



LIKKUTEI TORAH • ROSH HASHANAH • MAAMAR 7

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.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

The 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.

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

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 • 11

The two days, the third day and the inner heart

1 יחיינו מיומים^{1,2} ביום השלישי יקימנו וגוי' (בהושע סימן ו') יחיינו מיומים הם ב' ימים של ר"ה [ראש השנה] כי ר"ה [ראש השנה] לעולם ב' ימים³ אפי' [אפילו] בזמן שהיו מקדשין ע"פ⁴ 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 הוא⁷ 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' חיצוני⁸ (כמ"ש בפע"ח [בפרי עץ חיים] שער ר"ה [ראש השנה] ספ"ד [סוף פרק ד']) ולהבין ענין זה דהנה כתיב לבבתי אחותי כלה⁹ שכנסתי [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 הגוף¹⁰ כו' הנה דברה תורה כלשון בני אדם¹¹ כמ"ש¹²

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 אדם¹³ עליו מלמעלה (ע' [עיי'] מק"מ [מקדש מלך] משפטים קכ"ב¹⁴ 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 עלו¹⁶ במחשבה¹⁷ 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 באילנו²¹ כו'. וענין נקודה אמצעית ע' [עיי'] בזהר פ' שלח) (דקס"א ב') ולבא שארי באמצעיתא²² 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' וע' בזהר ויחי (דרל"א א') ואיהי נקודה אמצעיתא כו' ובפ' 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.”

וע' עוד מענין נקודה ²⁵ בזהר פי ויקהל (דר"ד א' ב') ובר"ח [ובראשית חכמה] פ"ב [פרק ב'] משער הקדושה. ועוד מזה בפ"י 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 לרקיע³⁰). והנה האדם הוא כלול משתיהם ויש בו ב' בחי' פנימית וחיצונית הנ"ל בלבו כמ"ש ואהבת בכל לבבך³¹

(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' חיצונית היא האהבה הטבעית שיש בכל אחד ואחד מישראל ואפי' [ואפילו] רשעים מלאים חרטות³²

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 ית' לדבקה בו אלא מפני שהיא בבחי' חיצונית 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 יתנך³⁴ 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 אחד⁴⁴ 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 דעמלק⁴⁶ ומ"ש בביאור ע"פ אלה מסעי^{47, 48} בענין יריחו עיר התמרים⁴⁹ וע' מענין צדיק כתמר יפרח⁵⁰ ברכות פ' לך לך ר"פ מ"א במדבר ר"פ ג' ובזהר ח"א (דפ"ב [דפרק 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'] [ד"י א' דרצ"ב סע"א [סוף עמוד א]]. ולפ"ז [ולפי זה] י"ל [יש לומר] שזהו ענין מ"ש בשה"ש [בשיר השירים] רבה ס"פ אני ישנה בענין תמתי ר' [רבין] ינאי אמר תאומתי⁵¹ 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 המה⁵² כו' אחת היא כו' בשם האריז"ל [האר"י זכרנו 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 Hadrass 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 Hadrass Melech, section 11.

וזהו שכתוב לבכתי באחת מעיניך. פ"י 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 עשיית [עשרת ימי תשובה] בבחי' פנימיות נקודת הלב להיות פב"פ [פנים בפנים] כו' למהוי אחד באחד⁵³ 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' לבבתי 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 בפ' 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 אברהם⁵⁹

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.

(וה' זהו היא⁶⁰ ה' עיאלה שהיא פנימית ה' תתאה והיא בחי' פנימית הלב וכמ"ש בד"ה ושאתם מים⁶¹ ועוד כי ה' עילאה שרשה מלמעלה מעלה כמ"ש בד"ה ענין לך לך⁶²)

(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 יתקע⁶³ 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 הה"א שהוא בחי פנימית הלב הנ"ל ונעשה לבו כאבן⁶⁵ 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 בר"ת [בראשי תיבות] מי יעלה לנו השמימה.⁶⁶ שמה שאמר לא בשמים היא. פ"י 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 בר"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 אברהם⁶⁹. ⁷⁰ ועמ"ש ע"פ הזח"א [הזהר חלק א] ר"פ נח⁷¹ דני"ט ע"ב כל מאן דנטר האי ברית⁷² 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 לבבכם⁷³ 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 חברו⁷⁶ אפי' [אפילו] אומר אמת. וכמו שאמרז"ל [שאמרו רבותינו זכרונם לברכה] שלשה אמרו אמת⁷⁷ 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 ית' למטה כנ"ל הליכות עולם⁷⁹ 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 (vayed-aber) 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 רוח⁸⁰ תביר' [תבירא] דרוחא⁸¹ 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 הלכה⁸² 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 בפיו⁸³ ואינו נקרא בשם דיבור כלל כי לא יגורך רע⁸⁴ כתיב וכתיב דובר שקרים לא יכון⁸⁵ לנגד עיני⁸⁶ וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] על המספר בגנות חבירו⁸⁷ 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 ית' 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 • 15

The remedy: prayer and the opening of the yuds

5 ג ועצה היעוצה לזה הנה כתיב ואתה נותן להם את אכלם בעתו⁸⁸ שהוא ית' הנותן ומעורר מלמעלה לבות ב"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.

וזוהו בעתו. פ"י בעת ושעה שיש לכל אדם שאין לך אדם שאין לו שעה^{89,90} שהוא בחי' התפלה שנקרא חיי שעה⁹¹

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 הבל⁹² 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" (vay-ifyen): 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 פעמך⁹³ ועמ"ש בביאור ע"פ שוש אשיש⁹⁴ 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 [וזוהו שכתוב] עיני כל אליך ישברו.⁹⁶ עיני כל פ"י 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 הדבר⁹⁷ 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' לבבתי אחותי כלה הנ"ל ותרד פלאים⁹⁸ 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 הנופלים¹⁰⁰ 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 תאכל¹⁰² וכוי 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 ספקיות על האמונה שהוא בחי' רגלים כמ"ש העמדת במרחב רגלי¹⁰³ וכשיש לו ספקיות באמונה הוא נופל¹⁰⁴ ממקום רגליו רק שיש לו רגלים מפני שישראל עצמן הם מאמינים¹⁰⁵ 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 שעניני כל אליך ישברו ואז ואתה נותן כו' שנמשך מלמעלה י"ג מדות הרחמים שהם נקראים י"ג נהרין דאפרסמנא דכ"א^{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 ידיך¹⁰⁹ 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 נותן¹¹² 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."

פ"י לכל מקום שיש בו חיות ואפילו מעט מזער משביע וממשיך בחי' רצון שהוא ב' חי' מים טהורים
הני"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 כענין לכי 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 ומעין¹¹⁵ מבית¹¹⁶ ה' יצא יצא ולהיות נפתח בחינה זו הוא על ידי ההמשכה מלמעלה מעלה ועמ"ש בביאור ע"פ החלצו¹¹⁷ גבי או יחזיק במעוזי יעשה שלום לי¹¹⁸ 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 לי¹¹⁹ שהוא ר"ת [ראשי תיבות] אלול וס"ת [וסופי תיבות] ד' יודין¹²⁰ היינו שאז הוא הארת פתיחו דיודין ועיין בשער היחודים פ"ז [פרק ז'] ובמ"ח¹²¹ 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 פ"י רעותא דליבא בחי' נקודה דליבא פנימיות לבו להיות לה' לבדו כתמר כו' וכמים הפנים¹²² כו' במס"נ [במסירות נפש] בפר"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.

וזוהו ממעמקים קראתיך¹²³ ה' וכי 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 לבבתי אחותי כלה שיוכל להיות פב"פ [פנים בפנים] (ועמ"ש כה"ג [כהאי גוונא] כפי' ושאבתם¹²⁴ כו' ממעיני¹²⁵ 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 בחיי יומים י"ל [יש לומר] היינו בחיי 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 בחיי ביום השלישי זהו בחיי שלמעלה מעלה גם מבחי סוכ"ע¹³⁰ והוא המאיר ביוהכ"פ [ביום הכפורים] שנק' שבת שבתון¹³¹ ועמ"ש בדי"ה אני לדודי¹³² 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 אחרי¹³³ ה' אלקיכם תלכו¹³⁴ בענין ג' פעמים קדוש¹³⁵ 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 אינון¹³⁶ וייל [ויש לומר] שזהו בי יו"ט [יום טוב] של ר"ה [ראש השנה] שכל אי נקי ראש והבחינה
היותר עליונה זהו יוהכ"פ [יום הכפורים] שנקי גי"כ¹³⁷ ראש השנה^{138, 139, 140} (ביחזקאל רס"י [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 (סי' רנ"ח) ובתוספת בנדרים (דכ"ג) ועמ"ש בד"ה מה טובו¹⁴¹ 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 • 17-8

Dawn, rain and dew

7 והנה במתן תורה כתיב ג"כ ביום השלישי¹⁴³ 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"ו¹⁴⁵ ע"פ ביום השלישי וישא אברהם את עיניו^{146, 147} כוי ובאסתר ס"פ ויאמר לה המלך¹⁴⁸ 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 בפ"י ונחיה לפניו יובן עוד ע"ד מ"ש בביאור ע"פ כי כאשר השמים החדשים^{150, 151} כוי 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 [הרב משה זכות] בפ' תשא (בדף קפ"ח ע"ב) והנה אין ספק כו' להאיר בו הפנימית כו' ע"ש וע"ש בפ"י 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 מראיך¹⁵⁴ כו' וע' בזה"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 אד' מי יעמוד¹⁵⁷ 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 לדעת¹⁵⁹ את^{160, 161} ה' כשחר נכון מוצאו¹⁶² ויבא כגשם לנו כו' (בגמרא נזכר פסוק זה¹⁶³ 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).

וברכות פ' תבא ובשה"ש [ובשיר השירים] בפסוק שימני כחותם¹⁶⁴ ובזח"ג [ובזהר חלק ג] בפ' ויקרא (דכ"א ע"ב) ובפ' נשא (דקמ"ח א') וע"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?"

וע"ש ר"פ תרומה דף קכ"ז ע"ב ע"פ הנשקפה כמו שחר¹⁶⁷ ובפ' 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 חתן¹⁷⁰ ופ"י 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"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 פני¹⁷¹ 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 לקחי¹⁷⁴ 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] שכנני [שכנסת ישראל] שאלה שלא כהוגן ויבא כגשם¹⁷⁵ 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 בינינו 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 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 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 בפי' 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 לבבך¹⁸³ 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 יחינו 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 עשיית" וכ"ה באוה"ת ויקרא נ"ך כרך א ע' תסג. בגותי"ק 1101 נמצאים קיצורים שנכתבו אחר הדפסת הלקו"ת, שכן מציין שם איזה תיקונים ללקו"ת הנדפס. נדפס לקמן בהוספות להערות וצינונים.

2 יחינו 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.

הושע ו':ב' Hosea 6:2

יחינו מ'מים ביום השלישי יקימנו ונחיה לפניו:

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 בי 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 בי ימים, אלא שלעולם גם בזמן שמקדשין ע"פ הרא"י אירע אשר ר"ה הי' בי ימים. — וראה ירושלמי עירובין פ"ג ה"ט: בשני יו"ט של ר"ה שהן מתקנת נביאים הראשונים. ובסוטה מה, 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 בי ימים אפי' בזמן שהיו מקדשין ע"פ הרא"י

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

בוח"ג (רלא, א) ר"ה הוה בכל זימנא תריין יומין אינון. . ולא חד. — ויליפ שוהו הוספת (ודיוק) אדה"ז בלקו"ת רד"ה יחינו מיומיי (דברים סג, ב) "ר"ה לעולם בי ימים אפי' בזמן שהיו מקדשין ע"פ הרא"י" — ההדגשה בזה "אפי' בזמן כו'" — ולא "לעולם" ממש. וראה פע"ח ש' ר"ה ספ"ד "בי ימים של ר"ה. . נוהגים תמיד. . קודם החורבן הי' כח בידניו. . ביום א' אך עתה אחר החורבן בהכרח לעשות בי ימים כמ"ש בזה"ר. — ובירוש' עירובין (פ"ג

5 בזמן שהיו מקדשין ע"פ הרא"ה

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 הרא"י והיו עושין בי יו"ט של ר"ה אף בא"י והיו עושין אותו כיום אחד ארוך וקדושה אחת עליהן". וראה רמב"ם ה' קדח"ה 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 הרא"ה

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.

משנה 5:7 Mishneh Torah, Sanctification of the New Month

תורה, הלכות קידוש החודש ה':

יום טוב של ראש השנה בזמן שהיו קובעין על הרא"ה היו רב בני ארץ ישראל עושין אותו שני ימים מספק. לפי שלא היו יודעין יום שקבעו בו בית דין את החדש שאין השלוחין יוצאין ביום טוב:

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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 בי ימים של ר"ה הם עליות העולמות ביום אחד הוא בחי' פנימיות ויום ב' הוא בחי' ייצוגי

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 מוכן מזה שבי ימים דר"ה הם ענין אחד — עליית העולמות, אלא שבענין זה גופא ישנם בי פרטים. [ומה שבזמן שביהמ"ק הי' קיים לפעמים הי' ר"ה יום אחד, היינו לפי ש"קודם החורבן הי' כח בידניו לעלות. . ביום אחד אך עתה אחר החורבן בהכרח לעשות בי ימים כמ"ש בזה"ר" (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 ח"ד ע' 122.

9 לכבדני אחותי כלה

"You have captured my heart, my sister, [my] bride; you have captured my heart with one of your eyes." The Alter

Rebbe reads it as Israel being the inner point of G-d's heart.

Song of Songs 4:9: שיר השירים ד'

לִפְתָּנִי אֶחָתִי כֻלָּה לִפְתָּנִי בְּאַחַת מְעֵינֶיךָ בְּאַחַד עֵינֶיךָ מִצֹּרְנֶיךָ:

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' יסודות 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

... וכיוצא בדברים האלו. הכל לפי דעתו של בני אדם הוא שאינן מכירין אלא (הנופחות) [הגופות] ודברה תורה כלשון בני אדם. והכל כגוים הן. שנאמר (דברים לב מא) "אם שנותי ברק חרבי". וכי חרב יש לו ובחרב הוא הורג אלא משל והכל משל. ראיה לדבר שנביא אחד אומר שראה הקדוש ברוך הוא (דניאל ז ט) "לבושה כתלג חור". ואחד ראיה (ישעיה סג א) "חמוץ בגדים מבצרה". משה רבנו עצמו ראיה על הים כגבור עושה מלחמה. ובסיני כשליח צבור ...

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 תי כלי בניא

The Talmud's principle that "the Torah speaks in the language of human beings," cited in a Kehot note.

ברכות ל"א ב:י"ג-ט"ו Berachot 31b:13-15

מאי "אם ראה תראה" — דברה תורה כלשון בני אדם. "בעני אמתה". "אל תשפח את אמתה". "ונתתה לאמתה". אמר רבי יוסי ברבי חנינא: שלש אמתות הללו למה? — אמתה חנה לפני הקדוש ברוך הוא: רבנו של עולם, שלשה בדקי מיתה בראת באשה, ואמרי לה: שלשה דבקי מיתה. ואלו הן: נדה, וחלה והדלקת הנר. כלום עברתי על אחת מהן?!

—

...יחינו מיומים ביום השלישי יקימנו וגוי' (בהושע סימן)

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. וש"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.

יחזקאל א:כ"ו Ezekiel 1:26

וממעל לרקיע אשר על-ראשם כמראה אבן-ספיר דמות כסא ועל דמות הכסא דמות כמראה אדם עליו מלמעלה:

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 כ"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

נוכח לעיל פ' מטות פא, ג. לקמן שה"ש מט, ד. אוה"ת במדבר ע' נא. קלב. מג"א ע' קעג.

15

בביאור ע"פ לכבתני

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 במח'

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 uses it to show that Israel is the core of creation, like the heart in the body.

Bereshit Rabbah 1:4 ד"ה: רבה א':

... "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 אבהו רבבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרים 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, ...

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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 7:9 ט"ז: דברי הימים ב'

ויעשו ביום השמיני עצרת כי חנכת המזבח עשו שבועת ימים והקג שבועת ימים:

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.

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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 23:40 מ"ג: ויקרא כ'

ולקחתם לכם ביום הראשון פרי עץ הדר כפת תמרים וענף עץ-עבת וערבי-נחל ושמתם לפני ה' אלקיכם שבועת ימים:

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.

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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

...יחיינו מיומים ביום השלישי יקימנו וגו' (בהושע סימן

the discourse it refers to.

Sukkah 35a:5 ה"ה: סוכה ל"ה א'

רבי אבהו אמר: אל תקרי "הדר", אלא "הדר" – דבר שדר באילנו משנה לשנה. בן עזאי אומר: אל תקרי "הדר", אלא "אידור", שכן בלשון יונו קורין למים אידור, ואילו היא שגדל על כל מים – הוי אומר זה אתרוג.

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.

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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."

ספר הזוהר, שלח לך י"א:פ"ד-צ"ב 11:84-92 Zohar, Sh'lach

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.

דברים כ"ה:י"ז 25:17 Deuteronomy

זכור את אשר-עשה לך עמלק בדרך בצאתכם ממצרים:

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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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.

ספר הזוהר, ויקהל י"ג:קע"ה-י"ד:קפ"ה 13:175-14:185 Zohar, Vayakhel

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: לִי־אֶפְרַיִם

הָבֵן יָקִיר לִי אֶפְרַיִם אִם יֶלֶד שֶׁשָּׁעִים כִּי־מֵדִי דְבָרִי בּוֹ זָכֹר אֶזְכְּרֶנּוּ עוֹד
עַל־כֵּן הָמוּ מְעִי לוֹ רַחֵם אֶרְחָמֶנּוּ נְאֻם־יְיָ

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.

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KEHOT'S NOTE

ירמיה לא, יט.

28 | Kehot's note points to Jeremiah 31:20 for these words.

Jeremiah 31:20: לִי־אֶפְרַיִם

הָבֵן יָקִיר לִי אֶפְרַיִם אִם יֶלֶד שֶׁשָּׁעִים כִּי־מֵדִי דְבָרִי בּוֹ זָכֹר אֶזְכְּרֶנּוּ עוֹד
עַל־כֵּן הָמוּ מְעִי לוֹ רַחֵם אֶרְחָמֶנּוּ נְאֻם־יְיָ

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.

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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 קיג:א

לְדוֹר בְּרָכִי נַפְשִׁי אֶת־יְיָ וְכָל־קִרְבִּי אֶת־שֵׁם קְדֹשׁוֹ:

[A Psalm] of David. Bless the L-RD, O my soul; And all that is within me, bless His holy name.

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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: חזקאל א: כ"ה

וַיְהִי־קוֹל מֵעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם בְּעֶמְדָם תִּרְפִּינָה כְּנִפְיָהֶן:

For, when there was a voice above the firmament that was over their heads, as they stood, they let down their wings.

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31 | ואהבת ככל לבכך

"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 אֶת יְיָ אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

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

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KEHOT'S NOTE

דברים ו, ה.

...יחיינו מיומים ביום השלישי יקימנו וגוי' (בהושע סימן

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

שבת 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

וְעַמְּךָ כֻּלָּם צְדִיקִים לְעוֹלָם יִירְשׁוּ אֶרֶץ נֶצֶר מִטְעֵי מַעֲשֵׂה יָדִי לְהַתְפָּאֵר:

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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KEHOT'S NOTE

ישע"י 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 יִתְנֶךָ כְּאֹחַ לִי יוֹנֵק שְׁדֵי אִמִּי אֲמָצָא בְּחוּץ אֶשְׁקֶךָ גַּם לֹא־יָבוֹז לִי:

Oh that thou wert as my brother, That sucked the breasts of my mother! When I should find thee without, I would kiss thee; Yea, and none would despise me.

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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

צְדִיק כְּתִמְר יִפְרַח כְּאֶרֶץ בְּלִבְנוֹן יִשְׁגָּה:

The righteous shall flourish like the palm-tree; He shall grow like a cedar in Lebanon.

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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' 41

וינגע ה' את פרעה נגעים גדולים וגוי' - כתיב (שם צב) צדיק כתמר יפרח. מה התמרה הזו וארו, אין בהם לא עקומים ולא סיקוסים כך הצדיקים אין בהם לא עקומים ולא סיקוסים. מה התמרה וארו, צילן רחוק. כך מתן שכרן של צדיקים רחוק. מה התמרה וארו, לבן מכוון למעלה. כך הצדיקים לבן מכוון להקדוש ברוך הוא, הה"ד (שם כה) עיני תמיד אל ה' כי הוא יוציא מרשת רגלי. מה תמרה וארו, 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 ...

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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 3:1א'א'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.

ספר זוהר, לך לך י"ב:ק"יג-128:12-113:12 Zohar, Lech Lecha

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.

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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.

ספר זוהר, ויחי כ"ז:ר"י-רכ"ו226:27 Zohar, Vayechi

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.

ספר זוהר, ויקרא ל"ה:רנ"ז-ל"ז:רס"ח268:35-257 Zohar, Vayikra

The 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 ...

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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."

ספר זוהר, האדרא זוטא כ"ג:ק"ה-113:24-105:23 Zohar, Idra Zuta

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.

סוכה מ"ה ב:ש"י-10:9-45b Sukkah

רבי לוי אומר, כתמר: מה תמר זה אין לו אלא לב אחד, אף ישראל אין להם אלא לב אחד לאביהם שבשמים. אמר רב יהודה אמר שמואל: לולב שבועה, וסוכה יום אחד. מאי טעמא? לולב דמפסקי לילות מזמים, כל יומא מצוה באפיה נפשיה הוא. סוכה דלא מפסקי לילות מזמים, כוליהו שבועה כחד יומא אריכא דמו.

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 ...

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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.

פסחים נ"ו א:א'7:56a Pesachim

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

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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:ו"ז:ר"א

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקבי"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, הה"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 ...

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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.

במדבר ל"ג:א: Numbers 33:1

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

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

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49

Moshe is shown "the plain of the valley of Jericho, the city of date palms." The explanation the text refers to reads the

...יחיינו מיומים ביום השלישי יקימנו וגו' (בהושע סימן

date palm as the tzaddik's single heart.

Deuteronomy 34:3:ג"ד:ד

ואת־הנגב ואת־הפּךּר בקעת ירחו עיר התְּמָרִים עַד־צֹר:

and the South, and the Plain, even the valley of Jericho the city of palm-trees, as far as Zoar.

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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 מהצינונים 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:ג"ה:ה

פִּשְׁטִי אֶת כְּתָנִתִּי, אָמַר רַבִּי יוֹחָנָן אֶפְלוּ תִמָּה שְׁבַתְמוֹת יוֹדַעַת לִפְשִׁט וּלְלִבָּשׁ, וְאֶת אֲמֶרֶת פִּשְׁטִי אֶת כְּתָנִתִּי, רַבִּי חֲנִינָא וְרַבִּי יוֹחָנָן אָמְרֵי יוֹם שְׁנִדּוּג לָהֶם נְבוּכַדְנֶצַּר הִרְשָׁע לְיִשְׂרָאֵל פִּשְׁט מֵהֶם שְׁנֵי לְבוּשִׁים גְּדוּלִים, לְבוּשׁ כְּהֵנָה וּלְבוּשׁ מַלְכוּת. רַחֲצִיתִי אֶת רִגְלִי, מִטְנוּף עֲבֹדֶת כּוֹכְבִּים, יוֹדַעַת הָיִיתִי שְׂאֵבֶק שֶׁל אוֹתוֹ מְקוֹם מְשִׁיאֲנִי לְעֲבֹדֶת כּוֹכְבִּים, אֵף עַל פִּי כֵן דוּדִי שֶׁלַח יָדוֹ מִן הַחוּר. אָמַר רַבִּי אֲבָא בַּר כְּהֵנָא, וְכִי מֵה טִיבוֹ שֶׁל חוּר זֶה לְהִיּוֹת ...

"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 Yohanan said: Even the simplest of the simple knows how to undress and dress, and you say: "I have removed my tunic"? Rabbi Hanina and Rabbi Yohanan say: On the day that the wicked Nebuchadnezzar attacked Israel, he removed from them two great garments: ...

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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:ח"ו:ו

שְׁשִׁים הֵמָּה מַלְכוּת וּשְׁמֹנִים פִּילִגְשִׁים וְעַלְמוֹת אֵין מִסְפָּר:

There are threescore queens, And fourscore concubines, And maidens without number.

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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.

זח"ב קלה, Zohar II, 135a

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. ובכתיב אחדים מופיע מאמר זה בכותרת “פ"י על תורה ויהי קול מעל לרקיע”. ראה מאמרי אדה"י הקצרים ע"ס בהערה (ביאור זה נוכח 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.

ספר הזהר, ויהי מ"ג:תל"ט-ת"ת-439-450 Zohar, Vayechi

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.

הושע י"ד:2 Hosea

שובה ישראל עד הי' אלקיך כי כשלת בעונך:

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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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.

תהילים קמ"ה:ט"ו Psalms 145:15

עיני כל אליך ישברו ואתה נותן להם את אכלם בעתו:

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

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KEHOT'S NOTE

תהלים קמה, טו.

...יחיינו מיומים ביום השלישי יקימנו וגו' (בהושע סימן

58 בד"ה עיני כל בפי 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 פי' מטות פה, ב. ראה אדה"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.

בראשית י"ז:5 Genesis

ולא יקרא עוד את שמך אברם והיה שמך אברהם כי אברהם גוים נתתיך:

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.

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KEHOT'S NOTE

בראשית יז, ה.

60 והי' זו היא הי' עילאה

The note refers there for the hei added to Avraham's name as the higher hei.

KEHOT'S NOTE

ראה אדה"ת מג"א (הוצאת תש"נ) ע' נה.

61 ושאתם 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.

ישעיהו י"ב:3 Isaiah

ושאתם מים בששון ממעיני הישועה:

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

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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.

ישעיהו כ"ז:13 Isaiah

והיה ביום ההוא יתקע בשופר גדול ובאו האבדים בארץ אשור והגדחים בארץ מצרים והשתחוו לה' בהר הקדש בירושלם:

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt;

And they shall worship the L-RD in the holy mountain at Jerusalem.

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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' תעה.

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.

קיצור בעל הטורים 30:12 Kitzur Ba'al HaTurim on Deuteronomy על דברים ל:י"ב

מי יעלה לנו השמימה ר"ת מילה. והס"ת הוי". לוי 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.

דברים ל:י"א Deuteronomy 30:11

כי המצוה הזאת אשר אנכי מצוך היום לא נפלאה היא מִמֶּךָ וְלֹא רְחֵקָה היא:

For this commandment which I command thee this day, it is not too hard for thee, neither is it far off.

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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.

דברים ל:י"ב Deuteronomy 30:12

לא בשמים הוא לאמר מי יעלה־לנו השמימה ויקחה־לנו וישמענו אתה ונעשנה:

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?'

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...יחיינו מיומים ביום השלישי יקימנו וגו' (בהושע סימן

KEHOT'S NOTE

בעה"ט דברים ל, יב. לעיל (מה, סע"ד). וש"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.

בראשית י"ז:26 Genesis 17:26

בַּעֲצֵם הַיּוֹם הַזֶּה נִמּוֹל אֶבְרָהָם וְיִשְׁמָעֵאל בְּנוֹ:

In the selfsame day was Abraham circumcised, and Ishmael his son.

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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 Noah, 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 בריה

At the opening of Parshas Noah the Zohar teaches that "whoever guards this covenant," on which the world stands, is called a tzaddik, as Yosef was.

ספר זוהר, נח א:א-י"ב Zohar, Noah 1:1-12

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.

דברים י"ט:10 Deuteronomy 10:16

וּמַלְתֶּם אֶת עֶרְלַת לִבְבְּכֶם וְעָרְפְּכֶם לֹא תִקְשׁוּ עוֹד:

Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

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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. וש"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:12ב"א:י"ב

ואמר רב חסדא אמר רבי ירמיה בר אבא: ארבע כיתות אינן מקבלות פני שכינה: כת לצים, כת שקרנים, כת חניפים, כת מספרי לשון הרע. כת לצים – דכתיב: “משך ידו את לצצים.” כת שקרנים – דכתיב: “דבר שקרים לא יכון לנגד עיני.” כת חניפים – דכתיב: “כי לא לפניו חנף יבוא.” כת מספרי לשון הרע – דכתיב: “כי לא אל חפץ רשע אתה לא יגרה רע,” צדיק אתה ולא יהיה פמגורך רע.

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:15ו"ט:ב

בשלמא התם, איכא לשון הרע; אלא הכא, מאי לשון הרע איכא? משום דרב דימי – דתני רב דימי אחוה דרב ספרא: לעולם אל יספר אדם בסוכתו של חברו, שמתוך סוכתו בא לידי רעתו.

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'erohite, appears here too.

KEHOT'S NOTE

במדרש מעשה תורה לרבנו הק' שנת ש"ד קחשיב מרגלים דואג ובני ראובן הבארותי. וכ"ה בכלבו סי' קיח. [כ]. ראה לקו"ש ח"ל ע' 275. חליה 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 47:4ד"ד:מ"ז

ידבר עמים תחתינו ולאמים תחת רגלינו:

He subdueth peoples under us, and nations under our feet.

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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 3:6ו"ג:ה'ב

עמד וימדד ארץ ראה ויתר גוים ויתפצצו הררי צד שחו גבעות עולם הליכות עולם לו:

...יחיינו מיומים ביום השלישי יקימנו וגו' (בהושע סימן

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.

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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 1:14ד"ד:א

ראיתי את כל המעשים שנעשו תחת השמש והנה הכל הבל ורעות רוח:

I have seen all the works that are done under the sun; and, behold, all is vanity and a striving after wind.

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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:11-12ב"ב:א"י

“דבר ה'” — זו הלכה, “דבר ה'” — זה הקץ, “דבר ה'” — זו נבואה. ומאי “ישוטטו לבקש את דבר ה'”? אפרו: עתידה אשה שתטול כפר של תרומה ותחזור בבתי כנסיות ובבתי מדרשות לידע אם טמאה היא ואם טהורה היא, ואין מכין.

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83

ואשים דברי בפוך

“And I have put My words in your mouth.” Torah study is G-d's own word in a person's mouth.

Isaiah 51:16ו"א:ט"ז

ואשים דברי בפוך ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון עמי אתה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: ‘Thou art My people.’

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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 ה'יח' ה'יח' ה'יח'

כי לא אל-הפץ-רשע אתה לא יגור רע:

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

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דובר שקרים לא יכון

"One who speaks falsehoods shall not be established before My eyes." The Talmud reads it about liars.

Psalms 101:7 ז'יח' ז'יח' ז'יח'

לא ישב בקרב ביתי עשה רמיה דבר שקרים לא יכון לנגד עיני:

He that worketh deceit shall not dwell within my house; he that speaketh falsehood shall not be established before mine eyes.

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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 ב"יח' ב"יח' ב"יח'

ואמר רב חסדא אמר רבי ירמיה בר אבא: ארבע כיתות אין מקבלות פני שכינה: כת לצים, כת שקרנים, כת חניפים, כת מספרי לשון הרע. כת לצים - דכתיב: "משך ידו את לצצים". כת שקרנים - דכתיב: "דבר שקרים לא יכון לנגד עיני". כת חניפים - דכתיב: "כי לא לפני חנף יבוא". כת מספרי לשון הרע - דכתיב: "כי לא אל הפץ רשע אתה לא יגור רע", צדיק אתה ולא יהיה במגור רע.

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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 ז'יח' ז'יח' ז'יח'

אמר רבי יוחנן משום רבי יוסי בן זימרא: כל המספר לשון הרע קאילו כפר בעיקר, שנאמר: "אשר אמרו ללשוננו נגביר שפתינו אתנו מי אדון לנו". ואמר רבי יוסי בן זימרא: כל המספר לשון הרע, נגעים באים עליו, שנאמר: "מלשני בפתר רעהו אותו אצמית", וכתוב התם: "לצמיתת", ומתרגמינן: לחלוטין.

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

עי ערכין טו, ב על לה"ר. ועי ר"ח שי הקדושה פייג [ד"ה החלק הראשון, קעט, ב] קחשיב בחלק הראשון המדבר בגנות זהו מכת מספרי לה"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 ט"ויח' ט"ויח' ט"ויח'

עיני כל אליך ישפירו ואתה נותן להם את אכלם בעתו:

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

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89 שאין לך אדם שאין לו שעה

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

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 ג'יח' ג'יח' ג'יח'

הוא היה אומר, אל תהי כזו לכל אדם, ואל תהי מפלגי לכל דבר, שאין לך אדם שאין לו שעה ואין לך דבר שאין לו מקום:

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 שנקי 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 ג'יח' ג'יח' ג'יח'

רבא חזייה לרב המנונא דקא מאריה בצלותיה. אמר: מניחין חיי עולם, ועוסקים בחיי שעה. והוא סבר וזמן תפלה לחדוד וזמן תורה לחדוד. רבי ירמיה הוה יתיב קמיה דרבי זירא וזו עסקי בשמעתא. גגה לצלוי וזהו קא מסר רבי ירמיה. קרי עליה רבי זירא: "מסיר אוננו משמיע תורה גם תפלתו תועבה".

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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 ד'יח' ד'יח' ד'יח'

והבל הביא גסה הוא מכבדות צאנו ומחלבה וישע הי אל-הבל ואל-מנחתו:

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;

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KEHOT'S NOTE

בראשית ד, ד.

93

מה יפו פעמיו

"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"ז

מה יפו פעמיו בנעלים בתנדיב חמוקי ירכיך כמו חלאים מעשה ידי אמן:

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.

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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 פי 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

שוש אשיש בהי תגל נפשי באלקי כי הלבישני בגדי ישע מעיל צדקה יעטני כחתי וכהו פאר וכפלה תעדה כליה:

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.

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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

עיני כל אליך ישרו ואתה נותן להם את אכלם בעתו:

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

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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

...יחיינו מיומים ביום השלישי יקימנו וגו' (בהושע סימן

on choice coming before love.

Deuteronomy 30:14: דברים ל:יד

כי קרוב אליך הדבר מאד בפיך ובלבך לעשותו:

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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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"ט

טמאתה בשוליה לא זכרה אחריה ותרד פלאים אין מנחם לה ראה הי את עניי כי הגדיל אויב:

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.'

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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

לא הביט און כי עקב ולא ראה עמל בישראל הי אלקיו עמו ותרוצת מלה בו:

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

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100

סומך הי 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:יד

סומך הי לכל הנופלים וזוקף לכל הכפופים:

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

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KEHOT'S NOTE

תהלים קמה, יד.

101

כי ההרים ימוש

"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

כי ההרים ימוש והגבעות תמוטינה וחסדי מאתך לא ימוש וברית שלומי לא תמוט אמר מרחמך הי

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.

נמלא טל ביוםא רביעא (נ"א תליתאה), דאיהו קללא דיו"ד ה"א וא"ו
דאיהו חושבן ט"ל, ודא איהו גופא וברית דחשבון חד בחשבון. דאיהו
וא"ו דסליק אח"ד, ו' עקאה עמודא דאמצעיתא, ו' תתאה צדיק, א אח"ו
על תריןיהו דאינון חד.

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 כ"א: דברים

ראה אנכי נתן לפניכם היום ברכה וקללה:

Behold, I set before you this day a blessing and a curse:

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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 ג"ד: תהילים

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

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

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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 ב"ו: תהילים

אספרה אל-חך Havayah אמר-אלי בני אתה אני היום ילדתיך:

I will tell of the decree: The L-RD said unto me: "Thou art My son, this day have I begotten thee.

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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 האי 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 ח"ד: יואל

והיה ביום ההוא יטפו ההרים עסיס והגבעות תלכנה חלב וכל-אפיקי יהודה ילכו מים ומעין מבית ה' יצא והשקה את-נחל השטים:

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

...יחיינו מיומים ביום השלישי יקימנו וגו' (בהושע סימן

a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.

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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 ה"ו: ישעיהו

או יחזק במעוזי יעשה שלום לי יעשה-לי:

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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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 ג"ו: שיר השירים

אני לדודי ודודי לי הרעה בשושנים:

I am my beloved's, and my beloved is mine, That feedeth among the lilies.'

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KEHOT'S NOTE

שה"ש ו, ג.

120 שהוא ר"ת אלול וס"ת די יודיין

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 שי ר"ה, פ"א. שי הפסוקים שה"ש שם. הובא בשליה הקי ר"מ ר"ה. [כ].

121 ובמ"ה

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 ט"ז: משלי

כמים הפנים לפנים כן לבי-האדם לאדם:

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

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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 א"ל: קל

שיר המעלות ממעמקים קראתיך ה'

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

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124 ועמ"ש כה"ג בפ"י ושאתם

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 ושאתם כו' ממעיני

"And you shall draw water with joy from the springs of salvation." The plural "springs" is read as two, as with "depths."

ישעיהו י"ב: ג

ושאתם-מים בששון ממעיני הישועה:

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

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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 ט"ו: ג

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 תערי"ב ח"ג ע' איתסא.

128 בביאור ע"פ ואהיה אצלו אמן

the passage shares nothing with the note

KEHOT'S NOTE

לעיל פ' במדבר יט סע"ג.

...יחיינו מיומים ביום השלישי יקימנו וגו' (בהושע סימן

129 ואהיה אצלו אמן

"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 ל' ח: משלי

ואהיה אצלו אמן ואהיה ששועים יום יום משחקת לפניו בכל-עת:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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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 י"ז: ליקרא

שבת שבתון היא לכם וענייתם את-נפשתיכם חקת עולם:

It is a sabbath of solemn rest unto you, and ye shall afflict your souls; it is a statute for ever.

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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 ה'ג: דברים

אחרי ה' אלקיכם תלכו ואתו תיראו ואת-מצותיו תשמרו ובקלו תשמעו ואתו תעבדו וכו' תדבקו:

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

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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.

ישעיהו ו:ג:ר

וְקָרָא זֶה אֶל־זֶה וַאֲמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ הִי צְבָאוֹת מְלֵא כְּלֵי־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.

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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.

ספר זוהר, האדרא זוטא א"כ"ט-ד':ל"ז:1:29-4:37

137

יוהכ"פ שנק' ג"כ ר"ה (ביחזקאל רס"י 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.

יחזקאל מ':א:40:1

בְּעֶשְׂרִים וְחֲמִשָּׁה שָׁנָה לְגָלוּתָנוּ בְּרֹאשׁ הַשָּׁנָה בְּעֶשְׂרִי לַחֹדֶשׁ בְּאַרְבַּע עָשָׂר שָׁנָה אַחֵר אֲשֶׁר הִקְטָה הָעִיר בְּעֶצֶם הַיּוֹם הַזֶּה הִתְהַלַּךְ עָלַי יְדִידִי וַיִּבֹּא אֵתִי 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.

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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.

ספר חסידים רנ"ח:1:258

... 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 רמזו 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

...יחיינו מיומים ביום השלישי יקימנו וגו' (בהושע סימן

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 כ"ג נדרים על

141

בד"ה מה טובו

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

KEHOT'S NOTE

למעיל פ' בלק עו, א ואילך.

142

הם בחינות נר"ן

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 ד"ג:13

... כללותו 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 הרדלי"א נכלל בכללותו כלל ועיקר. ואמנם למטה בסדר התלבשות רדלי"א הנקרא ע"י בתוך (נ"א בערך) רישא דא"א יתבאר איך האי רישא תניינא הנקרא אורא דיתבא על האי מ"ס שהיא רישא ג' דא"א הנה היא נמשכת מבחי' האי רדלי"א דעתיק יומין שלא יכלה להתלבש באריך אנפין ואחזי נהוריה בהאי רישא כו' הנקרא אורא והבן זה ועיין למטה מה ענין האי אורא 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.

שמות י"ז:ט:19:16

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בַּהֵיטָב הִבָּקַר וַיְהִי קֶלֶת וּבְרָקִים וַעֲנָן כָּבֵד עַל־הָהָר וַיִּקַּל שָׁפָר חֲזָק מְאֹד וַיִּחָרַד 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.

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KEHOT'S NOTE

שמות י"ט, טז.

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

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 א"ר:א:בא

תנו היום, אמר רבן שמעון בן גמליאל: לא היו ימים טובים לְיִשְׂרָאֵל כְּחֻמְשָׁה עֶשֶׂר בָּאָב וּכְיוֹם הַכְּפוּרִים, שֶׁבָּהֶן בָּנוּת יְרוּשָׁלַיִם וְיִצְחָאֵל בְּכָל לֵבָן שְׁאוּלִיז, שֶׁלֹא לְבִישׁ אֶת מִי שְׁאִין לוֹ. בְּשִׁלְמָא יוֹם הַכְּפוּרִים – יוֹם סְלִיחָה וּמַחֲלָה, יוֹם שֶׁנִּתְּנוּ בוֹ לוחות אֲחֵרוֹנוֹת. אֲלֵא חֻמְשָׁה עֶשֶׂר בָּאָב – מֵאֵי 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

"פ"י יחינו 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.

בראשית 22:4 כ"ב:ד

ביום השלישי וישא אברהם את עיניו וירא את המקום מרחק:

On the third day Abraham lifted up his eyes, and saw the place afar off.

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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 א"ר:א:בא

ביום השלישי וישא אברהם את עיניו - כתיב (הושע ו) יחינו 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): והי ביום השלישי. ביום השלישי של יונה, דכתיב (יונה ב): והי 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: יחינו 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 ...

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.

אסתר ה:3 ג"ג:א

ויאמר לה המלך מה לך אסתר המלכה ומה בפקשתך עדי חצי המלכות וינתן לה:

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.'

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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.

ישעיהו ס"ו:כ"ב:א

כי כאשר השמים החדשים והארץ החדשה אשר אני עשה עמדים לפני נאם ה' כן יעמד ורעכם ושמכם:

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.

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152 ע"ד מ"ש הרמ"ז בפי 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.

עמוס ה:2 ב"ב:א

נפלה לא-תוסיף קום בתולת ישראל נששה על-אדמתה אין מקימה:

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.

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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' י"ד

יוֹנָתִי בְּחֻגֵי הַסֶּלַע בְּסֹתֵר הַמְדִּירָה הָרִאִינִי אֶת־מְרָאֶיךָ הַשְּׁמִיעֵנִי אֶת־קוֹלֶךָ כִּי־קוֹלֶךָ עָרֵב וּמְרָאֶיךָ נָאוֹה:

O my dove, that art in the clefts of the rock, in the covert of the cliff, Let me see thy countenance, let me hear thy voice; For sweet is thy voice, and thy countenance is comely.

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155

מי יקמנו כד"מי 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.

Sf. Zohar, Vayechi 59:575-60:585: ויחי נ"ט: תקע"ה-ס': תקפ"ה: ספר הזוהר, 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' י"ג

מִה־אֶעֱיִידָךְ מִה־אֲדַמְהֶיךָ הַבַּת יְרוּשָׁלַם מִה־אֲשׁוּהֶיךָ וְאֶנְחֶמְךָ בְּתוֹלַת בְּתִצִּיּוֹן כִּי־גָדוֹל כָּלֵם שִׁבְרֶךָ מִי יִרְפְּאֶיךָ:

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

אד' 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 ק"ל ג'

אִם־עֲוֹנוֹת תִּשְׁמְרֶנָּה אֲדֹנָי מִי יַעֲמֵד:

If Thou, L-RD, shouldest mark iniquities, O L-rd, who could stand?

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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"ז י"ז

וְעַתָּה יִגְדַּל־נָא כֹחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

...יחיינו מיומים ביום השלישי יקימנו וגו' (בהושע סימן

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

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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'

וְנִדְעָה נִרְדָּפָה לְדַעַת אֶת־יְהוָה כִּשְׁחֵר נִכּוֹן מִצָּאוּ וְיָבוֹא כְּגֶשֶׁם לָנוּ כְּמִלְקוֹשׁ יוֹרֵה אֶרֶץ:

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.

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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 חֵלְבּוֹ, אָמַר רַב הוּנָא: הַיּוֹצֵא מִבֵּית הַכְּנֶסֶת אֶל יַפְסִיעַ פְּסִיעָה גִּסָּה. אָמַר אֲבָי: לֹא אֶמְרוּ, אֶלָּא לְמִיפָק. אֲבָל לְמִיעַל — מִצְוָה לְמַרְהֵט, שְׁנֵאנָאמַר: “נִרְדָּפָה לְדַעַת אֶת־יְהוָה.”

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.”

Sf. Zohar, Nasso 19:188-23:197: קצ"ז כ"ג: 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.”

ספר הזהר, ויקרא 52:361-54:369 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"י תלמידי 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:ר"ח:השירים

שימני כחותם על־לִבְךָ כחותם על־זרועך כִּי־עֵזָה כְּמוֹת אֶהְיֶה קֶשֶׁת
כְּשֶׁאוֹל קִנְאָה רָשָׁפִיָּה רָשָׁפִי אֵשׁ שְׁלֵהֲבִתֶּיהָ:

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?”

ספר הזהר, שלח לך א:א-ג:ח:ז'1:1-3:8

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:י"ח:איוב

הַמִּיָּמִיךָ צִוִּיתָ בֹּקֶר יְדַעַתְּ הַשָּׁחַר מְקוֹמוֹ:

Hast thou commanded the morning since thy days began,
And caused the dayspring to know its place;

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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

...יחיינו מיומים ביום השלישי יקימנו וגו' (בהושע סימן

it.

Song of Songs 6:10:ר"ח:השירים

מִי־זֹאת הַנִּשְׁקָפָה כְּמוֹ־שָׁחַר יָפָה כְּלֻכְנָה בָּרָה כְּחֶמֶה אֵימָה כְּנֹדָגְלוֹת:

Who is she that looketh forth as the dawn, Fair as the moon,
Clear as the sun, Terrible as an army with banners?

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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.”

ספר הזהר, אמור מ"ג:ע"ח-מ"ד:רפ"ה43:278-44:285

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.”

ישעיהו נ"ח:ח:58:8

אֲזַיִבְקַע כְּשֶׁשָּׁחַר אֹרְךָ וְאֶרְכָּתְךָ מִהֵרָה תִצְמַח וְהָלַךְ לִפְנֵיךָ צִדְקָה כְּבוֹד ה':
אֶסְפָּדָה:

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.

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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 ופ"י 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

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 א"ב: דברים

הָאָזִינוּ הַשָּׁמַיִם וְאֶדְבָּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־י:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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174

יערוף כמטר לקחי

“My teaching shall drop as the rain, my speech shall distill as the dew.”

Deuteronomy 32:2 ב"ב: דברים

יֵעָרֹף כַּמָּטָר לְקַחִי תֹלַל כֶּסֶל אִמְרָתִי כְּשִׁעִירִם גְּלִי־דָשָׁא וְכִרְבִּיכִים עָלֶי־עֶשֶׂב:

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.

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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 א"י: תענית ד' א'

אמר רבי ברכיה: אף כנסת ישראל שאלה שלא כהוגן, והקדוש ברוך הוא השיבה כהוגן, שנאמר: “ונדעה נרדפה לדעת את ה' כשחר נכון מצאו ויבוא כגשם לנו”,

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 א"ג: ירמיהו

מִרְחוֹק ה' נִרְאָה לִי וְאֶהְבֶּת עוֹלָם אֶהְבֶּתִּיךָ עַל־כֵּן מִשְׁכַּתִּיךָ חֶסֶד:

‘From afar the L-RD appeared unto me.’ ‘Yea, I have loved thee with an everlasting love; Therefore with affection have I drawn thee.

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KEHOT'S NOTE

ירמ"י 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 ד"ו: הושע

אֶהְיֶה כְּטַל לְיִשְׂרָאֵל יִפְרַח כְּשׁוֹשַׁנָּה וְיֶהְיֶה שְׂרָשָׁיו כְּלִבְנוֹן:

...יחיינו מיומים ביום השלישי יקימנו וגו' (בהושע סימן

I will be as the dew unto Israel; He shall blossom as the lily, And cast forth his roots as Lebanon.

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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 ג"ג: דברים

וַיַּעַנְה וַיַּרְעֵבְה וַיֹּאכִלְה אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעַת וְלֹא יָדְעוּ אֲבֹתֶיהָ לְמַעַן הוֹדִיעַה כִּי לֹא עַל־הַלֶּחֶם לָבְדוּ יְחִיָּה הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִּי־ה' יְחִיָּה 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.

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179

כי שמש ומגן הויי אלקים

“For a sun and a shield is Havayah Elokim.” Elokim is the shield that screens the “sun” of Havayah.

Psalms 84:12 ב"ד: תהילים

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חַן וְכְבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לְהַלְכִּים בְּתַמִּים: For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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KEHOT'S NOTE

תהלים פד, יב.

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 ז"ו: שמות

וְאַתָּה תְּצַוֶּה אֶת־בְּנֵי יִשְׂרָאֵל וַיִּקְחוּ אֵלֶיךָ שֶׁמֶן זַיִת זָךְ כְּתִית לְמָאֹר 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.

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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.

שיר השירים ה':ב"2 Song of Songs

אני ישנה ולבי ער קול דודי דופק פתחי לי אחתי רעיתי יונתי תמתי
שראשי נמלא טל קוצותי רסיסי לילה:

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

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183

ומל ה' אלקיר 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.

דברים ל':6 Deuteronomy

ומל ה' אלקיר את לבבך ואת לבב ורעה לאהבה את ה' אלקיר בכל
לבבך ובכל נפשך למען חיה:

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.

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KEHOT'S NOTE

דברים ל, ו.



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THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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