dimi taught: "A person should never speak in praise of his fellow, for from his praise he comes to his disgrace." A Kehot note refers to it here.

Bava Batra 164b:15 בבא בתרא קס"ד ב:ט"ו

בְּשִׁלְמָא הָתָם, אִיכָּא לָשׁוֹן הָרָע; אֶלָּא הָכָא, מַאי לָשׁוֹן הָרָע אִיכָּא? מְשׁוּם דְּרַב דִּימִי - דְּתָנֵי רַב דִּימִי אֲחוּהּ דְּרַב סָפְרָא: לְעוֹלָם אַל יְסַפֵּר אָדָם בְּטוֹבָתוֹ שֶׁל חֲבֵירוֹ, שֶׁמִּתּוֹךְ טוֹבָתוֹ בָּא לִידֵי רָעָתוֹ.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

ראה ב"ב קסד, ב.

77 שלשה אמרו אמת

The note says the list as in Midrash Maaseh Torah, the spies, Doeg and the sons of the Be'erothite, appears here too.

KEHOT'S NOTE

במדרש מעשה תורה לרבנו הקי שנת ש"ד קחשיב מרגלים דואג ובני ראובן הבארותי. וכ"ה בכלבו סי' קיח. [כ]. ראה לקו"ש ח"ל ע' 275. חל"ה ע' 238.

PARAGRAPH 3

78 ידבר עמים תחתנו

"He leads peoples under us, and nations under our feet." The Alter Rebbe uses yadber, "leads," to show that dibbur, speech, means leading and drawing forth.

Psalms 47:4 תהילים מ"ז:ד'

יַדְבֵּר עַמִּים תַּחְתֵּינוּ וּלְאֻמִּים תַּחַת רַגְלֵינוּ:

He subdueth peoples under us, and nations under our feet.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים מז, ד.

79 הליכות עולם

"The ways of the world are His." The Sages read halichos, "ways," as halachos, the laws of the Torah, through which G-d's will is drawn down.

Habakkuk 3:6 חבקוק ג':ו'

עָמַד וַיְמֹדֵד אֶרֶץ רָאָה וַיַּתֵּר גּוֹיִם וַיִּתְפֹּצְצוּ הָרְרֵי־עַד שַׁחוּ גִבְעוֹת עוֹלָם הֲלִיכוֹת עוֹלָם לוֹ:

He standeth, and shaketh the earth, He beholdeth, and maketh the nations to tremble; And the everlasting mountains are dashed in pieces, The ancient hills do bow; His goings are as of old.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

חבקוק ג, ו.

80 הבל ורעות רוח

"I saw all the deeds that are done under the sun, and behold, all is vanity and a striving after wind." The Alter Rebbe applies it to the breath of false and disparaging speech.

Ecclesiastes 1:14 קהלת א':י"ד

רָאִיתִי אֶת־כָּל־הַמַּעֲשִׂים שֶׁנַּעֲשׂוּ תַּחַת הַשָּׁמֶשׁ וְהִנֵּה הַכֹּל הֶבֶל וּרְעוּת רוּחַ:

I have seen all the works that are done under the sun; and, behold, all is vanity and a striving after wind.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

קהלת א, יד.

81 תבירא דרוחא

The Zohar teaches that whatever is not done in the service of G-d becomes a hevel that is "a breaking of the spirit," and reads it into "vanity and re'us ruach."

Zohar II, 59a זח"ב נט, א

KEHOT'S NOTE

זח"ב נט, א.

PARAGRAPH 4

82 דבר ה' זו הלכה

On "They shall roam to seek the word of Havayah and shall not find it," the Talmud says, "'The word of Havayah': this is halachah." The Alter Rebbe uses it to define Torah study as G-d's word.

Shabbat 138b:11–12 שבת קל"ח ב:י"א-י"ב

"דְּבַר ה'" — זוֹ הֲלָכָה, "דְּבַר ה'" — זֶה הַקֵּץ, "דְּבַר ה'" — זוֹ נְבוּאָה. וּמַאי "יְשׁוֹטְטוּ לְבַקֵּשׁ אֶת דְּבַר ה'"? אָמְרוּ: עֲתִידָה אִשָּׁה שֶׁתִּטּוֹל כְּכָר שֶׁל תְּרוּמָה וְתַחֲזוֹר בָּהּ כְּנֶסְיוֹת וּבָתֵּי מִדְרָשׁוֹת לֵידַע אִם טְמֵאָה הִיא וְאִם טְהוֹרָה הִיא, וְאֵין מֵבִין.

William Davidson, Vocalized Aramaic (CC-BY-NC)

83 ואשים דברי בפיך

"And I have put My words in your mouth." Torah study is G-d's own word in a person's mouth.

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

[כ].

KEHOT'S NOTE

ישע' נא, טז.

84 **לא יגורך רע**

> "For You are not a G-d who desires wickedness; evil shall not dwell with You." The Talmud reads it about those who speak evil of others.

Psalms 5:5 תהילים ה':ה

כִּי לֹא אֵל־חָפֵץ־רֶשַׁע אָתָּה לֹא יְגָרְךָ רָע׃

For Thou art not a G-d that hath pleasure in wickedness; Evil shall not sojourn with Thee.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים ה, ה.

85 **דובר שקרים לא יכון**

> "One who speaks falsehoods shall not be established before My eyes." The Talmud reads it about liars.

Psalms 101:7 תהילים ק"א:ז'

לֹא־יֵשֵׁב בְּקֶרֶב בֵּיתִי עֹשֵׂה רְמִיָּה דֹּבֵר שְׁקָרִים לֹא־יִכּוֹן לְנֶגֶד עֵינָי׃

He that worketh deceit shall not dwell within my house; he that speaketh falsehood shall not be established before mine eyes.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים קא, ז.

86 **דובר שקרים לא יכון לנגד עיני**

> The Talmud brings these two verses as proof that the band of liars and the band of those who speak evil of others do not receive the face of the Shechinah.

Sanhedrin 103a:12 סנהדרין ק"ג א':י"ב

וְאָמַר רַב חִסְדָּא אָמַר רַבִּי יִרְמְיָה בַּר אַבָּא: אַרְבַּע כִּיתּוֹת אֵין מְקַבְּלוֹת פְּנֵי שְׁכִינָה: כַּת לֵיצִים, כַּת שַׁקְרָנִים, כַּת חֲנֵיפִים, כַּת מְסַפְּרֵי לָשׁוֹן הָרָע. כַּת לֵיצִים - דִּכְתִיב: "מָשַׁךְ יָדוֹ אֶת לֹצְצִים". כַּת שַׁקְרָנִים - דִּכְתִיב: "דֹּבֵר שְׁקָרִים לֹא יִכּוֹן לְנֶגֶד עֵינָי". כַּת חֲנֵיפִים - דִּכְתִיב: "כִּי לֹא לְפָנָיו חָנֵף יָבוֹא". כַּת מְסַפְּרֵי לָשׁוֹן הָרָע - דִּכְתִיב: "כִּי לֹא אֵל חָפֵץ רֶשַׁע אָתָּה לֹא יְגָרְךָ רָע", צַדִּיק אַתָּה וְלֹא יִהְיֶה בִּמְגוּרְךָ רָע.

William Davidson, Vocalized Aramaic (CC-BY-NC)

87 **על המספר בגנות חברו**

> "Whoever speaks lashon hara is as though he denied the Essence," as it says, "Who is lord over us?" A Kehot note cites it for the Sages' words here.

Arakhin 15b:6–7 ערכין ט"ו ב':ו'-ז'

אָמַר רַבִּי יוֹחָנָן מִשּׁוּם רַבִּי יוֹסֵי בֶּן זִימְרָא: כָּל הַמְסַפֵּר לָשׁוֹן הָרָע כְּאִילּוּ כּוֹפֵר בָּעִיקָּר, שֶׁנֶּאֱמַר: "אֲשֶׁר אָמְרוּ לִלְשֹׁנֵנוּ נַגְבִּיר שְׂפָתֵינוּ אִתָּנוּ מִי אָדוֹן לָנוּ". וְאָמַר רַבִּי יוֹסֵי בֶּן זִימְרָא: כָּל הַמְסַפֵּר לָשׁוֹן הָרָע, נְגָעִים בָּאִים עָלָיו, שֶׁנֶּאֱמַר: "מְלָשְׁנִי בַסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית", וּכְתִיב הָתָם: "לַצָּמִית", וּמְתַרְגְּמִינַן: לְחַלּוּטִין.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

ע' ערכין טו, ב על להי"ר. וע' ר"ח ש' הקדושה פי"ג [ד"ה החלק הראשון, קעט, ב] קחשי"ב בחלק הראשון המדבר בגנות זהו מכת מספרי להי"ר, יעו"ש.

PARAGRAPH 5

88 **ואתה נותן להם את אכלם בעתו**

> "The eyes of all look hopefully to You, and You give them their food in its time." The Alter Rebbe reads "its time" as the hour of prayer.

Psalms 145:15 תהילים קמ"ה:ט"ו

עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ׃

The eyes of all wait for Thee, And Thou givest them their food in due season.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים קמה, טו.

89 **שאין לך אדם שאין לו שעה**

> Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות פ"ד, מ"ג.

90 **שאין לך אדם שאין לו שעה**

> Ben Azzai taught, "Do not scorn any person ... for there is no person who does not have his hour." Here the "hour" is the hour of prayer.

Pirkei Avot 4:3 משנה אבות ד':ג'

הוּא הָיָה אוֹמֵר, אַל תְּהִי בָז לְכָל אָדָם, וְאַל תְּהִי מַפְלִיג לְכָל דָּבָר, שֶׁאֵין לְךָ אָדָם שֶׁאֵין לוֹ שָׁעָה וְאֵין לְךָ דָּבָר שֶׁאֵין לוֹ מָקוֹם׃

He used to say: do not despise any man, and do not discriminate against anything, for there is no man that has not his hour, and there is no thing that has not its place.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

91 **התפלה שנק' חיי שעה**

> Seeing Rav Hamnuna pray at length, Rava said, "They leave eternal life and occupy themselves with the life of the hour," calling prayer chayei sha'ah.

Shabbat 10a:3 שבת י' א':ג'

רָבָא חָזְיֵיהּ לְרַב הַמְנוּנָא דְּקָא מַאֲרִיךְ בִּצְלוֹתֵיהּ. אֲמַר: מַנִּיחִין חַיֵּי עוֹלָם, וְעוֹסְקִים בְּחַיֵּי שָׁעָה. וְהוּא סָבַר זְמַן תְּפִלָּה לְחוּד וּזְמַן תּוֹרָה לְחוּד. רַבִּי יִרְמְיָה חֲוָה יָתֵיב קַמֵּיהּ דְּרַבִּי זֵירָא וַהֲווֹ עָסְקִי בְּשַׁמַּעְתָּא. נְגַהּ לְצַלּוֹיֵי וַהֲוָה קָא מְסָרְהֵב רַבִּי יִרְמְיָה. קָרֵי עֲלֵיהּ רַבִּי זֵירָא: "מֵסִיר אָזְנוֹ מִשְּׁמוֹעַ תּוֹרָה גַּם תְּפִלָּתוֹ תּוֹעֵבָה".

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

שבת י', א.

92 **וישע אל הבל**

> "And Havayah turned to Hevel and to his offering." The Alter Rebbe reads sha'ah, "hour," from vayisha, "turned."

Genesis 4:4 בראשית ד':ד'

וְהֶבֶל הֵבִיא גַּם־הוּא מִבְּכֹרוֹת צֹאנוֹ וּמֵחֶלְבֵהֶן וַיַּשַׁע ה' אֶל־הֶבֶל וְאֶל־מִנְחָתוֹ׃

And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the L-RD had respect unto Abel and to his offering;

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

בראשית ד, ד.

93 **מה יפו פעמיך**

"How beautiful are your steps in sandals, O prince's daughter." The opening words of the explanation the text refers to.

Song of Songs 7:2 שיר השירים ז:ב

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן:

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

94 **בביאור ע"פ שוש אשיש**

There the Alter Rebbe explains "I will greatly rejoice in Havayah" as the drawing of the supernal delight from the will into Malchus through Havayah, the ten Sefiros of Atzilus, and "my soul shall exult in my G-d" as the shofar, the level of Elokim and tzimtzum.

KEHOT'S NOTE

לעיל פ' נצבים מט, ד.

95 **כי הלבישני בגדי ישע**

"I will greatly rejoice in Havayah ... for He has clothed me in garments of salvation." The text refers to its explanation of this verse.

Isaiah 61:10 ישעיהו ס"א:י

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

96 **עיני כל אליך ישברו**

The words here quote Psalms 145:15; the passage is shown below.

Psalms 145:15 תהילים קמ"ה:ט"ו

עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ:

The eyes of all wait for Thee, And Thou givest them their food in due season.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים קמה, טו.

97 **כי קרוב אליך הדבר**

"For the thing is very near to you, in your mouth and in your heart, to do it." The opening words of the discourse on choice coming before love.

Deuteronomy 30:14 דברים ל:י"ד

כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ:

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

98 **ותרד פלאים**

"She has come down wondrously; she has no comforter." The Alter Rebbe applies it to the soul's descent from its high source.

Lamentations 1:9 איכה א:ט

טֻמְאָתָהּ בְּשׁוּלֶיהָ לֹא זָכְרָה אַחֲרִיתָהּ וַתֵּרֶד פְּלָאִים אֵין מְנַחֵם לָהּ רְאֵה ה' אֶת־עָנְיִי כִּי הִגְדִּיל אוֹיֵב:

Her filthiness was in her skirts, She was not mindful of her end; Therefore is she come down wonderfully, She hath no comforter. 'Behold, O L-RD, My affliction, For the enemy hath magnified himself.'

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

99 **לא הביט און**

"He has not beheld iniquity in Yaakov." The opening words of the discourse the text refers to.

Numbers 23:21 במדבר כ"ג:כ"א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ:

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

100 **סומך ה' לכל הנופלים**

"Havayah supports all who fall, and straightens all who are bent over." The Alter Rebbe explains who are the "bent" and who are the "fallen."

Psalms 145:14 תהילים קמ"ה:י"ד

סוֹמֵךְ ה' לְכָל־הַנֹּפְלִים וְזוֹקֵף לְכָל־הַכְּפוּפִים:

The L-RD upholdeth all that fall, And raiseth up all those that are bowed down.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים קמה, יד.

101 **כי ההרים ימושו**

"For the mountains may move and the hills may falter, but My kindness shall not move from you." The opening words of the discourse the text refers to.

Isaiah 54:10 ישעיהו נ"ד:י

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

102 **יגיע כפיך כי תאכל**

"When you eat the labor of your hands, you are happy, and it is good for you." The work of the hands, not of the head.

Psalms 128:2 תהילים קכ"ח:ב'

יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ׃

When thou eatest the labour of thy hands, Happy shalt thou be, and it shall be well with thee.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים קכח, ב.

103 **העמדת במרחב רגלי**

"You have set my feet in a broad place." Faith is called "feet," what a person stands on.

Psalms 31:9 תהילים ל"א:ט'

וְלֹא הִסְגַּרְתַּנִי בְּיַד־אוֹיֵב הֶעֱמַדְתָּ בַמֶּרְחָב רַגְלָי׃

And Thou hast not given me over into the hand of the enemy; Thou hast set my feet in a broad place.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים לא, ט ופיי במצודת דוד "והעמדת רגלי במקום מרחב שלא אמעד".

104 **נפילה**

The Zohar explains that Moshe heard prophecy standing on his feet, while the other prophets fell on their faces and their strength failed. The text cites it on the meaning of "falling."

Zohar, Vayishlach 7:105–115 ספר הזהר, וישלח ז:קי"ה-קט"ו

R. Simeon remarked: 'Ezekiel the prophet said: "As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the L-rd. And when I saw it I fell upon my face, etc." (Ez. 1, 28). This verse illustrates the difference between the other prophets and Moses, of whom it is written, "And there hath not arisen a prophet since in Israel like unto Moses" (Deut. 34, ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

105 **ישראל עצמן הם מאמינים**

G-d tells Moshe, who doubted that Israel would believe him, "They are believers, the children of believers." So even a Jew with doubts still has "feet."

Shabbat 97a:4 שבת צ"ז א:ד'

אָמַר רֵישׁ לָקִישׁ: הַחוֹשֵׁד בַּכְּשֵׁרִים — לוֹקֶה בְּגוּפוֹ, דִּכְתִיב: ״וְהֵן לֹא יַאֲמִינוּ לִי וְגוֹ׳״, וְגַלְיָא קַמֵּי קוּדְשָׁא בְּרִיךְ הוּא דְּמְהֵימְנֵי יִשְׂרָאֵל. אָמַר לוֹ: הֵן מַאֲמִינִים בְּנֵי מַאֲמִינִים, וְאַתָּה אֵין סוֹפְךָ לְהַאֲמִין.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

שבת צז, א.

106 **י"ג נהרין דאפרסמנא דכיא**

The note refers to an earlier page of Likkutei Torah on the thirteen rivers of pure balsam.

KEHOT'S NOTE

זח"ב (קמו, ב). וע"ל (מג, ד), [כ].

107 **י"ג נהרין דאפרסמנא דכיא**

The Zohar speaks of "the thirteen rivers of pure balsam," which flow from the mystery of the dew above. The Alter Rebbe identifies them with the Thirteen Attributes of Mercy.

Zohar, Terumah 33:371–380 ספר הזהר, תרומה ל"ג:שע"א-ש"פ

108 **הרב כבסני מעוני**

"Wash me thoroughly from my iniquity, and purify me from my sin." The Thirteen Attributes are the "pure waters" that wash sin away.

Psalms 51:4 תהילים נ"א:ד'

הֶרֶב כַּבְּסֵנִי מֵעֲוֹנִי וּמֵחַטָּאתִי טַהֲרֵנִי׃

Wash me thoroughly from mine iniquity, And cleanse me from my sin.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים נא, ד.

109 **פותח את ידיך**

"You open Your hand and satisfy every living thing [with] favor." The Alter Rebbe reads ratzon here as "will."

Psalms 145:16 תהילים קמ"ה:ט"ז

פּוֹתֵחַ אֶת־יָדֶךָ וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן׃

Thou openest Thy hand, And satisfiest every living thing with favour.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים קמה, טז.

110 **א"ת ידיך אלא יודיי"ך**

In its introduction the Tikkunei Zohar cites "You open Your hand" and reads it, "Do not read yadecha but yudecha," in connection with the letter yud.

Tikkunei Zohar 7b:2 תקוני הזהר ז' ב:ב'

וְעוֹד רָזָא נְקוּדֵי צָרִיךְ לְאַחֲזָרָא עֲלַיְיהוּ, פַּתָּח בְּחוּשְׁבַּן אוֹתִיּוֹתָיו אִיהוּ יו"ד, וּכְתִיב (תהלים קמה טז) פּוֹתֵחַ אֶת יָדֶךָ וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן, וְאוּקְמוּהוּ אַל תִּקְרֵי יָדֶךָ אֶלָּא יוּדֶיךָ, וְאִינוּן ״י מִן יאהדונה״י, וּבְאֵן אַתַּר מִתְפַּתְּחִין בְּרִקִּיעָא דְּאִיהוּ פַּתָּח, וְאִיהוּ מַפְתֵּחַ כְּלִיל אהדונ״ה שִׁית אַתְוָון בְּאֶמְצַע ״י״, וּתְרֵין יוּדִין עִם רָקִיעַ דְּאִיהוּ ו' סְלִיק לְחוּשְׁבַּן יהו״ה.

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

תי"ז בהקדמה (ז, ב). ושם תס"ט (קו, א). [כ].

111 **א"ת ידיך אלא יודיך**

On "I sleep, but my heart is awake," the Tikkunei Zohar again reads "You open Your hand" as "Your yuds": this is the yud, on the right.

Tikkunei Zohar 106a:4 תקוני הזהר ק"ו א:ד'

וְעוֹד פְּתַח לִי בְּיוֹמָא קַדְמָאָה דְּאִיהִי יְמִינָא, דַּעֲלַיְיהּ אִתְמַר (שם קמה טז) פּוֹתֵחַ אֶת יָדֶיךָ וּמַשְׂבִּיעַ לְכָל חַי רָצוֹן, יָדֶיךָ יוּדֶיךָ, דָּא ״י דְּאִיהוּ לִימִינָא, אֲחוֹתִי בְּיוֹמָא תִּנְיָינָא דְּתַמָּן ה', יוֹנָתִי בְּיוֹמָא תְּלִיתָאָה דְּתַמָּן ו', שֶׁרֹאשִׁי

נִמְלָא טָל בְּיוֹמָא רְבִיעָאָה (נ"א תליתאה), דְּאִיהוּ כְּלָלָא דְיוּ"ד ה"א וא"ו דְּאִיהוּ חוּשְׁבַּן ט"ל, וְדָא אִיהוּ גוּפָא וּבְרִית דְּחַשְׁבִּינָן חַד בְּחֻשְׁבָּן, דְּאִיהוּ וָאי"ו דְּסָלִיק אֶחָ"ד, ו' עִלָּאָה עַמּוּדָא דְּאֶמְצָעִיתָא, ו' תַּתָּאָה צַדִּיק, א' אַחֲזֵי עַל תַּרְוַיְיהוּ דְּאִינּוּן חָד.

Tikkunei Zohar - Vocalized (Public Domain)

112 **ראה אנכי נותן**

"See, I set before you this day a blessing and a curse." The opening words of the discourse the text refers to on the yud.

Deuteronomy 11:26 דברים י"א:כ"ו

רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה׃

Behold, I set before you this day a blessing and a curse:

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

113 **לבי ובשרי ירננו**

"My heart and my flesh sing out to the living G-d." The text refers to its explanation in a discourse in Parshas Bamidbar.

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל־אֵל־חָי׃

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)

114 **אני היום ילדתיך**

"You are My son; this day I have begotten you." Its explanation in the Shemini Atzeres discourse is compared to the yud shining like a hei.

Psalms 2:7 תהילים ב':ז'

אֲסַפְּרָה אֶל־חֹק ה' אָמַר־אֵלַי בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ׃

I will tell of the decree: The L-RD said unto me: 'Thou art My son, this day have I begotten thee.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

115 **בענין ומעין**

Section 3 of that discourse asks why the verse says "a spring shall come forth" and not "a river": in the future the spring itself, the supernal Chochmah, will be drawn down and revealed below as it is, not only as a river that goes out from it, as now.

KEHOT'S NOTE

בד"ה ששים המה מלכות הא' פ"ג [שה"ש לט, א] ע"ש. [כ].

116 **ומעין מבית ה' יצא**

"And a spring shall come forth from the House of Havayah." The hidden spring that "comes forth" is like the opening of the yuds.

Joel 4:18 יואל ד':י"ח

וְהָיָה בַיּוֹם הַהוּא יִטְּפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמְעָיְן מִבֵּית ה' יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים׃

And it shall come to pass in that day, That the mountains shall drop down sweet wine, And the hills shall flow with milk, And all the brooks of Judah shall flow with waters; And a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

117 **בביאור ע"פ החלצו**

There "he may make peace with Me" is the peace above, the joining of Chochmah and Binah through the Torah, which is the supernal Daas, by drawing the Infinite Light from far above Chochmah; from it comes the peace below, the inclusion of the emotive attributes in one another.

KEHOT'S NOTE

לעיל פ' מטות פז, ד.

118 **או יחזיק במעוזי יעשה שלום לי**

"Or let him take hold of My strength, that he may make peace with Me." The text refers to its explanation in Likkutei Torah, Matos.

Isaiah 27:5 ישעיהו כ"ז:ה'

אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי׃

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

119 **אני לדודי ודודי לי**

"I am my beloved's and my beloved is mine." Its initial letters spell Elul and its final letters are four yuds.

Song of Songs 6:3 שיר השירים ו':ג'

אֲנִי לְדוֹדִי וְדוֹדִי לִי הָרֹעֶה בַּשּׁוֹשַׁנִּים׃

I am my beloved's, and my beloved is mine, That feedeth among the lilies.'

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

שה"ש ו, ג.

120 **שהוא ר"ת אלול וס"ת ד' יודי"ן**

The note gives the Abudarham, quoting the preachers, as an early source for the Elul allusion in "I am my beloved's and my beloved is mine."

KEHOT'S NOTE

אבודרהם סדר תפלת ר"ה בשם הדרשנים. פע"ח ש' ר"ה, פ"א. ש' הפסוקים שה"ש שם. הובא בשל"ה הקי ר"מ ר"ה. [כ].

121 **ובמ"ח**

The note identifies the text's reference as Tractate Elul, chapter 1, mishnah 3, in this work.

KEHOT'S NOTE

מס' אלול א, ג.

122 **וכמים הפנים**

"As water [reflects] face to face, so the heart of man to man." The heart's inner will answers the will that comes from above.

Proverbs 27:19 משלי כ"ז:י"ט

כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם׃

As in water face answereth to face, So the heart of man to man.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

משלי כו, יט.

123 **ממעמקים קראתיך ה'**

"A song of ascents: From the depths I have called You, Havayah." The plural "depths" is read as two depths, above and within the heart.

Psalms 130:1 תהילים ק"ל:א'

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים קְרָאתִיךָ ה':

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

124 **ועמ"ש כה"ג בפי' ושאבתם**

There "And you shall draw water with joy" is read as water, Chochmah, drawn "with joy," Binah, joining the two "companions that never part"; the next section explains "from the springs of salvation" as two springs, which the Zohar calls Abba and Imma.

KEHOT'S NOTE

לקמן פ, ג.

125 **ושאבתם כו' ממעיני**

"And you shall draw water with joy from the springs of salvation." The plural "springs" is read as two, as with "depths."

Isaiah 12:3 ישעיהו י"ב:ג'

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה:

Therefore with joy shall ye draw water Out of the wells of salvation.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

126 **בשעת אפיך**

"By the sweat of your brow you shall eat bread." Livelihood is meant to cost bodily effort, not the mind and heart.

Genesis 3:19 בראשית ג':י"ט

KEHOT'S NOTE

בראשית ג, יט.

PARAGRAPH 6

127 **והנה בחי' יומים י"ל היינו בחי' סוכ"ע וממכ"ע**

The note refers to this series of maamarim for the two days as sovev and memalei.

KEHOT'S NOTE

ראה המשך בששה"ק תער"ב ח"ג ע' אי'תסא.

128 **בביאור ע"פ ואהיה אצלו אמון**

the passage shares nothing with the note

KEHOT'S NOTE

לעיל פ' במדבר יט סע"ג.

129 **ואהיה אצלו אמון**

"And I was with Him as a nursling, and I was His delight day by day." The text refers to its explanation of this verse.

Proverbs 8:30 משלי ח':ל'

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

130 **שלמעלה מעלה גם מבחי' סוכ"ע**

The note refers to this maamar for a level higher even than sovev kol almin.

KEHOT'S NOTE

ראה ד"ה פתח אליהו תרנ"ח ע' יא (הוצאת תשמ"א). נתבאר בד"ה שובה ישראל תשמ"ה. תשמ"ט סע' א.

131 **ביוהכ"פ שנק' שבת שבתון**

"It is a Shabbos of Shabbosos for you, and you shall afflict your souls." Yom Kippur's name, which the Alter Rebbe connects with the level above sovev.

Leviticus 16:31 ויקרא ט"ז:ל"א

שַׁבַּת שַׁבָּתוֹן הִיא לָכֶם וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם חֻקַּת עוֹלָם:

It is a sabbath of solemn rest unto you, and ye shall afflict your souls; it is a statute for ever.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

ויקרא טז, לא.

132 **בד"ה אני לדודי**

There the Alter Rebbe explains that the Thirteen Attributes of Mercy that shine in Elul are mercy for the life of the soul, to arouse it to teshuvah, unlike the mercy for bodily life asked for all year.

KEHOT'S NOTE

לעיל פ' ראה לג, ג.

133 **בביאור ע"פ אחרי ה'**

This explanation reads "after (acharei) Havayah" as G-d's Malchus, the "back" and mere radiance from which the whole chain of worlds unfolds, and from it the Alter Rebbe goes on to explain the threefold "holy."

KEHOT'S NOTE

לעיל פ' ראה כ, ג.

134 **אחרי ה' אלקיכם תלכו**

"After Havayah your G-d shall you walk." The opening words of the explanation the text refers to.

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן:

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.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

ויום ולילה. ואמרו זרע חצי תשרי ומרחשון וחצי כסליו נמצא שזרע מתחיל מתשרי ...

Sefer Chassidim, Zhitomir, 1857 (Public Domain)

140 **שנק' ג"כ ראש השנה**

Tosafos explain why the annulment of vows taught for Rosh HaShanah is said on Yom Kippur: "we find Yom Kippur called Rosh HaShanah, as it is written in Ezekiel."

Tosafot on Nedarim 23b תוספות על נדרים כ"ג

141 **בד"ה מה טובו**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

לעיל פ' בלק עו, א ואילך.

142 **הם בחינות נר"נ**

In Sha'ar Arich Anpin the Arizal teaches that the three heads of Arich Anpin "are the levels of nefesh, ruach and neshamah" in Arich Anpin.

Sefer Etz Chaim 13:4 עץ חיים י"ג:ד'

... כללותן ב' רישין בלחוד הנה כל אחד מהם יש בו עצמות וכלים והם ו' בחי' וכל בחי' מהם כוללת ג' הרי הם כולם ח"י בחי' כנ"ל אשר אין הרדל"א נכלל בכללותן כלל ועיקר. ואמנם למטה בסדר התלבשות רדל"א הנקרא ע"י בתוך (נ"א בערך) רישא דא"א יתבאר איך האי רישא תניינא הנקרא אוירא דיתבא על האי מ"ס שהיא רישא ג' דא"א הנה היא נמשכת מבחי' האי רדל"א דעתיק יומין שלא יכלה להתלבש באריך אנפין ואחזי נהוריה בהאי רישא כו' הנקרא אוירא והבן זה ועיין למטה מה ענין האי אוירא ונבאר ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 7

143 **במ"ת כתיב ג"כ ביום השלישי**

"And it came to pass on the third day, when it was morning, that there were thunders and lightnings." The Torah was given on the third day.

Exodus 19:16 שמות י"ט:ט"ז

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיֹת הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל־הָהָר וְקֹל שֹׁפָר חָזָק מְאֹד וַיֶּחֱרַד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה:

And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

שמות יט, טז.

135 **ג' פעמים קדוש**

"And one called to another and said, 'Holy, holy, holy is Havayah of hosts.'" The threefold "holy" explains why there is a third level.

Isaiah 6:3 ישעיהו ו':ג'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

136 **תלת רישין אינון**

In the Idra Zuta, Rabbi Shimon teaches that "three heads are engraved, one within the other and one above the other," the highest being the most hidden. The Alter Rebbe applies them to the three days.

Zohar, Idra Zuta 1:29–4:37 ספר הזהר, האדרא זוטא א':כ"ט-ד':ל"ז

137 **יוהכ"פ שנק' ג"כ ר"ה (ביחזקאל רסי' מ"ם)**

The note refers to the Rebbe's talk there on Yom Kippur being called Rosh HaShanah.

KEHOT'S NOTE

ראה לקו"ש חכ"ט ע' 304.

138 **שנק' ג"כ ראש השנה**

"In the twenty-fifth year of our exile, at the head of the year (Rosh HaShanah), on the tenth of the month." The tenth of Tishrei, Yom Kippur, is called Rosh HaShanah.

Ezekiel 40:1 יחזקאל מ':א'

בְּעֶשְׂרִים וַחֲמֵשׁ שָׁנָה לְגָלוּתֵנוּ בְּרֹאשׁ הַשָּׁנָה בֶּעָשׂוֹר לַחֹדֶשׁ בְּאַרְבַּע עֶשְׂרֵה שָׁנָה אַחַר אֲשֶׁר הֻכְּתָה הָעִיר בְּעֶצֶם הַיּוֹם הַזֶּה הָיְתָה עָלַי יַד־ה' וַיָּבֵא אֹתִי שָׁמָּה:

In the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, in the selfsame day, the hand of the L-RD was upon me, and He brought me thither.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

139 **שנק' ג"כ ראש השנה**

Sefer Chassidim proves from Ezekiel, "at the head of the year, on the tenth of the month," that the tenth, Yom Kippur, is called Rosh HaShanah. The text cites it by section number.

Sefer Chasidim 258:1 ספר חסידים רנ"ח:א'

... היינו מחסרים פעמים אמת ואם תאמר יום הכפורים אינו תחלת מעשיו מכל מקום תשלומים היא לראש השנה לפי שבינונים תלויים ועומדים עד יום הכפורים ועוד דאמרינן בבראשית רבה ויהי ערב ויהי בקר יום אחד ויום הכפורים יום הדין הוא בתחלתו של עולם רמוז יום הכפורים וראש השנה אמת חותמו ואמת כתיבתו למפרע בבראשית בראשית ברא אלקים את ובמה אנו יודעים שראש השנה הוא ראש לשנה. כדאמרינן עוד כל ימי הארץ זרע וקציר וקור וחום וקיץ וחורף

144 **וכן יוהכ"פ . . ניתנו בו לוחות אחרונות**

> Yom Kippur was among the happiest days for Israel, "a day of pardon and forgiveness, the day on which the second Tablets were given."

Bava Batra 121a:6 בבא בתרא קכ"א א:ו'

תְּנַן הָתָם, אָמַר רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל: לֹא הָיוּ יָמִים טוֹבִים לְיִשְׂרָאֵל כַּחֲמִשָּׁה עָשָׂר בְּאָב וְכִיּוֹם הַכִּפּוּרִים, שֶׁבָּהֶן בְּנוֹת יְרוּשָׁלַיִם יוֹצְאוֹת בְּכְלֵי לָבָן שְׁאוּלִין, שֶׁלֹּא לְבַיֵּישׁ אֶת מִי שֶׁאֵין לוֹ. בְּשָׁלְמָא יוֹם הַכִּפּוּרִים - יוֹם סְלִיחָה וּמְחִילָה, יוֹם שֶׁנִּתְּנוּ בּוֹ לוּחוֹת אַחֲרוֹנוֹת. אֶלָּא חֲמִשָּׁה עָשָׂר בְּאָב - מַאי הִיא?

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

ב"ב קכא, א.

145 **ועיין ברבות וירא ר"פ נ"ו**

> The note quotes Or HaTorah there: "The meaning of 'He will revive us after two days; on the third day He will raise us up' refers to the resurrection of the dead."

KEHOT'S NOTE

"פי' יחיינו מיומים ביום השלישי יקימנו קאי על תחיית המתים". — אוה"ת נ"ך כרך א ע' תלד. ע"ש.

146 **ביום השלישי וישא אברהם את עיניו**

> "On the third day Avraham lifted up his eyes and saw the place from afar." The Midrash on this verse is cited.

Genesis 22:4 בראשית כ"ב:ד'

בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו וַיַּרְא אֶת־הַמָּקוֹם מֵרָחֹק:

On the third day Abraham lifted up his eyes, and saw the place afar off.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

147 **ביום השלישי וישא אברהם את עיניו**

> The Midrash on this verse quotes "He will revive us after two days; on the third day He will raise us up" and lists the "third days" in Scripture.

Bereshit Rabbah 56:1 בראשית רבה נ"ו:א'

ביום השלישי וישא אברהם את עיניו - כתיב (הושע ו) יחיינו מיומים ביום השלישי יקימנו ונחיה לפניו ביום השלישי, של שבטים, כתיב (בראשית מב): ויאמר אליהם יוסף ביום השלישי. ביום השלישי של מרגלים, שנאמר (יהושע ב): ונחבתם שמה שלושת ימים. ביום השלישי של מתן תורה, שנאמר (שמות יט): ויהי ביום השלישי. ביום השלישי של יונה, דכתיב (יונה ב): ויהי יונה במעי הדגה שלושה ימים ושלושה לילות. ביום השלישי של עולי גולה, דכתיב (עזרא ח): ונשב שם ימים שלושה. ביום השלישי של תחיית המתים, דכתיב: יחיינו מיומים. ביום השלישי יקימנו ביום ...

"On the third day, Abraham lifted his eyes, and saw the place from a distance" (Genesis 22:4). "On the third day, Abraham lifted his eyes" - it is written: "He will revive us after two days; on the third day, He will lift us, and we will live before Him" (Hosea 6:2). "On the third day" of the tribes, as it is written: "Joseph said to them on the third day, [do this and you shall live]" (Genesis 42:18). "On the third day" of the spies [sent by Joshua], as ...

Daat Bereshit Rabbah (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

148 **ובאסתר ס"פ ויאמר לה המלך**

> The note refers to the same page of Or HaTorah for the Midrash on Esther.

KEHOT'S NOTE

ראה באוה"ת נ"ך ע' תלד.

149 **ויאמר לה המלך מה לך אסתר**

> "And the king said to her, 'What is with you, Queen Esther?'" Esther came before the king on the third day; the text points to the Midrash on this verse.

Esther 5:3 אסתר ה':ג'

וַיֹּאמֶר לָהּ הַמֶּלֶךְ מַה־לָּךְ אֶסְתֵּר הַמַּלְכָּה וּמַה־בַּקָּשָׁתֵךְ עַד־חֲצִי הַמַּלְכוּת וְיִנָּתֶן לָךְ:

Then said the king unto her: 'What wilt thou, queen Esther? for whatever thy request, even to the half of the kingdom, it shall be given thee.'

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

150 **בביאור ע"פ כי כאשר השמים החדשים**

> There "the new heavens and the new earth ... standing before Me" means standing always: this level of renewal from the Infinite One Himself exists even now, only hidden, and will be revealed in the future.

KEHOT'S NOTE

תו"א ג, ג.

151 **כי כאשר השמים החדשים**

> "For as the new heavens and the new earth that I make are standing before Me." The text refers to its explanation of this verse.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

152 **ע"ד מ"ש הרמ"ז בפ' תשא (בדף קפ"ח ע"ב) . . בפי' קום בתולת ישראל**

> There the Alter Rebbe explains "She has fallen and will no more rise": "rising" in the order of the levels is no longer possible after the fall, so the ascent comes through teshuvah, which does not follow that order; this is also the meaning of "Let me see your countenance."

KEHOT'S NOTE

ראה לקמן שה"ש כא, א.

153 **קום בתולת ישראל**

> "She has fallen and will no more rise, the virgin of Israel." The text refers to the Ramaz's explanation of it.

Amos 5:2 עמוס ה':ב'

נָפְלָה לֹא־תוֹסִיף קוּם בְּתוּלַת יִשְׂרָאֵל נִטְּשָׁה עַל־אַדְמָתָהּ אֵין מְקִימָה:

The virgin of Israel is fallen, She shall no more rise; She is cast down upon her land, There is none to raise her up.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

154 הראיני את מראיך

"My dove ... let me see your countenance, let me hear your voice." The text refers to its explanation of these words.

Song of Songs 2:14 שיר השירים ב:יד

יוֹנָתִי בְחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

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.'

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

155 מי יקמנו כד"א מי ירפא לך

On "like a lion and like a lioness, who will raise him up?" the Zohar reads mi, "who," as in "Who will heal you?": it is the higher world, which has the power to strengthen all.

Zohar, Vayechi 59:575–60:585 ספר הזהר, ויחי נ"ט:תקע"ה-ס':תקפ"ה

WHO SHALL ROUSE HIM UP. He will not rise to take any petty vengeance. The word "who" (Mi) here indicates the supernal world, which has dominion over all; it is similarly used in the verse "From the womb of whom (Mi) came the ice" (Job 38, 29), as we have explained.

The Zohar; London, Soncino Press, 1933 (Public Domain)

156 מי ירפא לך

"For your breach is great like the sea; who will heal you?" The Zohar reads "who" as the name of the higher world.

Lamentations 2:13 איכה ב:יג

מָה־אָעִידֵךְ מָה אֲדַמֶּה־לָּךְ הַבַּת יְרוּשָׁלַם מָה אַשְׁוֶה־לָּךְ וַאֲנַחֲמֵךְ בְּתוּלַת בַּת־צִיּוֹן כִּי־גָדוֹל כַּיָּם שִׁבְרֵךְ מִי יִרְפָּא־לָךְ׃

What shall I take to witness for thee? What shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? For thy breach is great like the sea; Who can heal thee?

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

157 אדי מי יעמוד

"If You, Yah, should keep account of iniquities, Ado-nai, who will stand?" The text refers to its explanation of these words.

Psalms 130:3 תהילים קל"ל:ג

אִם־עֲוֹנוֹת תִּשְׁמָר־קָה אֲדֹנָי מִי יַעֲמֹד׃

If Thou, L-RD, shouldest mark iniquities, O L-rd, who could stand?

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

158 ועתה יגדל נא

"And now, I pray, let the strength of Ado-nai be great." The opening words of the explanation the text refers to.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

159 ונדעה נרדפה לדעת

"We shall know, we shall pursue to know Havayah; His going forth is as sure as the dawn, and He will come to us like the rain." The verse that follows the maamar's opening verse.

Hosea 6:3 הושע ו:ג

וְנֵדְעָה נִרְדְּפָה לָדַעַת אֶת־ה' כְּשַׁחַר נָכוֹן מֹצָאוֹ וְיָבוֹא כַגֶּשֶׁם לָנוּ כְּמַלְקוֹשׁ יוֹרֶה אָרֶץ׃

And let us know, eagerly strive to know the L-RD, His going forth is sure as the morning; And He shall come unto us as the rain, As the latter rain that watereth the earth.'

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

הושע ו, ג.

160

Abaye teaches that it is a mitzvah to run to the synagogue, as it says, "Let us pursue to know Havayah." The text cites it among the places the Talmud uses the verse.

Berakhot 6b:9 ברכות ו' ב:ט'

אָמַר רַבִּי חֶלְבּוֹ, אָמַר רַב הוּנָא: הַיּוֹצֵא מִבֵּית הַכְּנֶסֶת אַל יַפְסִיעַ פְּסִיעָה גַּסָּה. אָמַר אַבָּיֵי: לָא אֲמַרַן, אֶלָּא לְמֵיפַק. אֲבָל לְמֵיעַל — מִצְוָה לְמִרְהַט, שֶׁנֶּאֱמַר: "נִרְדְּפָה לָדַעַת אֶת ה'".

R. Helbo [also] said in the name of Rab Huna : When leaving the Synagogue, one should not take large steps. Abbai said: This refers only to leaving ; but to enter a Synagogue it is praise-worthy to hasten ; as it is said, "Let us eagerly strive to know the L-rd" (Hos. vi. 3).

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

161 נרדפה לדעת את ה'

Rabbi Zeira tells Rabbi Abba that one who has seen the face of the Shechinah must go and run after it, as it says, "Let us know, let us pursue to know Havayah."

Zohar, Nasso 19:188–23:197 ספר הזהר, נשא י"ט:קפ"ח-כ"ג:קצ"ז

R. Abba was once going toward Lud when he met R. Zeira, the son of Rab. Said R. Zeira: 'Now do I behold the presence of the Shekinah, and whoever beholds the presence of the Shekinah ought to quicken his pace and follow Her. So we read: "And let us know and pursue to know the L-rd" (Ibid. 6, 3); also, "And many peoples shall go and say: Come ye and let us go up to the mountain of the L-rd... for out of Zion shall go forth the law" ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

162 כשחר נכון מוצאו

On "the hind of the dawn," the Zohar says that the Congregation of Israel comes from the place called

"dawn," as it says, "His going forth is as sure as the dawn."

Zohar, Vayikra 52:361–54:369 ספר הזהר, ויקרא נ"ב:שס"א-נ"ד:שס"ט

and R. Hiya commenced with the text, "For the Chief Musician, set to Ayeleth Hashahar, a psalm of David" (Ps. 22, 1). ' "Ayeleth Hashahar (lit. hind of the morning)" ', he said, 'is the Community of Israel, who is called "a loving hind and a pleasant doe" (Prov. 5, 19). Is she then a hind of the morning only and not of all the day? What it means, however, is a hind from that place which is called " dawn", of which it says, "his going forth is as ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

163 **בגמרא נזכר פסוק זה**

The note says that these references to the verse in the Talmud, Midrash and Zohar are copied there.

KEHOT'S NOTE

נעתקו באוה"ת נ"ך כרך א ע' תלה ואילך.

164 **שימני כחותם**

"Set me as a seal upon your heart." The text points to the Midrash on this verse.

Song of Songs 8:6 שיר השירים ח':ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

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.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

165 **ידעת השחר מקומו**

Parshas Sh'lach in the Zohar opens with Rabbi Chiya's discourse on "Have you made the dawn know its place?"

Zohar, Sh'lach 1:1–3:8 ספר הזהר, שלח לך א':א'-ג':ח'

AND THE L-RD SPAKE UNTO MOSES SAYING, SEND THEE MEN TO SPY OUT THE LAND OF CANAAN, ETC. R. Hiya here cited the verse: "Hast thou caused the dayspring to know his place", etc. (Job 38, 12).

The Zohar; London, Soncino Press, 1933 (Public Domain)

166 **ידעת השחר מקומו**

"Have you commanded the morning since your days began, and made the dawn know its place?"

Job 38:12 איוב ל"ח:י"ב

הֲמִיָּמֶיךָ צִוִּיתָ בֹּקֶר יְדַעְתָּ הַשַּׁחַר מְקֹמוֹ׃

Hast thou commanded the morning since thy days began, And caused the dayspring to know its place;

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

167 **הנשקפה כמו שחר**

"Who is she that looks forth like the dawn, beautiful as the moon, clear as the sun?" The Zohar on Terumah expounds it.

Song of Songs 6:10 שיר השירים ו':י'

מִי־זֹאת הַנִּשְׁקָפָה כְּמוֹ־שָׁחַר יָפָה כַלְּבָנָה בָּרָה כַּחַמָּה אֲיֻמָּה כַּנִּדְגָּלוֹת׃

Who is she that looketh forth as the dawn, Fair as the moon, Clear as the sun, Terrible as an army with banners?

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

168 **יעקב אמר אז יבקע כשחר אורך**

In the passage on the sukkah, its supernal guests and gladdening the poor, the Zohar gives the verse that each of the forefathers and David says of such a person: Yaakov says, "Then shall your light break forth like the dawn."

Zohar, Emor 43:278–44:285 ספר הזהר, אמור מ"ג:ער"ח-מ"ד:רפ"ה

Jacob proclaims, "Then shall thy light break forth as the morning" (Isa. 58, 8). The other righteous say, "The L-rd shall guide thee continually and satisfy thy soul in dry places" (Ibid. 11). Happy the lot of the man who attains ta all this!' AND YE SHALL TAKE YOU ON THE FIRST DAY THE FRUIT OF GOODLY TREES.

The Zohar; London, Soncino Press, 1933 (Public Domain)

169 **אז יבקע כשחר אורך**

"Then shall your light break forth like the dawn, and your healing shall spring up quickly."

Isaiah 58:8 ישעיהו נ"ח:ח'

אָז יִבָּקַע כַּשַּׁחַר אוֹרֶךָ וַאֲרֻכָתְךָ מְהֵרָה תִצְמָח וְהָלַךְ לְפָנֶיךָ צִדְקֶךָ כְּבוֹד ה' יַאַסְפֶךָּ׃

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

170 **בד"ה לה"ע משמח חתן**

That discourse explains that the groom and bride are Yaakov and Rachel: the Congregation of Israel, Malchus, descends unwillingly into the worlds while longing to be included in the Infinite Light, and the groom draws that light to her, the drawing of sovev into memalei.

KEHOT'S NOTE

לעיל פ' צו ט, א.

171 **ופי' שיתבונן כמו למשל . . פני ה'**

The note says this passage, the parable of the dawn, is quoted there, and that it reads "the face of the King, Havayah" where our text has "the face of Havayah."

KEHOT'S NOTE

מובא באוה"ת במדבר ע' רמד ושם: פני מלך ה'.

172 **בד"ה האזינו השמים**

There teshuvah from the depth of the heart brings about "From afar Havayah appeared"; "the heavens" are the supernal attributes of Atzilus, and "My teaching shall drop as the rain" is drawn from far above them, from Keser, through Torah and mitzvos.

KEHOT'S NOTE

I will be as the dew unto Israel; He shall blossom as the lily, And cast forth his roots as Lebanon.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

PARAGRAPH 8

178 ויאכילך את המן

"And He afflicted you and let you hunger, and fed you the manna." The opening words of the discourse the text refers to, where the dew is discussed.

Deuteronomy 8:3 דברים ח':ג'

וַיְעַנְּךָ וַיַּרְעִבֶךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם׃

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

179 כי שמש ומגן הוי' אלקים

"For a sun and a shield is Havayah Elokim." Elokim is the shield that screens the "sun" of Havayah.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים׃

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.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

תהלים פד, יב.

180 בד"ה ואתה תצוה

There "And you shall command" (tetzaveh) is read as tzavta, connection: through Moshe's level the letters of the Torah bind Israel to G-d, a revelation of the higher unity above time, before which "darkness is like light."

KEHOT'S NOTE

תו"א פא, ד.

181 ואתה תצוה

"And you shall command the children of Israel to bring you pure olive oil." The opening words of the Torah Ohr discourse the text refers to.

Exodus 27:20 שמות כ"ז:כ'

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כָּתִית לַמָּאוֹר לְהַעֲלֹת נֵר תָּמִיד׃

And thou shalt command the children of Israel, that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

לקמן פ' האזינו עג, א.

173 האזינו השמים

"Listen, O heavens, and I will speak." The opening words of the discourse the text refers to.

Deuteronomy 32:1 דברים ל"ב:א'

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

174 יערוף כמטר לקחי

"My teaching shall drop as the rain, my speech shall distill as the dew."

Deuteronomy 32:2 דברים ל"ב:ב'

יַעֲרֹף כַּמָּטָר לִקְחִי תִּזַּל כַּטַּל אִמְרָתִי כִּשְׂעִירִם עֲלֵי־דֶשֶׁא וְכִרְבִיבִים עֲלֵי־עֵשֶׂב׃

My doctrine shall drop as the rain, My speech shall distil as the dew; As the small rain upon the tender grass, And as the showers upon the herb.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

175 שכנ"י שאלה שלא כהוגן ויבא כגשם

"The Congregation of Israel asked improperly, and the Holy One, blessed be He, answered it properly": rain is sometimes wanted and sometimes not, but G-d answered, "I will be like the dew to Israel," which is always wanted.

Taanit 4a:11 תענית ד' א:י"א

אָמַר רַבִּי בֶּרֶכְיָה: אַף כְּנֶסֶת יִשְׂרָאֵל שָׁאֲלָה שֶׁלֹּא כַּהוֹגֶן, וְהַקָּדוֹשׁ בָּרוּךְ הוּא הֵשִׁיבָהּ כַּהוֹגֶן, שֶׁנֶּאֱמַר: "וְנֹדְעָה נִרְדְּפָה לָדַעַת אֶת ה' כְּשַׁחַר נָכוֹן מֹצָאוֹ וְיָבוֹא כַגֶּשֶׁם לָנוּ",

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

תענית ד, א.

176 מרחוק ה' נראה

"From afar Havayah appeared to me: I have loved you with an everlasting love." G-d is revealed precisely from the sense of distance.

Jeremiah 31:3 ירמיהו ל"א:ג'

מֵרָחוֹק ה' נִרְאָה לִי וְאַהֲבַת עוֹלָם אֲהַבְתִּיךְ עַל־כֵּן מְשַׁכְתִּיךְ חָסֶד׃

'From afar the L-RD appeared unto me.' 'Yea, I have loved thee with an everlasting love; Therefore with affection have I drawn thee.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

ירמי' לא, ב.

177 אהיה כטל לישראל

"I will be like the dew to Israel; he shall blossom like the rose." G-d's proper answer to Israel's request for rain.

Hosea 14:6 הושע י"ד:ו'

אֶהְיֶה כַטַּל לְיִשְׂרָאֵל יִפְרַח כַּשּׁוֹשַׁנָּה וְיַךְ שָׁרָשָׁיו כַּלְּבָנוֹן׃

182 **שראשי נמלא טל קוצותי רסיסי לילה**

> **"For my head is filled with dew, my locks with the drops of the night." Dew and night appear together.**

Song of Songs 5:2 שיר השירים ה':ב'

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

183 **ומל ה' אלקיך את לבבך**

> **"And Havayah your G-d will circumcise your heart and the heart of your offspring, to love Havayah your G-d with all your heart." The two Names together make the double heart one.**

Deuteronomy 30:6 דברים ל':ו'

וּמָל ה' אֱלֹקֶיךָ אֶת־לְבָבְךָ וְאֶת־לְבַב זַרְעֶךָ לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ׃

And the L-RD thy G-d will circumcise thy heart, and the heart of thy seed, to love the L-RD thy G-d with all thy heart, and with all thy soul, that thou mayest live.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

KEHOT'S NOTE

דברים ל, ו.

LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

The Hebrew text of Likkutei Torah: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY-NC 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); Sefer Yetzirah, Warsaw 1884 (Public Domain); Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain); Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain); The Zohar; London, Soncino Press, 1933 (Public Domain); Midrash Rabbah -- TE (Public Domain); The Sefaria Midrash Rabbah, 2022 (CC-BY); Pri Etz Chaim (Public Domain); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain); Torat Emet 357 (Public Domain); Mishnah Yomit by Dr. Joshua Kulp (CC-BY); Vocalized Edition (CC0); The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY); Mossad Harav Kook, Jerusalem 1963 (CC-BY-NC); Daf Shevui (CC0); Daat Bereshit Rabbah (Public Domain); Vocalized Edition (CC-BY); Commentary on the Torah by Ramban (Nachmanides). Translated and annotated by Charles B. Chavel. New York, Shilo Pub. House, 1971-1976 (CC-BY); Pardes Rimonim (Public Domain); Midrash Tanchuma -- Torat Emet (Public Domain); Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY); Daat Shemot Rabbah (Public Domain); Constantinople, 1740 (CC-BY-NC); Eighteen Treatises from the Mishna (Public Domain); Vilna Edition (Public Domain); Tikkunei Zohar - Vocalized (Public Domain); Sefer Etz Chaim (Public Domain); Wikisource Bereshit Rabbah (CC-BY-SA); Kehot Publication Society (CC-BY-NC); Orach Chaim, Vilna, 1923 (Public Domain); Wikisource Talmud Bavli (CC-BY-SA); Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY); Magen Avraham (Public Domain); Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain); Sifsei Chachomim Chumash, Metsudah Publications, 2009 (CC-BY-NC); Torat Emet 363 (Public Domain); Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain); On Your Way (Public Domain); Sefer Chassidim, Zhitomir, 1857 (Public Domain).

This edition as a whole: CC BY-NC 4.0. Shuls, schools and non-profit projects may copy, print and share it freely, and may ask for donations to cover the cost of printing; it may never be sold. Credit Kehot Publication Society and likuteitorah.com. https://creativecommons.org/licenses/by-nc/4.0/

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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/

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From likuteitorah.com/likkutei-torah/rosh-hashanah/

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