



LIKKUTEI TORAH • THE CHASSIDISHE PARSHA

דרושים לשבת שובה

Shabbos Shuvah



The 3 maamarim of Likkutei Torah on the parsha.

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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE CHASSIDISHE PARSHA

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שובה ישראל כו'

“Return, O Israel”



“Havayah is Elokim” has two meanings: Havayah’s creative kindness is one with Elokim’s contraction, the unity a tzaddik builds step by step; and, before G-d’s own Essence, Havayah itself is only a contraction. Teshuvah, a leap from the depth of the heart to Anochi above the Name, reaches the second, so “Return, O Israel, unto Havayah your G-d” means: return until Havayah is, to you, like Elokim.

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

THE MAAMAR IN BRIEF

The maamar begins from the purpose of creation: G-d desired a dwelling place below, built when the world’s concealment is subdued and turned into light by uniting Havayah with Elokim in heaven and on earth, that is, in every level of the soul. Yaakov does this from within the struggle; Yisrael already stands above Elokim. The double cry on Mount Carmel, “Havayah, He is Elokim,” shows the phrase’s two meanings: Havayah’s creative kindness and Elokim’s contraction are one; and, relative to G-d’s Essence, Havayah itself is only a contraction. The tzaddik ascends in order, as in Yaakov’s vow, but sin blemishes the letters of the Name and extinguishes the soul’s lamp, so the sinner cannot climb step by step. His remedy is a cry from the depth of the heart and compassion for his own G-dly spark, which leap to Anochi, above the Name, from which forgiveness flows through the Thirteen Attributes of Mercy. Afterwards he returns to Torah and mitzvos with greater light, like sheaves grown from seed. Tavor, Carmel and Sinai, and the order of the Shema and the Shemoneh Esreh, illustrate the two paths.

OUTLINE

1 Yaakov and Yisrael

¶1

Creation’s purpose is to turn concealment into light by uniting Havayah with Elokim in all four levels of the soul; Yaakov does this from within the struggle, as the lower unity, while Yisrael stands above Elokim.

- 2 Two meanings of “Havayah is Elokim”** ¶12-3
- The double cry at Carmel: Havayah’s kindness is one with Elokim’s contraction, and before G-d’s Essence Havayah itself is only a contraction. Yaakov’s vow climbs to that view step by step, the way of the tzaddikim, but one who has sinned has blemished the Name.
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- 3 How sin blemishes the Name** ¶14
- Trust in schemes, anger and arrogance damage the yud of bittul and Chochmah and bring “spiritual stoning”; misdirected passion damages the hei and is “spiritual burning.”
-
- 4 The cry of the heart** ¶15-6
- A cry from the depth of the heart and compassion for the soul’s G-dly spark reach Anochi, above Havayah; this is “Return, O Israel, unto Havayah your G-d.”
-
- 5 Teshuvah as a leap** ¶17-10
- Sin extinguishes the soul’s lamp, so teshuvah must leap, and afterwards Torah and mitzvos resume. The Thirteen Attributes from Anochi renew Havayah itself, and Psalm 126 describes the soul’s descent and its weeping return.
-
- 6 Sheaves and the double declaration** ¶11-13
- The returning soul brings back abundant light; the double “Havayah is Elokim” at Carmel and the double Anochi of forgiveness express teshuvah’s higher reach, fragrant like the perfumer’s oil.
-
- 7 Tavor, Carmel and Sinai** ¶14-16
- Tavor and Carmel, “mountains of separation,” reached the highest level through teshuvah, yet the Torah was given on humble Sinai, the ordered path of the tzaddikim, who also do teshuvah, since it is a return from any distance.
-
- 8 “Return, O Israel” in daily prayer** ¶17
- After accepting G-d’s kingship in the Shema comes “Forgive us”: the teshuvah of Yisrael, rising above Yaakov until Havayah is like Elokim.
-

KEY CONCEPTS

Havayah and Elokim הוי' ואלקים

Havayah is G-d’s power that brings all things into being; Elokim is the contraction that conceals it so that finite worlds can exist. Their unity is the theme of the maamar.

The higher and lower unity יחודא עילאה ויחודא תתאה

Two ways of uniting the Names, expressed in the two lines of the Shema. Yaakov’s lower unity draws Havayah into Elokim; Yisrael stands above Elokim, with Elokim included in Havayah.

Anochi אנכי

“I”: G-d’s own Essence, “Who I am,” beyond every name, even Havayah. Forgiveness on Yom Kippur comes from there.

Subjugation and transformation אתכפיא ואתהפכא

Subduing the sitra achra and turning darkness into light: the ordered service through which the world becomes G-d’s dwelling.

Teshuvah as a leap דילוג

Teshuvah does not climb level by level; it leaps above the chain of descending worlds, because sin has weakened the soul for the gradual path.

The Thirteen Attributes of Mercy י"ג מדות הרחמים

The attributes of grace and compassion that flow from Anochi and make Havayah itself possible; on Yom Kippur they are revealed as forgiveness.

SECTION 1 • 11

Yaakov and Yisrael

1 שובה ישראל^{1,2} כו. הנה יש בי³ בחינות יעקב וישראל וכתוב לאי עקב יאמר⁴ כו והענין

“Return, O Israel,” etc. Now, there are two levels, Yaakov and Yisrael; and it is written, “Not Yaakov shall [your name] be called,” etc. The explanation is this.

The maamar opens with Hosea 14:2, “Return, O Israel, unto Havayah your G-d,” the verse that begins the haftarah of Shabbos Shuvah, the Shabbos between Rosh Hashanah and Yom Kippur. The prophet calls the people “Israel” rather than “Yaakov,” and the Alter Rebbe begins by noting that these two names are two distinct levels, as when Yaakov was told he would no longer be called only Yaakov but Yisrael.

הנה נודע כי תכלית בריאת העולמות להיות לו⁵ ית' דירה בתחתונים⁶ דהיינו ע"י אתכפיה סט"א [סטרא

אחרא] ואתהפכא חשוכא לנהורא כו כי

Now, it is known that the purpose of the creation of the worlds is that there be for Him, may He be blessed, a dwelling place among the lower realms (dirah betachtonim), that is, through the subjugation of the sitra achra (iskafya) and the transformation of darkness into light (is'hapcha), etc. For

The starting point is a basic principle: G-d created the worlds because He desired a dwelling place in the lowest realm. That dwelling is built when the sitra achra, the forces opposed to holiness, is subdued (iskafya), and further, when the darkness itself is turned into light (is'hapcha).

הנה עולם הוא מלשון העלם⁷ שהוא החשך וההסתר שמעלים ומסתיר אור א"ס ב"ה השוכן בתוכו

ונראה ליש ודבר בפני עצמו וחשך זה יתהפך לאור לע"ל [לעתיד לבוא]

indeed, olam (“world”) is from the term he’lem (“concealment”), which is the darkness and the hiddenness that conceals and hides the Infinite Light (Or Ein Sof), blessed be He, that dwells within it, so that it appears to be something (yesh), a thing unto itself. And this darkness will be transformed into light in the Time to Come,

The Hebrew word for “world,” olam, shares its root with he’lem, “concealment”: the world is what hides the Infinite Light that is actually present within it, so that the world seems to exist in its own right. This concealing darkness is not permanent; in the Time to Come it will itself become light.

כי עין בעין יראו⁸ כו' והיינו על ידי מעשינו ועבודתנו בימי הגלות בבחי' אתכפיא ואתהפכא של הנפש
מזה לעומת זה⁹ בקיום מ"ש וידעת היום והשבות¹⁰ אל לבבך

for “eye to eye they shall see,” etc. And this is through our deeds and our divine service during the days of exile, in the manner of the subjugation and transformation of the soul from “the one opposite the other,” by fulfilling what is written, “Know this day and take it to your heart

Isaiah’s promise that “eye to eye they shall see” describes that future revelation. It is earned now, in exile, by subduing and transforming the soul that stems from “the one opposite the other” (Ecclesiastes 7:14), the side opposed to holiness, which Tanya, chapter 6, identifies with the animal soul. This is done by fulfilling the verse “Know this day and take it to your heart” (Deuteronomy 4:39).

כי הוי"ה הוא האלקים כו' שעל ידי בחי' ידיעה זו שבהיום לעשותם שהיא בחי' ידיעה לבדה זוכה לימות
המשיח למחר לקבל שכרם¹¹ בבחינת ראייה ממש

that Havayah, He is Elokim,” etc. For through this level of knowing, which belongs to “today, to do them,” and which is the level of knowledge alone, one merits, in the days of Mashiach, “tomorrow, to receive their reward,” at the level of actual sight,

The verse continues, “that Havayah, He is Elokim.” The Sages said that “today” is for doing the mitzvos and “tomorrow” for receiving their reward; accordingly, “know this day” means that now we only know G-d’s unity, while in the days of Mashiach the same truth will be seen.

כי עין בעין יראו כו' ועמ"ש סדי"ה כי תשמע בקול וענין הוי"ה הוא האלקים הוא ענין יחודא עילאה
ויחודא תתאה (שילוב¹² שם הוי"ה בשם אלקים ואדני"י ושילוב שם אלקים ואדני בשם הוי')

for “eye to eye they shall see,” etc. And see what is written at the end of the discourse beginning “When you hearken to the voice.” And the meaning of “Havayah, He is Elokim” is the higher unity (yichuda ila’ah) and the lower unity (yichuda tata’ah) (the interweaving of the Name Havayah within the Names Elokim and Ado-nai, and the interweaving of the Names Elokim and Ado-nai within the Name Havayah)

After pointing to another discourse, the Alter Rebbe defines “Havayah is Elokim” as the higher unity and the lower unity. Kabbalah expresses these by weaving the letters of one Name into another: the Name Havayah interwoven within Elokim and Ado-nai, and those Names interwoven within Havayah.

שבק"ש [שבקריאת שמע] אחד וברוך שם כבוד מלכותו לעולם ועד (ועמ"ש בד"ה צאינה וראינה בענין שאו ידיכם) שעי"ז יבוא לואהבת כו'

that are in the Shema: "One," and "Blessed be the name of the glory of His kingdom forever and ever" (and see what is written in the discourse beginning "Go forth and behold," on the subject of "Lift up your hands"), through which one will come to "And you shall love," etc.,

The two unities correspond to the two lines of the Shema: "One" and "Blessed be the name of the glory of His kingdom forever and ever." Contemplating them brings a person to the verse that follows the Shema's first line, "And you shall love Havayah your G-d," and so to love of G-d.

ולהיות בבחי' אתכפיא ואתהפכא כו' ולכך קורין ק"ש [קריאת שמע] פעמים¹³ בכל יום ערב ובוקר לפי שצ"ל יחוד זה של הוי' הוא האלקים בשמים ממעל

and to be in the mode of subjugation and transformation, etc. Therefore we recite the Shema twice every day, evening and morning, because this unity of "Havayah, He is Elokim" must be "in the heavens above

The same contemplation also brings one to the work of subjugation and transformation. The Shema is said twice daily because the unity of "Havayah, He is Elokim" must be established both "in the heavens above" and "on the earth below," as the verse in Deuteronomy continues.

ועל הארץ כו' וכנגד ב' בחי' אלו שהם שמים וארץ קורין ק"ש [קריאת שמע] פעמיים ערב ובוקר and upon the earth," etc.; and corresponding to these two levels, which are heaven and earth, we recite the Shema twice, evening and morning.

The two daily recitals, evening and morning, correspond to these two realms, heaven and earth.

(וע' מ"ש מענין ערב ובוקר מדת לילה ומדת יום בד"ה תחת אשר לא עבדת¹⁴ והוא ג"כ ענין כי אל דעות שיש ב' דעות שמלמטה למעלה נק' יש מאין

(And see what is written on the subject of evening and morning, the attribute of night and the attribute of day, in the discourse beginning "Because you did not serve." And this is also the meaning of "For a G-d of knowledges," that there are two [kinds of] knowledge: [the view] from below upward is called "something from nothing" (yesh me'ayin),

The parenthesis refers to another discourse on evening and morning as "the attribute of night" and "the attribute of day." It links them with Chanah's words "a G-d of knowledges," in the plural: there are two ways of knowing, and seen from below, creation is real "something" (yesh) and its divine source seems to be "nothing" (ayin).

וזהו מדת לילה ומלמעלה למטה הוא בהפך שלמעלה היש ולמטה כלא חשיב וזהו מדת יום ועיין מ"ש
סד"ה והיה מספר בני ישראל).

and this is the attribute of night; and from above downward it is the reverse, that above is the existence (yesh) and below is "considered as nothing," and this is the attribute of day. And see what is written at the end of the discourse beginning "And the number of the children of Israel shall be.")

That view from below is the attribute of night, when G-dliness is hidden. From above looking down the reverse is true: the divine is what truly exists and the world is "considered as nothing," and this is the attribute of day.

והנה כמו שיש בעולם שמים וארץ כך יש בנפש האדם ב' בחינות אלו כי הנפש כלולה מארבעה בחינות
אלו שכל ומחשבה דבור ומעשה (ועיין זח"ג [זוהר חלק ג] פנחס ר"כ ע"ב¹⁵ ע"פ אין מעשה וחשבון^{16, 17} כו')

Now, just as in the world there are heaven and earth, so in the soul of man there are these two levels, for the soul is comprised of these four levels: intellect and thought, speech and action. (And see Zohar, Part III, Pinchas, 220b, on the verse "There is no action or reckoning," etc.)

Heaven and earth are mirrored in the human soul, which expresses itself through four powers: intellect, thought, speech and action. The text cites the Zohar on Ecclesiastes 9:10, "there is no action or reckoning, knowledge or wisdom in the grave," whose four terms Or HaTorah (quoted in the Kehot note) reads as these four levels of the soul.

והנה השכל והמחשבה הם בחינת שמים והדיבור והמעשה הם בחי' ארץ שעם היות שגם המחשבה היא
בחינת לבוש אל הנפש

Now, intellect and thought are the level of heaven, and speech and action are the level of earth. For although thought too is a garment of the soul,

Intellect and thought are the soul's "heaven," speech and action its "earth." Thought, too, is a garment through which the soul expresses itself, just as speech and action are.

כמו הדבור והמעשה מ"מ היר המחשבה כלולה ומתאחדת עם הנפש המשכלת וא"א להיות לה שכל
בלי אותיות המחשבה

like speech and action, nevertheless thought is comprised in and united with the intellective soul, and it is impossible for it to have intellect without the letters of thought;

Yet thought is different: it is fused with the thinking soul itself, since one cannot understand anything without the inner "letters" of thought in which the understanding takes shape.

והרי הוא כהדין קמצא דלבושיה מיניה וביה¹⁸ משא"כ הדבור והמעשה הם בחינות נפרדים מן הנפש ואין הנפש מתלבשת בהם תמיד אלא בעתים שמדבר ועושה כו'

so it is like that locust whose garment is of itself and within itself. Whereas speech and action are levels separate from the soul, and the soul does not clothe itself in them always, but only at the times when one speaks and acts, etc.

The Midrash speaks of a creature whose covering grows from its own body, and thought is that kind of garment. Speech and action, by contrast, are separable from the soul, which enters them only when a person actually speaks or acts.

ולכן נקרא בשם ארץ וצ"ל אתכפיא ואתהפכא בנפש מזה לעומת זה בין בבחי' שמים ובין בבחי' ארץ שיהיו כל הארבעה בחינות מיוחדים לה' לבדו

Therefore it is called by the name "earth." And there must be subjugation and transformation in the soul from "the one opposite the other," both in the level of heaven and in the level of earth, so that all four levels be united with G-d alone;

Because speech and action are external, they are called "earth." The work of subduing and transforming the soul from "the one opposite the other" must reach all four levels, heaven and earth alike, so that every one of them is united with G-d alone.

דהיינו שהשכל והדבור יהיו ממולאים מתורה דאורייתא מחכמה¹⁹ כו' ודברת בם^{20,21} כו' ובחי' המעשה מפורש בפרשה שניה ואספת דגנך²² הוא מעשה הצדקה כו'

that is, that intellect and speech be filled with Torah, for the Torah [comes] from Chochmah, etc., and "you shall speak of them," etc.; and the level of action is stated explicitly in the second section: "and you shall gather in your grain," which is the deed of charity, etc.

Intellect and speech are to be filled with Torah, which comes from Chochmah, divine wisdom; the Shema says of its words, "you shall speak of them." Action is named in the Shema's second section, "you shall gather in your grain," which the Alter Rebbe identifies with the deed of charity.

והנה יחודא תתא ה היא בחי' יעקב יי עקב יי בחי' חכמה²³ וביטול הנמשך בבחינת עקב וסוף המדרגה להיות אתכפיא ואתהפכא

Now, the lower unity (yichuda tata'ah) is the level of Yaakov: yud akev ("heel"), the yud, the level of Chochmah (wisdom) and self-nullification (bittul), drawn down into the level of the heel and the end of the level, so that there be subjugation and transformation.

The name Yaakov is read as yud plus akev, "heel." The yud stands for Chochmah and self-nullification, and Yaakov draws this yud down to the "heel," the lowest end of a person's level, where the battle of subjugation and transformation takes place; this is the lower unity.

והיינו כשעדיין האדם בבחינת מלחמה באתכפא ואתהפכא זו שאז מדת אלקים וצמצום להיות עלמא דפרודא היא הגוברת בו והיא עיקרית בנפש האדם

That is, when a person is still at the level of battle in this subjugation and transformation, for then the attribute of Elokim and tzimtzum (contraction), so that there be a world of separation (alma de-peruda), is what prevails in him, and it is primary in the person's soul;

Yaakov is a person still in the midst of that battle. In him the attribute of Elokim, the divine contraction that allows a world of apparent separateness, still prevails and is the dominant force in his soul.

אלא שממשיך בחינת יו"ד דהיינו שילוב הוי' באלקים ואדנ"י כי הוי"ה בחכמה ²⁴ כו' אבל ישראל

only that he draws down the level of the yud, that is, the interweaving of Havayah within Elokim and Ado-nai, for "Havayah, by Chochmah," etc. But Yisrael:

All he can do is draw the yud, the Name Havayah, down into Elokim and Ado-nai, the weaving in which Havayah enters the lower Names; the verse links Havayah with Chochmah, the yud. Yisrael is a different level.

כי שרית עם אלקים ²⁵ שכבר גבר שם הוי' על שם אלקים דהיינו שילוב שם אלקים ואדנ"י בהוי'

"for you have striven with Elokim," that the Name Havayah has already prevailed over the Name Elokim, that is, the interweaving of the Names Elokim and Ado-nai within Havayah;

Yisrael was so named "for you have striven with Elokim" and prevailed: in him Havayah has already overcome Elokim. This corresponds to the reverse weaving, in which Elokim and Ado-nai are included within Havayah.

והרי הוא למעלה מבחי' אלקים הוא הצמצום כו' ועם אנשים ²⁶ הם כחות המתפשטות משם אלקים

שהם שלוחי הדין והקטרוג כו' (ועי' זח"א [זוהר חלק א] וישלח קע"ד ²⁷ א'): ^{28, 29, 30, 31, 32}

so he is above the level of Elokim, which is the tzimtzum, etc. And "with men": these are the forces that spread forth from the Name Elokim, which are the agents of judgment and accusation, etc. (And see Zohar, Part I, Vayishlach, 174a.)

Yisrael therefore stands above Elokim and its contraction. "And with men" refers to the forces that branch out from the Name Elokim, the agents of strict judgment and accusation, which Yisrael has also overcome; the text points to the Zohar on Vayishlach.

Two meanings of “Havayah is Elokim”

2 ב והנה כתיב וירא כל העם ויפלו על פניהם ויאמרו הוי"ה הוא האלקים^{33, 34, 35, 36} ב"פ [בי פעמים] (במלכים

א' סי' י"ח)

2. Now, it is written, “And all the people saw, and they fell on their faces, and they said, ‘Havayah, He is Elokim,’” twice (in I Kings, chapter 18).

A new section begins with the scene on Mount Carmel, where fire came down from heaven on Eliyahu's offering and the people fell on their faces and cried out, “Havayah, He is Elokim! Havayah, He is Elokim!” The verse gives the declaration twice, and the repetition is the subject of what follows.

(ועיין מזה ברבות בקהלת קרוב לסופו ס"פ זבובי מות יבאיש יביע שמן רוקח^{37, 38} וזח"ג [זוהר חלק ג])

(ס"ה א' רס"ד א')

(And see about this in [Midrash] Rabbah on Koheles, near its end, at the end of the passage “Dead flies make the perfumer's oil reek and pour forth”; and Zohar, Part III) (65a, 264a);

The text lists places that discuss this double cry. The Midrash on Koheles, quoted later in paragraph 12, reads the verse about the perfumer's oil as a description of Eliyahu's generation, and two passages in the Zohar are cited as well.

זח"א [זוהר חלק א] (מ"ה א') בתד"א [בתנא דבי אליהו] פייז ירושלמי פ"ג [פרק ג'] דתענית ה"ד וע' בפרש"י [בפירש

רש"י / בפירוש רש"י] (בשופטים סי' ה') בפסוק שמעו מלכים³⁹ ובכרמל יאמר ב"פ [בי פעמים].^{40, 41}

Zohar, Part I (45a); in Tanna DeBei Eliyahu, chapter 17; Jerusalem Talmud, chapter 3 of Taanis, halachah 4; and see Rashi's commentary (on Judges, chapter 5) on the verse “Hear, O kings,” [that] at Carmel it will be said twice.

More sources follow, including the Jerusalem Talmud, which says the fire came down only because Israel said “Havayah, He is Elokim” twice on Mount Carmel. Rashi on Devorah's song in Judges 5 cites a Midrash that at Carmel the declaration would be said doubled.

ולהבין למה כפלו ב"פ [בי פעמים]. אך הענין כי הוי"ה⁴² הוא האלקים יש בו ב' פירושים הא' שהוי"ה הוא

גילוי אור א"ס ב"ה בבחי' המשכה והתפשטות

Now, to understand why they repeated it twice. But the explanation is that “Havayah, He is Elokim” has two meanings. The first: that Havayah is the revelation of the Infinite Light (Or Ein Sof), blessed be He, as a drawing down and spreading forth,

Why did the people say it twice? Because “Havayah is Elokim” has two meanings. In the first, Havayah is the Infinite Light revealing itself, flowing outward and spreading forth to create.

שהיא מבחי' הוי' וחסד זכר חסדו⁴³ להוות כל ההוויות הוא הוא עצמו האלקים וצמצום שנתצמצם להיות עולמות נפרדים בעלי גבול

which is from the level of Havayah and Chesed (kindness), “He remembered His kindness,” to bring all beings into being; this very [light] is itself Elokim and the tzimtzum (contraction) by which it contracted itself so that there be separate, finite worlds,

This flow belongs to Havayah and to Chesed, kindness, the giving that brings all beings into being. The first meaning says that this very flow is also Elokim, the tzimtzum that limits it so that there can be separate, finite worlds.

ברבוי התחלקות המדרגות מינים ממינים שונים שהצמצום הזה עם היות שבאמת הוא צמצום גדול לגבי אור א"ס ב"ה שאינו בבחי' גבול מ"מ הוא הוא הוי"ה

with a multitude of divisions of levels, kinds upon different kinds. For this tzimtzum, although in truth it is a great contraction relative to the Infinite Light, blessed be He, which is not limited, is nevertheless Havayah itself,

Those worlds are divided into countless levels and kinds. Although tzimtzum is a great concealment compared with the unlimited Infinite Light, it is itself an expression of Havayah.

שהרי עיי' נמשך בחי' הוי' להוות כל ההוויות מאין ליש שמבלעדי הצמצום לא היו העולמות כלל שהיו בטלים במקורם והיו כלא היו וא"כ גם הצמצום הוא הוא הוי' והמשכת החסד ומיוחדים ביחוד גמור ואמיתי ממש

since through it the level of Havayah is drawn down to bring all beings into being from nothing to something; for without the tzimtzum there would be no worlds at all, since they would be nullified in their source and would be as if they were not. If so, the tzimtzum too is the very Havayah and the drawing down of Chesed, and they are united in a complete and absolutely true unity.

Without tzimtzum there could be no worlds at all: they would dissolve back into their source. So the contraction itself is part of Havayah's kindness, and the two are perfectly one.

(וע' מ"ש מזה בד"ה וידבר אלקים כו' אני הוי' וארא אל אברהם⁴⁴ כו' וסד"ה וידעת היום)⁴⁵ ופירוש השני

(And see what is written about this in the discourse beginning “And Elokim spoke,” etc., “I am Havayah,” “and I appeared to Avraham,” etc., and at the end of the discourse beginning “Know this day.”) And the second meaning:

The text points to two discourses on this theme, one in Torah Ohr on “And Elokim spoke... I am Havayah” and one on “Know this day,” and then turns to the second meaning.

כי בחי' הוי' והמשכת החסד שמהוה כל ההוויות שעל שם זה נקרא הוי' לשון הוה^{46,47} והי"ד שבראש התיבה להורות שהוא מהוה תמיד הרי בחינה זו הוא

that the level of Havayah and the drawing down of Chesed which brings all beings into being (for on this account it is called Havayah, from the term hoveh, "being," and the yud at the beginning of the word is to show that He brings into being constantly), this level is

The Name Havayah comes from hoveh, "being," for it is the power that brings everything into being, and its opening yud, the prefix of an ongoing verb, shows that this creating never stops. The second meaning will view this whole level from a higher vantage point.

רק בחי' אלקים וצמצום^{48,49} לגבי עצמותו ומהותו יתברך כביכול וכמ"ש אני הוי' הוא שמי⁵⁰ שבחינת הוי' אינו אלא בחי' שם כמו עד"מ שם האדם אברהם שאינו אלא לזולתו לקרוא אותו בשמו

only the level of Elokim and tzimtzum relative to His Essence and Being, may He be blessed, as it were; as it is written, "I am Havayah, that is My Name": the level of Havayah is only the level of a name, like, by way of analogy, a person's name, Avraham, which is only for others, to call him by his name,

Compared with G-d's own Essence, even Havayah is only "Elokim," a contraction. The verse "I am Havayah, that is My Name" shows that Havayah is only a name, and a name, like a person's name Avraham, exists only so that others can call him.

אבל אין להשם ערך ויחוס כלל אל עצמות ומהות העדם שאינו ממהותו ולא מערכו כלל כך

but the name has no comparison or relation at all to the essence and being of the person, for it is not of his being nor of his measure at all. So too:

A name bears no relation to the essence of the person who carries it. In the same way Havayah, the power that creates, bears no relation to G-d's own Being.

הנה בחי' המשכה זו של הוי"ה וחסד מאור א"ס ב"ה להחיות העולמות ולהוותם מאין ליש אין ערוך אליו ית' כלל וכמשל זיו השמש מהשמש כו' כי

this level of the drawing down of Havayah and Chesed from the Infinite Light, blessed be He, to give life to the worlds and to bring them into being from nothing to something, bears no comparison at all to Him, may He be blessed, as in the analogy of the radiance of the sun [compared] with the sun, etc. For

The light that gives life to the worlds and creates them out of nothing is like the sun's radiance compared with the sun itself: utterly incomparable to its source.

הנה הוא לבדו ית' קדוש ומובדל מגדר עלמין וגם שמו נשגב בבחי' לבדו⁵¹ רק הודו וזיוו של שמו על ארץ וכו' הארה דהארה

indeed, He alone, may He be blessed, is holy and set apart from the category of worlds; and His Name too is “exalted,” at the level of “alone”; only “His splendor” and the radiance of His Name are “upon the earth,” etc., a glimmer of a glimmer;

Psalms says that G-d's Name “alone” is exalted, while only “His splendor” is upon the earth. G-d Himself is holy and apart from all worlds; only a glimmer of a glimmer of His Name reaches creation.

ואף גם זאת בבחיד על דייקא ולא שייך עליו ית' בחי' הוי' כי ענין הוי' יו"ד חכמה כו'

and even this is at the level of “upon” (al) specifically. And the level of Havayah does not apply to Him, may He be blessed, for the meaning of Havayah is the yud, Chochmah (wisdom), etc.;

That splendor is “upon” (al) the earth, above it rather than within it. Havayah begins with yud, the letter of Chochmah, and wisdom is a category that does not apply to G-d Himself.

ולא שייך עליו ית' אפילו אנת חכים ולא⁵² בחכמה ידיעא⁵³ אלא לגבי בחי' השתלשלות שנשתלו בחי' חכמה ובינה

and even “You are wise, but not with a knowable wisdom” does not apply to Him, may He be blessed, except relative to the level of the chain of descending worlds (hishtalshelus), in which the levels of Chochmah and Binah (understanding) came down in a chain;

Eliyahu's prayer in the Tikkunei Zohar says, “You are wise, but not with a knowable wisdom.” Even this applies to G-d only in relation to the chain of descending worlds, in which Chochmah and Binah came into being.

והרי הוא ית' מקור להן כמ"ש⁵⁴ כי עמך מקור חיים⁵⁵ והוא מקור החכמה ומקור הבינה

and He, may He be blessed, is their source, as it is written, “For with You is the source of life,” and He is the source of Chochmah and the source of Binah;

G-d is “the source of life,” and therefore the source of Chochmah and Binah.

אבל אינו מתלבש ממש בבחי' חכמה כי החכמה מאין תמצא⁵⁶ כתיב מבחינת אין דהיינו שאין התהוות החכמה מבחינת השתלשלות והתלבשות אור א"ס ב"ה ממש

but He does not actually clothe Himself in the level of Chochmah, for it is written, “And Chochmah is found from ayin (nothing)”: from the level of ayin, that is, the coming into being of Chochmah is not by way of a chain-like descent and clothing of the Infinite Light, blessed be He, itself,

But He is not clothed within Chochmah. The Alter Rebbe reads Job's question “Wisdom, from where (me'ayin) is it found?” as a statement, “wisdom comes from ayin, nothing”: Chochmah does not emerge from the Infinite Light itself by a direct chain of descent.

אלא מבחי' שהיא אין ואפס הוא בחי' זיו כו' כמ"ש במ"א (ועיין בד"ה לא תהי' [תהיה] משכלה)

but from a level that is nothing and naught, which is the level of radiance, etc., as is explained elsewhere. (And see the discourse beginning "None shall miscarry.")

Chochmah comes from a level that is "nothing," a mere radiance of G-dliness. Another discourse, on "None shall miscarry," explains this at length.

והרי זיו זה הוא עצמו צמצום רב ועצום לגבי אור א"ס ב"ה ע צמו כביכול

And this radiance is itself a vast and immense contraction relative to the Infinite Light, blessed be He, itself, as it were.

Even that radiance is an immense contraction relative to the Infinite Light itself.

וזוהו שאמר יעקב בתפלתו אם יהיה אלקים עמדי ושמרני⁵⁷ כו' ושכתי בשלום אל בית אבי

And this is what Yaakov said in his prayer: "If Elokim will be with me and will guard me," etc., "and I return in peace to my father's house,"

Yaakov's vow on his way to Charan shows the second meaning in a person's life. He spoke of a sequence: first that Elokim be with him and guard him, until he returned in peace to his father's house.

אזי והיה הוי' לי לאלקים⁵⁸ פי' כי אחר שיהיה אלקים עמדי בבחינת אתכפא ואתהפכא ואחר כל המדרגות עד ושכתי בשלום כו'

then, "and Havayah will be to me as Elokim." The meaning is: after "Elokim will be with me," in the mode of subjugation and transformation (iskafya and is'hapcha), and after all the levels up to "and I return in peace," etc.,

Only then would "Havayah be to me as Elokim." "Elokim will be with me" is the stage of subjugation and transformation, and the journey up to his peaceful return covers every level in between.

אזי יבא ויגיע למדרגה גדולה ונפלאה היא ביטול והתכללות באור א"ס ב"ה ממש שלמעלה מעלה מבחי' הוי' עד שבחי' הוי' בבחי' אלקים תחשב

then he will come and reach a great and wondrous level, namely self-nullification (bittul) and inclusion in the Infinite Light, blessed be He, himself, which is far, far above the level of Havayah, until the level of Havayah will be considered as the level of Elokim.

At the end Yaakov reaches self-nullification in the Infinite Light itself, so far above Havayah that, from there, Havayah seems no more than Elokim. This is the second meaning of "Havayah is Elokim," reached from above.

(ועמ"ש מזה סדי"ה אני הוי' אלקיכם דפ' ציצית וסדי"ה ושבת בשלום וע' ברכות ויצא פרשה ע' [שבעים])
גבי נטל הקדוש ברוך הוא שיחתן של אבות ועשאן מפתח לגאולתן של בנים⁵⁹ ועמ"ש מזה סדי"ה וכל
בניך):^{60, 61}

(And see what is written about this at the end of the discourse beginning "I am Havayah your G-d," in the section of tzitzis, and at the end of the discourse beginning "And I return in peace"; and see [Midrash] Rabbah, Vayetzei, section 70, regarding "The Holy One, blessed be He, took the words of the Patriarchs and made them a key to the redemption of the children"; and see what is written about this at the end of the discourse beginning "And all your children.")

The text points to further discussions, among them the Midrash that G-d took the words of the Patriarchs, including Yaakov's "and Havayah will be to me as Elokim," and made them a key to the redemption of their children.

3 ג והנה יעקב אמר כסדר המדרגה ממטה למעלה והיינו מדרגת הצדיקים ההולכים לפני ה' ממדרגה למדרגה

3. Now, Yaakov spoke in the order of the levels, from below upward, and this is the level of the tzaddikim, who walk before G-d from level to level.

Yaakov's vow follows the natural order of spiritual growth, upward one step at a time. This is the path of the tzaddikim, the righteous, who "walk before G-d" from one level to the next.

אך מי שהעביר את הדרך וחטא על הנפש⁶² שפגם באיזה ל"ת [לא תעשה] או בביטול מ"ע [מצות עשה] הרי
א"א לו להמשיך בחי' הוי' בבחי' אלקים ביחודא עילאה ותתאה להיות אתכפיא ואתהפכא מאחר שפגם
בשם הוי'

But one who has strayed from the path and "sinned against the soul," having caused a blemish through some prohibition or through neglecting a positive commandment, cannot draw down the level of Havayah into the level of Elokim, in the higher and lower unity, so that there be subjugation and transformation, since he has blemished the Name Havayah.

Someone who has strayed and sinned, by breaking a prohibition or neglecting a positive commandment, has damaged the Name Havayah itself. He therefore cannot draw Havayah into Elokim through the gradual work of subjugation and transformation.

כי המצות נקראו מצות הוי' כמ"ש בזה"ק [בזהר הקדוש] דתליין בשמיה כענבין באתכלא^{63, 64, 65} מימינא ומשמאלא מימינא מ"ע [מצות עשה] ומשמאלא מל"ת [מצות לא תעשה].

For the mitzvos are called “the mitzvos of Havayah,” as is said in the holy Zohar, that they hang upon His Name like grapes on a cluster, on the right and on the left: on the right the positive commandments, and on the left the prohibitive commandments.

The mitzvos are “the mitzvos of Havayah”: they hang on G-d’s Name like grapes on a cluster, the positive commandments on the right and the prohibitions on the left. A sin therefore blemishes the Name itself.

SECTION 3 • 14

How sin blemishes the Name

4 והנה אומרים בתיקון ק"ש [קריאת שמע] שעל המטה אם פגמתי באות יו"ד ונתחייבתי סקילה וכן בידוי על חטא ביוהכ"פ [ביום הכפורים] מזכירין סקילה שריפה כו'

Now, in the order of the bedtime Shema we say, “If I have blemished the letter yud and become liable to stoning”; and likewise, in the confession “For the sin” on Yom Kippur, we mention stoning, burning, etc.

In the bedtime Shema one confesses, “If I have blemished the letter yud and become liable to stoning,” and on Yom Kippur the confession “For the sin” lists the court’s death penalties, stoning, burning and the rest. The Alter Rebbe explains what these words mean for an ordinary person.

לא דברו בעבירות חמורות דוקא שחייב עליהם סקילה ממש (כגון עובד עבודת כוכבים שהוא מהנסקלין)

They did not speak specifically of grave transgressions for which one is liable to actual stoning (such as one who worships idols, who is among those who are stoned),

These confessions do not refer only to the gravest sins, such as idolatry, that actually carry the penalty of stoning.

שהרי התורה היא בבחינת השתלשלות שיש בה גשמיות ורוחניות וכשם שיש סקילה גשמיות על עבירות החמורות בגשמיות כן יש סקילה רוחניות על עון ששקלוהו חז"ל [חכמינו זכרונם לברכה] בעבירות חמורות ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] בפרק לפני אידיהן ישראל שבחו"ל [שבחוץ לארץ] כו'⁶⁶

for the Torah is in the mode of hishtalshelus (a chain of descent), having within it physicality and spirituality; and just as there is physical stoning for transgressions that are grave in physical terms, so there is spiritual stoning for a sin that our Sages, of blessed memory, weighed as grave transgressions, along the lines of the saying of our Sages, of blessed memory, in the chapter Lifnei Eideihen, "Jews outside the Land," etc.

The Torah descends through every level, so it has both a physical and a spiritual meaning. Just as there is physical stoning for grave physical sins, there is spiritual stoning for sins the Sages equated with grave ones, as when the Talmud says that Jews outside the Land who attend a gentile's feast are regarded as "serving idols in purity," even though they eat their own food.

כי ענין עבודת כוכבים בגשמיות הוא המשתחוה לשמש וירח מפני שמהם תצא השפעת המזון וכמ"ש ממגד תבואות שמש⁶⁷ וממגד גרש

For idolatry in its physical sense is bowing down to the sun and moon, because from them comes forth the flow of sustenance, as it is written, "with the bounty of the produce of the sun, and with the bounty of the yield of the

Idolatry in its physical form is bowing to the sun and the moon because sustenance seems to come from them, as the Torah speaks of "the bounty of the produce of the sun" and the yield of the moons.

ירחים הגם שבאמת נמשך ההשפעה על ידם הרי הם שלוחי ההשפעה בלבד והמשתחוה להם מחשיב אותם ליש ודבר נפרד כאלו הם משפיעים מצד עצמם⁶⁸

moons." Although in truth the flow is drawn down through them, they are only the agents of the flow, and one who bows down to them regards them as something (yesh) and a separate thing, as if they bestowed [it] on their own.

The sun and moon really do channel the flow of blessing, but only as messengers. The idolater's error is to treat them as independent powers that give of their own accord.

והנה ההשתחואה בגשמיות היינו שכופף ראשו וקומתו הגשמיים⁶⁹ ויש השתחואה ברוחנית שכופף ומבטל שכלו לדבר הנשפע מן השמש והירח שהם מגד תבואות כו'

Now, physical bowing means that one bends his physical head and body; and there is spiritual bowing, when one bends and nullifies his intellect before the thing that flows from the sun and the moon, which are “the bounty of the produce,” etc.,

Bowing has a spiritual counterpart as well: surrendering one’s mind to the natural forces and means through which sustenance arrives.

בדאגת הפרנסה⁷⁰ ע”י איזו תחבולה כאלו התחבולה ההיא היא עיקרית בהשפעה זו הגם שנאמר וברכך ה' אלקיך בכל אשר תעשה הרי ה' אלקיך כתיב שלא יהיה נפרד מאלקותו ית' כו'

in anxiety over his livelihood, by means of some stratagem, as if that stratagem were the main thing in this flow. Although it is said, “And Havayah your G-d will bless you in all that you do,” it is written “Havayah your G-d”: that it should not be separate from His G-dliness, may He be blessed, etc.

This happens when a person, anxious about his livelihood, puts his trust in some scheme as if it were the real source of his income. The Torah does say “Havayah your G-d will bless you in all that you do,” but it names “your G-d”: one’s effort must never be separated from G-dliness.

משא”כ כשמחשיב את התחבולה עיקר ההשפעה שהוא בבחי' נפרד כו' וע”ז הרי הוא חייב סקילה רוחנית

Whereas when he regards the stratagem as the essence of the flow, which is the level of separateness, etc., for this he is liable to spiritual stoning,

To treat the scheme as the true source is to see it as something separate from G-d. That is a spiritual form of idolatry, and it carries a spiritual stoning.

כי סקילה היא באבנים והיינו שע”י גורם להיות לו לב אבן שלא יוכל לפתוח לבו בהתבוננות בחי' הוי' כו'

for stoning is with stones; that is, through this he brings it about that he has a heart of stone, so that he cannot open his heart in contemplation of the level of Havayah, etc.

Stoning is done with stones, and the punishment fits the sin: such a person gives himself a heart of stone that cannot open to contemplate Havayah.

וכן כל הכועס⁷¹ כו' וגסות הרוח⁷² כו' שהם כאלו עובד עבודת כוכבים⁷³ לפי שהם היפך הביטול

And likewise “whoever becomes angry,” etc., and haughtiness of spirit, etc., which are as though one worships idols, because they are the opposite of self-nullification (bittul);

The Sages likewise said that one who becomes angry, or who is haughty, is as though he worshipped idols. Anger and arrogance are the opposite of self-nullification (bittul).

והרי פוגם באות יו"ד שהוא ענין הביטול בחינת חכמה כו' וכה"ג [וכהאי גוונא] בביטול מ"ע [מצות עשה] התלויות באות יו"ד ביטול תורה דאורייתא מחכמה כו'

and so he blemishes the letter yud, which is the matter of self-nullification, the level of Chochmah (wisdom), etc. And likewise through neglecting positive commandments that depend on the letter yud: neglect of Torah [study], for the Torah [comes] from Chochmah, etc.

Since the yud of Havayah stands for Chochmah and bittul, these traits blemish the yud, which is why the bedtime confession speaks of blemishing the yud and of stoning. Neglecting the mitzvos tied to the yud, above all Torah study, which comes from Chochmah, does the same.

(וע' בר"מ [ברעיא מהימנא] ר"פ כי תשא ופי' שופטים רע"ד ב') והה' של השם הוא בחי' התבוננות באורך ורוחב⁷⁴ בגדולת א"ס ב"ה להלהיב לבו⁷⁵ כו'.

(And see the Ra'aya Mehemna at the beginning of Parshas Ki Sisa, and Parshas Shoftim, 274b.) And the hei of the Name is the level of contemplation, at length and breadth, on the greatness of the Infinite One (Ein Sof), blessed be He, to set one's heart aflame, etc.;

After a reference to the Ra'aya Mehemna, the text turns to the second letter, hei. It stands for contemplation that spreads “in length and breadth” over the greatness of the Infinite One until the heart is set aflame with love.

דהיינו כמו אות ה' שיש לה אורך ורוחב עד"מ וכנגד זה שריפה שישרוף לבו באש זרה ותאות חומריו [חומריות] כו'

that is, like the letter hei, which has length and breadth, by way of analogy. And corresponding to this is burning: that he burns his heart with a strange fire and with lusts for material things, etc.

The shape of the hei, with its length and breadth, pictures this broad contemplation. Its counterpart in sin is burning: setting the heart on fire with a “strange fire” of material lusts instead of love of G-d, and so burning corresponds to a blemish in the hei.

וכיוצא בזה הרבה פרטי עבירות וביטול מצות שהם פוגמים את השם הוי' כל חד לפום מאי דידע בנפשי' [בנפשיה] אשר ע"כ לא יוכל להמשיך שם הוי' בבחי' אלקים הוא הצמצום ביחודא תתאה ועילאה להיות אתכפיא ואתהפכא.⁷⁶

And similarly there are many particular transgressions and neglects of mitzvos that blemish the Name Havayah, each one according to what he knows in his own soul; and therefore he cannot draw down the Name Havayah into the level of Elokim, which is the tzimtzum (contraction), in the lower and higher unity, so that there be subjugation and transformation.

Many other sins and neglected mitzvos blemish the Name Havayah, each person according to what he knows of his own soul. Such a person cannot draw Havayah into Elokim through the gradual work of subjugation and transformation.

SECTION 4 • ¶5-6

The cry of the heart

5 והעצה היעוצה לזה ויצעקו אל⁷⁷ הוי' שכדי להיות המשכות הוי' צריך להקדים בחי' צעקה בלב מקרב איש ולב עמוק⁷⁸ מעומקא דלבא ולהיות בטל ונכלל באור א"ס ב"ה ממש שלמעלה מבחי' הוי'

The counsel that is counseled for this is "And they cried out to Havayah": in order for there to be drawings down of Havayah, one must first have the level of a cry in the heart, "from the inward part of man and a deep heart," from the depth of the heart, and be nullified and included in the Infinite Light (Or Ein Sof), blessed be He, itself, which is above the level of Havayah,

The remedy lies in the verse "And they cried out to Havayah." To draw Havayah down again, one must first cry out from the depths of the heart and become nullified in the Infinite Light itself, which is higher than the Name Havayah that the sin has damaged.

כי אני הוי' הוא שמי כו' כנ"ל אלא מצד עצמותו ומהותו ית' נק' בשם אנכי מי שאנכי שאינו for "I am Havayah, that is My Name," etc., as mentioned above; but in respect of His Essence and Being, may He be blessed, He is called by the name Anochi ("I"), "Who I am," which is not

As explained above, Havayah is only a "name." G-d's own Essence is called Anochi, "I," "Who I am," beyond any name.

נתפס בשם וע"ז נאמר אנכי אנכי הוא מוחה פשעיך למעני⁷⁹ וכתוב לפני הוי' תטהרו למעלה מבחי' הוי' ששם הוא עליות כללות נשמות ישראל ביום הכפורים

grasped by a name. And of this it is said, "I, I (Anochi Anochi) am He Who blots out your transgressions for My sake"; and it is written, "Before Havayah shall you be purified": above the level of Havayah, for there is the ascent of the souls of Israel as a whole on Yom Kippur.

So Isaiah says, "I, I (Anochi) am He Who blots out your transgressions": forgiveness comes from Anochi. "Before Havayah shall you be purified" is read as above Havayah, where the souls of Israel as a whole ascend on Yom Kippur.

והיינו על ידי בחי' רחמנות מדתו של יעקב⁸⁰ מברית מן הקצה אל הקצה^{81,82} דהיינו מן הקצה התחתון שירד מטה מטה אל הקצה העליון שמראש כל

And this is through the level of compassion, the attribute of Yaakov, which "extends from end to end": that is, from the lowest end, where he has descended lower and lower, to the highest end, at the very top of all

The way there is compassion, the attribute of Yaakov, described like the Tabernacle's middle bar that "extends from end to end." Compassion reaches from the lowest point to which a soul has fallen up to the highest point.

דרגין בחי' אנכי שלמעלה מבחינת הוי' ובחי' רחמנות זו הוא שיעורר רחמים על ניצוץ אלקות שבנפשו אחרי שישם אל לבו רוממות א"ס ב"ה בכבודו ובעצמו שהוא רם ונשא מבחי' הוי'

levels, the level of Anochi, which is above the level of Havayah. And this level of compassion is that he arouse compassion upon the spark of G-dliness in his soul, after he takes to heart the exaltedness of the Infinite One, blessed be He, in His glory and His very Self, Who is high and lofty above the level of Havayah,

That highest point is Anochi, above Havayah. One arouses this compassion for the spark of G-dliness in one's own soul, after taking to heart how exalted the Infinite One is, far above even Havayah.

כי הוי' בחכמה וכולם בחכמה עשית⁸³ כתיב שהוא כעשיה גשמיות ואי לזאת הרחמנות גדולה על ניצוץ אלקות שבנפשו איך שירד פלאים מאיגרא רמה⁸⁴ כו

for "Havayah, by Chochmah," and it is written, "You have made them all with Chochmah," which is like physical making. And therefore great is the compassion for the spark of G-dliness in his soul, how it has come down astonishingly "from a high roof," etc.

Havayah is bound up with Chochmah, and Psalms says all was made "with Chochmah," so that even divine wisdom is, relative to G-d Himself, like physical making. Measured against this, the soul's fall "from a high roof" to the depths is astonishing and calls for great compassion.

ובחינת רחמנות זו אותה אנו מבקשים אלקי עולם ברחמיך הרבים⁸⁵ כו' ברחמיך דייקא כלומר שאתה יודע הרחמנות כמה גדלה בלי שיעור ואין ביכולת השגת נשמותינו

And it is this level of compassion that we request: “G-d of the world, in Your abundant compassion,” etc. “In Your compassion” specifically, that is, You know how great the compassion is, without measure, and it is not within the capacity of our souls’ comprehension

This is the compassion we ask for in the morning prayer, in the blessing of Yotzer, “G-d of the world, in Your abundant compassion, have compassion on us.” We say “Your” compassion because only G-d knows how vast it is.

לשער גדול עוצם הרחמנות על הירידה הגדולה הזאת מאור א"ס ב"ה מאחר שנשמותינו הן בבחי' גבול ונברא יש מאין אין להם הרגשה זו על הירידה הזאת שמאור א"ס ב"ה (ועמ"ש בד"ה כנשר יעיר).

to gauge the greatness of the intensity of the compassion over this great descent from the Infinite Light, blessed be He; since our souls are in a state of limitation and created something from nothing, they do not have this feeling about this descent from the Infinite Light, blessed be He. (And see what is written in the discourse beginning “As an eagle stirs up.”)

Our souls are finite and created, so they cannot feel the full measure of their descent from the Infinite Light; only G-d’s compassion matches it. The text refers to the discourse on “As an eagle stirs up its nest” for more on this.

וזהו ותתפלל חנה על⁸⁶ הוי' ובכה תבכה שעל ידי בחינת בכיה היא בחי' ומדת התעוררות הרחמנות תתפלל על ה' על דייקא למעלה מבחי' הוי'. ועמ"ש מזה בפ' משפטים ע"פ לא תהיה משכלה ועקרה⁸⁷ כו'.⁸⁸

And this is [the meaning of] “And Chanah prayed upon (al) Havayah, and weeping, she wept”: through the level of weeping, which is the level and attribute of the arousal of compassion, she prays “upon Havayah,” “upon” specifically, above the level of Havayah. And see what is written about this in Parshas Mishpatim, on the verse “None shall miscarry or be barren,” etc.

Chanah “prayed upon (al) Havayah” while weeping: her tears, the arousal of compassion, carried her prayer above the Name Havayah. The text refers to its discourse on “None shall miscarry or be barren” for more on this.

6 וזהו שובה ישראל עד⁸⁹ הוי' אלקיך פירוש עד שהוי'⁹⁰ יהיה בבחינת אלקים וצמצום על ידי התשובה הוא התעוררות הרחמנות

And this is [the meaning of] “Return, O Israel, unto (ad) Havayah your G-d (Elokecha)”: that is, until (ad) Havayah will be at the level of Elokim and tzimtzum (contraction), through teshuvah (return), which is the arousal of compassion.

Now the opening verse is explained. “Return, O Israel, ad Havayah your G-d” means return until (ad) Havayah becomes, for you, “your G-d” (Elokecha), that is, like Elokim, a mere contraction; this is achieved through teshuvah, the arousal of compassion.

כי עיקר התשובה בלב⁹¹ שתהיה התשובה גדולה כל כך בפנימית הלב מעומקא דלבא עד כי ישוב ליבטל וליכלל באור א"ס ב"ה ממש שלמעלה מעלה מבחינת הוי'

For the essence of teshuvah is in the heart: that the teshuvah be so great, in the innermost part of the heart, from the depth of the heart, that he returns to be nullified and included in the Infinite Light (Or Ein Sof), blessed be He, itself, which is far, far above the level of Havayah;

Teshuvah is above all in the heart. It must be so deep, from the innermost heart, that a person returns to be nullified in the Infinite Light, far above Havayah.

רק לפני הוי' תטהרו ואנכי אנכי הוא מוחה^{92,93} כו'. ועמ"ש ע"פ כי המצוה הזאת אשר אנכי מצוך כו' בפ' נצבים:^{94,95}

only “before Havayah shall you be purified,” and “I, I am He Who blots out,” etc. And see what is written on the verse “For this commandment which I (Anochi) command you,” etc., in Parshas Nitzavim.

That is the level of “before (above) Havayah shall you be purified” and “I, I (Anochi) am He Who blots out.” The text refers to its discourse on “For this commandment which I (Anochi) command you,” in Parshas Nitzavim.

SECTION 5 • 17-10

Teshuvah as a leap

7 ד והנה סדר התשובה הוא שלא כסדר והשתלשלות המדרגה ממטה למעלה כנ"ל רק הוא בבחינת דילוג למעלה מבחי' השתלשלות והטעם ביאר הכתוב

4. Now, the order of teshuvah (return) is not according to the order and chain-like sequence of the levels from below upward, as mentioned above; rather, it is in the manner of a leap, above the level of the chain of descending worlds (hishtalshelus). And the verse has explained the reason:

A new section explains why teshuvah works by a leap rather than step by step. Ordinary growth climbs the levels in order; teshuvah jumps above them, above the whole chain of descending worlds, and the verse itself gives the reason.

כי כשלת בעונך⁹⁶ והיינו כמ"ש כשל בעוני כח⁹⁷ היינו הנשמה וכמ"ש כל אשר תמצא ידך לעשות בכחך^{98,99} כו'

“for you have stumbled in your iniquity.” And this is as it is written, “My strength (kochi) has stumbled because of my iniquity”: that is, the soul, as it is written, “Whatever your hand finds to do with your strength (kochacha),” etc.

Hosea says, “for you have stumbled in your iniquity,” and Psalms says, “my strength has stumbled because of my iniquity.” This “strength” is the soul, the same strength meant in “whatever your hand finds to do, do with your strength” (Ecclesiastes 9:10).

(ע' [עיינן] זח"ג [זהר חלק ג] פנחס ר"כ ע"א)¹⁰⁰ שהנשמה קרויה נר כמ"ש נר הוי' נשמת אדם¹⁰¹ ועבירה מכבה¹⁰²

כו' כלומר שמכבה את הנר¹⁰³ כו' (כמ"ש בד"ה אחרי ה' אלקיכם תלכו)¹⁰⁴

(See Zohar, Part III, Pinchas, 220a.) For the soul is called a lamp, as it is written, “The soul of man is the lamp of Havayah”; and “a transgression extinguishes,” etc., that is, it extinguishes the lamp, etc. (as is explained in the discourse beginning “After Havayah your G-d shall you walk”).

The text cites the Zohar on Pinchas for this. The soul is called a lamp, “the lamp of Havayah,” and the Sages say that a transgression “extinguishes”; here, it extinguishes the soul’s lamp.

לכך אין כח בנשמה לעמוד בקשרי המלחמה בבחי' אתכפיא ואתהפכא ולהמשיך הוי' בבחי' אלקים ביחודא עילאה ותתאה אחר שנתחלשה וכשל כחה מפני העבירה שכבתה נרה וע"כ צריכה לדלג שור אל רום המעלות.

Therefore the soul has no strength to stand in the battle lines, in the mode of subjugation and transformation (iskafya and is'hapcha), and to draw down Havayah into the level of Elokim in the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah), since it has been weakened and its strength has stumbled because of the transgression that extinguished its lamp. Therefore it must "leap over a wall" to the height of the levels.

With its light put out and its strength failing, the soul cannot fight the gradual battle of subjugation and transformation. It must instead "leap over a wall," straight to the highest level.

וזהו כי תצא למלחמה על אויביך¹⁰⁵ על דייקא ולכן מתחלה שובה ישראל עד שהוי'¹⁰⁶ יהיה בבחי' אלקיך ואח"כ קחו עמכם דברים^{107, 108} הם התורה והמצוות וכמ"ש

And this is [the meaning of] "When you go out to war upon (al) your enemies": "upon" specifically. Therefore, first "Return, O Israel," until Havayah will be at the level of "your G-d (Elokecha)," and afterwards "Take with you words," which are the Torah and the mitzvos, as is written

So too the Torah says "When you go out to war upon (al) your enemies": one must first stand above them. Hence the order in Hosea: first "Return, O Israel," until Havayah becomes "your G-d," and only afterward "Take with you words," the Torah and mitzvos.

ברכות פ' תצוה פלי"ה¹⁰⁹ ושובו אל הוי' להמשיך בחי' הוי' בבחי' אלקים ביחודא עילאה ותתאה ע"י אתכפייא ואתהפכא כי זהו תכלית בריאת האדם בעוה"ז לשמור ולעשות כסדר המדרגה

in [Midrash] Rabbah, Parshas Tetzaveh, section 38; "and return to Havayah," to draw down the level of Havayah into the level of Elokim in the higher and lower unity, through subjugation and transformation. For this is the purpose of man's creation in this world: to observe and to do, in the order of the levels

The Midrash reads these "words" as words of Torah. Then comes "and return to Havayah": drawing Havayah into Elokim through subjugation and transformation, which is the purpose of man in this world, to keep and do the mitzvos in order.

(ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] במי נמלך כנשמתן של צדיקים^{110, 111, 112} ועיין זח"ג [זהר חלק ג] אמור)
(ד"ק ע"ב)¹¹³ ע"פ בת אבי היא^{114, 115} כו'

(and therefore our Sages, of blessed memory, said, "With whom did He take counsel? With the souls of the tzaddikim"; and see Zohar, Part III, Emor (folio 100b), on the verse "She is my father's daughter," etc.;

A parenthesis adds that this is why the Sages said G-d "took counsel with the souls of the righteous" before creating the world: their ordered service is creation's purpose. The text also refers to the Zohar on the verse "She is my father's daughter" (Genesis 20:12).

ובח"י בת אבי היא כמ"ש סד"ה יהודה אתה¹¹⁶ בפ"י בני אביך ולילך ממדרגה למדרגה ממטה למעלה רק
התשובה הוא לפי שעה שהנשמה צריכה לכך לדלג שור שלא כסדר ודרך ההשתלשלות

and the level of "my father's daughter" is as is explained at the end of the discourse beginning "Yehudah, you," on the meaning of "your father's sons"), and to go from level to level, from below upward. Teshuvah, however, is only for the time when the soul needs it, to "leap over a wall," not in order and not by way of hishtalshelus;

That verse and the phrase "your father's sons" are explained in other discourses. The purpose of man is to go from level to level; teshuvah's leap, outside the normal order, is only for the time when the soul needs it.

אבל אח"כ שישוב אל¹¹⁷ ה' וירחמהו הנה מזה נמשך שם הוי' בח"י התהוות כל ההוויות בהתחדשות
החיות כו'

but afterwards, when "he returns to Havayah and He will have compassion on him," from this the Name Havayah is drawn down, the level of the coming into being of all beings, with a renewal of the life-force (chayus), etc.,

Once a person "returns to Havayah and He has compassion on him," the Name Havayah flows again, bringing a renewal of life-force and of everything's coming into being.

ולתקן כל הפגמים ולמלאות כל החסרונות שחיסר מ"ע [מצות עשה] או שפגם במל"ת [במצות לא תעשה] אזי
יהיה נמשך שם הוי' בבחי' אלקים ביחודא עילאה ותתאה להיות אתכפא ואתהפכא.

and to repair all the blemishes and to fill all the lacks, where he omitted a positive commandment or blemished through a prohibitive commandment. Then the Name Havayah will be drawn down into the level of Elokim in the higher and lower unity, so that there be subjugation and transformation.

That renewed flow repairs every blemish and fills every lack left by omitted or transgressed mitzvos, and then he can again draw Havayah into Elokim in the ordinary way.

8 וזהו שנאמר ביג"מ [בי"ג מדות] ¹¹⁸ רחמים ויקרא ¹¹⁹ הוי' כלומר שהוי' קורא וממשיך בחי' ¹²⁰ הוי' דהיינו שע"י הוי' אלקיך שהוי' הוא בבחי' אלקים ממשיך להיות הוי' נמשך בבחי' אלקים ביחודא עילאה ותתאה וכ' הוויות

And this is what is said in the Thirteen Attributes of Mercy: "And He called: Havayah, Havayah"; that is, Havayah calls and draws down the level of Havayah. That is to say, through the level of "Havayah your G-d (Elokecha)," where Havayah is at the level of Elokim, He draws down, so that Havayah be drawn down into the level of Elokim in the higher and lower unity. And these two [mentions of] Havayah

The same idea appears in the Thirteen Attributes of Mercy, which open with "Havayah, Havayah." The first Havayah "calls" and draws the second: through teshuvah, once Havayah has become like Elokim ("Havayah your G-d"), one draws Havayah down into Elokim again.

אלו הם כתובים בשני מקראות דכתיב הוי' רחום וחנון ¹²¹ וכתוב חנון ורחום ¹²² הוי' פ"י הוי' רחום וחנון שמבחינת הוי' נמשך בחי' רחמנות וחסד להוות עולמות יש מאין ולהתצמצם במדת אלקים שהיא ג"כ מדת החסד כנ"ל.

are written in two verses, for it is written, "Havayah, compassionate and gracious," and it is written, "Gracious and compassionate is Havayah." The meaning of "Havayah, compassionate and gracious" is that from the level of Havayah there is drawn down the level of compassion and Chesed (kindness), to bring worlds into being, something from nothing, and to contract itself into the attribute of Elokim, which is also the attribute of Chesed, as mentioned above.

The two Names match two verses with the words in reverse order. In "Havayah, compassionate and gracious," Havayah comes first: from Havayah flow compassion and kindness that create the worlds and contract into Elokim, which, as shown above, is also kindness.

9 וחנון ורחום ה' פ"י שהתהוות והמשכות החסד שהרי אין זה אלא בחי' צמצום לגבי אור א"ס ב"ה עתמו כביכול הגורם להיטות צמצום זה הוא חנון ורחום שמבחי' אנכי מי שאנכי נמשכים יג"מ [י"ג מדות] רחמים שבהם

And "Gracious and compassionate is Havayah" means that as for the coming into being and the drawings down of Chesed (for this is only a level of tzimtzum, contraction, relative to the Infinite Light, blessed be He, itself, as it were), what causes this tzimtzum to be is "gracious and compassionate": for from the level of Anochi, "Who I am," are drawn down the Thirteen Attributes of Mercy, in which

In "Gracious and compassionate is Havayah," Havayah comes last. Since the creative flow of Havayah is itself only a contraction relative to the Infinite Light, its very existence is caused by a higher grace and compassion: the Thirteen Attributes of Mercy that flow from Anochi, G-d's Essence.

ועל ידם קורא וממשיך הויי הויי כו כנ"ל (ועמ"ש מזה סד"ה ואתחנן אל¹²³ הויי) וזהו כי עמך הסליחה למען תורא¹²⁴

and through which He calls and draws down “Havayah, Havayah,” etc., as mentioned above. (And see what is written about this at the end of the discourse beginning “And I pleaded with Havayah.”) And this is [the meaning of] “For with You is forgiveness, so that You may be feared,”

Through those attributes Havayah “calls” Havayah, as above. This explains the verse “For with You is forgiveness, so that You may be feared,” in which forgiveness leads to awe.

כי בבחי' סליחה ביום הכפורים¹²⁵ שהוא גילוי רצון העליון לפני הויי תטהרו נמשך יג"מ [י"ג מדות] רחמים להיות גילוי בחי' יראה הוא יו"ד של שם ה וי

for through the level of forgiveness on Yom Kippur, which is the revelation of the Supreme Will, “before Havayah shall you be purified,” the Thirteen Attributes of Mercy are drawn down, so that there be a revelation of the level of awe, which is the yud of the Name Havayah,

On Yom Kippur, “before (above) Havayah,” the Supreme Will is revealed as forgiveness and the Thirteen Attributes flow. Their effect is a revelation of awe, which is the yud of the Name Havayah.

כמ"ש בזה"ק [בזהר הקדוש] יו"ד על רישיי¹²⁶ [רישיה] דביה שריא דחילו¹²⁷ והה' הוא בחי' אהבה והם הנסתרות לה' אלקינו¹²⁸ שהנסתרות הם אהוי"ר [אהבה ויראה]¹²⁹ והנגלות ו"ה נגלות

as is said in the holy Zohar, “The yud on His head, for in it dwells awe”; and the hei is the level of love. And these are “the hidden things [that] belong to Havayah our G-d,” for the hidden things are love and awe; and “the revealed things”: the vav and hei are revealed;

The Zohar places the yud “on the head,” where awe dwells, and the first hei stands for love. These two, the yud and hei, are “the hidden things” of the verse, because love and awe are hidden in the heart, while the vav and final hei are “the revealed things” of the verse.

הן התורה והמצות¹³⁰ תורה וי"ו המשכה הקול קול יעקב¹³¹ ה' בחי' מצות מעשיות שבעשייה כו והיינו גילוי של שם הויי להיות התחדשות ההתהוות כו כנ"ל.¹³²

these are the Torah and the mitzvos: the Torah is the vav, a drawing down, “the voice is the voice of Yaakov”; the hei is the level of the practical mitzvos, which are in Asiyah (Action), etc. And this is the revelation of the Name Havayah, so that there be a renewal of the coming into being, etc., as mentioned above.

The revealed things are the Torah, the vav, a line drawn downward like “the voice of Yaakov” in study, and the practical mitzvos, the final hei, which are performed in the world of action. Together they reveal the Name Havayah anew in creation.

10 ועמ"ש עוד מענין כי עמך הסליחה למען תורא ע"פ שובה ישראל עד¹³³ כו' וע"פ תקעו בחדש וע' בזהר אמור דק"א¹³⁴ א'.

And see what is written further on the subject of "For with You is forgiveness, so that You may be feared," on the verse "Return, O Israel, unto," etc., and on the verse "Blow at the New Moon"; and see the Zohar, Emor, folio 101a.

The text points to more on "For with You is forgiveness": the explanation of "Return, O Israel, unto" later in Likkutei Torah, the discourse on "Blow at the New Moon," and the Zohar on Emor.

וזהו הלך ילך ובכה^{135, 136} כו' כי הנה ישראל נקראו בשרשם למעלה זרע קדש מצבתה^{137, 138} (בישעיה סס"י [סוף סימן ו']

And this is [the meaning of] "Going, he goes on, weeping," etc. For Israel, in their root above, are called "a holy seed is its stock" (in Isaiah, end of chapter 6),

Now Psalm 126 is explained: the sower "goes along weeping, carrying the bag of seed." Israel's souls are called "holy seed," rooted above, as Isaiah says, "a holy seed is its stock" (Isaiah 6:13).

שיסודתה בהררי קדש¹³⁹ עליון (ע"י זח"א [זהר חלק א] ט"ו א' ובוזהר הרקיע ר"פ בראשית ע"פ הנצנים נראו¹⁴⁰ כו')

whose foundation is in the mountains of supernal holiness (see Zohar, Part I, 15a, and the Zohar HaRakia at the beginning of Parshas Bereishis, on the verse "The blossoms have appeared," etc.).

Their foundation is "in the mountains of holiness" above; the text points to the Zohar and to the Zohar HaRakia on the verse "The blossoms have appeared" (Song of Songs 2:12).

ומשך הזרע היינו ההמשכה וירידה שירדו ונשתלשלו נשמותיהם למטה (וע"י ברכות ר"פ ויגש גבי במושך הזרע זה יוסף¹⁴¹ ועמ"ש מענין יוסף סד"ה ושמתי כדכד.

And "the drawing of the seed" (meshech hazara) is the drawing down and descent by which their souls descended and came down through the chain [of levels] below. (And see [Midrash] Rabbah at the beginning of Parshas Vayigash, regarding "'him who draws the seed': this is Yosef"; and see what is written on the subject of Yosef at the end of the discourse beginning "And I will make [your windows of] rubies."

The psalm's meshech hazara, "the bag of seed," is read as "the drawing of the seed": the descent of the souls from their source down into this world. The Midrash applies "the one who draws the seed" to Yosef, who drew his father's family down to Egypt.

ועי' עוד ברבות וישלח פע"ט דקאי על יעקב והכל ענין אחד וכמ"ש אלה תולדות יעקב יוסף¹⁴² ועמ"ש מזה סד"ה ויקחו אליך פרה גבי עץ ארז ואזוב)

And see further [Midrash] Rabbah, Vayishlach, section 79, that it refers to Yaakov; and it is all one matter, as it is written, "These are the generations of Yaakov: Yosef." And see what is written about this at the end of the discourse beginning "And they shall take to you a heifer," regarding "cedar wood and hyssop.")

Another Midrash applies the psalm to Yaakov, and both are one theme, since "These are the generations of Yaakov: Yosef." Further discourses are cited.

ולהיותם חוזרים ועולים בקדש העליון ממטה למעלה הלך ילך ממדרגה למדרגה בהליכה שאין לה שיעור והפסק הגבה למעלה מאד ע"י בחי' ובכה היא התעוררות הרחמנות ובכה תבכה¹⁴³ שעייז יהיו בבחי' על הי' כו' כנ"ל.¹⁴⁴

And for them to return and ascend into the supernal holiness, from below upward: "going, he goes on," from level to level, in a going that has no measure or interruption, rising very high, through the level of "weeping," which is the arousal of compassion, and "weeping, she wept," through which they will be at the level of "upon (al) Havayah," etc., as mentioned above.

The return upward is "going, he goes on": an unlimited ascent from level to level, powered by weeping, the arousal of compassion, like Chanah's tears, which bring the soul to the level of "upon (al) Havayah," above the Name.

SECTION 6 • ¶11-13

Sheaves and the double declaration

11 ואח"כ בא יבא ברנה נושא אלומותיו¹⁴⁵ שחוזר וממשיך מלמעלה למטה תוספת וריבוי אור בהתחדשות ההתהוות להמשיך בחינת שם הוי' בבחי' אלקים להיות

And afterwards, "coming, he will come with joyous song, carrying his sheaves": for he in turn draws down, from above to below, an addition and increase of light, in the renewal of the coming into being, to draw down the level of the Name Havayah into the level of Elokim, so that there be

The psalm continues: "he will surely come with joyous song, carrying his sheaves." After the ascent of teshuvah comes a descent, in which the returning soul draws down from above an added, greater light, renewing creation and bringing Havayah into Elokim.

אתכפיא ואתהפכא בכל הדברים הן בסור מרע הן בועשה טוב שע"ז נאמר קחו עמכם דברים ושובו¹⁴⁶
אל ה' שהם דברים הרבה שיהיה בהם המשכת הוי'

subjugation and transformation (iskafya and is'hapcha) in all matters, both in "turn away from evil" and in "do good." Of this it is said, "Take with you words (devarim) and return to Havayah": these are many things (devarim), in which there is to be the drawing down of Havayah.

This makes possible subjugation and transformation in every area, both in turning from evil and in doing good. Hosea's "Take with you words (devarim)" is read as the many "things" (also devarim) into which Havayah is to be drawn.

וזהו נושא אלומותיו שהוא עד"מ כמו אלומות ועומרים שהם ממין הגרעין שנעשו בתוספת וריבוי כך
יהיה גדול כח התשובה

And this is [the meaning of] "carrying his sheaves": by way of analogy, like sheaves and bundles of grain, which are of the same kind as the seed, made with addition and increase; so great will be the power of teshuvah (return).

Sheaves are made of the same grain that was sown, yet multiplied many times over. So too the power of teshuvah: what returns is an addition and increase beyond what went down.

(ועמ"ש ע"פ בשלח פרעה¹⁴⁷ בענין וזרעתיה לי בארץ¹⁴⁸ כו' נטעתך שורק¹⁴⁹ כו' ע"ש מה שכתבתי ע"פ
והנה אנחנו מאלמים אלומים¹⁵⁰ ומענין פי' ברנה בד"ה ושכתי בשלום כו' והיה כו'. ובוזה מובן המדרש
אגדה שהביא רש"י [רבי שלמה יצחקי])

(And see what is written on the verse "When Pharaoh sent away," on the subject of "And I will sow her for Me in the land," etc., [and] "I planted you a choice vine," etc.; see there what I wrote on the verse "And behold, we were binding sheaves"; and on the subject of the meaning of "with joyous song," in the discourse beginning "And I return in peace," etc., "and [Havayah] will be," etc.) And with this, the Midrash Aggadah that Rashi cites is understood

The text refers to its Torah Ohr discourse on Beshalach, where Israel's exile is likened to sowing that yields a manifold harvest, and to other discussions of the sheaves and of "joyous song." This also explains a Midrash that Rashi cites.

(בשופטים רס"י [ריש סימן ה']) נאמר בסיני אנכי הוי' אלקיך בכרמל יאמר כפול¹⁵¹ ה' הוא האלקים¹⁵² ה' הוא האלקים בימי אליהו עכ"ל [עד כאן לשונו]

(on Judges, beginning of chapter 5): "At Sinai it was said, 'I am Havayah your G-d'; at Carmel it will be said doubled, 'Havayah, He is Elokim; Havayah, He is Elokim,' in the days of Eliyahu." End of quote.

Rashi on Devorah's song cites the Midrash: at Sinai G-d said "I am Havayah your G-d" once, but at Carmel, in Eliyahu's days, the people would say "Havayah, He is Elokim" twice.

והיינו כי בסיני היו נש"י [נשמות ישראל] צדיקים וע"י התומ"צ [התורה ומצות] ממשיכים שם הוי' בבחי' אלקים כנ"ל אבל בהר הכרמל ע"י התשובה הגיעו עד הוי' אלקיך

That is: at Sinai the souls of Israel were tzaddikim, and through the Torah and mitzvos they draw down the Name Havayah into the level of Elokim, as mentioned above; but at Mount Carmel, through teshuvah, they reached "unto Havayah your G-d,"

The difference is this. At Sinai Israel were tzaddikim, drawing Havayah into Elokim through Torah and mitzvos; at Carmel, after turning to Baal and coming back in teshuvah, the people reached "unto Havayah your G-d," where Havayah itself becomes like Elokim.

דהיינו ע"י ששבו ליבטל בעצמות אור א"ס ב"ה שלמעלה משם הוי' כנ"ל ולכן כפלו לומר ב"פ [ב' פעמים] הוי' הוא האלקים שזהו ענין ב' הפירושים הנ"ל.

that is, through their returning to be nullified in the essence of the Infinite Light (Or Ein Sof), blessed be He, which is above the Name Havayah, as mentioned above. Therefore they repeated it, saying twice, "Havayah, He is Elokim," which is the matter of the two meanings mentioned above.

Their teshuvah nullified them in the essence of the Infinite Light, above Havayah. That is why they said "Havayah is Elokim" twice: once in the first meaning and once in the second, in which Havayah itself is like Elokim.

12 וז"ש [וזהו שכתוב] במדרש בקהלת שם ד"א [דבר אחר] זכובי מות יבאיש כו' מדבר בדורו של אליהו אתמול מבאישין דברים כנגדו¹⁵³ כו'

And this is what is said in the Midrash on Koheles there: "Another explanation: 'Dead flies make reek,' etc. It speaks of the generation of Eliyahu: yesterday they were making words reek against him," etc.,

The Midrash on Koheles applies "Dead flies make the perfumer's oil reek" to Eliyahu's generation: yesterday their words reeked, as they cried to Baal in defiance of Eliyahu.

והיום מביעים דברים ואומרים ה' הוא האלקים עכ"ל [עד כאן לשונו] שנק' זה יביע שמן
רוקח¹⁵⁴

“and today they pour forth words and say, ‘Havayah, He is Elokim; Havayah, He is Elokim.’” End of quote. For this is called “pours forth the perfumer’s oil,”

Today the same people “pour forth” words, saying “Havayah, He is Elokim” twice. This turnaround is what the verse calls the pouring forth of the perfumer’s oil.

שהוא השמן המעורב בבשמים שיש בו ריח טוב והוא כענין מארז"ל [מאמר רבותינו זכרונם לברכה] ע"פ ריח
בגדיו^{155, 156} ריח בוגדיו כמו שכתוב ברבות תולדות ס"פ ס"ה.

which is oil mixed with spices, which has a pleasant fragrance. And this is like the saying of our Sages, of blessed memory, on the verse “the fragrance of his garments (begadav)”: “the fragrance of his traitors (bogdav),” as is written in [Midrash] Rabbah, Toldos, end of section 65.

Perfumer’s oil is oil blended with spices to give a fine fragrance, and the sinner’s return gives off just such a pleasing scent. The Sages likewise read “the fragrance of his garments” (begadav) as hinting at “his traitors” (bogdav), sinners who returned.

13 והוא גם כן ההמשכה מ"ג מדה"ר [מדות הרחמים] בחי' כשמן הטוב כו' יורד על הזקן¹⁵⁷ כו' ועמ"ש סד"ה
מי יתנך כאח לי וסד"ה זאת חנוכת המזבח ומענין יביע בד"ה

And this too is the drawing down from the Thirteen Attributes of Mercy, the level of “Like the precious oil,” etc., “running down upon the beard,” etc. And see what is written at the end of the discourse beginning “If only you were as a brother to me,” and at the end of the discourse beginning “This is the dedication of the altar”; and on the subject of “pours forth,” in the discourse beginning

This fragrant oil also flows from the Thirteen Attributes of Mercy: the text links it with “the precious oil... running down upon the beard.” Other discourses on this and on the word “pours forth” are cited.

להבין ענין הברכות וזהו ג"כ ענין שבסיני נאמר אנכי ובתבור נאמר ב"פ [בי פעמים] אנכי¹⁵⁸ ע"ש ברש"י
[ברבי שלמה יצחקי] והיינו כי ע"י המצות ממשיך בחינת הוי' מבחי' אנכי והוא להיות אלקיך

“To understand the matter of the blessings.” And this is also the matter that at Sinai Anochi (“I”) was said, and at Tavor Anochi was said twice; see there in Rashi. That is: through the mitzvos one draws down the level of Havayah from the level of Anochi, and this is so that [He] be “your G-d (Elokecha)”;

So too Rashi’s Midrash: at Sinai Anochi was said once, and at Tavor, in Devorah’s song, twice. Through the mitzvos one draws Havayah down from Anochi so that He becomes “your G-d” (Elokecha).

אבל בתשובה נאמר אנכי אנכי הוא מוחה פשעך^{159, 160} ב' פעמים אנכי כנגד ב' ממעמקי הלב ממעמקים קראתך¹⁶¹ כמ"ש בד"ה כי המצוה הזאת¹⁶² אשר אנכי מצוך היום כו' ע"ש והוא למעלה מההמשכה שע"י המצות.

but regarding teshuvah it is said, "I, I (Anochi Anochi) am He Who blots out your transgressions": Anochi twice, corresponding to the two depths of the heart, "From the depths I have called You," as is explained in the discourse beginning "For this commandment which I (Anochi) command you this day," etc.; see there. And this is above the drawing down that comes through the mitzvos.

But of teshuvah Isaiah says "I, I (Anochi Anochi) am He Who blots out your transgressions," Anochi twice, matching the two depths of the heart in "From the depths I have called You." This reaches above what the mitzvos draw down.

SECTION 7 • ¶14-16

Tavor, Carmel and Sinai

14 וזהו שבהר תבור זכו לבחי' זו דהיינו ע"י תשובה ומה נמשך ג"כ ענין הכפל ב' פעמים הוי' הוא האלהים דהא בהא תליא.

And this is why at Mount Tavor they merited this level, namely through teshuvah; and from this there also derives the matter of the doubling, twice, of "Havayah, He is Elokim," for the one depends on the other.

Mount Tavor merited the double Anochi through teshuvah, and the double "Havayah is Elokim" at Carmel comes from the same root, for the two depend on each other.

וע' מענין תבור וכרמל ברבות ויחי ר"פ צ"ט¹⁶³ ובת"י [ובתרגום יונתן] (בשופטים סי' ה' ובתהלים סי' ס"ח ט"ז) ובגמרא פ"ד דמגילה (דכ"ט ע"א) והוא כענין הנזכר בזח"א [בזהר חלק א] ויצא (דקנ"ח ע"א)¹⁶⁴

And see, on the subject of Tavor and Carmel, [Midrash] Rabbah, Vayechi, beginning of section 99; and the Targum Yonasan (on Judges, chapter 5, and on Psalms, chapter 68, [verse] 16); and the Gemara, chapter 4 of Megillah (folio 29a). And this is like the matter mentioned in Zohar, Part I, Vayetzei (folio 158a),

On Tavor and Carmel the text cites the Midrash, which tells how they came to receive the Torah and contended over it, the Targum (Yonasan's on Judges, and the Aramaic Targum on Psalms), and the Talmud in Megillah. The Zohar's discussion of "mountains of separation" is related.

בענין הרי בתר¹⁶⁵ שהם טורי דפרודא¹⁶⁶ בחי ומשם יפרד^{167, 168} והיו לארבעה ראשים ועיין ברבות בראשית פי"ו¹⁶⁹ ובשה"ש [ובשיר השירים] ע"פ עד שיפוח היום^{170, 171} כו

on the subject of “the mountains of division (bater),” which are the mountains of separation (turei deperuda), the level of “and from there it was parted and became four heads”; and see [Midrash] Rabbah, Bereishis, section 16, and Song of Songs, on the verse “Until the day breathes,” etc.

The Song of Songs speaks of “the mountains of bater,” of division, which the Zohar calls mountains of separation, the realm below unity, where the river from Eden “parted and became four heads.” The Midrash reads those four heads as the four exiles.

והנה העלייה מטורי דפרודא להתכלל באחד זהו ענין בחי תשובה וזהו ענין המבואר במ"א ע"פ ורב שלום ורב להושיע

Now, the ascent from the mountains of separation, to be included in the One, is the level of teshuvah. And this is the matter explained elsewhere on the verse “and abundance of peace” and “mighty to save.”

To rise from these mountains of separation and be included in the One is teshuvah. Another discourse explains this on the words “and abundance of peace” and “mighty to save.”

ולכן מזה נמשך העלייה אח"כ שלא בהדרגה והוא ענין מ"ש בסוף שיר השירים ברח דודי כו על הרי בשמים¹⁷² בחי ריח והריחו ביראת¹⁷³ ה'

Therefore, from this there comes afterwards the ascent that is not gradual. And this is the meaning of what is written at the end of Song of Songs, “Flee, my beloved,” etc., “upon the mountains of spices”: the level of fragrance, “and he shall be fragrant (vaharicho) with the fear of Havayah.”

Therefore the ascent that follows teshuvah is not gradual. The Song of Songs ends, “Flee, my beloved... upon the mountains of spices”: the level of fragrance, as in Isaiah’s “he shall be fragrant with the fear of Havayah” (Isaiah 11:3).

וזהו ג"כ ענין יביע שמן רוקח כנ"ל ואעפ"כ [ואף על פי כן] ניתנה התורה בסיני דוקא שרומז לבחינת צדיקים וכמ"ש בת"י [בתרגום יונתן] (בשופטים שם)

And this is also the meaning of “pours forth the perfumer’s oil,” as mentioned above. Nevertheless, the Torah was given at Sinai specifically, which alludes to the level of the tzaddikim, as is written in the Targum Yonasan (on Judges, there),

This is the fragrant “perfumer’s oil” of the penitent. Yet the Torah was given on Sinai specifically, which represents the tzaddikim, for the Targum calls Sinai the lowest and smallest of the mountains.

דהוא חליש וזעיר מכל טורייא¹⁷⁴ שהוא ענין השפלות והביטול בחינת ונפשי כעפר לכל¹⁷⁵ תהיה¹⁷⁶ ועי"ז דוקא פתח לבי בתורתך משא"כ הרי תבור וכרמל¹⁷⁷ טורי דפרודא

that it is lower and smaller than all the mountains, which is the matter of lowliness and self-nullification (bittul), the level of “And let my soul be as dust to all,” and specifically through this, “Open my heart to Your Torah.” Whereas the mountains of Tavor and Carmel, the mountains of separation,

Sinai’s smallness stands for humility and self-nullification, as in the prayer “let my soul be as dust to all; open my heart to Your Torah”: lowliness is what opens the heart to Torah. Tavor and Carmel, by contrast, are mountains of separation.

נקרא הרים גבנונים¹⁷⁸ מלשון¹⁷⁹ או גבן או דק¹⁸⁰ שהחוטא פוגם במצוה אחת הרי נעשה מחוסר אבר כו' כמש"ש [כמה שכתוב שם] בד"ה כי המצוה הזאת בענין תמים תהיה¹⁸¹ כו' אלא שעל ידי התשובה

are called “humped mountains” (harim gavnunim), from the term “or a hunchback (giben) or a dwarf”: for the sinner who blemishes one mitzvah becomes one lacking a limb, etc., as is explained there, in the discourse beginning “For this commandment,” on the subject of “You shall be whole (tamim),” etc. But through teshuvah,

Psalms speaks of “humped mountains” (gavnunim), which the Midrash and the Talmud apply to the mountains that contended with Sinai and connect with the blemish of a hunchback (gibein). A sinner who blemishes even one mitzvah is likewise like one missing a limb, as the discourse on “You shall be whole” explains; but teshuvah changes this.

הנה במקום שבעלי תשובה עומדין כו' לכן נאמר בהם אח"כ ב' פעמים אנכי כו' וכנ"ל.

“in the place where baalei teshuvah (those who return) stand,” etc. Therefore it was said regarding them afterwards, twice, “Anochi,” etc., as mentioned above.

The Sages said that in the place where baalei teshuvah stand, even the completely righteous cannot stand. That is why Anochi was said twice regarding Tavor.

אבל עכ"ז [עם כל זה] הרי מבואר לעיל שהתשובה הוא לפי שעה לדלג שור כו' אבל אח"כ צריך להמשיך על ידי התורה ומצות.^{182, 183}

But even so, it was explained above that teshuvah is for the time being, to “leap over a wall,” etc., but afterwards one must draw down through Torah and mitzvos.

Still, teshuvah is a temporary leap. Afterwards one must again draw down G-dliness in the ordered way of Torah and mitzvos.

15 וזהו ענין סיני. שזהו בחי' הקביעות של סדר ההמשכה וברבות פ' ויצא פס"ח ע"פ והנה סולם מוצב ארצה¹⁸⁴ כו' זה סיני.^{185, 186}

And this is the matter of Sinai: for this is the level of the permanence of the order of drawing down. And in [Midrash] Rabbah, Parshas Vayetzei, section 68, on the verse “And behold, a ladder set on the earth,” etc.: “This is Sinai,”

Sinai stands for the permanent, ordered way of drawing G-dliness down. The Midrash reads the ladder in Yaakov's dream, “set on the earth,” as Sinai.

שהוא ג"כ בחינת וראשו מגיע השמימה. והיינו כמ"ש יעקב אם יהיה אלקים עמדי¹⁸⁷ כו' והיה הוי' לי לאלקים.

which is also the level of “and its top reaches to the heavens.” And this is as Yaakov said, “If Elokim will be with me,” etc., “then Havayah will be to me as Elokim.”

Yet its top “reaches to the heavens”: the ordered path also reaches the heights. It matches Yaakov's vow, which climbs step by step to “Havayah will be to me as Elokim” (Genesis 28:21).

16 והוא מדרגת הצדיקים כנ"ל שע"י ג"כ יוכל להגיע לבחינה זו ע"ד מ"ש גבי מצות תשובה מי יעלה לנו השמימה¹⁸⁸ כו'.

And this is the level of the tzaddikim, as mentioned above, that through this, too, one can reach this level, along the lines of what is written regarding the mitzvah of teshuvah, “Who will go up for us to the heavens?” etc.

This is the way of the tzaddikim, who can also reach this height. The Torah's words about the commandment that is “not in heaven, that you should say, ‘Who will go up for us to the heavens?’” are read here as referring to the mitzvah of teshuvah.

ועמ"ש בד"ה יונתי ב חגוי הסלע והענין כי התשובה אינה על עבירות דוקא אלא על הריחוק מה' וכמ"ש בד"ה האזינו

And see what is written in the discourse beginning “My dove, in the clefts of the rock.” And the point is that teshuvah is not specifically for transgressions, but for distance from G-d, as is explained in the discourse beginning “Give ear,

Teshuvah is not only for sins. It is a return from any distance from G-d, which is why, as another discourse explains, a person should be “all his days in teshuvah” (Shabbat 153a).

השמים בפ"י כל ימיו בתשובה¹⁸⁹ וכל הקרב אל ה' ביתר שאת צריך להיות יותר שפל רוח למטה מטה
בכחינת ותתצב אחותו מרחוק¹⁹⁰ ה' נראה לי.¹⁹¹

O heavens," on the meaning of "all his days in teshuvah." And whoever draws near to G-d with greater eminence must be more humble of spirit, lower and lower, at the level of "And his sister stationed herself from afar," "[from afar] Havayah appeared to me."

The closer one comes to G-d, the lower in spirit one must feel, like Miriam who "stood from afar," and as the prophet says, "from afar Havayah appeared to me." Nearness itself reveals how far one still is.

SECTION 8 • ¶17

"Return, O Israel" in daily prayer

17 וכמ"ש בד"ה בהעלותך את הנרות בענין מה שתקנו בתפלת שמונה עשרה סלח לנו כי חטאנו אחר
קריאת שמע שמקבל עליו עול מלכות שמים ומצות ואהבת

And as is explained in the discourse beginning "When you kindle the lamps," on the subject of their having instituted "Forgive us, for we have sinned" in the Shemoneh Esreh prayer, after the reading of the Shema, in which one accepts upon himself the yoke of the kingdom of Heaven (kabbalas ol) and the mitzvah of "And you shall love":

Another discourse, on "When you kindle the lamps," explains why the blessing "Forgive us, for we have sinned" comes in the Shemoneh Esreh after the Shema. In the Shema one accepts the yoke of the kingdom of Heaven and the commandment to love G-d.

כי היא הנותנת דדוקא לאחר שקיבל עליו עול מלכות שמים ומאריך באחד¹⁹² אזי יבין שיש חטא ופשע
ואזי יאמר סלח לנו כו'

for that is the very reason: specifically after he has accepted upon himself the yoke of the kingdom of Heaven and prolonged [the word] "One," then he will understand that there is sin and transgression, and then he will say, "Forgive us," etc.

Only after accepting G-d's kingship and dwelling at length on the word "One" does a person truly grasp that sin and transgression exist. Then he can sincerely ask for forgiveness.

ע"ש ועמ"ש ע"פ מה טובו¹⁹³ בענין ג' תשובות דנר"נ [דנפש רוח נשמה] שנמצא כולם צריכים לתשובה וע' זח"ג [זהר חלק ג] פ' אחרי (דע"ג ע"א)

See there. And see what is written on the verse "How goodly," on the subject of the three [kinds of] teshuvah (return) of nefesh, ruach and neshamah, so that it turns out that all need teshuvah. And see Zohar, Part III, Parshas Acharei (folio 73a),

A discourse on "How goodly" speaks of three kinds of teshuvah for the three levels of the soul, nefesh, ruach and neshamah, so that everyone needs teshuvah. The Zohar on Acharei is also cited.

גבי תלת דרגין מתקשרין דא בדא¹⁹⁴ כו' ע' [עיינ'] מ"ש מזה בביאור ע"פ ולא תשכית¹⁹⁵ מלח והנה אורייתא סתים וגליא

regarding "Three levels are bound one to another," etc. See what is written about this in the explanation on the verse "And you shall not omit the salt." Now, the Torah is hidden and revealed;

That Zohar teaches that the Holy One, blessed be He, the Torah and Israel are three levels bound one to another, and that the Torah is both hidden and revealed. The explanation on "You shall not omit the salt" develops this.

ולכן עם היות שבסיני נאמר רק פעם אחת אנכי הו'י אלקיך מכל מקום אורייתא סתים ומרומז בזה ג"כ הבחינה הב' שבפ' הו'י הוא האלקים והיינו על ידי התשובה

therefore, although at Sinai "I am Havayah your G-d" was said only once, nevertheless, the Torah is hidden, and in this is alluded also the second aspect within the meaning of "Havayah, He is Elokim," which is through teshuvah.

So although "I am Havayah your G-d" was said only once at Sinai, its hidden dimension alludes also to the second meaning of "Havayah is Elokim," the one reached through teshuvah.

ולכן נאמר שובה ישראל¹⁹⁶ דוקא שהוא בחי' הפנימית דיעקב והיינו שבקריאת שמע אומר שמע ישראל¹⁹⁷

Therefore it is said "Return, O Israel (Yisrael)" specifically, which is the level of the inner dimension (pnimiyus) of Yaakov. That is, in the reading of the Shema one says, "Hear, O Israel,"

This is why the verse says "Return, O Israel" specifically: Yisrael is the inner dimension of Yaakov. In the Shema, too, we say "Hear, O Israel," addressing that inner level.

ואזי דוקא אח"כ אומר בשמו"ע [בשמונה עשרה] סלח לנו כי חטאנו כו' כנ"ל שהוא ענין שובה ישראל

and specifically then, afterwards, one says in the Shemoneh Esreh, "Forgive us, for we have sinned," etc., as mentioned above, which is the matter of "Return, O Israel."

Only after that, in the Shemoneh Esreh, do we say "Forgive us, for we have sinned," and this is the daily form of "Return, O Israel" in our prayers.

וגם י"ל [יש לומר] פ"י שובה ישראל דרצה לומר שובה להיות בבחינת ישראל שלמעלה מבחינת יעקב וכל כך תשוב עד אשר הוי"ה יהיה בבחי' אלקיך כנ"ל:

It can also be said that the meaning of "Return, O Israel" is: return to be at the level of Yisrael, which is above the level of Yaakov; and return so much, until Havayah will be at the level of "your G-d (Elokecha)," as mentioned above.

A second reading is offered: "Return, O Israel" means return to the level of Yisrael, above Yaakov, and return so fully that Havayah becomes, for you, "your G-d," as explained above.

IN ONE'S AVODAH

Ordinary service climbs step by step, filling thought, speech and action with Torah and mitzvos so that Havayah is united with Elokim. One who has fallen cannot climb back step by step; he must cry out from the depth of the heart, with compassion for the G-dly spark that has come down so low, and return until Havayah itself is, to him, like Elokim; then he must go back to the steady work of Torah and mitzvos. Even without sin a person returns every day, as in "Forgive us" after the Shema, for the nearer one comes to G-d, the more humble one must be.

QUESTIONS FOR DISCUSSION

1. Why does Yaakov stand for the lower unity and Yisrael for a level above Elokim, and what does each name teach about one's own service of G-d?
2. What are the two meanings of "Havayah is Elokim," and why did the people on Mount Carmel need to say it twice?
3. How can trust in a scheme for earning a living be a form of idolatry, and why is its "stoning" a heart of stone?
4. Why must teshuvah be a leap rather than a gradual climb, and why must it still be followed by ordered Torah and mitzvos?
5. If Tavor and Carmel reached higher through teshuvah, why was the Torah given on Sinai, the smallest of the mountains?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 שובה ישראל

The note says that the Mittlerer Rebbe's transcript (hanachah) of this maamar is printed here.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ח ע' תתקח. בשינויים כו' אוה"ת ש"ש ע' א'תצו. קיצורים שם ע' א'תקלט. וראה שם ע' א'תקיד דשם מכאר בקיצור מה שכתב כאן. הוספות לקיצורים ע' א'תתקפו. ד"ה זה במאמרי אדה"א ש"ש ע' א'נו מיוסד על מאמר זה. וראה גם מאמרי אדה"א הנחות תקע"ז ע' שכת.

2 שובה ישראל

"Return, O Israel, unto Havayah your G-d, for you have stumbled in your iniquity." The opening verse of the haftarah of Shabbos Shuvah; the maamar asks why it says "Israel" and not "Yaakov."

הושע י"ד:2: Hosea

שובה ישראל עד ה' אלקיך כי כשלת בעונך:

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

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KEHOT'S NOTE

הושע יד, ב.

3 הנה יש ב' בחי' יעקב וישראל

The note says the underlying question is why the verse says "Shuvah Yisrael" specifically, and points here as well.

KEHOT'S NOTE

הקושיא מדוע נאמר שובה ישראל דוקא, וראה גם סה"מ תקס"ח ע' תתקח. אוה"ת ש"ש ע' א'תמ סה"מ קונטרסים ח"ב שכה, א. סה"מ תש"ד ע' 15. ועוד.

4 לא יעקב יאמר

"Your name shall no longer be called Yaakov, but Yisrael, for you have striven with G-d and with men and have prevailed." The maamar reads the two names as two levels, and "striven with Elokim" as Havayah prevailing over Elokim.

בראשית ל"ב:כ"ט: Genesis

ויאמר לא יעקב יאמר עוד שמך כי אם ישראל כי יִשְׁרִית עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וְתוֹכַל:

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

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KEHOT'S NOTE

בראשית לב, כט.

5 להיות לו דירה בתחתונים

Tanya's chapter 36 builds its account of the purpose of creation on this Midrash: G-d desired a dwelling in the

lowest realm, where His light is most hidden, so that the darkness there be turned to light.

Bamidbar Rabbah 13:8:ח"י:ג: במדבר רבה

KEHOT'S NOTE

תנחומא בחקותי ג. נשא טז. במד"ר יג, ח. ראה תניא פרק לו ובליקוט פירושם ומ"מ — חסידים שם.

6 דירה בתחתונים

"When the Holy One, blessed be He, created the world, He desired to have a dwelling place among the lower realms, just as in the higher ones." The source of the principle that the purpose of creation is a dwelling for G-d below.

מדרש תנחומא, נשא ט"ז:א'16: Midrash Tanchuma

... באתי לגני אחותי כלָה (שה"ש ה, א). אָמר רַבִּי שְׁמוּאֵל בֶּר נַחֲמָן, בְּשַׁעַת שֶׁבָרָא הַקְדוֹשׁ בְּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שְׂיָהָא לוֹ דִּירָה בְּתַתְּוֹנִים כְּמוֹ שֵׁשׁ בְּעָלְיוֹנִים. בָּרָא אֶת הָאָדָם וְצוּהוּ אוֹתוֹ וְאָמַר לוֹ: מִכָּל עֵץ הִנֵּן אָכַל תֹּאכַל, וּמִעֵץ הָדָעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-טז). וְעָבַר עַל צוּרָיו. אָמַר לָקַח הַקְדוֹשׁ בְּרוּךְ הוּא, כִּךְ הֵייתִי מִתְאַוָּה שְׂיָהָא לִי דִירָה בְּתַתְּוֹנִים כְּמוֹ שֵׁשׁ לִי בְּעָלְיוֹנִים, וְדָבַר אֶחָד צוּרִית אוֹתָךְ וְלֹא שְׁמַרְתָּ אוֹתוֹ. מִיָּד סָלַק הַקְדוֹשׁ ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

7 עולם הוא מלשון העלם

There the same derivation, olam from he'lem, is applied to the "hidden worlds" of the Tikkunei Zohar, explained as the heichalos (chambers) of Chesed, Gevurah and so on, each a general category that contains all its particulars.

KEHOT'S NOTE

לעיל פי שלח לו, ג. ושי"נ בהמ"מ.

8 כי עין בעין יראו

Isaiah's prophecy of the redemption: "for eye to eye they shall see, when Havayah returns to Zion." Here it describes the open sight of G-dliness in the Time to Come.

ישעיהו נ"ב:ח: Isaiah

קול צפיק נשאו קול יחדו ירגנו כי עין בעין יראו בשוב ה' ציון:

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

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9

זה לעומת זה

“G-d has made the one opposite the other.” In Chassidus the phrase names the side of kelipah, made as the counterpart of holiness; here it describes the soul that must be subdued and transformed.

קהלת ז:י"ד Ecclesiastes 7:14

ביום טובה הנה בטוב וביום רעה ראה גם את־זה לעמת־זה עשה האלקים על־דברת שלא ימצא האדם אחריו מאומה:

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

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10

וידעת היום והשבת

“Know this day and take it to your heart that Havayah, He is Elokim, in the heavens above and on the earth below; there is no other.” The maamar’s key verse: the unity of Havayah and Elokim, to be established in heaven and on earth.

דברים ד:ל"ט Deuteronomy 4:39

וידעת היום והשבת אלהי־לְבָבְךָ כי ה' הוא האלקים בשמים ומעל ועל־הָאָרֶץ מתחת אין עוד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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KEHOT'S NOTE

דברים ד, לט.

11

שבהיום לעשותם. . למחר לקבל שכרם

“Today, to do them’: and tomorrow, to receive their reward.” Applied here: in this world we have only the knowledge of G-d’s unity, while in the days of Mashiach we will see it.

עירובין כ"ב א-ה'ר"ב Eruvin 22a:5-6

והיינו דאמר רבי יהושע בן לוי: מאי דקתיב “אשר אנכי מצוה היום לעשותם,” היום לעשותם — ולא למחר לעשותם, היום לעשותם — למחר לקבל שכרם. אמר רבי חגי, ואיתימא רבי שמואל בר נחמני: מאי דקתיב “ארה אפיים?” “ארה אף” מבני לכה!

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

KEHOT'S NOTE

עירובין כב, א. וש"נ.

12

שילוב . . הוי' . . אלקים ואדי

Shaar HaYichud VehoEmunah explains the unity of Havayah and Elokim and the higher and lower unity, the subject of this passage.

KEHOT'S NOTE

עי' ס"ב ח"ב (פ"ו). ועי' במ"ח מס' אלול פ"ב מ"ד ומ"ה. ובמס' היחודים (פ"ג, מ"ב). ובמס' חצות (פ"ו, מ"ג). ובמס' זיווג או"א (פ"ב, מ"ה). ובמס' שמות ז"א (פ"א מ"ב). ובמס' זוג ועיר ונוק' (רפ"ב). ובמס' האצי דערבית (פ"ח, מ"ט). ושם בתוס' שבת (פ"ג, מ"ב). ובשחרית דשבת (פ"ח, מ"ח). ובבבלי ר"ה (רפ"ד). (ובפ"ה, מ"ד, ומ"ז-ח). [כ]. ראה אוה"ת פי' ואתחנן עי' צא שמציין לכאן ומוסיף “שילוב ה' באדי הוי"ע ההמשכה מלמעלה למטה,

ושילוב אדי בהוי"ע ההעלאה ממטה למעלה” ומציין לעיין בסידור שער ר"ה סדי"ה אדני שפתי תפתח, וכן כתב שיש שינויים בדרוש זה [בסידור] ואומר דהגילוי דלע"ל נקי מלמטלמ"ע ובביאור שובה הנ"ל [להלן סו, א] ואומר שזהו מלמעלמ"ט. ראה גם אוה"ת פי' תולדות תתיד, ב ואילך.

13

ולכך קורין ק"ש פעמיים

The note points to Or HaTorah on this theme, the reason the Shema is recited twice daily, a passage that is cited again in Or HaTorah on Balak.

KEHOT'S NOTE

ראה אוה"ת תרומה עי' אישמו. מובא באוה"ת פי' בלק עי' אימט.

14

בדי"ה תחת אשר לא עבדת

The discourse on evening and morning to which the text itself refers.

KEHOT'S NOTE

לעיל מב, ג.

15

שכל ומחשבה דבור ומעשה (ועיין זח"ג פנחס ר"כ ע"ב

Or HaTorah explains that the four levels are hinted in “Whatever your hand finds to do with your strength... for there is no action, reckoning, knowledge or wisdom”: the Zohar on Pinchas reads “your strength” as the soul, and action, reckoning, knowledge and wisdom are the soul’s four levels, “reckoning” being the world that depends on speech and “knowledge” being thought.

KEHOT'S NOTE

באוה"ת ש"ש עי' איתצח מבאר וז"ל “והן הנרמזים בפי' כל אשר תמצא ירך לעשות בכחך עשה, כי אין מעשה וחשבון ודעת וחכמה בשאול, ופי' בזהר פי' פנחס דר"כ דבכחך היינו הנשמה שהיא הנקי' כח לכן הזהיר שישתדל לקיים התו"מ בעולם הזה שהוא עולם המעשה. . וזהו אין מעשה וחשבון כו' שהם די מדרגות הנ"ל בנשמה כי חשבון היינו עלמא דתלי' בדיבורא ודעת הוא בחי' מחשבה כו'”.

16

“Whatever your hand finds to do with your strength, do it; for there is no action, reckoning, knowledge or wisdom in the grave.” Or HaTorah (in the Kehot note) reads action, reckoning, knowledge and wisdom as the soul’s action, speech, thought and intellect.

קהלת ט:י"ז Ecclesiastes 9:10

כל אשר תמצא ירך לעשות בכחך עשה כי אין מעשה וחשבון ודעת וחכמה בשאול אשר אתה הולך שמה:

Whatsoever thy hand attaineth to do by thy strength, that do; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

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17

אין מעשה וחשבון

The text’s own reference to the Zohar on Pinchas. As Or HaTorah summarizes it in the Kehot note, the Zohar reads “with your strength” as the soul, which must fulfill the Torah and mitzvos in this world of action.

ספר הזהר, פנחס כ"א:קל"ה-כ"ד:קמ"ג Zohar, Pinchas 21:135-24:143

The verse continues: “Because there is no work nor device nor knowledge nor wisdom in the grave whither thou goest”. In that “might”, however, there is work, namely, effort in

26

ועם אנשים

The text's own reference to the Zohar on Vayishlach, for the angel's words to Yaakov, "you have striven with Elokim and with men."

ספר הזהר, וישלח י"ז:קע"ח-17:178-18:191 קע"ח:קצ"א

27

ועי' זח"א וישלח קע"ד א'

There "Not Yaakov... but Yisrael, for you have striven with Elokim" is explained: reaching the level of Yisrael, read as li rosh ("a head to Me"), comes through "striving with Elokim," the nullification of one's own existence, which draws down the revelation of the supernal delight and will.

KEHOT'S NOTE

ראה לעיל פי' שלח מח, ד. ובאוה"ת בראשית כרך ה תתעז, ב.

28

(שילוב בשם . . בשם הוי')

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

KEHOT'S NOTE

מוסגר זה נמצא גם בכת"י שנכתבו בלי הגהות מהצ"צ.

29

ביחזקאל רס"י מ"ב

Kehot's note points to where this is explained further: Likkutei Sichos.

KEHOT'S NOTE

ראה בלקו"ש חכ"ט ע' 304 השייכות יחזקאל לכאן.

30

כי א-ל דעות

From Chanah's song: "for Havayah is a G-d of knowledges." The plural is read as two ways of knowing, from below and from above.

I Samuel 2:3 ג"כ:א ב' שמואל

אֶל־תִּרְבּוּ תִדְבְּרוּ גְבוּהָ גְבוּהָ יֵצֵא עִמָּךְ מִפִּיכֶם כִּי אֵל דְּעוֹת ה' וְלֹא נִתְּכֵנוּ עֲלֵלוֹת:

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

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KEHOT'S NOTE

ש"א ב, ג.

31

יעקב י' עקב

A Kabbalistic lexicon; the note points to its entry on Yisrael for the reading of Yaakov as yud and akev.

KEHOT'S NOTE

ראה קה"י ערך ישראל. ע"ל (סב, רע"א). וש"נ. [כ].

32

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

דניאל ב' כ"ב:22 Daniel

הוא גלֵא עֲמִיקְתָּא וּמִסְתְּרָתָא יַדַּע מַה בְּחֻשְׁכָּא וְנִהוּרָא עֲמַה שָׂרָא:

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

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PARAGRAPH 2

33

"And all the people saw, and they fell on their faces and said: Havayah, He is Elokim; Havayah, He is Elokim." Said on Mount Carmel when fire descended on Eliyahu's offering; the maamar asks why it is said twice.

I Kings 18:39 ט"ח:ל"ח מלכים

וַיֵּרָא כָּל־הָעָם וַיִּפְּלוּ עַל־פְּנֵיהֶם וַיֹּאמְרוּ ה' הוּא הָאֱלֹקִים ה' הוּא הָאֱלֹקִים:

And when all the people saw it, they fell on their faces; and they said: 'The L-RD, He is G-d; the L-RD, He is G-d.'

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34

הוי"ה הוא האלקים

One of the Zohar passages the text cites for the twofold "Havayah, He is Elokim."

ספר הזהר, אחרי מות כ"ד:קנ"ג-24:153-26:164 ספר הזהר, אחרי מות כ"ד:קנ"ג-24:153-26:164

35

הוי"ה הוא האלקים

Another Zohar passage the text cites for the twofold "Havayah, He is Elokim."

ספר הזהר, ואתחנן י"ב:ע"ה-פ"ז:87-12:75-14:87

36

הוי"ה הוא האלקים

A further Zohar passage the text cites for the twofold "Havayah, He is Elokim."

ספר הזהר, בראשית ס"ט:קל"א-69:131-70:139 ספר הזהר, בראשית ס"ט:קל"א-69:131-70:139

37

זבובי מות יבאיש יביע שמן רוקח

"Dead flies make the perfumer's oil reek and pour forth." The verse the Midrash applies to Eliyahu's generation.

Ecclesiastes 10:1 א'י:קהלת

זבובי מות יבאיש יביע שמן רוקח יקר מחקמה מכבוד סכלות מעט:

Dead flies make the ointment of the perfumer fetid and putrid; So doth a little folly outweigh wisdom and honour.

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38

זבובי מות יבאיש יביע שמן רוקח

The Midrash applies the verse to Eliyahu's generation: yesterday they made words reek, crying "Baal, answer us," and today they pour forth words, saying "Havayah, He is Elokim" twice.

Kohelet Rabbah 10:1-2 א'י:ב'י:קהלת רבה

זבובי מות יבאיש יביע שמן רוקח, בן צואי ורבי עקיבא, בן צואי אמר זבוב אחד שמת אינו מבאיש ומביע שמן רוקח, אלא בחטא וחידי שחטא אבד ממנו טובה הרבה. דרש רבי עקיבא (ישעיה ה, יד): לכן הרחיבה שאל נפשה ופצרה פיה לכלי חק, חקים אין כתיב כאן, אלא לכלי חק, מי שאין לו מצוות שתכריע לו על זכויותיו. דורשי רשומות אומרים, האדם גדול אחר רבו, ולעולם ימד אדם עצמו חציו ופא' וקציו חלב, עשה מצוה אחת אשריו שהכריע ...

“Dead flies spoil and froth a perfumer’s oil; a little folly is weightier than wisdom, than honor” (Ecclesiastes 10:1). “Dead flies spoil and froth a perfumer’s oil” – ben Azai and Rabbi Akiva: ben Azai said: Does one fly that dies not spoil and froth a perfumer’s oil? So too does a single sin that one performs will cause a person to lose much good. Rabbi Akiva expounded: “Therefore, the netherworld has expanded itself, and opened its mouth without limit [hok]” (Isaiah 5:14). It is not written hukim, but rather ...

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39

שמעו מלכים

Devorah’s song: “Hear, O kings; give ear, O princes: I, to Havayah I will sing.” Rashi’s comment on this verse holds the Midrash cited here.

Judges 5:3: שופטים ה'ג'ג

שמעו מלכים האזינו רזנים אנכי לה אנכי אשירה אומר לה אלקי ישראל:

Hear, O ye kings; give ear, O ye princes; I, unto the L-RD will I sing; I will sing praise to the L-RD, the G-d of Israel.

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40

(ועיין מזה ברבות . . ובכרמל אמר ב"פ)

Or HaTorah on the Prophets gives this list of sources in a different order, with additions.

KEHOT’S NOTE

באוה"ת נ"ך כרך א ע' כט בסדר אחר עם הוספות. וראה לעיל פ' ואתחנן ט, א.

41

ובכרמל יאמר ב"פ

Rashi cites a Midrash Aggadah: Tavor and Carmel came to receive the Torah and were turned away, so G-d promised to repay them doubly; at Tavor “Anochi Anochi” would be said, and at Carmel “Havayah, He is Elokim” doubled, in Eliyahu’s days.

Rashi on Judges 5:3: רש"י על שופטים ה'ג'ג

אנכי אנכי. כפול, שמעתי מדרש אגדה (ילקוט שמעוני ב מז) לא קפח הקדוש ברוך הוא שכר תבור וכרמל, שבאו למתן תורה לתת עליהם את התורה וחזרו בבשת הפנים, אמר להם הקדוש ברוך הוא, סוף שאני פורע לכם כפלים, נאמר כסיני (שמות כ:ב) אנכי הי' אלקיך, בתבור נאמר: אנכי אנכי. נאמר כסיני (שם) אנכי הי' אלקיך, בכרמל נאמר, כפול (מלכים א יח:לט) הי' הוא האלקים, הי' הוא האלקים, בימי אליהו:

I...I. The word is doubled. I have heard in the name of Midrash Agaddah: the Holy One blessed is He did not deny a reward for [Mount] Tavor and [Mount] Carmel, who came to the giving of Torah so that it might be given on them, and turned away in humiliation. The Holy One, blessed is He told them, "Eventually, I shall reward you doubly. At Sinai it is said, 'I am the L-rd your G-d;' at Tavor it shall be said, 'I...I.' At Sinai it is said, 'I am ...

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42

אך הענין כי הוי' הוא האלקים יש בו ב' פירושים

The note says this explanation of the two meanings of “Havayah is Elokim” is brought in these places of Or HaTorah.

KEHOT’S NOTE

הענין מובא באוה"ת דרושים לסוכות ע' אתשלט ואילך. וראה אוה"ת פ' יתרו ע' אלה. שמות כרך ז ע' ב' תשיט. וע' ב' תשכב.

43

זכר חסדו

“He remembered His kindness and His faithfulness to the house of Israel.” Quoted for Chesed as the flow of Havayah that brings all into being.

Psalms 98:3: תהילים צ"ח:ג

זכר חסדו ואמונתו לבית ישראל ראו כל-אפסי-ארץ את ישועת אלקינו:

He hath remembered His mercy and His faithfulness toward the house of Israel; All the ends of the earth have seen the salvation of our G-d.

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44

בד"ה וידבר . . וארא אל אברהם

That discourse explains “And I appeared to Avraham... as E-l Shad-dai, but My Name Havayah I did not make known to them”: the Patriarchs served G-d with love and awe and drew G-d’s light into the lower realms, yet this was still the service of a servant, which is then contrasted with Moshe.

KEHOT’S NOTE

תוי"א נו, א ואילך.

45

וסד"ה וידעת היום

the passage shares nothing with the note

KEHOT’S NOTE

לעיל פ' ואתחנן ע' ד, ד.

46

הוי' לשון הוה

One of the classic sources the note gives for reading the Name Havayah as “being,” bringing into being.

Zohar III, 257b: זח"ג רנו, כב

KEHOT’S NOTE

זח"ג רנו, ב. פרדס ש"א, פ"ט. וראה גינת אגוז (הובא בהק' שלי"ה, בית ד'). מו"נ ח"א פס"א. טוש"ע או"ח ס"ה. ועוד. וראה סה"מ — ת"ש ע' 40 בהערה.

47

לשון הוה

KEhot’s first source for reading the Name Havayah as hov-eh, “being,” the power that brings all into being.

Sf. Zohar, Pinchas 123:856-124:867-קכ"ג:תתנ"ו-ספר פנחס קכ"ג:תתנ"ו-קכ"ד:תתס"ז

48

אלקים וצמצום

A Kabbalistic lexicon the note cites for the Name Elokim as contraction.

KEHOT’S NOTE

ראה רש"י בראשית בתחלתו. מא"א אות א, פ"ג. קה"י בערכו. ספר הליקוטים להאריז"ל בתחלתו. מדרש ילמדנו. ובכ"מ.

49

בחי אלקים וצמצום

Rashi: the verse says “Elokim created” and not Havayah, because the world was first conceived to be created with the attribute of judgment. Kehot cites it for Elokim as the Name of contraction and limitation.

Rashi on Genesis 1:2-3:ג"כ:י על בראשית א:י

תהו ובהו. תהו לשון תמה ושממון, שאדם תוהא ומשתומם על בהו שבה: תהו. אשטורדישון בלע"ז: בהו. לשון רקות וצדו: על פני תהום. על פני המים שעל הארץ: ורוח אלקים מרחפת. כסא הכבוד עומד באויר ומרחף על פני המים ברוח פיו של הקב"ה ובמאמרו, כיונה המרחפת על הקו, אקוב"טיר בלע"ז:

DESOLATE AND VOID — The word signifies astonishment and amazement, for a person would have been astonished and amazed at its emptiness. תהו is estordison in old French. VOID — The word signifies emptiness and empty space. ON THE FACE OF THE DEEP — i. e. the waters which were upon the earth. AND THE SPIRIT OF GOD WAS HOVERING — The throne of Divine Glory was standing in space, hovering over the face of the waters by the breath ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

50

אני הוי הוא שמי

“I am Havayah, that is My Name.” Read here as showing that Havayah is only a name, which bears no comparison to G-d's Essence.

Isaiah 42:8:ח"ב:ישיעיהו

אני ה' הוא שמי וכבודי לאחר לא אתן ותהלתי לפסילים:

I am the L-RD, that is My name; And My glory will I not give to another, Neither My praise to graven images.

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KEHOT'S NOTE

ישעיי מב, ח.

51

שמו נשגב בבחי לבדו

“For His Name alone is exalted; His splendor is upon the earth and the heavens.” Only a glimmer of His Name, His “splendor,” reaches the worlds.

Psalms 148:13:ח"ג:ייהילים קמ"ח

יהללו את שם ה' כיינשגב שמו לבדו הודו על הארץ ושמים:

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

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KEHOT'S NOTE

ראה תהלים קמח, יג.

52

אנת חכים ולא בחכי ידיעא

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

KEHOT'S NOTE

ת"ו בהקדמה (פתח אלי).

53

אנת חכים ולא בחכמה ידיעא

From Eliyahu's prayer (Patach Eliyahu) in the introduction to the Tikkunei Zohar: “You are wise, but not with a knowable wisdom.”

Tikkunei Zohar 17a:9-11א"ט:י"א

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא כך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיאת) מבני נשא.

Constantinople, 1740 (CC-BY-NC)

54

וכמ"ש . . זיו השמש מהשמש

The note points to Or HaTorah for the analogy of the sun's radiance compared with the sun itself.

KEHOT'S NOTE

ראה אוה"ת יתרו ע' תתמא.

55

כי עמך מקור חיים

“For with You is the source of life; in Your light we see light.” G-d is the source of Chochmah and Binah without being clothed in them.

Psalms 36:10:י"ו:ייהילים ל"ו

כייעמך מקור חיים באורך נראה אור:

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

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KEHOT'S NOTE

תהלים לו, י.

56

החכמה מאין תמצא

“But wisdom, from where shall it be found?” Read as “wisdom comes from ayin, nothing.”

Job 28:12:י"ב:יאיוב כ"ח

והחכמה מאין תמצא ואי זה מקום בינה:

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

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KEHOT'S NOTE

איוב כח, יב.

57

אם יהיה אלקים עמדי ושמרני

Yaakov's vow: “If Elokim will be with me and guard me on this way... and I return in peace to my father's house, then Havayah will be to me as Elokim.” The maamar reads it as the order of ascent, ending above Havayah.

בראשית כ"ח:כ"א-20:28

וידר יעקב נדר לאמר אם יהיה אלקים עמדי ושמרני בדרך הזה אשר אנכי הולך ונתמולי להם לאכל ובגד ולבש: ושכתי בשלום אל בית אבי והיה ה' לי לאלקים:

And Jacob vowed a vow, saying: ‘If G-d will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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58 אִם יְהִי אֱלֹקִים עִמָּדִי . . וְהִי ה' לִי לֵאלֹקִים

The words here quote Genesis 28:20; the passage is shown below.

בראשית כ"ח:20

וַיֹּדַע יַעֲקֹב נֶדֶר לֵאמֹר אִם־יִהְיֶה אֱלֹקִים עִמָּדִי וְשָׁמְרָנִי בַדֶּרֶךְ הַזֶּה אֲשֶׁר אֲנֹכִי הוֹלֵךְ וְנָתַן־לִי לֶחֶם לֶאֱכֹל וּבִגְד לְלַבֵּשׁ:

And Jacob vowed a vow, saying: 'If G-d will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

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KEHOT'S NOTE

בראשית כח, כ-כא.

59 נטל הקדוש ברוך הוא שיחתן של אבות ועשאו מפתח לגאולתן של בניו

On "and I return in peace to my father's house": the Holy One, blessed be He, took the words of the Patriarchs and made them a key to the redemption of the children, promising to bless Yaakov's descendants in the words of his vow.

בראשית רבה ע"ו:6

ושבתי בשלום אל בית אבי - ר' יהושע דסכנין בשם ר' לוי, נטל הקדוש ברוך הוא שיחתן של אבות, ועשאו מפתח לגאולתן של בניו. אמר לו הקב"ה: אתה אמרת והיה לי לאלקים, חייך! כל טובות וברכות ונחמות שאני נותן לבניך, איני נותן אלא בלשון הזה, שנאמר (זכריה יד): והיה ביום ההוא יצאו מים חיים מירושלים. (ישעיה יא) והיה ביום ההוא, יוסיף ה' שנית ידו לקנות את שאר עמו. (יואל ד) והיה ביום ההוא, יטפו ההרים עסיס. (ישעיה כז) והיה ביום ההוא, יתקע בשופר גדול וגו':

"And I return to my father's house in peace" - Rabbi Yehoshua of Sikhnin in the name of Rabbi Levi: The Holy One blessed be He took the conversations of the patriarchs and rendered them the key to the redemption of the descendants. The Holy One blessed be He said to him [Jacob]: 'You said: "[The L-rd] will be [vehaya] my G-d," as you live, all the goodness, blessings, and consolations that I give to your children, I give it to them only in this language,' as it is stated: ...

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60 סד"ה וכל בניך

The discourse on "And all your children" reads the word vehayah as a permutation of the Name Havayah with its vav-hei before its yud-hei, links it with a dwelling place among the lower realms, and goes on to explain "and I return in peace to my father's house, and Havayah will be to me as Elokim."

KEHOT'S NOTE

לעיל פי' ראה ל, ד.

61 "Had Israel not said on Mount Carmel, 'Havayah, He is Elokim; Havayah, He is Elokim,' the fire would not have

come down from heaven." The Yerushalmi brings it to show that the community is judged by its majority.

Jerusalem Talmud Taanit 3:8

משנה: וְעַל אֵילֹו מִתְרַעֵץ בְּשַׁבָּת עַל עֵיר שֶׁהִיפּוּהָ גּוֹיִם אוֹ נֶהָר וְעַל הַסְפִּינָה הַמִּיֻּרְפֶּת בַּיָּם. רַבִּי יוֹסִי אוֹמֵר לְעֹזְרָה אֲבָל לֹא לְצַעֲקָה. שְׁמַעוֹן הַתִּימְנִי אוֹמֵר אֵף עַל הַדְּבָר וְלֹא הוֹדוּ לוֹ חֻכְמִים: הִלְכָה: רַב אָמַר. עֲנִנִי י" עֲנִנִי. מִתְנִיתָ פְּלִיגָא עַל רַב. רַבִּי יוֹסִי אוֹמֵר לְעֹזְרָה אֲבָל לֹא לְצַעֲקָה. וְהָא תְנִינִי מְדַמֵּי סָבַר מִימֵר. אֲפִילוּ לְצַעֲקָה. לֹא בִן סִיסִי כְּאוֹ הַגִּיִּסוֹת לְעֵירוֹ. נִטְל סֶפֶר תּוֹרָה וְעָלָה לְרֹאשׁ הַגֵּג. אָמַר. רַבּוֹן הָעוֹלָמִים. אִין בְּטָלִית חֲדָא מִלָּה מִן הִדִּין סֶפֶר אוֹרִיתָא יִיעֲלוֹן ...

MISHNAH: About the following one blows the shofar on a Sabbath: About a town surrounded by Gentiles or a river, and a ship in danger in the ocean. Rabbi Yose said, to help on a Sabbath is rabbinically forbidden; it only is permitted as a military signal to mobilize all available personnel in a situation where lives are at stake. but not to vociferation. Simeon from Timna says, also about an epidemic but the Sages did not agree with him. HALAKHAH: Rav said, answer me, Eternal, answer me. 18:37. According ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

PARAGRAPH 3

62 וחטא על הנפש

Said of the nazirite: "and he shall atone for him, for he sinned against the soul." The phrase describes the one who has strayed from the path.

במדבר ו'י"א:11

וַעֲשֵׂה כִהְיֶה אֶחָד לְחַטָּאת וְאֶחָד לְעֹלָה וְכִפֹּר עָלָיו מֵאֲשֶׁר חָטָא עַל־הַנֶּפֶשׁ וְקָדַשׁ אֶת־רֹאשׁוֹ בְּיוֹם הַהוּא:

And the priest shall prepare one for a sin-offering, and the other for a burnt-offering, and make atonement for him, for that he sinned by reason of the dead; and he shall hallow his head that same day.

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

63 דתליין בשמי' כענבין באתכלא

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

KEHOT'S NOTE

הקדמת ת"ז בתחלתה (ב, א). וראה ג"כ שם תי"ח (לב, ב). סתמ"א. ת"ע (קלא, א).

64 דתליין בשמיה כענבין באתכלא

Kehot locates the image at the beginning of the introduction to the Tikkunei Zohar: the mitzvos hang on G-d's Name like grapes on a cluster.

Tikkunei Zohar 2a:6

וְעוֹד אֵלֶּיךָ דְּעִסְקִין בְּאוֹרֵייתָא לְשִׁמָּה, וְנִטְרִין פְּקוּדָהָ דְּאִינוֹן תַּרְי"ג מִצְוֹת דְּתַלְיִין מִשֵּׁם יְהוּיָה כְּעֵנְבִין בְּאֶתְכְּלָא, כְּדִי לְיַחֲדָא בְּהוֹן לְשֵׁם יְהוּיָה בְּשִׁכְיָנָה, כְּכֹר נֶשׁ דְּמִתְיַחַד עִם בֵּת זִוְגִיָּה בְּכָל אֲבָרִין דִּילִיָּה לְאַפְקָא זְרַעָא מִעֲלֵיָּא, אֲתֵמַר בְּהוֹן (שם) לֹא תִקַּח הָאֵם עַל הַבָּנִים, וְאֵלֶּיךָ

דלא משתדלי באורייתא לשמיה, אתמר בהון שלח תשלח את האם, את
לרבות שם יהויה דאסתלק עמה מההוא בר נש.

Tikkunei Zohar - Vocalized (Public Domain)

65 דתליין בשמיה כענבין באתכלא

Kehot also cites Tikkun 18 for the mitzvot that hang on the Name, on the right and on the left.

תקוני זוהר ל"ב ב: ח"ב: 32b:6-8

כד סליקת לגבי מלכא כמה מלאכין וכמה נשמתין סלקין עמה דאנון
נימין דילה דתליין מינה כענבין באתכלא. וכמה מלאכין ונשמתין נהרין
קדמהא דאתקריאו עיני יי ועלייהו אתמר כי עיניו על דרכי איש. וכמה
פקודין סלקין קדמהא דאתקריאת בכלהו מצות יי ברה מאירת עינים.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 4

66 מארו"ל בפ' לפני אידיהן

Rabbi Yishmael: Jews outside the Land "serve idols in pu-
rity": when a gentile makes a feast for his son and invites
them, even though they eat their own food, it is as though
they ate of idolatrous offerings. Spiritual "idolatry" with-
out the act itself.

Avodah Zarah 8a:17ז"א: ח"א: עבודה זרה

KEHOT'S NOTE

ע"ז ח, א. ראה סה"מ תרס"ה ע' לה.

67 ממגד תבואות שמש

Moshe's blessing of Yosef's land: "with the bounty of the
produce of the sun, and with the bounty of the yield of the
moons." Sustenance comes through the sun and moon,
though only as messengers.

Deuteronomy 33:14ז"ד: דברים

וממגד תבואות שמש וממגד גרש ירחים:

And for the precious things of the fruits of the sun, And for
the precious things of the yield of the moons,

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KEHOT'S NOTE

דברים לג, יד. ראה סה"מ תרס"ה ע' לה.

68 כי ענין . . מצד עצמם

On p. 919 Or HaTorah adds that a subtle form of this "as-
sociation" (shituf) is found in the schemes of earning a liv-
ing, when one regards the scheme as the main thing.

KEHOT'S NOTE

ראה אוה"ת יתרו ע' תתק"ז. וראה שם ע' תתק"ט ומוסיף "דמעין זה השיתוף
בדקות הוא בתחבולות הפרנסה כשמחשיב את התחבולה עיקר כו". ע"ש.

69 והנה ההשתחוואה בגשמיות היינו שכוּפף ראשו וקומתו הגשמיים

The Alter Rebbe writes there that one who bows only with
his head, which is physical, even though his heart is not
with it, as in the story of the child in Gittin 57b, must still
be killed rather than transgress: physical bowing alone is
already idolatry.

KEHOT'S NOTE

70 בדאגת הפרנסה

There the Alter Rebbe explains that worry over livelihood
(not the earning itself, which Scripture praises) comes
from the element of fire and heat in the animal soul, a
"strange fire" that must be burned away in prayer by the
fire from above.

KEHOT'S NOTE

על"ק ד"ה ושואבתם הא' ספ"א [עח, ד] דאגת הפרנסה, חמימות, לשרוף,
יעו"ש. [כ].

71 כל הכועס

The Rambam, cited by Kehot, rules that one must distance
oneself from anger to the extreme, quoting the early Sages
that whoever becomes angry is as though he worshipped
idols.

משנה תורה, הלכות 2:3 מושגת תורה, דעות ב:ג

וַיֵּשׁ דְּעוֹת שְׁאֵסוּר לֹא לְאֵדָם לְהַגִּיב בְּהוֹן בְּבִינְוֹנִית אֱלָא יִתְרַחֵק מִן הַקֶּצֶה
הָאֶחָד עַד הַקֶּצֶה הָאֲחֵר. וְהוּא גִבָּה לֵב. שְׂאִין דְּרִיךְ הַטּוֹבָה שְׂהִיָּה אֲדָם
עָנָו בְּלִבָּד אֱלָא שְׂהִיָּה שְׂפֵל רוּחַ וְתַהֲוִי רוּחוֹ נְמוּכָה לְמַאֲד. וּלְפִיכָה
נֶאֱמַר בְּמִשְׁחָה רַבָּנָו (במדבר יב ג) "עָנָו מַאֲד" וְלֹא נֶאֱמַר עָנָו בְּלִבָּד.
וּלְפִיכָה צִוּוּ חֻמִּים מַאֲד מַאֲד הָוִי שְׂפֵל רוּחַ. וְעוֹד אָמְרוּ שְׂפֵל הַמַּגִּבִּיָּה
לְכוּ כְּפָר בְּעֶקֶר שְׁנֶאֱמַר (דברים ח יד) "וְרָם לְבָבְךָ וְשַׁכַּחְתָּ אֵת ה'

אֱלֹהֶיךָ". וְעוֹד אָמְרוּ בְּשִׁמְתָא מֵאֵן דְּאִית בְּקָה גִּסוּת ...
And, yet, there are certain tendencies which man is forbid-
den to follow in the middle-way, but must distance him-
self from extreme to extreme. The good way is not merely that
man be meek, but that he should be humble-spirited, then
his spirit will be extremely lowly. This is the reason why it is
said of Moses that he was very meek (Num. 12.3) and not
merely meek. This is also the reason why the sages com-
manded saying: "Be exceedingly humble of spirit" (Pir. Ab.
4.4). They, moreover, said: "He who ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by
Simon Glazer, 1927 (Public Domain)

72 וגסות הרוח

"Any person who has haughtiness of spirit is as though he
worshipped idols." Arrogance, too, is the opposite of self-
nullification.

Sotah 4b:8-9ט"ח: ב:טוטה

ומאי "ואשת איש נפש יקרה תצוד"? אמר רבי חייא בר אבא אמר רבי
יוחנן: כל אדם שיש בו גסות הרוח — לבסוף נקשל באשת איש,
שנאמר: "ואשת איש נפש יקרה תצוד". אמר רבא: האי "נפש יקרה" —
"נפש גבוהה" מיבעי לקה. ועוד: "היא תצוד" מיבעי לקה! אלא אמר
רבא: כל תבא על אשת איש, אפילו למד תורה דכתיב בה "יקרה היא
מפנינינים", מכאן גדול שנכנס לפני ולפנים, "היא תצודנו" — לדינה של
גיהנם.

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

KEHOT'S NOTE

סוטה ד, ב.

73 כל הכועס . . כאלו עובד עבודת כוכבים

"Whoever becomes angry is as though he worshipped idols." Anger is the opposite of bittul and so blemishes the yud.

Shabbat 105b שבת ק"ה בבב

Zohar I, 27b זח"א כו, בבב

Zohar II, 182b זח"ב קפב, בבב

Zohar III, 179a זח"ג קעט, אבב

KEHOT'S NOTE

שבת קה, ב. זח"א כו, ב. זח"ב קפב, ב. זח"ג קעט, א. רלד, ב. ת"ז רתנ"ו. רמב"ם ה' דעות פ"ב, ה"ג. ובפ"י לאבות פ"ב, י. ראה קיצורים והערות לתנאי ע"י לט וע' קמט. בסה"מ תרס"ה ע' לו מבאר שהכעס בא מחמת רוממות גאותו הוא היפך דבחי הביטול במציאות דיו"ד דחכמה, ולכן הפגם בזה מגיע לבחי יו"ד דשם הוי ועונשו סקילה. ע"ש. וראה במאמרי אדה"א כאן ע' אפג בסוף העמוד שיש ב' מיני כעס מצד רתיחת הדמים שהוא שייך לרציחה, ויש כעס מצד רוממות גיאותו שכל גי' וגסה"ר מתכעס על עוברי רצונו או פוגע בכבודו, וכעס זה הוא ענף הגיאות שאינו מרגיש רק את עצמו הוא היפך דבחי הביטול, וזהו הפגם ע"ז ברוחני ועונשו סקילה.

74 והה' של השם הוא בחי' התבוננות באורך ורוחב

The note points to this discourse for the hei as contemplation in length and breadth.

KEHOT'S NOTE

ראה בד"ה ביום השמיני עצרת תרס"ה ע' לח.

75 להלהיב לבו

The discourse describes the goal of such contemplation: to grasp the matter well, until the G-dly light is grasped and absorbed, with love like flames of fire and intense fervor for G-dliness.

KEHOT'S NOTE

"עד שמשגיג הענין היטב ויותר ויותר אצלו האור האלקי כו. . באבהו ברשפי אש בתוקף ההתלהבות לאלקות". — ד"ה ביום השמיני תרס"ה ע' לח.

76 וברכך ה"א בכל אשר תעשה

"And Havayah your G-d will bless you in all that you do." Human effort is a vessel for blessing, but it must not be seen as separate from G-d.

Deuteronomy 15:18 דברים ט"ו:י"ח

לאִי־קָשָׁה בְּעֵינֶיךָ בְּשִׁלְחָה אֹתוֹ חֲפָשִׁי מַעֲמָךְ כִּי מִשְׁנֶה שָׂכָר שָׂכִיר עֲבָדְךָ שֵׁשׁ שָׁנִים וּבִרְכָּהּ הִיא אֱלֹקֶיךָ בְּכֹל אֲשֶׁר תַּעֲשֶׂה:

It shall not seem hard unto thee, when thou lettest him go free from thee; for to the double of the hire of a hireling hath he served thee six years; and the L-RD thy G-d will bless thee in all that thou doest.

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KEHOT'S NOTE

דברים טו, יח. ראה סה"מ תרס"ה ע' לח.

PARAGRAPH 5

77 ויצעקו אל הוי

"And they cried out to Havayah in their distress; He saved them from their straits." The cry of the heart is the first step back.

Psalms 107:6 תהילים ק"ז:ו

וַיִּצְעֲקוּ אֶל־יְיָ בְּצָרָה מִמִּצְוֹתֵיהֶם יִצִּילֵם:

Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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KEHOT'S NOTE

תהלים קז, ו.

78 מקרב איש ולב עמוק

"The inward part of man and a deep heart." Here it describes where the cry must come from.

Psalms 64:7 תהילים ס"ד:ז

יִחְפְּשׁוּ־עוֹלָת תַּמְנוּ חֶפֶשׁ מִחֶפֶשׁ וְקָרַב אִישׁ וְלֵב עֵמֶק:

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

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79 אנכי אנכי הוא מוחה פשעיך למעני

"I, I am He Who blots out your transgressions for My sake, and I will not remember your sins." Forgiveness comes from Anochi, G-d's Essence, above the Name Havayah.

Isaiah 43:25 ישעיהו מ"ג:כ"ה

אֲנֹכִי אֲנֹכִי הוּא מַחֵה מִחָה פְּשָׁעֶיךָ לְמַעְנִי וְחֹטְאֶתֶיךָ לֹא אֶזְכֹּר:

I, even I, am He that blotteth out thy transgressions for Mine own sake; And thy sins I will not remember.

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KEHOT'S NOTE

ישע"י מג, כה. וראה בד"ה אנכי אנכי תרס"ה בפ"י תי "למעני" בתחילת המאמר ובסוף המאמר.

80 מדתו של יעקב

Tanya's chapter 45 describes the attribute of Yaakov, compassion, as arousing great mercy before G-d for the G-dly spark that has descended into the body, the same compassion this paragraph speaks of.

KEHOT'S NOTE

זח"ב (קעה, ב). ועס"ב ח"א (פמ"ה). [כ].

81 מברית מן הקצה אל הקצה

The Tabernacle's middle bar ran "from end to end." It pictures Yaakov's attribute, compassion, which reaches from the lowest point to the highest.

Exodus 26:28 שמות כ"ו:כ"ח

וְהַבְרִית הַתִּיכֵן בְּתוֹךְ הַקְּרָשִׁים מִבְּרִית מִן־הַקֶּצֶה אֶל־הַקֶּצֶה:

and the middle bar in the midst of the boards, which shall pass through from end to end.

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82

מכריח מן הקצה אל הקצה

Kehot's source in the Zohar for the attribute of Yaakov as the middle bar that extends from end to end.

ספר הזהר, תרומה צ"ד:תתק"ח-94:908-96:918 Zohar, Terumah
צ"ו:תתק"ח

R. Simeon, we are told, explained thus the words, "And the middle bar in the midst of the boards shall pass from one end to the other." "The middle bar", he said, "signifies Jacob, the perfect saint, as we have pointed out on another occasion in connection with the characterization of Jacob as "a complete man, dwelling in tents" (Gen. 25, 27). It does not say, "dwelling in a tent", but "dwelling in tents," which denotes that he unified the two "tents" (of Severity and Mercy). The same implication may ...

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

83

וכולם בחכמה עשית

"How many are Your works, Havayah; You made them all with wisdom." Relative to G-d Himself, even Chochmah is like "making."

Psalms 104:24:תהילים ק"ד:כ"ד

מה־רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ תבונה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

84

מאיגרא רמה

When Rabbi reached the verse "He cast down from heaven to earth" in Lamentations, he said, "From a high roof to a deep pit." Here it describes how far the G-dly spark in the soul has fallen.

חגיגה ה' ב:ט"ז-י"ז Chagigah 5b:16-17

רבי הוה נקיט ספר קנינות וקא קרי בגויה, כי מטא להאי פסוקא "השליך משמים ארץ" — נפל מן הדיה, אמר: מאיגרא רם לביקא עמיקתא. רבי ורבי חייא הוו שקלי ואזלי באורחא, כי מטו לכהוא מתא, אמרי: איכא צורבא מרבנן תבא? נזיל וניקביל אפיה. אמרי: איכא צורבא מרבנן תבא, ומאור עיניו הוא. אמר לקה רבי חייא לרבי: תיב את, לא תולול בנשיאותך. איזיל אנא ואקביל אפיה.

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85

אלקי עולם ברחמיך הרבים

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

KEHOT'S NOTE

ברכת יוצר.

86

ותתפלל חנה על הוי

"And she was bitter of soul, and she prayed upon Havayah and wept bitterly." The maamar reads "upon" (al) as above Havayah, reached through weeping.

I Samuel 1:10:שמואל א' י'

והיא מרת נפש ותתפלל עליה ובכה תבכה:

and she was in bitterness of soul—and prayed unto the L-RD, and wept sore.

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KEHOT'S NOTE

ש"א א, י. "שתפלת חנה הי' . בפנימי נקודת הלב שלמעלה מן הכלי . . שזהו בעצמות הרצון הפנימי" — מאמרי אדה"א כאן ע' אצה.

87

לא תהיה משכלה ועקרה

"None shall miscarry or be barren in your land." The verse that opens the discourse the text refers to.

Exodus 23:26:שמות כ"ג:כ"ו

לא תהיה משכלה ועקרה בארצה את־מספר ימיה אמלא:

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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88

לפני הוי תטהרו

"For on this day He will atone for you to purify you; from all your sins before Havayah shall you be purified." "Before" is read as "above" Havayah.

ויקרא ט"ז:ל"ו Leviticus 16:30

כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטָהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

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

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KEHOT'S NOTE

ויקרא טז, לו.

PARAGRAPH 6

89

שובה ישראל עד הוי אלקיך

"Return, O Israel, unto Havayah your G-d." The word ad, "unto," is read as "until": until Havayah becomes "your G-d."

Hosea 14:2:הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד הַיּוֹם אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בְּעֹנֶךָ:

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

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90

פירוש עד שהוי יהי בבחינת אלקים

A discourse on the same verse to which the note refers for this reading of ad, "until."

KEHOT'S NOTE

ראה ד"ה שובה ישראל תרח"צ ע' לד. ובד"ה שובה תש"ד ע' 15 מביא "דהנה רבינו הזקן נ"ע פי' שובה ישראל דשיעור התשובה מה שהמדרי' דישאל צריך לשוב אל ה' הנה שיעורה עד כי הוי' יהי אלקיך ואז תדע ותכיר כי כשלת בעונך". וכ"ה בד"ה שובה ישראל תשל"ז סעי' ו (סה"מ מלוקט ח"ד ע' ח).

91

כי עיקר התשובה בלב

There the inner dimension of the heart is explained as higher than the intellect, and the simple sound of the sho-

far as coming from it, like the cry of the heart in “their heart cried out to Havayah.”

KEHOT’S NOTE

לעיל נח, ד. וש”ג בהמ”מ.

92 וזהו שובה . . ואנכי אנכי הוא מוחה

The note points to Or HaTorah on Vayikra for this passage.

KEHOT’S NOTE

ראה אוה”ת ויקרא כרך ג ע”ת תכו.

93 ואנכי אנכי הוא מוחה

“I, I am He Who blots out your transgressions.” Forgiveness from Anochi, above the Name.

Isaiah 43:25 כ”ה מ”ג: ישעיהו

אנכי אנכי הוא מוחה פשעך למעני וחטאתך לא אֶזְכֹּר:

I, even I, am He that blotteth out thy transgressions for Mine own sake; And thy sins I will not remember.

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94 ואח”כ קחו עמכם דברים הם התורה והמצות

KeHOT’s note points to where this is explained further: Or HaTorah.

KEHOT’S NOTE

מובא באוה”ת פ’ פנחס ע’ א’ קנא. ע”ש.

95 לפני הוי’ תטהרו

“Before Havayah shall you be purified.” Teshuvah reaches above Havayah.

Leviticus 16:30 ל”ו: ויקרא

כ”ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה’ תטהרו: For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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PARAGRAPH 7

96 כי כשלת בעונך

“Return, O Israel... for you have stumbled in your iniquity.” The verse gives the reason teshuvah must come by a leap.

Hosea 14:2 ב”ד: הושע

שובה יִשְׂרָאֵל עַד הִ' אֶלְקֶיךָ כִּי כָשַׁלְתָּ בְּעֹנֶךָ:

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

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97 כשל בעוני כחי

“My strength has stumbled because of my iniquity.” The “strength” is the soul.

Psalms 31:11 ל”א: תהילים

כִּי כָלוּ בְּגִזּוֹן חַיִּי וּשְׁנוֹתַי בְּאַנְחָה כָּשַׁל בְּעֹנִי כְחִי וְעַצְמִי עָשָׂשׁוּ:

For my life is spent in sorrow, and my years in sighing; My strength faileth because of mine iniquity, and my bones are wasted away.

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KEHOT’S NOTE

תהלים לא, יא.

98 כל אשר תמצא ירך לעשות בכחך

“Whatever your hand finds to do with your strength, do it.” The soul is called “strength.”

Ecclesiastes 9:10 ט”י: קהלת

כֹּל אֲשֶׁר תִּמְצָא יָדְךָ לַעֲשׂוֹת בְּכֹחְךָ עֲשֵׂה כִּי אֵין מַעֲשֶׂה וְחֶשְׁבוֹן וְדַעַת וְחִקְמָה בְּשֹׂאֵל אֲשֶׁר אַתָּה הֵלֶךְ שָׁמָּה:

Whatsoever thy hand attaineth to do by thy strength, that do; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

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KEHOT’S NOTE

קהלת ט, י.

99 כל אשר תמצא ירך לעשות בכחך

The text’s own reference to the Zohar on Pinchas, which reads “with your strength” as the soul.

Sf. Zohar, Pinchas 18:125-21:135 ק”ה: ק”א: קל”ה: Zohar

1the first 4 lines of the Hebrew text are not translated. The shadow returned as before and went to and fro in the house in the shape of a man. R. Abba fell on his face. R. Jose said: ‘I remember that I once saw R. Phineas b. Jair in this place standing in this spot and discoursing on the verse, “Phineas son of Eleazar son of Aaron the priest”, etc. G-d at that time, he said, was debating how to give this covenant to Phineas, because it belonged of ...

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

100 ע’ זח”ג פנחס ר”כ ע”א

The Mitteler Rebbe explains the Zohar: the “strength” is the soul’s encompassing level, called the holy strength, as one who answers “Amen, yehei shmei rabba” with all his strength; it is the tzelem in which a person walks, and all the more so the mochin and middos of nefesh, ruach and neshamah, which are called the “lamp.”

KEHOT’S NOTE

”וכמ”ש בזהר . . שזהו בחי המקיף דנשמה שנק’ כח קדישא כמו העונה אישיר בכל כחו כו, והוא בחי הצלם שיתהלך בו איש וכש”כ בחי המוחין ומדות דנר”ג שנק’ נר.” — מאמרי אדה”א כאן ע’ א”צח.

101 נר ה’ נשמת אדם

“The soul of man is the lamp of Havayah.” The soul is a lamp that sin can extinguish.

Proverbs 20:27 כ”ז: משלי

נֵר ה' נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטָן:

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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KEHOT’S NOTE

משלי כ, כו.

102 ועבירה מכבה

“A transgression extinguishes a mitzvah, but a transgression does not extinguish Torah.” Here it means that sin

extinguishes the soul's lamp.

סוטה כ"א א:ט"ו-9:10 Sotah

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

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KEHOT'S NOTE

סוטה כא, א.

103

כלומר שמכבה את הנר

He writes that through sin the light of Havayah departs from the soul so that it does not shine in it at all, and this is "my strength has stumbled," the strength being the mazal and the tzelem.

KEHOT'S NOTE

"ועיי" ממילא הסתלקות אור הוי' מן הנשמה שלא יאיר בו כלל (והוא שכל כחי שהוא המזל וצלם . . .) — מאמרי אדה"א כאן ע' אצח.

104

בד"ה אחרי ה' אלקיכם תלכו

There "a transgression extinguishes a mitzvah" is explained: the mitzvos need guarding, for the transgression extinguishes the lamp drawn from the mitzvah and the fire of love sinks, but it does not extinguish the mitzvah itself.

KEHOT'S NOTE

לעיל פי' ראה כ, א.

105

כי תצא למלחמה על אויביך

"When you go out to war upon your enemies." The word "upon" (al) is read as above: one must first rise above the enemy.

Deuteronomy 21:10 כ"א:י"ד

כ"תצא למלחמה על-אויביך ונתנו ה' אלקיך בידך ושבי' שביו:

When thou goest forth to battle against thine enemies, and the L-RD thy G-d delivereth them into thy hands, and thou carriest them away captive,

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KEHOT'S NOTE

דברים כא, י.

106

עד שהוי' יהי בבחי' אלקיך

The Rebbe infers from here that the measure of teshuvah is "until Havayah will be your G-d," and asks: one of whom such lofty teshuvah is demanded is on a high level even before it, so how does sin requiring teshuvah apply to him?

KEHOT'S NOTE

בד"ה שובה ישראל — תשמ"א (נדפס בסה"מ מלוקט ח"ג) מדייק מכאן ששיעור התשובה הוא עד שהוי' יהי אלקיך, והקשה עיי' שצריך להבין דמי ששייך (דורשים ממנו) תשובה נעלית כזו הרי הוא בעל מדריגה נעלית גם קודם עשיית תשובה זו איך שייך בו ענין העון שהי' צריך לתשובה. ע"ש.

107

קחו עמכם דברים

"Take with you words and return to Havayah." After the leap of teshuvah come the "words" of Torah and the mitzvos.

הושע י"ד:ג:3 Hosea

קחו עמכם דברים ושובו אליה' אמרו אלו' כל-תשא עון וקח-טוב ונשלמה פרים שפתינו:

Take with you words, And return unto the L-RD; Say unto Him: 'Forgive all iniquity, And accept that which is good; So will we render for bullocks the offering of our lips.

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108

קחו עמכם דברים

The Midrash cited by the text on "Take with you words"; as Or HaTorah quotes it in the Kehot note, "words" means only words of Torah.

Shemot Rabbah 38:4 ל"ח:ד:4

דבר אחר: זה הדבר, הה"ד (הושע יד): קחו עמכם דברים, זה שאמר הכתוב (תהלים כו): ארחץ בנקיון כפי לשמיע בקול תודה. יכול אף להקריב פרים ואילים? תלמוד לומר: לשמיע בקול תודה, לפי שישראל אומרים: רבון העולם! הנשיאים חוטאים ומביאים קרבן ומתכפר להם, משיח חוטא ומביא קרבן ומתכפר לו, אנו אין לנו קרבן? אמר להם: ואם כל עדת ישראל ישגו וגו'. אמרו לו: עניים אנו ואין לנו להביא קרבנות. אמר להם: דברים אני מבקש, שנאמר: קחו עמכם דברים ושובו אל ה', ואני מוחל על כל עונותיכם, ואין דברים, אלא דברי תורה, ...

Another matter: "This is the matter" - that is what is written: "Take words with you" (Hosea 14:3). That is what the verse said: "I wash my hands in purity, [and I circle Your altar, L-rd], sounding a voice of thanksgiving" (Psalms 26:6-7). Is it, perhaps, to sacrifice bulls and rams? The verse states: "Sounding a voice of thanksgiving." Because Israel said: Master of the universe, the princes sin, they bring an offering, and it is atoned for them; the anointed sins, he brings an offering, and it is atoned ...

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109

וכמ"ש ברבות פ' תצוה פל"ח

Or HaTorah explains: "Take with you words," and "words" means only words of Torah, as it says, "These are the words that Moshe spoke."

KEHOT'S NOTE

"פי' קחו עמכם דברים ואין דברים אלא דברי תורה שנאמר אלה הדברים אשר דבר משה". — אוה"ת נ"ך כך ג ע' ארסג.

110

במי נמלך בנשמתן של צדיקים

The words here quote Bereshit Rabbah 8:3; the passage is shown below.

Bereshit Rabbah 8:3 ח:ג:3

בראשית רבה ח:ג:3 רבי יהושע בשם ר' לוי ויאמר אלקים נעשה אדם. במי נמלך? רבי יהושע בשם ר' לוי אמר: במלאכת השמים והארץ נמלך. משל למלך שהיו לו ב' סנקליטים ולא היה עושה דבר חוץ מדעתן. רבי שמואל בר נחמן אמר: במעשה כל

יום ויום נמלך. משל למלך שהיה לו סנקטדרון ולא היה עושה דבר חוץ מדעתו. רי אמי אמר: בלבו נמלך. משל למלך שבנה פלשין ע"י ארדכל, ראה אותה ולא ערבה לו על מי יש לו להתרעם, לא על ארדכל אתמהא?! הוי, ויתעצב אל לבו. אמר רבי אסי: משל למלך שעשה לו סחורה על ידי סרסור והפסיד, על ...

"And G-d said: Let us make Man" - with whom did He consult? Rabbi Yehoshua said in the name of Rabbi Levi: He consulted with the works of the heavens and the earth. This is analogous to a king who had two members of his council and he would not do anything without their knowledge. Rabbi Shmuel bar Nahman said: He consulted with what was made on each and every day. This is analogous to a king who had an adviser and he would not do anything without his knowledge. ...

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KEHOT'S NOTE

ב"ר ה, ו. רות רבה ב, ג.

111 במי נמלך בנשמתן של צדיקים

On "Let us make man": "With whom did He take counsel? With the souls of the righteous." The Kehot note gives 8:6; in Sefaria's text it is 8:7.

Bereshit Rabbah 8:7: ר' רבה ח':

רבי יהושע דסכנין בשם רבי שמואל אמר: בנפשות של צדיקים נמלך, הדא הוא דכתיב (ד"ה א ד): המה היוצרים ויושבי נטעים וגדרה עם המלך במלאכתו ישוב שמה. המה היוצרים, על שם וייצר ה' אלקים את האדם עפר מן האדמה. יושבי נטעים, על שם ויטע ה' אלקים גן בעדן מקדם. וגדרה, על שם (ירמיה ה) אשר שמתי חול גבול לים. עם המלך במלאכתו ישוב, עם המלך מלך מלכי המלכים הקדוש ברוך הוא ישוב נפשות של צדיקים, שבהן נמלך הקדוש ב"ה וברא את העולם:

Rabbi Yehoshua of Sikhnin said in the name of Rabbi Shmuel: He consulted with the souls of the righteous. That is what is written: "They are the potters and the inhabitants of Neta'im and Gadera; they dwelled there with the king for his works" (I Chronicles 4:23). "They are the potters [hayotzerim]" - alluding to: "the L-rd G-d formed [vayitzer] man of dust from the ground" (Genesis 2:7). "Inhabitants of Neta'im" - alluding to: "the L-rd G-d planted [vayita] a garden eastward in Eden" (Genesis 2:8). "And Gadera" - after ...

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112 במי נמלך בנשמתן של צדיקים

"These are the souls of the righteous, with whom the Holy One, blessed be He, took counsel and created His world."

Ruth Rabbah 2:3: ר' רבה ב':

... וגדרה, על שם שגאמר (ירמיה ה, כב): אשר שמתי חול גבול לים. עם המלך במלאכתו, עם מלך מלכי המלכים הקדוש ברוך הוא ישוב שם נשמתן של צדיקים שבהם נמלך וברא את עולמו.

Rabbi Menahem bar Avin interpreted the verse as referring to Moses. "And Yokim" (I Chronicles 4:22) - on the basis of: "Rise [kuma] L-rd, and let Your enemies be scattered" (Numbers 10:35). "And the people of Kozeva" (I Chronicles

4:22) - as he rendered the word of the Holy One blessed be He like falsehoods [kazav], as it is stated: "Why, L-rd, is Your wrath enflamed at Your people?" (Exodus 32:11). "Yoash" (I Chronicles 4:22) - as he despaired [nitya'ash] of living," as it is stated: "And if not, please ...

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113 זח"ג אמור (ד"ק ע"ב)

There the Zohar on Emor (100b) on "my father's daughter" is cited to show that the drawing down of souls from Malchus happens when it receives from Abba, Chochmah, specifically.

KEHOT'S NOTE

ראה לעיל פ' אמור לו, ד. ולקמן שה"ש כז, ב ואילך.

114 בת אבי היא

Avraham on Sarah: "She is my father's daughter, but not my mother's daughter." The Zohar cited by the text reads it of the soul's source.

בראשית כ"ב: י"ב

וְגַם-אֶמְנָה אֶחָתִי בַת-אָבִי הִיא אֲךָ לֹא בַת-אִמִּי וְתִהְיֶה לִּי לְאִשָּׁה:

And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother; and so she became my wife.

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115 בת אבי היא

The text's own reference to the Zohar on Emor, on "She is my father's daughter."

ספר הזהר, אמור ל"ח: ר"ב-מ': רכ"ו-226: 38:202-40

This is the purpose which these blasts should serve, being accompanied by repentance before G-d. Thus when Israel produce the blasts of the shofar with proper devotion, the supernal Shofar returns and crowns Jacob so that all is properly arranged. Another throne is set up and joy is universally diffused and G-d has mercy on the world. Happy are Israel who know how to divert their Master from justice to mercy and to be the instruments for establishing all worlds. Corresponding to the three series of blasts three books are ...

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

116 סד"ה יהודה אתה

At the end of that discourse "your father's sons" is explained: "your father" is compassion, as a father has compassion on his children, and also the Torah, which comes from Chochmah, the "father." "Your father's sons" are those who engage in Torah and in acts of kindness, and they bring about Yehudah's acknowledgment and self-nullification.

KEHOT'S NOTE

תוי"א מה, ד.

117 שישב אל ה' וירחמהו

"Let the wicked forsake his way... and let him return to Havayah, and He will have compassion on him." After

teshuvah, Havayah flows again.

Isaiah 55:7:ז"ה:י"ה

יַעֲזֹב רָשָׁע דְּרָכּוֹ וְאִישׁ אֶנוֹן מִחֲשָׁבֹתָיו וְיָשָׁב אֶל־יְהוָה וְאֶל־אֱלֹהֵינוּ
כִּי־יִרְחַם לְסֻלּוֹת:

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

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PARAGRAPH 8

118 וזהו שנאמר ביג"מ הרחמים

The note points to Or HaTorah on Ki Sisa, the parsha of the Thirteen Attributes, for this passage.

KEHOT'S NOTE

ראה אוה"ת כי תשא ע"י ב"סו.

119 ויקרא הוי' הוי'

"And Havayah passed before him and called: Havayah, Havayah, G-d, compassionate and gracious." The opening of the Thirteen Attributes of Mercy.

Exodus 34:6:ר"ה:י"ה

וַיַּעֲבֹר ה' עֲלֵפָנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חַסֵּד וְאֱמֶת:

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

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KEHOT'S NOTE

שמות לד, ו.

120 שהוי' קורא וממשיך בחי' הוי'

The note points to Or HaTorah on the Prophets for the idea that Havayah calls and draws down Havayah.

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך א ע"י שנו.

121 הוי' רחום וחנון

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

KEHOT'S NOTE

שמות שם.

122 חנון ורחום הוי'

"Gracious and compassionate is Havayah, slow to anger and great in kindness." Here the Name comes after the attributes.

Psalms 145:8:ח"ה:ח"ה

חַנּוּן וְרַחוּם ה' אֶרֶךְ אַפַּיִם וְגָדֹל־חַסֵּד:

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

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KEHOT'S NOTE

תהלים קמה, ח. סה"א ל, ט.

PARAGRAPH 9

123 סד"ה ואתחנן אל ה'

There "Havayah, E-I, compassionate and gracious" means that from Havayah, the source of all coming into being, the attributes flow, while "Gracious and compassionate is Havayah" means that Havayah, contraction and expansion, exists because He is gracious and compassionate, "as explained at the end of the discourse Shuvah Yisrael." Moshe drew from the level of "gracious," a free gift beyond the mitzvos.

KEHOT'S NOTE

לעיל ג, א. וראה ביהל אור ע' תרעה שמציין לכאן וגם לתו"א "פי בשלח בדי"ה אשריה לה' בענין ושמרו דרך ה' שהדרך להיות שם ה' הוא ע"י י"ג מכילין דרחמי חנון ורחום כו". ע"ש. וראה במ"מ לעיל ג, א.

124 כי עמך הסליחה למען תורא

"For with You is forgiveness, so that You may be feared." Forgiveness, from the Thirteen Attributes, reveals awe.

Psalms 130:4:ד"ה:י"ה

כִּי־עִמָּךְ הַסְּלִיחָה לְמַעַן תִּנָּרָא:

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

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KEHOT'S NOTE

תהלים קל, ד.

125 ביום הכיפורים . . לפני ה' תטהרו

"Before Havayah shall you be purified": Yom Kippur's forgiveness comes from above Havayah.

Leviticus 16:30:י"ז:י"ה

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

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

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KEHOT'S NOTE

ויקרא טז, ל. וראה באוה"ת דרושים ליוהכ"פ כרך ה ע' בקלט ושם ע' ביצה.

126 בזה"ק יו"ד על רישו

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

KEHOT'S NOTE

זח"ג (קכב, סע"ב). [כ].

127 יו"ד על רישי דביה שריא דחילו
The Zohar places the yud on the head, where awe dwells.
The yud of Havayah is awe.

ספר הזהר, נשא ד: כ"ד-כ"ז: 4:24-27 Zohar, Nasso

128 הנסתרות לה' אלקינו
"The hidden things belong to Havayah our G-d, and the revealed things to us and to our children." Read as the hidden and revealed letters of the Name.

דברים כ"ט: כ"ח Deuteronomy 29:28

הנסתרות לה' אלקינו והנגלות לנו ולבנינו עד עולם לעשות את-כל דברי התורה הזאת:

The secret things belong unto the L-RD our G-d; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

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KEHOT'S NOTE

דברים כט, כח.

129 שהנסתרות הם אהוי"ר
At the beginning of its second chapter, the first discourse on Pekudei places yud-hei above vav-hei, reads "the hidden things belong to Havayah our G-d" as yud-hei and "the revealed things" as vav-hei, and explains on this basis why the prohibitions, rooted in yud-hei, are higher than the positive commandments.

KEHOT'S NOTE

ע' ת"ז (ת"י) כה, ב. וע"ל ר"פ פקודי (רפ"ב). [כ].

130 ו"ה נגלות . . התורה והמצות
A Kabbalistic lexicon the note cites for the vav and hei as the revealed things, the Torah and the mitzvos.

KEHOT'S NOTE

זח"ג (קכג, ב) ו"ה נגלות. ע' מא"א ערך בתי גואי סג"ו. ות"ז (ת"י) הנ"ל. [כ].

131 הקל קול יעקב
"The voice is the voice of Yaakov, but the hands are the hands of Esav." The voice of Yaakov stands for Torah study.

בראשית כ"ז: כ"ב Genesis 27:22

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

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

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בראשית רבה ס"ה: כ"ב Bereshit Rabbah 65:20

ויגש יעקב אל יצחק וגוי הקול קול יעקב, הא קול דקל חכים, וידיה דמשלחין מיתין. דבר אחר: הקול קול יעקב, אין יעקב שולט אלא בקולו. הקול קול יעקב והידיים ידי עשו, אין עשו שולט, אלא בידיים. דבר אחר: הקול קול יעקב אמר רבי פנחס: קולו של יעקב מכניס, והידיים ידי עשו, מרמיז ליה והוא אתי. דבר אחר: הקול קול יעקב אמר רבי ברכיה: בשעה שיעקב מרכין בקולו, ידי עשו שולטות, דכתב

(שמות טו): וילונו כל העדה, ויבא עמלק. ובשעה שהוא מצפצף בקולו, אין הידיים ידי עשו, אין ידי עשו שולטות. ...

"Jacob approached Isaac his father and he felt him, and he said: The voice is the voice of Jacob, but the hands are the hands of Esau" (Genesis 27:22). "Jacob approached Isaac... The voice is the voice of Jacob" - this voice is the voice of a wise man, but his hands are those that flay dead animals. Another matter, "the voice is the voice of Jacob" - Jacob rules only with his voice. "The voice is the voice of Jacob, but the hands are the hands of Esau" - Esau ...

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KEHOT'S NOTE

בראשית כז, כב. וראה ב"ר פס"ה, כ.

132 והנגלות ו"ה נגלות
The Zohar reads "the revealed things" as the vav and hei of the Name.

ספר הזהר, נשא ד: מ"ט-נ"ט: 4:49-59 Zohar, Nasso

PARAGRAPH 10

133 ע"פ שובה ישראל עד
There "from the depths" is explained: the arousal from below must also be a contraction, removing oneself from acting for oneself, and from there comes forgiveness of sins.

KEHOT'S NOTE

לקמן סז, סע"א.

134 וע' בזהר אמור דק"א א'
The note points to Yahel Or for the Zohar passage on Emor cited here.

KEHOT'S NOTE

ראה ביהל אור ע' קלז.

135 הלך ילך ובכה
"He goes along weeping, carrying the bag of seed; he will surely come with joyous song, carrying his sheaves." The maamar reads it as the soul's descent and its return through teshuvah.

Psalms 126:6 תהילים קכ"ו: ו' Psalms 126:6

הלוך ילך ובכה נשא מִשֶׁה הָרָע בִּאֲרֵבָה נִשָּׂא אֶלְמִתִּי:

Though he goeth on his way weeping that beareth the measure of seed, He shall come home with joy, bearing his sheaves.

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KEHOT'S NOTE

תהלים קכו, ו.

136

הלך ילך ובכה

The Midrash applies Psalm 126 to Yaakov: “those who sow in tears” is Yaakov, and “he goes along weeping” is “and he raised his voice and wept.”

בראשית רבה ע"ט:ד:79:4 Bereshit Rabbah

ויבא יעקב שלם - כתיב (תהלים כו) הזורעים בדמעה ברנה יקצורו הזורעים בדמעה, זה אבינו יעקב, שזרע את הברכות בדמעה, (בראשית כז) אולי ימושני אבי. ברנה יקצורו, (שם כו): ויתן לך האלקים מטל השמים ומשמני הארץ. (תהלים כו) הלך ילך ובכה, (בראשית כז): וישא את קולו ויבך (תהלים כו) נושא משך הזרע, שנמשך למקום שעתיד להזרע, משם דכתיב (בראשית כח): וקח לך משם אשה, (שם) וישלח יצחק את יעקב וילך פדנה ארם אל לכן בן בתואל. בא יבא ברנה נושא אלומות, אתה טעון עולימין ועולימתא ויעקב יעקב שלם:

“Jacob arrived intact.” It is written: “Those who sow in tears, reap with joyous song” (Psalms 126:5). “Those who sow in tears” - this is our patriarch Jacob, who sowed the blessings in tears: “Perhaps my father will feel me” (Genesis 27:12). “Reap with joyous song” - “G-d will give you from the dew of the heavens and from the fat of the earth” (Genesis 27:28). “Though he walks weeping” (Psalms 126:6) - “he raised his voice and wept” (Genesis 29:11). “Bearing his sack of seed” (Psalms 126:6) - as ...

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137

זרע קדש מצבתה

“The holy seed is its stock.” Israel’s souls are holy seed with a root above.

ישעיהו ו':יג:13:6 Isaiah

ועוד כה עשריה ושבה והיתה לבקר כאלה וכאלון אשר בשלכת מצבתם גם זרע קדש מצבתה:

And if there be yet a tenth in it, it shall again be eaten up; as a terebinth, and as an oak, whose stock remaineth, when they cast their leaves, so the holy seed shall be the stock thereof.

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138

זרע קדש מצבתה

The text’s own reference to the Zohar for the souls’ root as holy seed.

ספר הזוהר, בראשית א':א-ב':1:2-7 Zohar, Bereshit

139

שיסודתה בהררי קדש

“Its foundation is in the mountains of holiness.” The souls’ root is in the supernal holiness.

תהילים פ"ז:א:87:1 Psalms

לבניי קרח מזמור שיר יסודתו בהררי קדש:

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

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140

הנצנים נראו

“The blossoms have appeared in the land.” The verse on

which the Zohar HaRakia, cited by the text, comments.

שיר השירים ב':יב:2:12 Song of Songs

הנצנים נראו בארץ עת הזמיר הגיע וקול התור נשמע בארצנו:

The flowers appear on the earth; The time of singing is come, And the voice of the turtle is heard in our land;

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141

במושך הזרע זה יוסף

On Amos 9:13: “The one who draws the seed’: this is Yosef, who drew his father’s seed and brought it down to Egypt.”

בראשית רבה צ"ג:ה:93:5 Bereshit Rabbah

ויגש אליו יהודה - (עמוס ט) הנה ימים באים נאם ה' ונגש חורש וגוי חורש, זה יהודה. בקוצר, זה יוסף, שנאמר (בראשית לג): והנה אנחנו מאלמים אלומים. ודורך ענבים, זה יהודה, (זכריה ט): כי דרכתי לי יהודה קשת. במושך הזרע, זה יוסף, שמשך זרעו של אביו והורידו למצרים. כדכתיב (הושע יא): כחבלי אדם אמשכם. (יואל ה) ויטפו הרים עסיס, אלו השבטים. אמרו: מלכים מדיינים אלו עם אלו, אנו מה איכפת לנו יאי למלך מדיין עם מלך ויגש אליו יהודה!

Another matter, “Judah approached him.” “Behold, days are coming, the utterance of the L-rd, and the plowman will encounter [the reaper]...” (Amos 9:13); “plowman” - this is Judah; “the reaper” (Amos 9:13) - this is Joseph, as it is stated: “Behold, we were binding sheaves” (Genesis 37:7). “And the treader [dorekh] of grapes” (Amos 9:13) - this is Judah; “For I will bend [darakhti] Judah as a bow for Me” (Zechariah 9:13). “The sower of seed [bemoshekh hazara]” (Amos 9:13) - this is Joseph, who drew the offspring [shemashakh zaro] ...

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142

אלה תולדות יעקב יוסף

“These are the generations of Yaakov: Yosef.” Yaakov and Yosef are one theme.

בראשית ל"ז:2:37:2 Genesis

אלה תולדות יעקב יוסף בן־שבע־עשרה שנה היה רעה את־אחיו בצאן והוא נער את־בני בלהה ואת־בני זלפה נשי אביו ויבא יוסף את־דבָתָם רעה אל־אֲבִיהֶם:

These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren, being still a lad even with the sons of Bilhah, and with the sons of Zilpah, his father’s wives; and Joseph brought evil report of them unto their father.

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KEHOT’S NOTE

בראשית לו, ב.

143

ובכה תבכה

Chanah “prayed upon Havayah and wept bitterly”: weeping brings prayer above Havayah.

שמואל א א':י:1:10 I Samuel

והיא מרת נפש ותתפלל עליה ובכה תבכה:

and she was in bitterness of soul—and prayed unto the L-RD, and wept sore.

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- 144** The Zohar on Emor (101a) that the text cites with “For with You is forgiveness.”

ספר הזהר, אמור מ'רכ"ח-רל"ד 40:228-234 Zohar, Emor

PARAGRAPH 11

- 145** **בא יבא ברנה נושא אלומותיו**

“He will surely come with joyous song, carrying his sheaves.” The soul returns from teshuvah bringing more light than it took down.

Psalms 126:6: תהילים קכ"ו

הלוח ילך ויבכה נשא משה-הירע בא-יבא ברנה נושא אלומותיו:

Though he goeth on his way weeping that beareth the measure of seed, He shall come home with joy, bearing his sheaves.

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- 146** **קחו עמכם דברים ושובו**

“Take with you words and return to Havayah.” The “words” (devarim) are read as the many “things” into which Havayah is drawn.

Hosea 14:3: הושע י"ד

קחו עמכם דברים ושובו אל-ה' אמרו אליו כל-תשא עון וקח-טוב ונשלמה פרים שפתינו:

Take with you words, And return unto the L-RD; Say unto Him: 'Forgive all iniquity, And accept that which is good; So will we render for bullocks the offering of our lips.

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- 147** **ע"פ בשלה פרעה**

The discourse “When Pharaoh sent away” opens with “I will sow her for Me in the land” and the Sages’ saying that one who sows a measure reaps many: Israel are G-d’s crop, sown in exile so that the revelation of His G-dliness in the world increase and multiply.

KEHOT'S NOTE

תו"א סא, א.

- 148** **וורעתיה לי בארץ**

“And I will sow her for Me in the land.” Israel’s exile is likened to sowing, which yields an increase.

Hosea 2:25: הושע ב'כ"ה

וורעתיה לי בארץ ורחמתי את-לא רחמה ואמרתי ללא-עמי עמי-אתה והוא יאמר אלקי:

And I will sow her unto Me in the land; And I will have compassion upon her that had not obtained compassion; And I will say to them that were not My people: ‘Thou art My people’; And they shall say: ‘Thou art my G-d.’

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- 149** **נטעתך שורק**

“I planted you a choice vine, wholly of true seed.” Cited with the discourse on sowing and growth.

Jeremiah 2:21: ירמיהו ב'כ"א

ואנכי נטעתך שורק כלה ורע אמת ואיה נהפכת לי סורי הגפן נכריה:

Yet I had planted thee a noble vine, Wholly a right seed; How then art thou turned into the degenerate plant Of a strange vine unto Me?

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- 150** **והנה אנחנו מאלמים אלומים**

Yosef’s dream: “and behold, we were binding sheaves in the field.” Cited for the sheaves of the psalm.

Genesis 37:7: בראשית ל"ז

והנה אנחנו מאלמים אלמים בתוך השדה והנה קמה אלמתי וגם-נצב והנה תסבינה אלמתיכם ותשתחווין לאלמתי:

for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf.’

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- 151** **בכרמל יאמר כפול**

Rashi’s Midrash Aggadah: at Sinai “I am Havayah your G-d” was said; at Carmel “Havayah, He is Elokim” would be said doubled, in the days of Eliyahu.

Rashi on Judges 5:3: רש"י על שופטים ה'ג'

אנכי אנכי. כפול, שמעתי מדרש אגדה (ילקוט שמעוני ב מז) לא קפח הקדוש ברוך הוא שחר תבור וברמל, שבאו למתן תורה לתת עליהם את התורה וחרו בבשת הפנים, אמר להם הקדוש ברוך הוא, סוף שאני פורע לכם כפלים, נאמר בסיני (שמות כ:ב) אנכי ה' אלוקיך, בתבור יאמר: אנכי אנכי. נאמר בסיני (שם) אנכי ה' אלוקיך, בכרמל יאמר, כפול (מלכים א' יח:לט) ה' הוא האלוקים, ה' הוא האלוקים, בימי אליהו:

I...I. The word is doubled. I have heard in the name of Midrash Agaddah: the Holy One blessed is He did not deny a reward for [Mount] Tavor and [Mount] Carmel, who came to the giving of Torah so that it might be given on them, and turned away in humiliation. The Holy One, blessed is He told them, "Eventually, I shall reward you doubly. At Sinai it is said, 'I am the L-rd your G-d;' at Tavor it shall be said, 'I...I.' At Sinai it is said, 'I am ...

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- 152** **ה' הוא האלוקים ה' הוא האלוקים**

The double declaration on Mount Carmel, which the maamar explains as the two meanings of “Havayah is Elokim.”

I Kings 18:39: מלכים א' י"ח

וירא כל-העם ויפלו על-פניהם ויאמרו ה' הוא האלוקים ה' הוא האלוקים:

And when all the people saw it, they fell on their faces; and they said: ‘The L-RD, He is G-d; the L-RD, He is G-d.’

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PARAGRAPH 12

153 מדבר בדורו של אליהו אתמול מבאישין דברים כנגדו

"It speaks of the generation of Eliyahu: yesterday they made words reek against him, saying 'Baal, answer us'; and today they pour forth words, saying 'Havayah, He is Elokim; Havayah, He is Elokim.'"

Kohelet Rabbah 10:2:ב"ר

... רבי כד הנה סליק בר נש לדינא קדמוהי אין הנה שמע לדינא הנה טבאות, ואי לא, הנה אמר לבר ביהמיה אשמיל לקה, והנה מכורין ומחמי לקה קטיף מן הדין גיסא. דבר אחר, לב חכם לימינו, זה יעקב, שנאמר (בראשית לא, יז): ויקם יעקב וישא את בניו ואת נשיו וגוי. ולב כסיל לשמאלו, זה עשו הרשע, שנאמר (בראשית לו, ו): ויקח עשו את נשיו ואת בניו.

"The heart of the wise is to his right, and the heart of a fool is to his left" (Ecclesiastes 10:2). "The heart of the wise is to his right..." - Rabbi Hanina bar Pappa said: [This is analogous] to two people who had two kor, one of wheat and one of barley. One of them said to the other: 'If yours is of barley mine is of wheat, and if mine is of wheat yours is of barley. In any case, I am taking the one of wheat.' So, ...

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154 יביע שמן רוקח

"Dead flies make the perfumer's oil reek and pour forth." The Midrash reads the second verb as the people's turn to praise.

Ecclesiastes 10:1:א"ר

זבובי מות יבאיש יביע שמן רוקח יקר מחכמה מכבוד סכלות מעט:

Dead flies make the ointment of the perfumer fetid and putrid; So doth a little folly outweigh wisdom and honour.

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155 ריח בגדיו

"And he smelled the fragrance of his garments and blessed him." The Sages hear in begadav, "his garments," bogdav, "his traitors."

Genesis 27:27:כ"ז

ויגש וישקלו וירח את יריח בגדיו ויברכהו ויאמר ראה ריח בני פריח שדה אשר ברכו הי

And he came near, and kissed him. And he smelled the smell of his raiment, and blessed him, and said: See, the smell of my son Is as the smell of a field which the L-RD hath blessed.

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156 ריח בגדיו

The Midrash applies "the fragrance of his garments" to sinners who returned, such as Yosef Meshisa and Yakum of Tzerorot.

Bereshit Rabbah 65:22:כ"ב

... את נושקני בקבורה, ואין אחר נושקני בקבורה. ויגש וישק לו וירח את ריח בגדיו אמר רבי יוחנן: אין לך דבר שריחו קשה מן השטף הזה

של עוים, ואת אמרת וירח את ריח בגדיו ויברכהו?! אלא, בשעה שנכנס אבינו יעקב אצל אביו, נכנסה עמו גן עדן, הדא הוא דאמר לו: ראה ריח בני כריח שדה. ובשעה שנכנס עשו אצל אביו, נכנסה עמו גיהנום, היך מה דאת אמר: (משלי כ): בא זדון ויבא קלון. דבר אחר: וירח את ריח בגדיו ויברכהו, כגון יוסף משיחא, ויקום איש צורות יוסף משיחא. בשעה שבקשו ...

"He did not recognize him, because his hands were hairy like the hands of his brother Esau, and he blessed him" (Genesis 27:23). "He did not recognize him" - when wicked people were produced from him, he [Isaac] did not recognize them. "His father Isaac said to him: Approach and kiss me, my son" (Genesis 27:26). "Approach and kiss me" - he said to him: 'You will be adjacent to me in burial, but no other will be adjacent to me in burial.' "He approached and kissed him, and he ...

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PARAGRAPH 13

157 כשמן הטוב כו יורד על הזקן

"Like the precious oil upon the head, running down upon the beard." Here it stands for the flow from the Thirteen Attributes of Mercy.

Psalms 133:2:ג"ב

כשמן הטוב על-הראש ירד על-הזקן וזמן-אחרון שירד על-פי מדותיו:

It is like the precious oil upon the head, Coming down upon the beard; Even Aaron's beard, That cometh down upon the collar of his garments;

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158 ובתבור נאמר כ"פ אנכי

Rashi's Midrash: at Sinai "I (Anochi) am Havayah your G-d" was said; at Tavor, in Devorah's song, "Anochi, Anochi."

Rashi on Judges 5:3:ג'

אנכי אנכי. כפול, שמעתי מדרש אנדה (ילקוט שמעוני ב מז) לא קפח הקדוש ברוך הוא שכר תבור וכרמל, שבאו למתן תורה לתת עליהם את התורה וחרו בבלשת הפנים, אמר להם הקדוש ברוך הוא, סוף שאני פורע לכם כפלים, נאמר בסיני (שמות כב) אנכי הי אלקיך, בתבור אמר: אנכי אנכי. נאמר בסיני (שם) אנכי הי אלקיך, בכרמל אמר, כפול (מלכים א יח:לט) הי הוא האלקים, הי הי אלקים, בימי אליהו:

I...I. The word is doubled. I have heard in the name of Midrash Agaddah: the Holy One blessed is He did not deny a reward for [Mount] Tavor and [Mount] Carmel, who came to the giving of Torah so that it might be given on them, and turned away in humiliation. The Holy One, blessed is He told them, "Eventually, I shall reward you doubly. At Sinai it is said, 'I am the L-rd your G-d,' at Tavor it shall be said, 'I...I.' At Sinai it is said, 'I am ...

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159

אנכי אנכי הוא מוחה פשעך

Kehot's note points to Isaiah 1:18 for these words.

ישעיהו א':י"ח

KEHOT'S NOTE

ישע"א, יח.

160

אנכי אנכי הוא מוחה פשעך

"I, I am He Who blots out your transgressions for My sake." Teshuvah reaches the double Anochi. The Kehot note gives Isaiah 1:18, but these words are in Isaiah 43:25.

ישעיהו מ"ג:כ"ה

אֲנֹכִי אֲנֹכִי הוּא מוֹחֵה פְשָׁעֶיךָ לְמַעַנִי וְחַטֹּאתֶיךָ לֹא אֶזְכֹּר:

I, even I, am He that blotteth out thy transgressions for Mine own sake; And thy sins I will not remember.

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161

ממעמקים קראתיך

"From the depths I have called You, Havayah." The plural "depths" is read as two depths of the heart.

תהילים ק"ל:א'

שִׁיר הַמַּעֲלוֹת מִמַּעַמְקִים קָרָאתִיךָ ה'

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

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162

בד"ה כי המצוה הזאת

There teshuvah must reach Anochi, G-d's Essence, to draw the Name Havayah down anew and fill what the sin left lacking.

KEHOT'S NOTE

לעיל פ' נצבים מה, ד.

PARAGRAPH 14

163

ועיין מענין תבור וכרמל ברבות ויחי ר"פ צ"ט

The note says Or HaTorah refers here; it also notes that Rabbi Yose HaGelili's teaching in the Midrash follows the Talmud in Pesachim (118a), which says that at the giving of the Torah "the mountains skipped."

KEHOT'S NOTE

ר' יוסי הגלילי דרש כמ"ש בגמ' דפסחים [דקי"ח, א] במ"ת כתיב ההרים רקדו. באוה"ת בראשית כרך א פד, ב מציין לכאן.

164

והוא כענין הנזכר בז"א ויצא [דקנ"ח ע"א]

Or HaTorah quotes the Zohar: "all these are called mountains of spices; from here downward they are called mountains of bater, as it is written 'and from there it parted and became four heads,' mountains of separation."

KEHOT'S NOTE

"וכל הני אקרון הרי בשמים, מכאן ולתתא אקרון הרי בתר דכתיב ומשם יפרד והי' לארבעה ראשים טורי דפרודא." — אוה"ת בראשית פ' לך לך כרך א פג, ב. וראה שם פד, ב. וראה גם תו"א קטז, ג.

165

הרי בתר

"Until the day breathes and the shadows flee... be like a gazelle upon the mountains of bater."

שיר השירים ב':י"ז

עַד שֶׁיִּנְפּוֹת הַיּוֹם וְנִסּוֹ הַצִּלְלִים סָב דְּמַה־לָּךְ דּוֹדִי לְצִבִּי אוֹ לְעֹפֶר הָאֵילִים
עַל־הָרֵי בָתֵּר:

Until the day breathe, and the shadows flee away, Turn, my beloved, and be thou like a gazelle or a young hart Upon the mountains of spices.

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166

הרי בתר שהם טורי דפרודא

The Zohar calls the levels below "the mountains of bater," mountains of separation, citing "and from there it parted and became four heads."

ספר זוהר, ויצא כ"ג:רל"א-כ"ד:רמ"ג

Zohar, Vayetzei 23:231-24:243 while "the young thou mayest take unto thyself" in harmony with the verse: "For ask now of the days past, etc., and from the one end of heaven unto the other" (Ibid. 4, 22). Now, all these are called "mountains of spices", whereas all which is underneath is called "the mountains of separation", in allusion to the passage: "and from thence it was parted and became four heads" (Gen. 2, 10).'

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

167

ומשם יפרד והי' לארבעה ראשים

"A river went out of Eden... and from there it parted and became four heads." The source of the mountains of separation.

בראשית ב':י"ד

וְנָהָר יֵצֵא מִעֵדֶן לְהַשְׁקוֹת אֶת־הַגֶּן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

168

ומשם יפרד והיו לארבעה ראשים

The Midrash reads the four heads as four exiles, beginning with Pishon, Babylonia.

בראשית רבה ט"ז:ד'

... עתיד הקדוש ברוך הוא להשקות כוס תרעלה לאומות, ממקום שהדין יוצא. מאי טעמא? ונהר יוצא מעדן להשקות את הגן, ומשם יפרד והיה לדי' נהרים אין כתיב כאן, אלא לדי' ראשים, אלו די' גליות כנגד די' ראשים. שם האחד פישון - זו בבל - על שם (חבקוק א) ופשו פרשיו הוא הסובב את כל ארץ החוילה, שעלה והקיף את כל ארץ ישראל, דכתיב ביה (תהלים מב): הוהילי לאלקים כי עוד אודנו. אשר שם הזהב, אלו דברי תורה, שהן נחמדין מזהב ומפז רב. וזהב הארץ ההיא טוב, מלמד שאין תורה ...

Rabbi Tanḥum said in the name of Rabbi Yehoshua ben Levi: In the future, the Holy One blessed be He will give the nations to drink from the cup of terror, from the place from which justice [hadin] emerges. What is the source? "A river emerged from Eden [eden] to water the garden; and from

there it parted” – “and became four rivers” is not written here, but rather, “and became four headwaters [rashim]” can also mean rulers. – these are the four kingdoms, which correspond to the four headwaters. ...

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169

ועיין ברכות בראשית פי"ו

Or HaTorah reconciles the Midrash, which reads the four heads as the four kingdoms, with the Zohar, which reads them as the four creatures of the Chariot: relative to Atzilus, where “He and His vessels are one,” Beriah is the world of separation, and just as the animal soul is drawn from the face of the ox in the Chariot, so from the four creatures of Beriah are drawn the dregs of the Ofanim, the mountains of separation.

KEHOT'S NOTE

ראה באוה"ת בראשית כרך א פד, ב והיו לארבעה ראשים אלו די מלכויות פישון זו בכל כור. והגם כי בוח"א פי ויצא קני"ח פי דארבעה ראשים הם די חיות המרכבה כדלעיל היינו דלגבי אצ"י דאיהו וגרמוהי חד נקי עולם הבריאה עולם הפירוד . . אך כמו שנח"ב נמשכה ע"י ריבוי ההשתלשלות מבחי" פני שור שבמרכבה כך מבחי" די חיות שבבריאה נמשכו ע"י ריבוי השתלשלות מבחי" שמרי האופנים בחי" טורי דפרודא עכ"ל שם.

170

ובשה"ש ע"פ עד שיפוח היום

The note places the Midrash at the end of its second section and says that Or HaTorah on the Song of Songs reads “the mountains of bater” as referring to the Covenant Between the Parts and also to Beitar.

KEHOT'S NOTE

סוף סעי' ב. וראה באוה"ת שה"ש כרך א ע' שנו דשם מפרש הרי בטר קאי על ברית בין הבתרים וגם כרך ביתר. וראה באוה"ת פי לך לך פז, ב. פי ואחנתן ע' קלח.

171

עד שיפוח היום

The Midrash on “Until the day breathes,” which the text cites with the mountains of bater.

Shir HaShirim Rabbah 2:17 ח"י:ב' שיר השירים רבה

עד שיפוח היום, רבי יודן ורבי ברכיה. רבי יודן אמר עד שאבנים פיהה בליזן של מלכויות, לא כבר הכנסתי פיהה בליזן של מצרים, שהיו ארבע מאות שנה, ועשיתם מאתם ועשר שנה. ונסו הצללים, לא כבר העברתי מהן שני צללים קשים, צל טיט ולבנים. רבי חלבו אמר (בראשית טו, יד): הגוי, וגם את הגוי, מצרים וארבע מלכויות. רבי יודן אמר גרות ועבדות וענוי בארץ לא להם, אפלו באיספסליה שלהן. סב דמה לך דודי לצבי, סוף שאני ...

“Until the day is great and the shadows flee, turn, my beloved, and be like a gazelle or a fawn on the cleft mountains” (Song of Songs 2:17). “Until the day is great [sheyafuah],” Rabbi Yudan and Rabbi Berekhya, Rabbi Yudan said: Until I introduce a breeze [piha] into the night of the kingdoms. Did I not introduce a breeze into the night of Egypt, as it was four hundred years and I made them two hundred and ten? “And the shadows flee,” did I not remove from them two ...

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172

“Flee, my beloved, and be like a gazelle... upon the mountains of spices.” The last verse of the Song of Songs: the ascent after teshuvah is fragrance.

Song of Songs 8:14 ח"י:ד' שיר השירים

ברח דודי ודמה-לך לצבי או לעפר האילים על הרי בשמים:

Make haste, my beloved, And be thou like to a gazelle or to a young hart Upon the mountains of spices.

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

173

והריחו בירתה ה'

Of the shoot from the stem of Yishai: “and he shall be fragrant with the fear of Havayah.” Fragrance as a level of perception.

Isaiah 11:3 ח"א:ג' ישעיהו

והריחו בירתה ה' ולא למראה עיניו וישפוט ולא למשמע אזניו יוכיח:

And his delight shall be in the fear of the L-RD; And he shall not judge after the sight of his eyes, Neither decide after the hearing of his ears;

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KEHOT'S NOTE

ישע"י יא, ג.

174

דהוא חליש וזעיר מכל טורייא

The Targum: Tavor, Chermon and Carmel contended for the Shechinah, but it rested on Mount Sinai, “which is low and small among all the mountains.”

Targum Jonathan on Judges 5:5 ח"ה:ה' תרגום יונתן על שופטים

טוריא זעו מן קדם יי טורא דתבור טורא דחרמון וטורא דכרמלא מתרגשין דין עם דין ואמרין דין לדין דין אמר עלי תשרי שכנתיה ולי חזיא ודין לדין אמר עלי תשרי שכנתיה ולי חזיא אשרי שכנתיה על טורא דסיני דהוא חלש וזעיר מכל טוריא דין סיני מתרגיף ומתרגיש וסליק תנניה כתננא דאתונא מן קדם דאתגלי עלוהי קרא דיין אלהא דישראל:

Mikraot Gedolot (Public Domain)

175

ונפשי כעפר לכל תהי

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

KEHOT'S NOTE

תפלת אלקי נצור.

176

ונפשי כעפר לכל תהי

From the prayer of Mar son of Ravina, said at the end of the Amidah: “let my soul be as dust to all; open my heart to Your Torah.” Humility opens the heart to Torah.

Berachot 17a:4 ח"א:ד' ברכות

מר בריה דרבינא כי הוה מסיים צלותיה אמר הכי: “אלקי, נצור לשוני מרע ושפתותי מדבר מרמה, ולמקללי נפשי תדום, ונפשי כעפר לכל תהיה. פתח לבי בתורתך, ובמצותיך תרדוף נפשי. ותצילני מפגע רע. מיצר הרע, ומאשה רעה, ומפל רעות המתרגשות לבא בעולם. וכל החושבים עלי רעה מהרה הפך עצתם וקלקל מחשבותם. יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי.”

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from

speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

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177 **הרי תבור וכרמל נקי הרים גבנונים**

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

KEHOT'S NOTE

ראה תרגום לתהלים סח, טז-יז.

178 **הרים גבנונים**

"Why do you look askance, you humped mountains, at the mountain G-d desired for His dwelling?" The verse behind the Midrash and the Talmud.

Psalms 68:17: "ההלים ס"ח:י"ז"

למה תרצדון הרים גבנונים ההר המד אלקים לשבתו אפה' ישכן לנצח:

Why look ye askance, ye mountains of peaks, At the mountain which G-d hath desired for His abode? Yea, the L-RD will dwell therein for ever.

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179 **הרים גבנונים מלשון או גבן או דק**

Rabbi Yose HaGelili: when G-d came to give the Torah at Sinai, the mountains contended, Tavor and Carmel each claiming it; G-d said, "You are all gavnunim, as in 'or a hunchback or a dwarf,'" and chose Sinai.

Bereshit Rabbah 99:1: "בראשית רבה צ"ט:א"

(תהלים סח) למה תרצדון הרים גבנונים - ר' יוסי הגלילי ור' עקיבא רבי יוסי הגלילי פתר קרא בהרים. בשעה שבא הקב"ה ליתן תורה בסיני, היו ההרים רצים ומדיינים אלו עם אלו: זה אומר עלי התורה ניתנת, וזה אומר עלי התורה ניתנת. תבור בא מבית אלס וכרמל מאספמא, הה"ד (ירמיה מו): חי אני נאם ה' וגו', כי כתבור בהרים. זה אומר: אני נקראתי! וזה אומר: אני נקראתי! אמר הקדוש ברוך הוא: למה תרצדון הרים וגו', כולכם הרים, אלא כולכם גבנונים, היך מה דאת אמר: (ויקרא כא): או גבן, או דק. כולכם, ...

"Why are you agitated [teratzedum], ridged [gavnunim] mountains?" (Psalms 68:17) - Rabbi Yosei HaGelili and Rabbi Akiva: Rabbi Yosei HaGelili interpreted the verse regarding mountains. When the Holy One blessed be He came to give the Torah at Sinai, the mountains were running and contending with one another. This one was saying: 'The Torah will be given upon me,' and that one was saying: 'The Torah will be given upon me.' Tavor came from Beit Elim, Carmel from Aspamya. That is what is written: "As I live, the utterance of ...

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180 **"Why do you look askance, you humped mountains?" A heavenly voice told them, "You are all blemished compared with Sinai," linking gavnunim with the blemish**

gibein. Rav Ashi learns from it that a haughty person is blemished.

Megillah 29a:10: "מגילה כ"ט א"

דרש פר קפרא, מאי דכתיב: "למה תרצדון הרים גבנונים", יצתה בת קול ואמרה להם: למה תרצדו דין עם סיני? כולכם בעלי מומים אתם אצל סיני. כתיב הקא: "גבנונים", וכתיב התם: "או גבן או דק". אמר רב אשי: שמע מינה האי מאן דיחיר — בעל מום הוא.

Bar Kappara gave the following exposition: What is the meaning of the verse, "Why do you look askance [terazedun], mountains of peaks (gavnunim)" (Psalms 68:18). A bat kol (heavenly voice) went forth and said to them: Why do ye desire litigation [tirzu din] with Sinai? You are all full of blemishes as compared with Sinai. It is written here "gavnunim," and it is written elsewhere "or hump-backed [gibben] or a dwarf" (Leviticus 21:20). Ashi observed: You can learn from this that if a man is arrogant, this is a blemish ...

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181 **תמים תהיה**

"You shall be whole with Havayah your G-d." The discourse cited reads it as wholeness in all the mitzvos.

Deuteronomy 18:13: "דברים י"ח:י"ג"

תמים תהיה עם ה' אלוקיך:

Thou shalt be whole-hearted with the L-RD thy G-d.

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182 **או גבן או דק**

Among the blemishes that disqualify a kohen: "or a hunchback or a dwarf." The Kehot note gives 21:1; these words are in 21:20.

Leviticus 21:20: "ויקרא כ"א:כ"

או־גבן או־דק או תכלל בעינו או גרב או ילפת או מרוח אשך:

or crook-backed, or a dwarf, or that hath his eye overspread, or is scabbed, or scurvy, or hath his stones crushed;

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KEHOT'S NOTE

ויקרא כא, א.

183 **במקום שבע"ת עומדין**

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

Berakhot 34b:22-23: "בכ"ב כ"ג:ב"

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שלום שלום לרחוק ולקרוב". "לרחוק" ברישא, והדר "לקרוב". ורבי יוחנן אמר לה: מאי "רחוק" — שהיה רחוק מדבר עבירה מעיקרא. ומאי "קרוב" — שהיה קרוב לדבר עבירה, ונתרחק ממנו השתא.

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

him who was far off from transgression from the first ; and what ...

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KEHOT'S NOTE

ברכות לד, ב.

PARAGRAPH 15

184 והנה סולם מוצב ארצה

Yaakov's dream: "and behold, a ladder set on the earth, and its top reached to the heavens."

Genesis 28:12 כ"ח:י"ב

ויחלם והנה סולם מוצב ארצה וראשו מגיע השמימה והנה מלאכי אלקים עלים וירדים בו:

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G-d ascending and descending on it.

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185 וברבות פי ויצא פס"ח . . זה סיני

The note points to Or HaTorah for the wording of this Midrash.

KEHOT'S NOTE

ראה הלשון באוה"ת פ' פנחס ע' א'קכב.

186 והנה סולם מוצב ארצה כו' זה סיני

"And behold, a ladder': this is Sinai. 'Set on the earth': 'and they stood at the foot of the mountain.' 'And its top reached to the heavens': 'and the mountain burned with fire to the heart of the heavens.'"

Bereshit Rabbah 68:12 כ"ח:י"ב

ויחלום והנה סולם - אמר ר' אבהו: דברי חלומות לא מעלין ולא מורידין. חד בר נש אזל לגבי רבי יוסי בר חלפתא. אמר ליה: חמית בחלמי, אמרין לי: אזל סב פועליא דאבוך מן קפודקיא. אמר לו: ואזל אבוך לקפודקיא מן יומיה? אמר לו: לא! אמר לו: זיל מני כי שריי בכרסא דביתך את משכח ליה. אמר לו: לית בהון כ! אמר לו: ואי לית בהון כ, מני מן ראשיהון לסופיהון, ומן סופיהון לראשיהון ואת משכח. אזל מנא ואשכח כן. ומניין יליף לה ר' יוסי בר חלפתא מן קפודקיא. תני בר ...

"He dreamed, and behold, a ladder was set on the earth, its top was reaching the heavens, and behold, the angels of G-d were ascending and descending on it" (Genesis 28:12). "He dreamed, and behold, a ladder" - Rabbi Abbahu said: The content of dreams has no effect.). There was a certain person who came before Rabbi Yosei bar Halafta. He said to him: 'I saw in my dream that they were saying to me: Go and inherit your father's business in Cappadocia.' He said to him: 'Has your father ...

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187 אם יהיה אלקים עמדי

Yaakov's vow, which ends "then Havayah will be to me as

Elokim." The ordered ascent of the tzaddikim.

בראשית כ"ח:כ"א-20:28

וידר יעקב נדר לאמר אם יהיה אלקים עמדי ושמרני בדרך הנה אשור אנכי הולך ונתן לי לחם לאכל וכגד ללבש: ושבת בשלום אל בית אבי והיה ה' לי לאלקים:

And Jacob vowed a vow, saying: 'If G-d will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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PARAGRAPH 16

188 מי יעלה לנו השמימה

"It is not in heaven, that you should say, 'Who will go up for us to the heavens and bring it to us?'" Read here of the mitzvah of teshuvah.

Deuteronomy 30:12 כ"ב:י"ב

לא בשמים הוא לאמר מי יעלה לנו השמימה ויקחה לנו ושמענו אתה ונעשה:

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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KEHOT'S NOTE

דברים ל, יב.

189 כל ימיו בתשובה

Rabbi Eliezer: "Repent one day before your death," and since one may die tomorrow, "all his days are in teshuvah."

Shabbat 153a שבת קנ"ג

190 ותתצב אחותו מרחוק

"And his sister stationed herself from afar, to know what would be done to him." Miriam's distance is an image of humility.

Exodus 2:4 ד"ב:ד

ותתצב אחתו מרחק לדעה מה יעשה לו:

And his sister stood afar off, to know what would be done to him.

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KEHOT'S NOTE

שמות ב, ד.

191 מרחוק ה' נראה לי

"From afar Havayah appeared to me." The sense of distance belongs to one who is near. The Kehot note gives 31:2; in Sefaria's numbering it is 31:3.

Jeremiah 31:3 ג"א:31

מרחוק ה' נראה לי ואהבת עולם אהבתיך עליכן משכתיך חסד:

'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

ירמיה לא, ב. ועי' באגדה"ק (סי' ב) קטנתי. [כ].

PARAGRAPH 17

192

ומאריך באחד

Sumchus: "Whoever prolongs the word 'One' has his days and years prolonged," and Rabbi Yirmiyah: once you have crowned Him above, below and in the four directions, no more is needed.

Berakhot 13b:14-15 ט"ד-ט"ו ברכות י"ג

תנא סוכוס אומר: כל המאריך ב"אחד", מאריך לו ימיו ושנותיו. אמר רב אחא בר יעקב: ובדלית. אמר רב אשי: ובלבד שלא יחטוף בחית. רבי ירמיה הנה יתיב קמיה דרבי [חייא בר אבא], חזיה דהנה מאריך טובא, אמר לקה: כיון דאמליכתיא למעלה ולמטה ולארבע רוחות השמים — תו לא צריכת.

There is a teaching : Symmachus says : Whoever prolongs the pronunciation of the word ehad "one," his days and years are prolonged for him. Rab Aha b. Jacob said : Especially the letter D. Rab Ashe said: Only he must not slur over the letter H. R. Jeremiah was sitting in the presence of R. Hiyya b. Abba, and noticed that he prolonged [the word ehad] exceedingly. He said to him : So long as thou hast proclaimed His Kingship above and below and the four winds of heaven, ...

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KEHOT'S NOTE

ראה ברכות יג, ב.

193

ע"פ מה טובו

the passage shares nothing with the note

KEHOT'S NOTE

לעיל פי' בלק.

194

תלת דרגין מתקשרין דא בדא

The Zohar on Acharei: three levels are bound one to another, the Holy One, blessed be He, the Torah and Israel, and each is both hidden and revealed.

ספר הזהר, אחרי מות מ"ט:רצ"ו-50:305-49:296 Zohar, Achrei Mot

And Israel themselves are in two grades, corresponding to the two grades of the Torah, the disclosed and the undisclosed. To all who have been circumcised and stamped with the holy impress, we impart those things in the Torah which are on the surface, the letters and the plain contents and the precepts, and no more. This is indicated in the words, "He telleth his words to Jacob".

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

195

בביאור ע"פ ולא תשבית

There the Zohar's "three levels are bound one to another," the Holy One, blessed be He, the Torah and Israel, is explained: the Torah is the intermediary that binds the souls of Israel to G-d, and as an intermediary it has two aspects,

hidden and revealed; its hidden, inner aspect binds the inner dimension of the soul to the inner dimension of G-dliness.

KEHOT'S NOTE

לעיל פי' ויקרא ה, ג.

196

שובה ישראל

"Return, O Israel, unto Havayah your G-d." The maamar's opening verse, read now as a call to return to the level of Yisrael.

Hosea 14:2: וי"ד:ב' חושע

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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197

שמע ישראל

"Hear, O Israel, Havayah is our G-d, Havayah is One." The Shema addresses Israel, the inner level of Yaakov.

Deuteronomy 6:4: דברים ו' ד' 6

שמע ישראל הי' אלקינו הי' אחד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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ביאור על שובה ישראל

An Explanation on “Return, O Israel”

“Havayah is Elokim” has two meanings: within the worlds, G-d’s transcendent Name and His Name of kingship are united as the higher and the lower unity; beyond the worlds, even Havayah is only a “name” and a contraction, Elokim, beside G-d’s essence. The return of “Return, O Israel,” through boundless compassion, reaches that essence and draws down the Thirteen Attributes of Mercy that restore all of Atzilus.

THE MAAMAR IN BRIEF

This biur develops the preceding maamar’s two readings of “Havayah is Elokim.” Mishnas Chassidim explains that Havayah is Z’eir Anpin and Elokim is Nukva, yet Z’eir Anpin itself counts as Elokim beside Atika. The first reading is the interweaving of the Names: Ado-nai within Havayah is the higher unity, and Havayah within Ado-nai is the lower unity, in which bittul descends into separate beings. Ado-nai and Elokim are Nukva, the supernal speech whose letters divide creation into endless, never identical beings, from the angels down to a person’s two hands; Havayah draws bittul into them, as peace joins fire and water. In the Time to Come ascent from below will give way to descent from above, and even the resurrected body will be nourished by the radiance of the Shechinah, as Moshe was on the mountain. The second reading goes higher: all of Atzilus is only a “name” beside G-d’s essence. Yaakov’s limitless compassion reaches there, and so does the return of “Return, O Israel”: weeping like Chanah’s, born of pain and joy together, draws down the Thirteen Attributes of Mercy, forgiveness and the yud of awe, and restores all of Atzilus.

OUTLINE

1 Havayah and Elokim: the two interweavings

¶1-2

Mishnas Chassidim on the seven times “Havayah is Elokim”; the interweavings of Ado-nai within Havayah and Havayah within Ado-nai as the higher and lower unity; Elokim and Ado-nai as Nukva, the supernal speech from which all separate and differing beings come.

2 Separation, bittul and the Time to Come

¶3

G-d gives life as a King to separate beings, yet draws bittul into them from Havayah; ascent from below and descent from above; in the Time to Come the light will dwell in physicality, and the resurrected body will be nourished by the radiance of the Shechinah. This is the first interpretation.

3 The second interpretation: Havayah is only a name

¶4

Even Atzilus, G-dliness itself, is only a “name” beside the essence of the Infinite One; every Sefirah, even Chochmah, is the Infinite’s self-contraction, as in “the great, the mighty.”

4 Yaakov’s prayer and limitless compassion

¶5

“If Elokim will be with me” and “then Havayah will be to me as Elokim” show both interpretations; Yaakov’s compassion, unlike Avraham’s measured kindness, has no limit.

5 Return, O Israel: weeping, mercy and the repair of Atzilus

¶6

Chanah prayed “upon” Havayah with weeping born of pain and joy; such compassion draws down the Thirteen Attributes of Mercy, the two Havayahs of Arich Anpin and Z’eir Anpin, forgiveness and the yud of awe, which restore all of Atzilus after sin.

KEY CONCEPTS

The interweaving of the Names (shiluv) שילוב הוי

באדנות / שילוב אדנות בהוי

The letters of Havayah and Ado-nai alternated in one combined Name. When the yud of Havayah comes first, Havayah prevails (the higher unity); when the alef of Ado-nai comes first, Ado-nai prevails (the lower unity).

The higher and the lower unity יחודא עילאה ויחודא

תתאה

In the higher unity the separate worlds are nullified within G-d; in the lower unity G-d’s light descends and is present within the separate worlds, drawing bittul into them.

Nukva as supernal speech נוקבא — דבור עליון

Malchus, the Names Ado-nai and Elokim, works like speech: an outer, separate garment whose letters and combinations bring forth countless separate and differing creatures.

Havayah as a “name” אני הוי הוא שמי

Even Havayah, the G-dliness of Atzilus, is only a name, like a person’s name or the sun’s radiance, beside the essence of the Infinite One; relative to that essence it is “Elokim.”

The world of the Resurrection עולם התחייה

The World to Come of the Sages’ saying, in which the physical body will exist and be nourished by the radiance of the Shechinah instead of food.

Yaakov’s compassion רחמנות — מדת יעקב

Unlike Avraham’s kindness, measured by love and by the recipient’s worth, compassion has no limit, and so it reaches above Havayah itself.

The Thirteen Attributes of Mercy י”ג מדות הרחמים

Drawn down by compassion; their “Havayah, Havayah” is read as the Havayah of Arich Anpin calling forth the Havayah of Z’eir Anpin, renewing all of Atzilus.

SECTION 1 • 11-2

Havayah and Elokim: the two interweavings

1 ביאור על שובה ישראל^{1,2}

An explanation (biur) on “Return, O Israel” (Shuvah Yisrael).

This section is a biur, a further explanation, of the preceding maamar in Likkutei Torah on Hosea’s call “Return, O Israel, unto Havayah your G-d.” It takes up that maamar’s two interpretations of “Havayah is Elokim” and explains them through the Kabbalah of the Divine Names, through Yaakov’s prayer and through Chanah’s weeping.

2 איתא במ”ח³ (מסכת יומא) בענין ז’ פעמים⁴ הוי’ הואט האלקים שאומרים בנעילת יטום הכפורים וז”ל [וזה לשונן] הוי’ ז”א הוא האלקים⁵ נוק’ [נוקבא] כוי’ הוי’ ז”א חזר להיות אלקים בעלותו אל עתיקא שלגבי העתיקא כאלהים חשוב עכ”ל [עד כאן לשוננו].

It is stated in Mishnas Chassidim (Tractate Yoma), on the matter of the seven times “Havayah is Elokim” that are said at Ne’ilah on Yom Kippur; these are its words: “‘Havayah’ is Z’eir Anpin (the emotive attributes); ‘is Elokim’ is Nukva (the feminine), etc. Havayah, Z’eir Anpin, in turn becomes Elokim when it ascends to Atika, for relative to Atika it is considered as Elokim.” End of quote.

Mishnas Chassidim is a Kabbalistic work that sets out the Arizal’s system in the form of Mishnah tractates; in its tractate on Yom Kippur (at its end, as the Kehot note specifies) it explains “Havayah is Elokim,” the verse said seven times at the close of Ne’ilah. In its reading, “Havayah” is Z’eir Anpin, the configuration of the emotive attributes, and “Elokim” is Nukva, the feminine configuration (Malchus). Yet Z’eir Anpin itself counts as “Elokim” when it rises to Atika, the inner dimension of Keser, because next to that level it is only a contracted, limited light.

והענין כי הנה יש ב' שילובים⁶ שילוב הוי' באד' ושילוב אד' בהוי' והם בחי' יחודא עילאה ותתאה כמ"ש (בלק"א [בלקוטי אמרים] ח"ב [חלק ב'])⁷ כי זהו כלל בפע"ח [כפרי עץ חיים]⁸ שאות ראשונה שבשם היא הגוברת כו'

The explanation is this: there are two interweavings, the interweaving of Havayah within Ado-nai and the interweaving of Ado-nai within Havayah, and these are the levels of the higher unity (yichuda ila'ah) and the lower [unity] (yichuda tata'ah), as is explained (in Likkutei Amarim [Tanya], Part II); for this is a rule in Pri Etz Chaim: the first letter in the Name is the one that prevails, etc.

The letters of the Names Havayah and Ado-nai can be interwoven in two orders: beginning with the yud of Havayah, or beginning with the alef of Ado-nai. These are the higher unity (yichuda ila'ah), in which the world is as nothing before G-d, and the lower unity (yichuda tata'ah), in which G-d is present within the world's existence, as Tanya, Part II (Shaar HaYichud VehoEmunah) explains. The rule invoked is that the first letter of a combined Name shows which Name prevails; the Kehot note finds this rule in Mishnas Chassidim and says it was not found in Pri Etz Chaim.

ונמצא כי שילוב אד' בהוי' שהיו"ד הוא אות ראשונה היא בחי' יחודא עילאה שבחי' הוי' גבר על בחי' אד' ונכלל שם אד'

It follows that the interweaving of Ado-nai within Havayah, in which the yud is the first letter, is the level of the higher unity, in which the level of Havayah prevails over the level of Ado-nai, and the Name Ado-nai is included

With the yud first, the Name Havayah leads and Ado-nai is absorbed into it. This is the higher unity: Ado-nai, the Name of kingship through which the worlds exist, is wholly included in Havayah, the Name of G-d as He transcends the worlds.

בשם הוי' ושילוב הוי' באד' הוא יחודא תתאה שהא' היא אות ראשונה והרי שם אד' גובר על שם הוי' (ועמ"ש בד"ה והקרבתם עולה אשה)

in the Name Havayah. And the interweaving of Havayah within Ado-nai is the lower unity, in which the alef is the first letter, so that the Name Ado-nai prevails over the Name Havayah. (And see what is written in the discourse beginning "And you shall offer a burnt offering, a fire offering.")

With the alef first, Ado-nai leads and Havayah is drawn into it, so that G-d's transcendent light is present within the limited realm of kingship. This is the lower unity. The parenthesis sends the reader to the discourse on the verse "And you shall offer a burnt offering, a fire offering" for more on this.

והענין כי הנה שם אד' הוא שם אלקים ששניהם בחי' א' וכמ"ש במ"ח הנ"ל שאלקים הוא נוק' [נוקבא] כו'.

And the point is this: the Name Ado-nai is the Name Elokim, for both are one level, as is written in the Mishnas Chassidim mentioned above, that Elokim is Nukva, etc.

Ado-nai and Elokim are treated here as one level: both are names of Malchus, the attribute of kingship, through which G-d's light is limited and the separate worlds come into being. This is why Mishnas Chassidim can call Elokim "Nukva": Nukva, the feminine configuration, is Malchus.

והנה בחינת נוק' [נוקבא] הוא בחי' דבור שהוא נפרד ולבוש החיצון של הנפש ואינו דומה למחשבה עם היות שגם היא לבוש אל הנפש

Now, the level of Nukva is the level of speech, which is separate and is the outer garment of the soul. It is not like thought, even though thought too is a garment of the soul

Malchus is likened to speech. Speech is the soul's outer garment: it leaves the speaker and stands apart from him, whereas thought, although also a garment of the soul, stays within.

(אלא שהיא לבוש פנימי) ה"ז [הרי זה] כהדין קמצא⁹ דלבושא מיניה וביה¹⁰ שהמחשבה היא מתאחדת עם הנפש שכך הוא דרך וסדר בריאות הנפש המשכלת שחושבת ומהרהרת תמיד משא"כ הדיבור הוא רק לפעמים

(only it is an inner garment); this is like "that locust whose garment is of itself and within itself," for thought is united with the soul, since such is the way and order of the creation of the intellectual soul: it thinks and ponders constantly. Speech, by contrast, is only at times,

Thought is an inner garment: the soul is always thinking and is never without it, like the locust of the Aramaic saying, whose "garment" grows out of its own body. Speech, by contrast, comes only at times.

ואף גם זה ברצון הנפש תליא מלתא שברצותה תתלבש כו' וכך הוא בחינת הנוק' [הנוקבא] שהיא מקור הנפרדים היא בחי' דבור עליון אותיות וצרופים המפרידים להיות התחלקות עולמות אין מספר אלף אלפים¹¹ כו'

and even this depends on the will of the soul: when it wishes, it enclothes itself [in speech], etc. And so it is with the level of Nukva, which is the source of separate beings: it is the level of supernal speech, letters and combinations that separate, so that there comes to be a division into worlds without number, "a thousand thousands," etc.,

Even speech depends on the soul's will: it speaks only when it chooses. In the same way the supernal speech, Nukva or Malchus, is the source of all separate beings: its letters and their combinations divide one thing from another and bring forth countless worlds, "a thousand thousands," as Daniel says of the angels who serve before G-d.

עד שהיו הנפרדים רבים מאד מאד הרבה מלאכים ונשמות כהנה וכהנה¹² כו' ואין ב' ברואים שוים¹³ כו'

until the separate beings became very, very many, many angels and souls, and many more like them, etc.; and no two creatures are alike, etc.

From this source comes a vast multitude of separate creations, angels and souls without number. And no two of them are alike, echoing the Sages' teaching that no two people's faces or minds are the same.

ומבשרי איזה ב' ידיים שבאדם אחת היא ימנית ואחת שמאלית ואינן דומות זו לזו ואפילו הבשר החופה על כל הגוף

And “from my flesh I behold”: of the two hands of a person, one is right and one is left, and they are not alike; and even the flesh that covers the whole body,

Job's words “from my flesh I behold G-d” are a warrant for learning about the divine from the human body. Even a person's two hands are not alike: one is right and one is left.

שהוא בשר א' יש בו מקומות יש מקום שהוא גבוה ויש שהוא נמוך כו' ויש טעמים לזה ע"ד הקבלה גם המחקרים חקרו ומצאו כן כו'.^{14, 15}

which is one flesh, has places in it: there is a place that is high and [a place] that is low, etc. There are reasons for this in the way of the Kabbalah, and the researchers too have investigated and found it so, etc.

Even the flesh of a single body differs from place to place, higher in one spot and lower in another. The text notes that the Kabbalah gives reasons for this and that the researchers of nature reached the same conclusion: diversity is built into creation, down to a single body.

SECTION 2 • 13

Separation, bittul and the Time to Come

3 ועד"ז יש ריבוי התחלקות במלאכים כמו מחנה מיכאל באהבה¹⁶ ומחנה גבריאל ביראה¹⁷ כו' ובנשמות אברהם מדת אהבה ויצחק יראה¹⁸ כו'

In the same way, there is a great multiplicity of division among the angels, such as the camp of Michael, in love, and the camp of Gavriel, in awe, etc.; and among the souls, Avraham, the attribute of love, and Yitzchak, awe, etc.

The same diversity runs through the angels and the souls. Michael's camp serves G-d with love and Gavriel's with awe; among the patriarchs Avraham embodies love and Yitzchak awe, as the verses call Avraham “who loves Me” and G-d “the Fear of Yitzchak.”

וכלם אין אחד דומה לחבירו כו' ושרש ומקור חיות הנבראים להיות התחלקות כל הבחינות הללו הוא דיבור העליון והיינו לפי שאינו ממשיך חיות להם

And among them all, no one is like another, etc. The root and source of the creatures' life-force, so that there is a division of all these levels, is the supernal speech; that is, because it does not draw down life-force to them

No two creations are alike, and the source of all this division is the supernal speech, Malchus. The reason, given in the next part, is that Malchus gives life to the creatures only in the manner of a king.

אלא בבחי' מלך וכנודע מענין אין מלך בלא עם^{19, 20, 21} עוממות כו' דברים נפרדים כו' והוא ענין שם אד' ואלקים להיות אדון ואלקים תקיף כו'

except at the level of a king, as is known from the matter of "There is no king without a people (am)": [am, as in] omemos (dimmed), etc., separate things, etc. And this is the matter of the Names Ado-nai and Elokim: to be Master (adon) and Elokim, [meaning] mighty (takif), etc.

A king needs subjects who are separate from him: in the well-known saying "There is no king without a people (am)," the word am is read as related to omemos, "dimmed," beings distant from the king. The Names Ado-nai, "Master," and Elokim, "the Mighty One," express this relation of ruler and ruled.

וזהו חיותם וקיומם שיהיה להם התהוות בפ"ע [בפני עצמן] אשר ע"כ הם מובדלים אחד מחבירו אך מכל מקום נמשך להם מלמעלה בחי' ביטול שעם היותם נפרדים יהיו בטלים

And this is their life-force and their existence: that they should have a coming-into-being of their own, which is why they are distinct one from another. Nevertheless, a level of self-nullification (bit-tul) is drawn down to them from above, so that while being separate they should be nullified,

The creatures' very life is to exist as distinct beings, each set apart from the other. Yet a measure of bittul is drawn down to them from above, so that even as separate beings they remain nullified before G-d.

וכמו שכתוב וצבא המשים לך משתחוים ומשכ' [והמשכה] זו היא מבחינת הוי' וכענין המשל ופחד עמו עושה שלום²² במרומיו²³ שענין השלום הוא שאין מים מכבין כו'²⁴

as it is written, "And the host of the heavens bow down to You"; and this drawing down is from the level of Havayah. It is like the matter of "Dominion and fear are with Him; He makes peace in His heights," where the peace is that the water does not extinguish [the fire], etc.,

Nehemiah's words "the host of the heavens bow down to You" describe this bittul of the heavenly beings, and it comes from the Name Havayah. The Midrash reads Job's verse "Dominion and fear are with Him; He makes peace in His heights" as the peace between Michael, of water or snow, and Gavriel, of fire: the water does not put out the fire, and the fire does not consume the water.

לפי ששניהם בטלים במקורן מפני שנמשך בחי' המשל וזהו ענין שילוב הוי' באדנות כי

because both are nullified in their source, since the level of “dominion and fear” is drawn down. And this is the matter of the interweaving of Havayah within Ado-nai; for

Fire and water can stand together because both are nullified in their source, where “dominion and fear” are drawn down upon them from above. This descent of the higher into the lower is what is meant by the interweaving of Havayah within Ado-nai.

הנה כדי שיתחברו ב' בחי' עליון ותחתון צריך אחד מב' דברים או שיגביה התחתון לעלות אל העליון או שירד העליון²⁵ וישפיל א"ע [את עצמו] למטה אל התחתון

in order for two levels, an upper and a lower, to be joined, one of two things is needed: either the lower raises itself to ascend to the upper, or the upper descends and lowers itself down to the lower.

A general principle: an upper level and a lower level can be joined in only two ways. Either the lower is raised up to the upper, or the upper lowers itself to the lower.

והנה שילוב הוי' באדנות היינו ענין ירידת והמשכת בחי' עליונה מלמעלה למטה שהוא בחינת ביטול הנמשך בנבראים להיותם נפרדים ובטלים כו' וכמו שיהיה לע"ל [לעתיד לבוא] כי עין בעין יראו²⁶ כו' וראו כל בשר²⁷ כו'.

Now, the interweaving of Havayah within Ado-nai is the descent and drawing down of a higher level from above to below, which is the level of bittul drawn down into the created beings, so that they are separate and [yet] nullified, etc.; as it will be in the Time to Come, “For eye to eye they shall see,” etc., “and all flesh shall see,” etc.

The interweaving of Havayah within Ado-nai is the second way: the higher level descends, so that bittul is drawn into created beings while they remain separate. Its full form belongs to the Time to Come, of which Isaiah says “eye to eye they shall see” and “all flesh shall see”: physical flesh itself will see G-dliness.

שבגשמיות במקום העוה"ז יומשך אור עליון וע"ז נאמר נפלה לא תוסיף²⁸ קום פי' קום מלשון הגבהה ועל"י [ועליה] ממטה למעלה כענין עליות העולמות בשבת ויו"ט [ויום טוב]

That is, in physicality, in the place of this world, a supernal light will be drawn down. And of this it is said, “She has fallen; she shall no more rise.” The meaning is that “rise” is a term for raising up and ascent from below to above, like the ascents of the worlds on Shabbos and Yom Tov,

Then a supernal light will shine in the physical world itself. Amos's lament “She has fallen; she shall no more rise” is read here in a new way: “rising” means ascent from below to above, like the ascent of the worlds on Shabbos and festivals.

דהיינו שילוב אד' בהוי' ובבחי' זו של קום לא תוסיף עוד²⁹ אלא שיהיו המשכות מלמעלה למטה
ובמקום החשך שם ישכון אור אי"ס ב"ה

which is the interweaving of Ado-nai within Havayah. And in this mode of “rising” she shall not continue any more; rather, there will be drawings-down from above to below, and in the place of darkness, there the Infinite Light (Or Ein Sof), blessed be He, will dwell.

Ascent from below is the interweaving of Ado-nai within Havayah, and in the Time to Come it will no longer be the way; instead light will be drawn down from above, so that the Infinite Light dwells in the very place of darkness. The Talmud, too, records a reading of this verse as consolation: “She has fallen and will fall no more; rise, maiden of Israel.”

והיינו כמארו"ל [כמאמר רבותינו זכרונם לברכה] על עוה"ב [עולם הבא] שהוא עולם התחי' שאין בו לא אכילה
כו' אלא צדיקים יושבין³⁰ ונהנין כו'

This is as our Sages, of blessed memory, said about the World to Come, which is the World of the Resurrection: “In it there is no eating, etc., but the righteous sit and delight, etc.”

The Sages describe the World to Come: there is no eating or drinking in it, “but the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah.” Here the World to Come is taken to be the world of the Resurrection.

דודאי אין ר"ל [רוצה לומר] שיהיו ביטול האברים גשמיים דא"כ מאי קמ"ל [קא משמע לן] שאין בו אכילה
והרי הנשמה קודם בואה ג"כ לא היה בה אכילה ולא היה שייך בה כלל דבר מעניני עוה"ז

For certainly it does not mean that the physical limbs will be done away with; for if so, what does it teach us [in saying] that there is no eating there? After all, the soul before its coming [into the body] also had no eating, and nothing of the matters of this world applied to it at all.

This cannot mean that the physical body will cease to exist. If it did, the Sages would be saying nothing new by stating that there is no eating, since a soul before it enters a body never ate and has nothing to do with worldly matters.

אלא ודאי שיהיה גוף ואברים גשמיים (דעוה"ב [דעולם הבא] אינו ר"ל [רוצה לומר] גי"ע [גן עדן] עולם הנשמות
אלא הוא עולם התחיה)³¹

Rather, certainly there will be a body and physical limbs. (For “the World to Come” does not mean Gan Eden, the world of souls; rather, it is the World of the Resurrection.)

So there must be a body with physical limbs in the World to Come. The parenthesis follows the view, which the Kehot note identifies as the Ramban's, that the “World to Come” is not Gan Eden, the world of souls, but the world after the Resurrection.

וא"כ צריך להבין מאחר שאין בו אכילה כו' א"כ בריאת הגוף והאברים הם לריק ח"ו [חס ושלום]

If so, we need to understand: since there is no eating there, etc., then the creation of the body and the limbs is in vain, G-d forbid.

This raises a question: if the resurrected body neither eats nor drinks, its organs would seem to have been created for nothing.

אלא הענין שגם הגוף והאברים הגשמיים יהיו ניזונים מן הרוחניות ומה שהן נהנין מזיו השכינה נעשה מזון לגוף ואברים הגשמיים קרביים ואצטומכא גשמיים כו'

But the explanation is that the physical body and limbs too will be nourished from the spiritual: their delight in the radiance of the Shechinah (Divine Presence) becomes food for the body and the physical limbs, the physical innards and stomach, etc.

The answer is that the physical body itself will be nourished by spirituality. The delight the righteous take in the radiance of the Shechinah will itself become food for the physical body and its organs.

וכמו שהיה גבי משה בהר ארבעים יום³² שהיו גופו ואבריו גשמיים בשלימות אלא שהיו ניזונין מן הרוחניות³³

As it was with Moshe on the mountain for forty days: his body and limbs were wholly physical, yet they were nourished from the spiritual.

There is a precedent: Moshe spent forty days on the mountain with a fully physical body, yet without eating, and the Midrash says he was nourished by the radiance of the Shechinah.

רק דגבי משה אחר ירידתו מן ההר היו כלי הגוף צריכין למזון גשמי לפי שהעולם עדיין לא נזדכך כו' משא"כ לע"ל [לעתיד לבוא] שיזדכך חומריות העולם וראו כל בשר כו'

Only, in Moshe's case, after his descent from the mountain the body's organs needed physical food, because the world had not yet been refined, etc. Not so in the Time to Come, when the materiality of the world will be refined and "all flesh shall see," etc.:

After Moshe came down, his body again needed physical food, because the world had not yet been refined. In the Time to Come, when the world's coarse materiality is refined and "all flesh shall see," this will no longer be so.

אזי יהיה נמשך מזון עליון למטה גם במקום החשך באברים הגשמיים כנ"ל ובחי' זו אנו מבקשים בר"ה
[בראש השנה] ויוהכ"פ [יום הכפורים] ותמלוך אתה הוא ה' אלקינו כו'

then supernal nourishment will be drawn down below, even into the place of darkness, into the physical limbs, as mentioned above. And this level is what we ask for on Rosh HaShanah and Yom Kippur: "And You, He (Hu), Havayah our G-d, will reign," etc.;

Then supernal nourishment will reach even the place of darkness, the physical limbs. This is what we ask for in the prayers of Rosh HaShanah and Yom Kippur: "And You, He, Havayah our G-d, will reign."

שבחי' הוא ובחי' הוי' אלקינו שהן בחי' ומדרגות עליונות מאור א"ס ב"ה תהיינה בבחינת מלוכה וגילוי
שיהיה העולם מתנהג על ידן והיינו שיושפע מזון רוחני לכים ואברים הגשמיים

that is, that the level of "He" and the level of "Havayah our G-d," which are lofty levels and rungs of the Infinite Light, blessed be He, should be in a state of kingship and revelation, so that the world is conducted through them; that is, that spiritual nourishment should flow into the physical organs and limbs.

"He" (Hu) and "Havayah our G-d" are lofty levels of the Infinite Light. The prayer asks that they reign openly and conduct the world, which means that spiritual nourishment will flow even into the physical organs.

וזהו ענין פי' הא' של הויה הוא האלקים (ר"ל [רוצה לומר] ב' שילובים הנ"ל הכל הוא עדיין בכלל פי' אחד
שבהוי' הוא האלקים דהיינו יחודא עילאה ויחודא תתאה):^{34, 35, 36}

And this is the first interpretation of "Havayah is Elokim." (That is to say, the two interweavings mentioned above all still come under one interpretation of "Havayah is Elokim," namely the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah).)

All of this, both interweavings, belongs to the first interpretation of "Havayah is Elokim": the higher and the lower unity. The second interpretation, which follows, goes further.

SECTION 3 • 14

The second interpretation: Havayah is only a name

4 ב אך פ"י ה' הוא כי הנה כתיב אני הוי' הוא שמי³⁷ פ"י כי הגם שבח"י הוי' הוא בח"י אצילי [אצילות]

שהוא אלקות דאיהו וחיוהי חד³⁸ בהון ואיהו וגרמוהי³⁹ כו'

2. But the second interpretation is this: it is written, "I am Havayah; that is My Name." The meaning is that although the level of Havayah is the level of the World of Atzilus (Emanation), which is G-dliness, for "He and His life-forces are one in them, and He and His vessels (ihu vegarmohi)," etc.,

Now comes the second interpretation of "Havayah is Elokim." Isaiah's "I am Havayah; that is My Name" teaches that Havayah, for all its height, is a name; and Havayah is Atzilus, the world of Emanation, which is G-dliness, for there, in the words of the Tikkunei Zohar, "He and His life-forces are one, He and His vessels are one."

אעפ"כ [אף על פי כן] אין ערוך אליו לעצמיות ומהות א"ס ב"ה וכל בח"י אצ"י אינו רק בח"י שם כמשל שם של האדם אברהם שאינו ממהותו כלל כו' וכמשל זיו השמש כו'

nevertheless it bears no comparison to the very essence and being of the Infinite One (Ein Sof), blessed be He; and the whole level of Atzilus is no more than the level of a name, as in the analogy of a person's name, "Avraham," which is not of his essence at all, etc., and as in the analogy of the radiance of the sun, etc.

Even so, Atzilus is nothing compared to the very essence of the Infinite One. It is like a person's name, which lets others call him but is not his essence, or like the sun's radiance compared with the sun itself.

וז"ש [וזהו שכתוב] במ"ח לגבי עתיקא דהיינו מל' דא"ס כו' ומה שנמשך אור א"ס להיות ע"ס [עשר ספירות]

חכמה וחסד כו' היינו שנתצמצם להתלבש בבח"י חכמה לא מיבעי בכלים

And this is [the meaning of] what is said in Mishnas Chassidim, "relative to Atika": that is, the Malchus (sovereignty) of the Infinite One, etc. And that the Infinite Light (Or Ein Sof) is drawn down to become the Ten Sefiros, Chochmah (wisdom) and Chesed (kindness), etc., means that it contracted itself to be en clothed in the level of Chochmah, not only in the vessels

This is what Mishnas Chassidim meant by "relative to Atika": Atika here is the Malchus of the Infinite One, the source from which Atzilus issues, and next to it even Atzilus counts as Elokim. When the Infinite Light becomes the Ten Sefiros, such as Chochmah and Chesed, it must contract itself to be en clothed in Chochmah, and this is true not only of the vessels of the Sefiros.

אלא אפי' [אפילו] באורות אין זה אלא בבחי' צמצום והתלבשות אנת חכים⁴⁰ פי' אנת הוא אור א"ס ב"ה משפיל א"ע [את עצמו] בבחי' חכים

but even in the lights; this is only by way of tzimtzum (contraction) and enclothing. “You are wise” (ant chakim): the meaning is, “You” is the Infinite Light, blessed be He, lowering Himself into the level of “wise,”

Even the lights of Atzilus, not just its vessels, are a contraction and enclothing of the Infinite. The phrase “You are wise,” from Eliyahu’s prayer in the Tikkunei Zohar, means that “You,” the Infinite Light, lowers Himself to become “wise.”

כי במקום גדולתו שם אתה מוצא ענוותנותו⁴¹ כו' וזהו הגדול הגבור^{42, 43} ה' גדול ה' גבור שלהיות גדול וגבור צמצם ע"י ה' ולהיות נורא הם ב' צמצומים ו"ה מוהנורא כו'.

for “in the place of His greatness, there you find His humility,” etc. And this is [the meaning of] “the great, the mighty” (hagadol hagibor): a hei with gadol (great), a hei with gibor (mighty); for in order to be great and mighty, He contracted [Himself] through the hei, and to be awesome there are two contractions, the vav and hei of vehanora (and the awesome), etc.

The Talmud teaches that wherever one finds G-d’s might, one finds His humility; here it appears as “greatness”: His very greatness is an act of self-lowering. Pri Etz Chaim reads the Amidah’s “the great, the mighty” as “hei-great, hei-mighty,” the added hei marking a contraction through which G-d becomes “great” and “mighty,” while “and the awesome” (vehanora) adds two letters, vav and hei, for two contractions.

SECTION 4 • ¶5

Yaakov’s prayer and limitless compassion

5 וזהו ענין תפלת יעקב אם היה אלקים עמדי⁴⁴ היינו המשכה מלמעלה למטה ושמרני בדרך הזה לברר בירורין כו' שהרי הלך לחרן מלשון חרון אף הוא מקום הקליפות והס"א [והסטרא אחרא] כו'

And this is the matter of Yaakov’s prayer, “If Elokim will be with me,” that is, a drawing down from above to below, “and will guard me on this way,” to carry out refinements (birurim), etc.; for he went to Charan, [a name] from the expression charon af (wrath), which is the place of the kelipos (husks) and the sitra achra (the other side), etc.

Yaakov’s vow on his way to Charan shows both interpretations. “If Elokim will be with me” is a drawing down from above to below, and “guard me on this way” refers to his task of refining (birurim) in Charan, whose name recalls charon af, divine wrath: the place of the kelipos and the sitra achra, the forces that conceal holiness.

ואח"כ כאשר ושבתי בשלום אל בית אבי והיה⁴⁵ הו"י לי לאלקים כלומר שבח"י הו"י יהיה לי בבחי' אלקים וצמצום לגבי עצמיות אור א"ס

And afterwards, when "I return in peace to my father's house, then Havayah will be to me as Elokim": that is to say, the level of Havayah will be for me in the state of Elokim and tzimtzum (contraction), relative to the very essence of the Infinite Light (Or Ein Sof).

"Then Havayah will be to me as Elokim" is the second, higher stage, after his return in peace. Read this way, Yaakov asks to reach a level so high that Havayah itself would be to him only Elokim, a contraction, compared with the very essence of the Infinite Light.

כי בחי' יעקב היא שעולה מעלה מעלה עד רום המעלות מבריה מן הקצה אל הקצה⁴⁶ כי מדת יעקב הוא נחלה בלי מצרים^{47,48} שהיא בלי גבול.

For the level of Yaakov is that he rises higher and higher, to the loftiest heights, "running through from end to end"; for the attribute of Yaakov is "an inheritance without bounds," which is without limit.

Yaakov can rise so high because his attribute has no limit. He is likened to the Mishkan's middle bar that runs "from end to end," and his is the "inheritance without bounds" that the Talmud promises to one who delights in Shabbos.

כי מדת אברהם היא חסד יש לה גבול עד כמה תתפשט מפני שיש מעכב ומונע ההתפשטות

For the attribute of Avraham, which is Chesed (kindness), has a limit to how far it will spread, because there is something that holds back and prevents the spreading.

Avraham's attribute, Chesed (kindness), has a limit: kindness can spread only so far before something holds it back.

כי החסד ניתן מצד האהבה ונדיבות ויש לזה מדה וגבול עד כמה האהבה מגעת וכמה נדיבות ראוי להתנדב מצד המקבל אם ראוי לכך ועד כמה הוא ראוי כו'

For kindness is given out of love and generosity, and this has a measure and a limit: how far the love reaches, and how much generosity it is fitting to give, depending on the recipient, whether he is worthy of it and to what extent he is worthy, etc.

Kindness flows from love and generosity, and these are measured: by how far the giver's love reaches, and by the recipient, whether he is worthy and how worthy he is.

משא"כ מדת יעקב היא רחמנות לזה אין גבול שאע"פ [שאף על פי] שאין ראוי לכך מ"מ יש לרחם עליו כו'.

Not so the attribute of Yaakov, which is compassion: to this there is no limit, for even though [the other] is not worthy of it, nevertheless one should have compassion on him, etc.

Yaakov's attribute is compassion (rachmanus), which has no limit. It goes out even to one who is not worthy of it.

SECTION 5 • 16

Return, O Israel: weeping, mercy and the repair of Atzilus

6 וזהו שובה ישראל עד⁴⁹ הוי' אלקיך פי' להיות בבחי' ישראל עד שהוי' יהיה בבחי' אלקים כו' כנ"ל.

And this is [the meaning of] "Return, O Israel, unto (ad) Havayah your G-d (Elokecha)": that is, to be at the level of "Israel," until (ad) Havayah will be at the level of Elokim, etc., as mentioned above.

The verse of Shabbos Shuvah is read in this light: "Return, O Israel, unto Havayah your G-d" means rising to the level called "Israel" until Havayah itself becomes as Elokim, a mere contraction, before the essence of G-d. This is the return of the second interpretation.

וזהו ותתפלל חנה על⁵⁰ הוי' על דוקא ובכה תבכה הוא בחי' רחמנות כי הגם שבכיה היא מצד השמחה ג"כ מ"מ אינה שמחה לבדה

And this is [the meaning of] "And Chanah prayed upon (al) Havayah," "upon" specifically, "and wept bitterly": this is the level of compassion. For although weeping also comes from joy, nevertheless it is not joy alone,

Chanah's prayer shows how this is reached. She prayed "upon" Havayah, which the text stresses: above the level of Havayah; and her bitter weeping is compassion. Weeping can also come from joy, but never from joy alone.

שהרי בשמחת נישואין אינה מתערבת בכיה רק בשמחה שבאה מתוך צער כיתרון האור הבא⁵¹ מן החשך וכמו מי שהיה רחוק מאביו ואח"כ ראהו כו'

for in the joy of a wedding, weeping does not mingle; only in a joy that comes out of pain, like "the advantage of light that comes from darkness," and like one who was far from his father and afterwards saw him, etc.

At the plain joy of a wedding no one weeps; tears come only with joy that grows out of pain, as light is most precious when it comes out of darkness, or when someone long separated from his father finally sees him.

והרי הבכ"י באה מהתכללות ב' הבח"י כמו רחמנות שהיא כלולה משני בח"י ועי"ז נמשכים י"ג מדה"ר
[מדות הרחמים] ויקרא⁵² הוי' הוי' שהויה הא' קורא וממשיך הוי' הב'

So weeping comes from the inter-inclusion of the two levels, like compassion, which is composed of two levels. And through this the Thirteen Attributes of Mercy are drawn down: "And He called, Havayah, Havayah": the first Havayah calls and draws down the second Havayah.

Weeping, then, mixes two opposite feelings, and so does compassion. Such compassion draws down the Thirteen Attributes of Mercy, which open with "Havayah, Havayah": the first Havayah calls forth and draws down the second.

כי הוי' האד הוא בא"א שם חנון ורחום ה' שכדי להיות הוי' הקדים חנון ורחום והוי' הב' בז"א להיות
הוי' אל רחום וחנון כו' וכמ"ש

For the first Havayah is in Arich Anpin; there [it is], "Gracious and compassionate is Havayah," for in order for there to be Havayah, "gracious and compassionate" comes first. And the second Havayah is in Z'eir Anpin (the emotive attributes), so that there is "Havayah, G-d, compassionate and gracious," etc. And as it is written,

The first Havayah belongs to Arich Anpin, the outer dimension of Keser, where the Psalms say "Gracious and compassionate is Havayah," with grace and compassion before the Name, for they are what bring Havayah forth. The second belongs to Z'eir Anpin, where the Torah says "Havayah, G-d, compassionate and gracious," with the Name first.

כי עמך הסליחה למען תורא⁵³ פ"י כשנמשך סליחה גילוי רצון בח"י א"א אזי למען תורא גילוי יו"ד
דשרא על רישי [רישיה] דביה שריא דחילו היא אור אבא

"For with You is forgiveness, so that You may be feared." The meaning is: when forgiveness, a revelation of will, the level of Arich Anpin, is drawn down, then [comes] "so that You may be feared": a revelation of the yud that rests upon His head, in which awe dwells, which is the light of Abba (Chochmah).

The Psalm says "For with You is forgiveness, so that You may be feared." Forgiveness is a revelation of the supernal will, Arich Anpin; then comes awe, the yud of Havayah, which is the light of Abba (Chochmah), described in an Aramaic phrase as the yud resting upon His head, the seat of awe.

כי אבא יונק ממזל הח' ואבא הוא שרש האצילות⁵⁴ ועי"ז נמשך בח"י הוי' היא בח"י

For Abba draws from the eighth mazal, and Abba is the root of the World of Atzilus (Emanation). And through this the level of Havayah is drawn down, which is the level of

In Kabbalah, Abba draws its light from the eighth of the thirteen tikkunim of the beard of Arich Anpin, called the mazal, and Abba is the root of all of Atzilus. Through this, the Name Havayah is drawn down anew.

כללות כל האצ"י וחזר להיות תיקון האצ"י כולו אחר שפגם⁵⁵ באות יו"ד כו' והיינו ע"י כי שובה ישראל עד הויה אלקיך כו':

the general and collective expression (klalus) of all of Atzilus; and the whole of Atzilus becomes rectified again, after one has blemished the letter yud, etc. And this is through “Return, O Israel, unto Havayah your G-d,” etc.

Havayah encompasses all of Atzilus, so its renewal restores the whole of Atzilus, even after a person has blemished the yud of the Name through sin. This is what the return of “Return, O Israel, unto Havayah your G-d” achieves.

IN ONE'S AVODAH

The maamar's lesson is the return of Shabbos Shuvah: to return “unto Havayah your G-d” like Chanah, who prayed “upon” Havayah with weeping, a compassion born of pain and joy together. Such a return reaches above the Name Havayah and draws down the Thirteen Attributes of Mercy and forgiveness, repairing the yud of the Name that sin blemished. In the prayers of Rosh HaShanah and Yom Kippur we also ask, “And You, He, Havayah our G-d, will reign”: that the highest levels rule openly, until even physical life is nourished by G-dliness.

QUESTIONS FOR DISCUSSION

1. Why does the first letter of an interwoven Name decide which Name prevails, and what does each order say about how G-d relates to the world?
2. Why can the Sages' statement that the World to Come has no eating not mean that there will be no body, and how will the resurrected body be nourished?
3. In what sense is even Havayah, the G-dliness of Atzilus, only a “name” and “Elokim” beside G-d's essence?
4. Why is Yaakov's attribute of compassion without limit, while Avraham's kindness has a measure?
5. Why does weeping come only from joy mixed with pain, and how does such weeping draw down the Thirteen Attributes of Mercy?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור על שובה ישראל
According to the note, the Mittlerer Rebbe's transcript (hanachah) of this maamar is printed there, and a further explanation of it appears on p. 925 of the same volume.

KEHOT'S NOTE

הנחת כ"ק אדהאמ"צ נד' בסה"מ תקס"ה ח"ב ע' תתקטו. וראה שם ע' תתקכא ביאור נוסף. ד"ה להבין שרש ענין יוהכ"פ, במאמרי אדה"א הנחות תקע"ז ע' שמו, מיוסד על מאמר זה.

2 שובה ישראל
“Return, O Israel, unto Havayah your G-d, for you have stumbled in your iniquity.” The verse opens the haftarah of Shabbos Shuvah and gives the preceding maamar, and this explanation of it, their title.

Hosea 14:2: חושע י"ד: ב"י

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בְּעֹנֶךָ:

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

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PARAGRAPH 2

3 איתא במ"ה
The note places this passage at the end of Mishnas Chassidim's tractate Yoma and sends the reader to the Rebbe's maamar on the same verse, from 5742, for it.

KEHOT'S NOTE

בסופו. ראה ד"ה שובה ישראל תשמ"ב.

4 בענין ז' פעמים ה' אלקים
The note points to Or HaTorah on Va'eira as well for the seven times “Havayah is Elokim” said at the close of Yom Kippur.

KEHOT'S NOTE

ראה גם אוד"ת וארא ע' קנו.

5 הוא האלקים
When the fire came down on Eliyahu's offering at Mount Carmel, all the people fell on their faces and said, “Havayah is Elokim, Havayah is Elokim.” These words are proclaimed seven times at the close of Ne'ilah, and Mishnas Chassidim's reading of them opens the maamar.

I Kings 18:39: מלכים א י"ח: ל"ט

וַיָּרָא כָּל-הָעָם וַיִּפְּלוּ עַל-פְּנֵיהֶם וַיֹּאמְרוּ ה' הוּא הָאֱלֹהִים ה' הוּא הָאֱלֹהִים:

And when all the people saw it, they fell on their faces; and they said: ‘The L-RD, He is G-d; the L-RD, He is G-d.’

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6 יש ב' שילובים

The preceding maamar explains “Havayah is Elokim” as the higher and lower unity: the interweaving of Havayah within Elokim and Ado-nai, and of Elokim and Ado-nai within Havayah, which correspond to “One” in the Shema and to “Blessed be the Name of the glory of His kingdom forever.” It adds that this is why the Shema is said evening and morning, corresponding to heaven and earth.

KEHOT'S NOTE

ראה לעיל סד, ב. מובא באוד"ת פ' בלק ע' אימט. וראה באוד"ת פ' נצבים ע' אער.

7 בלק"א ח"ב

Chapter 7 explains that the world exists as a separate thing through Malchus and the Name Ado-nai, for “there is no king without a people,” while the Name Havayah shows that G-d is above time and space.

KEHOT'S NOTE

פ"ז. [כ].

8 כלל בפע"ח

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

KEHOT'S NOTE

במ"ח מס' אורי"א (פ"ג מ"ה). ובפע"ח ל"מ. [כ].

9 כהדין קמצא

There the same image is used: thought is included and united with the intellectual soul, which cannot have intellect without the letters of thought, “like the locust whose garment is of itself and within itself,” whereas speech and action are separate from the soul, which clothes itself in them only when it speaks or acts, and so they are called “earth.”

KEHOT'S NOTE

לעיל סד, ג. [כ].

10 כהדין קמצא דלבושא מיניה וביה

On “the man has become like one of us,” the Sages compare Adam to the angel Gavriel, “clothed in linen” (Daniel 10:5), and add the Aramaic saying “like this locust whose garment is of itself and within itself.” Here it describes thought, a garment that is one with the soul that wears it.

בראשית רבה כ"א:ה'5: Bereshit Rabbah

... שמע ישראל ה' אלקינו ה' אחד. רבנן אמרי: כגבריאיל, שנאמר (דניאל י'): והנה איש אחד לבוש הבדים, כהדין קמצא, דלבושיה מיניה וביה. ריש לקיש אמר: כיונה. מה זה בורח משליחותו של מקום, שנאמר (יונה ב'): ויקם יונה לברוח תרשישה מלפני ה', אף זה בורח מלקיים צווי המקום. מה זה לא לן בכבודו, אף זה לא לן בכבודו עמו. רבי ברכיה בשם רבי חנינא אמר: כאליהו. מה זה לא טעם טעם מות,

אף זה לא היה ראוי לטעום טעם מות. היא דעתיה דרבי ברכיהבשם רבי חנין דאמר: כל זמן שהיה ...

Rabbi Papus expounded: "Behold, the man has become as one of us" – like one of the ministering angels. Rabbi Akiva said to him: Enough, Papus. He said to him: How then do you explain: "Behold, the man has become as one of us"? He said to him: That the Holy One blessed be He gave him two paths, the path of life and the path of death, and he selected for himself another path. is interpreted as "from him." He chose "one" path, by himself. Rabbi Yehuda bar Simon ...

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11

אלף אלפים

In Daniel's vision of the Ancient of Days, "a thousand thousands served Him, and myriads upon myriads stood before Him." The phrase describes the countless worlds that issue from the supernal speech.

Daniel 7:10 ז:י"א

נְהַר דִּי־נֹר נִגַּד וְנִפְקַ מִן־קְדָמוּהִי אֵלֶּף אֶלְפִין יִשְׁמְשֻׁנָּה וְרַבּוֹ רַבְּבִין קְדָמוּהִי יְקוּמוּן דִּינָא יִתְבּ וְסִפְרִין פְּתִיחוּ:

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

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KEHOT'S NOTE

דניאל ז, י.

12 | Kehot's note points to II Samuel 12:8 for these words.

II Samuel 12:8 ח"ב:י"ב

וְאֶתְנָה לְךָ אֶת־בֵּית אֲדֹנֶיךָ וְאֶת־נְשֵׁי אֲדֹנֶיךָ בְּחִיקָה וְאֶתְנָה לְךָ אֶת־בֵּית יִשְׂרָאֵל וְיִהְיֶה וְאִם־מְעַט וְאִסְפָּה לְךָ כְּהֶנָּה וְכֶהֱנָה:

and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that were too little, then would I add unto thee so much more.

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13

ואין בי בראים שוים

One who sees great crowds of Israel blesses G-d as "the Knower of secrets," for their minds are not alike and their faces are not alike. The Kehot note brings it for "no two creatures are alike."

Berakhot 58a:3 א:ג:י"ח

תְּנוּ רַבָּנִין: הָרוּאָה אוֹכְלוּסֵי יִשְׂרָאֵל, אוֹמֵר: "בְּרוּךְ ... חֹכֵם הָרָזִים" — שְׁאִין דַּעְתָּם דּוֹמָה זֶה לָזֶה, וְאִין פְּרָצוּפֵיהֶן דּוֹמִים זֶה לָזֶה. כֵּן זּוֹמָא רָאָה אוֹכְלוּסָא עַל גַּב מַעְלָה בְּהַר הַבַּיִת, אָמַר: "בְּרוּךְ ... חֹכֵם הָרָזִים וְכָרוּךְ ... שְׂכָרָא כָּל אֱלוֹ לְשִׁמְשֻׁנִּי".

The Rabbis have taught : Who sees crowds of Israelites should say "Blessed... Who art wise in secrets," because their minds differ and their faces differ. Ben Zoma saw a crowd on top of the ascent of the Temple Mount and said, "Blessed... Who art wise in secrets, and blessed...Who hast created all these to serve me."

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Sanhedrin 38a:2 ב:א:י"ח

יְהוּדָה וְחִזְקִיָּה בְּנֵי רַבִּי חִיָּיא הָווּ יְתִבִּי בְּסַעֲדָתָא קָמִי רַבִּי, וְלֹא הָווּ קָא אָמְרִי וְלֹא מִידִּי. אָמַר לְהוּ: אֲנַפְרוּ חֲמָרָא אֲדִרְדְּקִי כִּי הִיכִי דְלִימְרוּ מִיִּלְתָּא. כִּינּוּ דְאִיבְסוּם, פְּתַחוּ וְאָמְרוּ: אִין כּוּן דּוּד כָּא עַד שְׂכִילוּ שְׁנֵי בְּתִי אָבוֹת מִיִּשְׂרָאֵל, וְאֵלוּ הֵן: רֹאשׁ גּוֹלָה שְׂבַבְכָּל וְנָשִׂיא שְׂבַאֲרִץ יִשְׂרָאֵל, שְׁנֶאמַר: "וְהָיָה לְמַקְדָּשׁ וְלֶאֱכֹז נִגְף וּלְצוּר מְכָשׁוּל לְשָׁנֵי בְּתִי יִשְׂרָאֵל".

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KEHOT'S NOTE

ברכות נח, א. סנהדרין לח, א.

14

ומבשרי אחזה

"And from my flesh I behold G-d (Eloah)." The text uses Job's words to introduce the human body as an example of diversity; the print here reads אִיזה for אחזה.

Job 19:26 ו"ט:כ"ו

וְאַחַר עוֹרִי נִקְפּוּזָאֵת וּמִבְּשָׂרִי אֶחְזֶה אֱלֹהִים:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו.

15 | Kehot's note points to Numbers 29:13 for these words.

במדבר כ"ט:י"ג

וְהִקְרַבְתֶּם עֲלֶיהָ אֵשֶׁה רֵיחַ נִיחַח לַיהוָה פְּרִים בְּנֵי־בָקָר שְׁלֹשָׁה עֶשְׂרֵי אֵילִם שְׁנָיִם כִּבְשִׂים בְּנֵי־שָׁנָה אַרְבָּעָה עֶשְׂרֵי תְּמִימִים יִהְיוּ:

and ye shall present a burnt-offering, an offering made by fire, of a sweet savour unto the L-RD: thirteen young bullocks, two rams, fourteen he-lambs of the first year; they shall be without blemish;

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PARAGRAPH 3

16

מחנה מיכאל באהבה

Reish Lakish explains "He makes peace in His heights": Michael is all snow and Gavriel is all fire, yet they stand side by side and do not harm one another. The Kehot note cites it for the camps of Michael and Gavriel.

Bamidbar Rabbah 12:10 י"ב:י"ב

Devarim Rabbah 5:12 ב:י"ב

KEHOT'S NOTE

ראה במד"ר יב, י. דב"ר ה, יב. תנחומא ויגש ו.

17

מחנה מיכאל באהבה ומחנה גבריאל ביראה

On "Dominion and fear are with Him," the Midrash says that "dominion" is Michael, who is of snow, and "fear" is Gavriel, who is of fire, and neither harms the other. Water goes with kindness and love, fire with severity and awe.

(The Kehot note cites it as 12:10, by another edition's numbering.)

Bamidbar Rabbah 12:8 ח"י:ב במדבר רבה

18 אברהם מדת אהבה יצחק יראה

G-d calls Israel "the seed of Avraham, who loves Me": love is Avraham's attribute.

Isaiah 41:8 ח"א:מ"א ישעיהו

ואתה ישראל עבדי יעקב אשר בחרתיך זרע אברהם אהבי:

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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Genesis 31:42 א:מ"ב בראשית

לולי אלוקי אבי אלוקי אברהם ופחד יצחק היה לי כי עתה ריקם שלחתיני את-ענני ואת-יגיע כפי ראה אלוקים ויוכח אמש:

Except the G-d of my father, the G-d of Abraham, and the Fear of Isaac, had been on my side, surely now hadst thou sent me away empty. G-d hath seen mine affliction and the labour of my hands, and gave judgment yesternight.'

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KEHOT'S NOTE

ראה ישעי' מא, ח. בראשית לא, מב. מא"א אות א, קלו. אות י, מד. קה"י בערך אברהם ויצחק. ובכ"מ.

19 אין מלך בלא עם

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

KEHOT'S NOTE

בחי' וישב לה, ל. סי' החיים פ' גאולה, פ"ב. עמק המלך ש' שעח"מ רפ"א. וראה פדר"א פ"ג.

20 אין מלך בלא עם

Rabbeinu Bachya writes that the Name Elokim in the account of creation is G-d as King of the world, which is why on Rosh HaShanah, when the world was created, we say "the holy King," "for there is no king without a people."

Rabbeinu Bahya, Bereshit 38:30 ל"ח:ב בראשית

21 אין מלך בלא עם

Before creating the world, the Holy One, blessed be He, consulted the Torah, and it answered: "If there is no host and no camp for the King, over whom will He reign? And if there is no people to praise the King, where is the King's glory?" The Kehot note refers to it alongside the saying "There is no king without a people."

Pirkei DeRabbi Eliezer 3:5 ח"ג:ה פרקי דרבי אליעזר

מיד נתניעץ הקדוש ברוך הוא בתורה ששמה תושבה לברא את העולם. השיבה לו ואמרה: רבון העולמים, אם אין צבא ואם אין מנהג למלך - על מה הוא מולך? ואם אין עם מקלסין למלך אי זה הוא כבודו של מלך? שמע אדון העולם וערב לו. אמרה תורה: בי נתניעץ הקדוש ברוך הוא לברא את העולם, שנאמר (משלי ח, יד): "לי עצה ותושבה" וכו'. מכאן אמרו חכמים: כל מלכות שאין לה יועצים, אין מלכותה מלכות. ומנן אנו למדים? ממלכות בית דוד שהיו לה ...

Forthwith the Holy One, blessed be He, took counsel with the Torah whose name is Tushijah (Stability or Wisdom) with

reference to the creation of the world. (The Torah) replied and said to Him: Sovereign of the worlds ! if there be no host for the king and if there be no camp for the king, over whom does he rule? If there be no people to praise the king, where is the honour of the king? The Holy One, blessed be He, heard this and it pleased Him. The ...

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

22 המשל ופחד עמו עושה שלום

Bildad's words: "Dominion and fear are with Him; He makes peace in His heights." The Midrash reads them as G-d making peace between the angels of water and of fire.

Job 25:2 ב"ה:ב איוב

המשל ופחד עמו עושה שלום במרומו:

Dominion and fear are with Him; He maketh peace in His high places.

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KEHOT'S NOTE

איוב כה, ב.

23 המשל ופחד עמו עושה שלום במרומו

"Dominion" is Michael and "fear" is Gavriel; Michael is of water and Gavriel of fire, and they stand before the Shechinah without harming one another. The Kehot note cites it for the camps of Michael and Gavriel.

Midrash Tanchuma, Vayigash 6:3-4 ד"ג:ו ויגש ויגש

ואת יהודה שלח לפניו. זה שאמר הכתוב: המשל ופחד עמו עושה שלום במרומו (איוב כה, ב). המשל, זה מיקאל. ופחד, זה גבריאל. מיקאל מן המים וגבריאל מן האש. והן עומדין לפני השכינה ואינן מזיקין זה את זה. הוי אומר, עושה שלום במרומו. אמר רבי שמעון, כל הרקיע של מים ותמלאכים של אש ומשרתיו אש להט, ואין המים מכביין את האש ולא האש שורף את המים. יהודה ויוסף, זה ארי וזה שור. אתמול מתנגחין זה עם זה, ועכשיו הוא משלחו אצלו, ...

And he sent Judah before him. Scripture states elsewhere in reference to this verse: Dominion and fear are with Him; He maketh peace in His high places (Job 25:2). In this instance, dominion refers to Michael, and fear alludes to Gabriel. Though Michael was fashioned from water, and Gabriel was formed out of fire, when they stood in the presence of the Holy Spirit they did not affect each other adversely. Hence it says: He maketh peace in His high places. R. Simeon maintained that though the entire firmament is ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

24 וצבא השמים לך משתחוים

The Levites' prayer: "You alone are Havayah... You give life to them all, and the host of the heavens bow down to You." The bowing of the heavenly host is the bittul drawn down from Havayah.

Nehemiah 9:6 ט"ו:ה נחמיה

אתה-הוא ה' לבדך אתה עשית את-השמים שמי השמים וכל-צבאם הארץ וכל-אשר עליה המים וכל-אשר בהם ואתה מחיה את-כלם וצבא השמים לך משתחוים:

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

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KEHOT'S NOTE

נחמ"י ט, ו.

25 כדי שיתחברו ב' בחי' . . או שיגביה התחתון . . או שירד העליון

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

KEHOT'S NOTE

ע"ל ר"פ ואתחנן. וש"נ. [כ].

26 כי עין בעין יראו

"For eye to eye they shall see, when Havayah returns to Zion": the open vision of G-dliness in the Time to Come.

ישעיהו נ"ב:ח:8:52 Isaiah

קול צפיק נשאו קול יחדו ירגנו כי עין בעין יראו קשוב הי ציון:

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

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KEHOT'S NOTE

ישע"י נב, ח.

27 וראו כל בשר יחדיו

"And the glory of Havayah shall be revealed, and all flesh shall see together." The text takes it to mean that the supernal light will be revealed in physicality itself.

ישעיהו מ"ה:5:40 Isaiah

ונגלה כבוד הי וראו כל בשר יחדו כי פי הי דבר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע"י מ, ה.

28 נפלה לא תוסיף

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

KEHOT'S NOTE

עמוד ה, ב.

29 קום לא תוסיף עוד

The Talmud says that Ashrei has no verse beginning with nun because of this verse about Israel's fall, and that in the Land of Israel they read it as consolation: "She has fallen and will fall no more; rise, maiden of Israel." That reading, like this one, turns the verse into a promise.

ברכות ד' ב:כ"א-כ"ב:21-22 Berakhot

אמר רבי יוחנן: מפני מה לא נאמר גון ב"אשרי" — מפני שיש בה מפלתן של שונאי ישראל, דכתיב: "נפלה לא תוסיף קום בתולת ישראל". במערכא מתרצי לה הכי: "נפלה ולא תוסיף לנפול עוד, קום

בתולת ישראל". אמר רב נחמן בר יצחק: אפילו הכי, חזר דוד וסמכו ברוח הקדש, שנאמר "סוף הי לכל הנפלים".

R. Johanan said: Why is there no verse beginning with the letter N in that Psalm ? Because it would refer to the downfall of Israel's enemies; as it is written, "Fallen (Naphelah) is the virgin of Israel, she shall no more rise" (Amos v. 2). In the West they interpret the verse thus: "She is fallen, but she shall no more fall; rise, O virgin of Israel." Rab Nahman b. Isaac said : Even so, David refers to it and finds support for Israel in the Holy Spirit; as ...

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30 שאין בו לא אכילה כו' אלא צדיקים יושבין

"The World to Come has no eating, no drinking... but the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." The text argues that the body will still exist there, nourished by this delight.

ברכות י"ז א:12a:17 Berakhot

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

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. 11).

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KEHOT'S NOTE

ברכות יז, א.

31 אלא הוא עולם התחיה

There the Alter Rebbe sets out the dispute: the Rambam reads the Sages' "the World to Come has no eating" as the world of souls, and the Ramban answers that if so the Gemara would be teaching nothing new, since a soul without a body does not eat; so it must refer to the time of the Resurrection, when a person will be in a body and still not eat.

KEHOT'S NOTE

כדעת הרמב"ן וראה לעיל פי צו טו, ג. ובהמצויין שם. באוה"ת חקת עי' תתט מציין: "ורבינו ז"ל בכל הדרושים הזכיר רק דעת הרמב"ן לבד".

32 משה כהר ארבעים יום

The Midrash asks what Moshe ate while he received the Torah and answers: from the radiance of the Shechinah, as it says, "and You give life to them all." The text brings it as the precedent for a physical body nourished by spirituali-

ty. (The Kehot note cites it as 47:8, by another edition's numbering.)

Shemot Rabbah 47:7:ז"ז:מ"ז

דבר אחר: ויאמר ה' אל משה כתב לך את הדברים האלה, הה"ד (תהלים קיט): טוב לי כי עניתי למען אלמד חקך, לטובתו של משה נתענה ק"כ יום, שקבל את התורה. ומאין היה משה אוכל? מזיו השכינה, שנאמר (נחמיה ט): ואתה מחיה את כולם. דבר אחר: מאין היה אוכל? מן התורה, שנאמר (יחזקאל ג): בן אדם את אשר אתה תמצא אכול ואוכלה. למה? שהתורה מתוקה, שנאמר (תהלים יט): ומתוקים מדבש ונופת צופים. דבר אחר: מלחמה של תורה, כדכתיב (משלי ט): לכו לחמו בלחמי. מנין שלא ישן ולא נתנמנם? משל למלך שהיה ...

Another matter, "the L-rd said to Moses: Write for yourself these matters" (Exodus 34:27) - that is what is written: "It is good for me that I was afflicted, so I might learn Your statutes" (Psalms 119:71). It was for Moses's benefit that he fasted the one hundred and twenty days that he received the Torah.). From what would Moses eat? It was from the aura of the Divine Presence, as it is stated: "And You sustain them all" (Nehemiah 9:6). Another matter, from what did he eat? It was ...

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33 גבי משה בהר . . ניזונין מן הרוחניות

The words here quote Shemot Rabbah 47:8; the passage is shown below.

Shemot Rabbah 47:8:ח"ח:מ"ח

דבר אחר: מנין היה משה יודע כמה ימים עשה? כתיב: ויהי שם עם ה' ארבעים יום וארבעים לילה. ומנין שאין למעלה לילה? שנאמר (שם קלט): גם חושך לא יחשיך ממך ולילה כיום יאיר כחשיכה כאורה. ומנין היה יודע? שנאמר (דברים ז): ואנכי עמדתי בהר כימים הראשונים. וכתיב: ואשב בהר. אמור מעתה, בשעה שמדבר עמו, היה עומד ובשעה שמסתלק ממנו היה יושב ושונה. מה שלמד נמצאת מקיים, ואנכי עמדתי בהר. ואשב בהר, בשעה שהיה מדבר עמו, היה יודע שהוא יום, ובשעה שהיה אומר לו: למד תורתך, היה יודע שהוא לילה. וכן ...

Another matter, how did Moses know how many days he had spent? It is written: "He was there with the L-rd forty days and forty nights." From where is it derived that there is no night On High? As it is stated: "Even darkness does not darken for You. The night, as day, illuminates. Darkness and light are the same" (Psalms 139:12). How did he know? As it is stated: "I stood on the mountain like the first days" (Deuteronomy 10:10), and it is written: "I sat on the mountain" ...

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KEHOT'S NOTE

ראה שמו"ר מז, ח.

34 וכמו שיהיה לע"ל

According to the note, Or HaTorah there writes that the revelation of the Time to Come is called "from below to

above," whereas this text speaks of it as a drawing down from above; it also points to p. 68 there.

KEHOT'S NOTE

ראה אה"ת ואתחנן ע' צב ושם כי דהגילוי לע"ל נקי מלמטלמ"ע. וראה שם ע' סח.

35 שו"ה בהוי' — עוד

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

KEHOT'S NOTE

ברכות (ד, ב). [כ].

36 Amos laments, "She has fallen, she shall no more rise, the maiden of Israel." The text reads "rise" as ascent from below, which will no longer be the way when light is drawn down from above.

עמוס ה'ב:2'5

נפלה לא־תוסיף קום בתולת ישראל נטשה 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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PARAGRAPH 4

37 אני הוי' הוא שמי

"I am Havayah, that is My Name, and My glory I will not give to another." The text stresses that Havayah is called a "name."

ישעיהו מ"ב:8'42

אני ה' הוא שמי וכבודי לא־אחר לא־אתן ותהלתי לפסילים:

I am the L-RD, that is My name; And My glory will I not give to another, Neither My praise to graven images.

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KEHOT'S NOTE

(ישעי' מב, ח). [כ].

38 דאיהו וחיוהי חד

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

KEHOT'S NOTE

ת"ז בהקדמה.

39 דאיהו וחיוהי חד בהון ואיהו וגרמוהי

The introduction to the Tikkunei Zohar says that in the ten Sefiros of Atzilus the King is within them, "He and His vessels are one in them, He and His life-forces are one in them," which is not so in the ten Sefiros of Beriah. That is why Atzilus is called G-dliness.

תקוני זוהר ג' ב:ט'-9'3b Tikkunei Zohar

דעשר ספירות דאצילות מלכא בהון, איהו וגרמיה חד בהון, איהו וחייו חד בהון, מה דלא ה' בעשר ספירות דבריאה, דלא אינון וחייו חד, לא אינון וגרמיהון חד. ועלת על כלא הוא נהיר (נ"א נחית) בעשר ספירות דאצילות, ובעשר ספירות דבריאה, ונהיר בעשר כחות דמלאכיא, ובעשר גלגלי דרקיעא, ולא אשתני בכל אתר.

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40

את חכים

In Eliyahu's prayer (Pasach Eliyahu): "You are wise, but not with a known wisdom; You understand, but not with a known understanding." The text reads "You are wise" as the Infinite Light lowering itself into the level of wisdom.

Tikkunei Zohar 17b:3-4 ד"ב:ג-ד:ב:ג

את חכים ולא חכמה ידיעה. את הוא מבין ולא מבינה ידיעה. לית לך אתר ידיעה אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאיןון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעייתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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41

במקום גדולתו שם אתה מוצא ענוותנותו

Rabbi Yochanan: "Wherever you find the might of the Holy One, blessed be He, you find His humility," and this is written in the Torah, repeated in the Prophets and stated a third time in the Writings. The text applies it to the Infinite Light lowering itself into the level of "wise."

מגילה ל"א:א-י"ב-י"ג:ג:א

אמר רבי יוחנן: כל מקום שאָתָה מוצא גבורתו של הקדוש ברוך הוא, אָתָה מוצא ענוותנותו. דָּכַר זֶה כְּתוּב בַּתּוֹרָה, וְשְׁנוּי בְּנְבִיאִים, וּמְשוּלָּשׁ בְּכַתּוּבִים. כְּתוּב בַּתּוֹרָה: "כִּי ה' אֱלֹהֶיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדוֹנֵי הָאֲדוֹנִים", וּכְתִיב בַּתְּרִיחַ: "עוֹשֶׂה מְשֻׁפָּט יְתוֹם וְאֶלְמָנָה". שְׁנוּי בְּנְבִיאִים: "כֹּה אָמַר רִם וְנָשָׂא שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹי", וּכְתִיב בַּתְּרִיחַ: "וְאֵת דָּכָא וְשִׁפְלָא רֹחַ", מְשוּלָּשׁ בְּכַתּוּבִים, דְּכְתִיב: "סוּלוֹ לְרוֹכֵב בְּעֶרְבוֹת בְּקָה שְׁמוֹ", וּכְתִיב בַּתְּרִיחַ: "אֲבִי יְתוּמִים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who ...

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KEHOT'S NOTE

מגילה לא, א. וראה סה"מ תשי"ז ע' רכח בהערה.

42

הגדול הגבור ה' גדול ה' גבור

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

KEHOT'S NOTE

פע"ח שער העמידה פ"ב.

43

הגדול הגבור ה' גדול ה' גבור

In the intentions of the Amidah, Pri Etz Chaim reads "hagadol" as "hei-gadol," and so "hagibor" and "hanora": the added hei is the mochin of Imma descending into the at-

tributes of Z'eir Anpin, and the vav of "vehanora" is an illumination from Yesod of Abba.

Pri Etz Chaim, Gate of the Silent Prayer 12:14-15, פרי עץ חיים שער העמידה י"ב:י"ד-ט"ו

אחר כך במלת הגדול הגבור והנורא, תכין, שיתפשטו במקום האמיתי, שהם בחג"ת דו"א, הנקרא גדול גבור נורא, ואז ממילא גם הג"ת שהיו עומדין בכאן, הנה הם עתה יורדין למטה במקום נה"י דו"א, והרי המוחין דאמא עתה נגמר תיקונם: גם תכין להוריד גם המוחין דקטנות כנ"ל, מסע ב', אל מקום ג' אמצעיית. אמנם, כשתכין בסוד מוחין דג' אמצעיית דאמא, תכין, בסוד ה' הרומז בכאן - הגדול הגבור הנורא, ה' יתירה בכל תיבה. לרמז, שהם מוחין דאמא, ה' עלאה, היורדת אל ג' אמצעיית הנקרא גדול, ולא הגדול, וזהו הגדול, ה' גדול.

פ"י ...

Pri Etz Chaim (Public Domain)

PARAGRAPH 5

44

אם היה אלקים עמדי

Yaakov's vow as he leaves for Charan: "If Elokim will be with me and will guard me on this way that I go, and will give me bread to eat and clothing to wear." The text reads "Elokim with me" as a drawing down from above.

בראשית כ"ח:כ"ז

וַיֵּדֶר יַעֲקֹב נֶדֶר לֵאמֹר אִם־יְהִי־הָאֱלֹהִים עִמָּדִי וְשָׁמְרָנִי בַדֶּרֶךְ הַזֶּה אֶשֶׂא אֹנֶכִי הוֹלֵךְ וְנִתְּנָלִי לֶחֶם לֶאֱכֹל וְכִגְדָּ לְלִבְשׁ:

And Jacob vowed a vow, saying: 'If G-d will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

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45

ושבתי בשלום אל בית אבי והיה הוי' לי לאלקים

"And I return in peace to my father's house, then Havayah will be my G-d." The text reads it as "Havayah will be to me as Elokim": even Havayah becomes a contraction relative to the essence of the Infinite Light.

בראשית כ"ח:כ"א

וְשִׁבְתִּי בְּשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹהִים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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46

מברח מן הקצה אל הקצה

The middle bar of the Mishkan's walls "runs through from end to end." The text applies the phrase to Yaakov, whose attribute reaches from the lowest end to the highest.

Exodus 26:28 שמות כ"ו:כ"ח

וְהַבָּרִית הַתִּיכֵן בְּתוֹךְ הַקֶּרְשִׁים מִבְּרֶחַ מִן־הַקֶּצֶה אֶל־הַקֶּצֶה:

and the middle bar in the midst of the boards, which shall pass through from end to end.

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47

מדת יעקב היא נחלה בלי מצרים

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

KEHOT'S NOTE

שבת קיח, סע"א.

48

נחלה בלי מצרים

Whoever delights in Shabbos is given “an inheritance without bounds,” as the verse says, “I will feed you the inheritance of Yaakov your father.” The Talmud goes on (at the top of the next page) to explain that it is not like Avraham’s or Yitzchak’s but like Yaakov’s, of whom it is written, “you shall spread out west and east, north and south.”

Shabbat 118a:7-8 ח"ז-ח"ז-ח"ז

... “כיום בא גוג.” אמר רבי יוחנן משום רבי יוסי: כל המענג את השבת נותנין לו נחלה בלי מצרים, שנאמר: “אז תתענג על ה' והרפכתה על בִּמְתִי אֶרֶץ וְהֶאֱכַלְתִּיהָ

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

PARAGRAPH 6

49

שובה ישראל עד הוי' אלקיך

“Return, O Israel, unto Havayah your G-d, for you have stumbled in your iniquity.” The text reads “unto” (ad) as “until”: return until Havayah itself is as Elokim.

Hosea 14:2 ב' י"ד

שׁוֹבָה יִשְׂרָאֵל עַד ה' אֱלֹהֶיהָ כִּי כָשַׁלְתָּ בְּעֹנֶהָ:

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

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50

ותתפלל חנה על הוי' על דוקא ובכה תבכה

“And she was bitter of soul, and she prayed upon Havayah and wept bitterly.” The text reads “upon (al) Havayah” as above the level of Havayah, reached through the compassion that weeping expresses.

I Samuel 1:10 א' י"ז

וְהָיָא מֵרַת נַפֶּשׁ וְתַתְּפַלֵּל עָלֶיהָ וּבָכָה תִּבְכֶּה:

and she was in bitterness of soul—and prayed unto the L-RD, and wept sore.

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51

כיתרון האור הבא מתוך החושך

“And I saw that wisdom has an advantage over folly, like the advantage of light over darkness.” Here it describes the joy that comes out of pain, which brings tears.

Ecclesiastes 2:13 ג' י"ג

וְרָאִיתִי אֲנִי שֵׁשׁ יִתְרוֹן לְחִכְמָה מִן־הַסְּכָלוֹת כִּי־תִרְוֶן הָאֹר מִן־הַחֹשֶׁךְ:

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

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KEHOT'S NOTE

ראה קהלת ב, יג.

52

ויקרא הוי' הוי'

“And Havayah passed before him and called: Havayah, Havayah, G-d, compassionate and gracious...”, the opening of the Thirteen Attributes of Mercy. The text reads the

first Havayah as calling forth and drawing down the second.

Exodus 34:6 י"ד: 34

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

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

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53

כי עמך הסליחה למען תורא

“For with You is forgiveness, so that You may be feared.” Forgiveness, from Arich Anpin, leads to awe, the yud of Havayah and the light of Abba.

Psalms 130:4 ד' 130

כִּי־עֲמָךְ הַסְּלִיחָה לְמַעַן תִּירָא:

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

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54

אבא . . שרש האצילות

the passage shares nothing with the note

KEHOT'S NOTE

ע"ל בהר (מב, סע"ד): אבא מקנן באצ"י. [כ].

55

שהוי' הא' קורא וממשיך הוי' הב' . . אחר שפגם

According to the note, the passage from “the first Havayah calls and draws down the second Havayah” to “after one has blemished” is quoted there, in Or HaTorah on Ki Sisa, the parsha of the Thirteen Attributes of Mercy.

KEHOT'S NOTE

קטע מובא באוה"ת תשא ע' ב'סז.

שובה ישראל עד הויה אלקיך כו'

“Return, O Israel, unto Havayah your G-d”



Teshuvah is not only repentance for sin but the return of all things to their source; from the depth of the heart it reaches G-d’s own “face,” the Infinite Light above Chochmah and the Torah, the only place from which sin can be forgiven. Its purpose is awe, the setting aside of the self before G-d’s kingship, and “Return unto (ad)” means returning that kingship to its source so that it rests in the soul permanently.

THE MAAMAR IN BRIEF

The maamar asks why Hosea says “return ad Havayah” rather than simply “to Havayah.” It first explains how G-d, who fills all things, can be “near” in the Ten Days of Teshuvah and “return” to us: nearness is a matter of face and back, and every level of G-dliness, like the soul’s thought, speech and action, has outer and inner dimensions. Shabbos, when the life-force of the worlds returns to G-d’s thought, shows what teshuvah is: the return of things to their source, which is why even the righteous do teshuvah. Its essence is the higher teshuvah of the depth of the heart, a love beyond reason that seeks G-d’s “face,” the Infinite Light above Chochmah. Since sin blemishes the Torah, which is Chochmah, forgiveness must come from above it, “from the depths,” evoked “as water reflects face to face.” Forgiveness is for the sake of awe, the nullification of created existence before G-d’s kingship, drawn down through the blessings over mitzvos and the Shema. That kingship is called ad, eternity; “Return, O Israel, ad” means bringing it back to its source, so that it rests in the soul permanently.

OUTLINE

1 The question: why “ad”?

¶1

Why does the verse say “return ad Havayah” rather than “to Havayah”? The word shuvah means both returning oneself and bringing something else back.

2 Face and back

¶12–5

G-d, who fills all things, is “near” or “far” as two people are when they face each other or turn away; sin draws from holiness’s “back,” and teshuvah restores the “face.” Like the soul’s thought, speech and action, G-d’s creating, forming and making (Beriah, Yetzirah, Asiyah) are outflows with outer and inner layers, while He Himself does not change.

3 Shabbos and teshuvah

¶6-10

On Shabbos G-d “rests” from speech and action and the worlds live from His thought, as the life-force returns to its source; so תשובה shares its letters with תשוב, “return.” Teshuvah is the return of things to their source, for the righteous too, and its essence is the higher teshuvah of the inner heart, a love beyond reason that raises thought, speech and action into their root above intellect.

4 “Your face, Havayah, I will seek”

¶11-14

The higher teshuvah draws down G-d’s “face,” the Infinite Light above Chochmah, compared with which Chochmah and the Torah are “back.” Since sin blemishes the Torah, forgiveness comes from “the depths” above it, evoked by the depth of the heart and by self-nullification, “as water reflects face to face”; then “Havayah will gather me in.”

5 “That You may be feared”

¶15-24

Forgiveness, like creation itself, is for the sake of awe: a world created as a “something” that sets itself aside before G-d’s kingship, for there is no king without a people. The blessings over mitzvos and the two verses of the Shema draw this nullification down, first the higher unity and then the lower, and the Ten Days of Teshuvah draw it down for the whole year.

6 Ad: the eternal kingship

¶25-28

Ad means eternity, which belongs to Malchus, G-d’s kingship in time, an illumination of the endless Ein Sof. “Return, O Israel, ad” means returning Malchus to its source, so that G-d’s kingship rests in the soul permanently, “a tent that shall not be moved.”

7 “Take words with you”

¶29-34

Sin is a fall; the remedy is the Thirteen Attributes of Mercy, which are above Chochmah and are evoked by teshuvah from the depth of the heart, which words only bring into the open. G-d as “All” forgives, since no blemish reaches above Chochmah. Teshuvah surpasses the offerings, and in the Ten Days G-d Himself, not the angels, receives our prayers, and we reach His “face.”

KEY CONCEPTS

Higher teshuvah תשובה עילאה

Teshuvah from the depth of the heart, above reason: not only repentance for sins but the return of the soul, and of all things, to their source. It is why the righteous also do teshuvah.

The depth of the heart עומקא דליבא

The innermost point of the heart, beyond understanding, like the thought of one whose life depends on a matter. From it come the higher teshuvah and the readiness to give one’s life for G-d’s oneness.

Face and back פנים ואחוריים

The inner and outer dimensions of G-dliness: where G-d’s light is revealed in abundance is “face,” where it is contracted is “back.” Relative to the Infinite Light, even Chochmah and the Torah are “back.”

Thought, speech and action מחשבה דבור ומעשה

The soul’s three outflows, and above, the worlds of Beriah, Yetzirah and Asiyah: “I created him, I formed him, I also made him.” On Shabbos the world lives from G-d’s thought alone.

“From the depths” ממעמקים

G-d’s hidden essence above Chochmah, the source of forgiveness, called into revelation by the depth of the human heart, “as water reflects face to face.”

Nullification of the something ביטול היש

The purpose of creation: a world that seems to exist on its own but sets itself aside before G-d’s kingship. This is the substance of awe.

Higher and lower unity יחודא עילאה ויחודא תתאה

The higher unity: all is as nothing before G-d ("Havayah is One"). The lower unity: the world exists but is nullified before His kingship ("Blessed be the Name of the glory of His kingdom").

Ad עד

Eternity: the name of G-d's kingship, Malchus, as it is revealed in time without end. "Return ad" means returning it to its source.

SECTION 1 • ¶1

The question: why “ad”?

1 שובה ישראל עד¹ הויה² אלקיך כו'. להבין מהו לשון עד והל"ל [והוה ליה למימר] שובה להו"י. הענין כי

“Return, O Israel, unto (ad) Havayah your G-d,” etc. To understand: what is [meant by] the word ad (“unto”)? It should have said, “Return to Havayah.” The explanation is this:

The maamar opens with Hosea 14:2, the first words of the haftarah read on Shabbos Shuvah, the Shabbos between Rosh Hashanah and Yom Kippur. The prophet says “return ad Havayah,” using ad (“unto, as far as”) where the simpler le (“to”) would have done, and the maamar sets out to explain why.

הנה לשון שובה יש בו ב' פירושים. הא' כמשמעו שובה את³ עצמך.⁴ והב' כמו שובה ה' את שביתנו שהוא פועל יוצא.⁵

the word shuvah (“return”) has two meanings. The first is as it sounds: return yourself. The second is as in “Return (shuvah), O Havayah, our captivity,” which is a transitive verb.

The Hebrew shuvah can be intransitive, “return yourself,” or transitive, “bring back,” as in Psalms 126:4, “Return, O Havayah, our captivity,” where G-d is asked to bring the captives back. Both senses will be used: a person returns to G-d, and, at the end of the maamar, something is brought back to its source.

SECTION 2 • ¶2-5

Face and back

2 ולהבין זה צ"ל מ"ש דרשו ה' בהמצאו קראוהו בהיותו קרוב שדרשו רז"ל [רבותינו זכרונם לברכה] על⁶ עשרת ימי תשובה שאז הוא בהמצאו והיותו קרוב וכמ"ש שובו אלי ואשובה אליכם.⁷

To understand this, we need to understand what is written, “Seek Havayah when He may be found; call upon Him when He is near,” which our Sages, of blessed memory, expounded as referring to the Ten Days of Teshuvah, for then He “may be found” and “is near”; and as it is written, “Return to Me, and I will return to you.”

Isaiah 55:6 calls on us to seek G-d “when He may be found” and “when He is near,” and the Talmud (Rosh Hashanah 18a) applies this to the ten days from Rosh Hashanah to Yom Kippur. Malachi 3:7 adds that when we return to G-d, He returns to us.

ולכאורה לא שייך היותו קרוב ואשובה אליכם לגבי הקב"ה אשר מכה"כ [מלא כל הארץ כבודו] וכתוב את השמים ואת הארץ אני מלא⁸ ולית אתכר פנוי מיניה⁹ בשלמא לגבי האדם שייך שפיר לומר שובה אלי בשביל שנתרחק מקרבת אלהים לדבקה בו ית' ונמשך אחר ההפך.¹⁰

Now, seemingly, "being near" and "I will return to you" do not apply to the Holy One, blessed be He, of Whom [it is said], "the whole earth is full of His glory," and it is written, "I fill the heavens and the earth," and "there is no place empty of Him." Granted, with regard to a person it is quite fitting to say "return to Me," since he has distanced himself from nearness to G-d, from cleaving to Him, may He be blessed, and has been drawn after the opposite.

The difficulty: G-d fills all of existence, as Jeremiah 23:24 and Isaiah 6:3 say and as the Tikkunei Zohar puts it, "there is no place empty of Him." A person can rightly be told to return, because by sin he has moved away from closeness to G-d and followed the opposite.

אבל הקדוש ברוך הוא אשר מלא כל הארץ כבודו¹¹ לא שייך עליו לומר שנתרחק שמכה"כ [שמלא כל הארץ כבודו] תמיד.

But of the Holy One, blessed be He, of Whose glory the whole earth is full, it is not fitting to say that He has become distant, for the whole earth is always full of His glory.

G-d, by contrast, cannot be said to have moved away, since His glory fills the earth at every moment. So what can it mean that He is "near" at one time and "returns" at another?

אך הענין שהוא כמשל ב' בני אדם שעומדים בקירוב מקום סמוכים זה אצל זה הנה כשהם פונים זה לזה פנים בפנים הרי קרובים ממש אבל אם א' הפך פניו מחבירו הרי קרובים נעשו רחוקים.¹²

However, the matter is like the analogy of two people who stand close in place, near one another: when they turn to each other face to face, they are truly close; but if one turns his face away from his fellow, those who were close have become distant.

The answer begins with an analogy: two people standing side by side are close when they face each other, but if one turns his face away they become distant without either moving. Nearness here is a matter of facing, not of place.

3 וכך גבי עבודת כוכבים כתיב וסרתם ועבדתם אלהים אחרים¹³ דהיינו בחינת אחוריים וגם בכל עבירות כן הוא ברוחניות שהעובר על איזה עבירה יונק מבחי' אחוריים דקדושה ואינו ממשיך השפע מבחי' פנימיות

So too, regarding idolatry it is written, “and you turn aside and serve other gods (elohim acherim),” that is, the level of the back (achorayim). And so it is, spiritually, with all transgressions as well: one who commits any transgression draws nourishment from the level of the back of holiness, and does not draw down the flow from the level of the inner dimension (pnimiyus).

Deuteronomy 11:16 describes idolatry as “turning aside,” turning one’s face from G-d; the gods are called acherim (“other”), which is linked to achorayim, “the back.” Every sin works the same way spiritually: the sinner draws his life from holiness’s “back,” its external flow, and not from its inner dimension.

אבל ע"י התשובה ואשובה אליכם בבחי' פנים להמשיך לו השפע מבחי' פנימית ולהבין איך שייך לפניו ית' לשון פנים ואחור.

But through teshuvah (return), “I will return to you” in the manner of the face, to draw down the flow to him from the level of the inner dimension. Now, to understand how the terms “face” and “back” can apply before Him, may He be blessed:

Teshuvah turns the person to face G-d again, and then G-d “returns” to him face to face, giving him life from the inner dimension. This raises the question of what “face” and “back” can mean in relation to G-d.

והרי כתיב ג"כ וראית את אחורי¹⁴ ופני לא יראו שאפילו בקדושה עצמה יש בחי' אחוריים¹⁵ (ועמ"ש מזה בד"ה זכור את אשר עשה לך עמלק¹⁶ כו' בפ' תצוה).

for indeed it is also written, “You shall see My back, but My face shall not be seen,” [showing] that even in holiness itself there is the level of the back. (And see what is written about this in the discourse beginning “Remember what Amalek did to you,” etc., in Parshas Tetzaveh.)

That holiness itself has a face and a back is shown by G-d’s words to Moshe in Exodus 33:23: “You shall see My back, but My face shall not be seen.” The text refers the reader to its discussion of this in Torah Ohr, in the discourse on “Remember what Amalek did to you,” printed with Parshas Tetzaveh.

הנה מבשרי אחזה¹⁷ שיש באדם מחשבה דיבור ומעשה שכולן הן התפשטות החיות מהנפש שבמעשה יש כח הפועל בנפעל

“From my flesh I behold”: in a person there are thought, speech and action, all of which are the spreading forth of the life-force from the soul, for in action there is the power of the doer within the thing done.

Job 19:26, “from my flesh I behold G-d,” is the basis for learning about G-d’s ways from the workings of the human soul. A person’s soul expresses itself in three garments, thought, speech and action, and even in action the doer’s power is present in what he does.

אך התפשטות החיות שבמעשה הוא בחי' חיצוניות מכח החיות שבנפש ובחי' הדיבור הוא פנימי יותר והמחשבה יותר פנימית ופנימית לפנימית במחשבה עצמה שיש מחשבה בעלמא שהיא בחי' חיצוני לגבי בחי' המחשבה שנגעה עד הנפש

However, the spreading forth of the life-force in action is the level of the outer dimension (chitzoniyus) of the power of the life-force in the soul; speech is more inward, and thought more inward still; and there is an inward of the inward within thought itself, for there is mere thought, which is the outer dimension in relation to thought that has touched the soul,

These garments are graded: action is the most external, speech more inward, thought more inward still. Even within thought there are layers: idle, surface thought is outer compared with thought that reaches the soul itself.

כמו החושב בדבר שחיו תלויין בו שהמחשבה ההיא בעומקא דליבא ששם פנימית ותוכיות החיות ותוך תוכו.

as when one thinks about a matter on which his life depends: that thought is in the depth of the heart (umka deliba), where the inwardness and the core of the life-force are, and the core of its core.

The example is thinking about something on which one’s life depends: such thought comes from umka deliba, Aramaic for “the depth of the heart,” the innermost core of a person’s life. This phrase will be central later, as the source of the highest teshuvah.

4 והנה כל הבחי' הללו הן בהתפשטות החיות מהנפש משא"כ הנפש עצמה שהיא למעלה מהתפשטות החיות אשר ממנה בתוך הגוף אינה מקבלת שום שינוי.

Now, all these levels are in the spreading forth of the life-force from the soul; whereas the soul itself, which is above the spreading forth of the life-force that [issues] from it into the body, undergoes no change at all.

Thought, speech and action are all outflows of the soul's life-force into the body. The soul itself stands above them and is not changed by whether it thinks, speaks or acts.

וכך עד"מ יש בחי' מחשבה דבור ומעשה לפניו ית' הגם שנאמר¹⁸ כי לא מחשבותי מחשבותיכם¹⁹ וגם בבחי' הדיבור הרי מדיבור האדם אינו יכול להיות שום התהוות מה שאין כן בדבר ה' שמים נעשו²⁰ כי הוא אמר²¹ ויהי.

And so, by way of analogy, there are the levels of thought, speech and action before Him, may He be blessed, even though it is said, "For My thoughts are not your thoughts"; and also with regard to speech, from a person's speech no coming-into-being can result, whereas "by the word of Havayah the heavens were made," "for He spoke, and it came to be."

By analogy, G-d too is described as having thought, speech and action, even though Isaiah 55:8 says His thoughts are not like ours. His speech is unlike ours as well: human words create nothing, while G-d's word brought the heavens into being (Psalms 33:6, 9).

מ"מ דבררה תורה כלשון בני אדם מחשבה²² דבור ומעשה לגבי הקב"ה היינו מ"ש בראתיו יצרתיו אף עשיתיו.²³ [עמ"ש מזה בדי"ה מי מנה]²⁴.

Nevertheless, the Torah spoke in the language of people: thought, speech and action with regard to the Holy One, blessed be He, are what is written, "I created him, I formed him, I also made him." [See what is written about this in the discourse beginning "Who has counted."]

The principle that "the Torah speaks in the language of people" (Berachos 31b) allows us to use these human terms for G-d. The three appear in Isaiah 43:7: "I created him" (thought), "I formed him" (speech), "I also made him" (action); the text refers to its fuller treatment in Likkutei Torah, Balak.

בראתיו בחי' מחשבה כי בריאה היא מאין ליש כך המחשבה היא מאין שלא נולדו ונתהוו בחי' אותיות קודם המחשבה ואותיות המחשבה הן בבחי' העלם.

"I created him" is the level of thought: for creation (beriah) is from nothing to something, and so thought is from nothing, for letters were not born and did not come into being before thought, and the letters of thought are in a state of concealment.

Beriah, "creation," means something from nothing, and thought is like that: before thought there are no letters at all. Even once thought has letters, they remain hidden within the person.

וכך בחינת הבריאה היא להיות עלמין סתימין דלא אתגליין^{25,26} (כמו עד"מ אותיות המחשבה שאינן נפרדים. משא"כ אותיות הדבור שיוצא ההבל לחוץ. ועמ"ש בד"ה אז ישיר בפ' בשלח).

And so the level of Beriah (Creation) is to be "hidden worlds that are not revealed" (as, by way of analogy, the letters of thought, which are not separate, whereas with the letters of speech the breath goes outward. And see what is written in the discourse beginning "Then [Moshe] sang," in Parshas Beshalach).

So the World of Beriah is called "hidden worlds that are not revealed," a phrase from Elijah's prayer in the introduction to the Tikkunei Zohar. Thought's letters are not separate from the thinker, whereas speech goes out on the breath; the text refers to its discourse "Az Yashir" in Torah Ohr, Beshalach.

ויצרתיו בחינת עולם הדבור להיות שהדיבור הוא גילוי העולם שבמחשבה ונקרא יצרתיו מלשון צורה שמצייר החומר ההיולי שהוא בבחי' העולם והצורה הוא גילוי להחומר

"I formed him" is the level of the world of speech, since speech is the revelation of what is concealed in thought; and it is called yetzartiv ("I formed him") from the word tzurah ("form"), which shapes the primal matter (hyle), which is in a state of concealment, and the form is the revelation of the matter.

"I formed him" (yetzartiv) is the World of Yetzirah, the level of speech, which reveals what thought holds hidden. The word comes from tzurah, "form": form shapes the primal matter, called by its Greek philosophical name hyle, which in itself is formless and hidden, and so form is its revelation.

ואף עשיתיו הוא עולם המעשה ונקרא בלשון אף שהתלבשות המחשבה בבחי' המעשה אינה כהתלבשותו בבחי' הדבור ששם מתלבשת ממש עד שהיו לאחדים.

And "I also made him" is the world of action; and it is called by the word af ("also") because the investment of thought in action is not like its investment in speech, where it is truly invested, until they become one.

"I also made him" is the World of Asiyah, the level of action, and the extra word af ("also") marks a further step down. Thought enters speech so fully that they become one, but it does not enter action that way.

משא"כ המעשה הוא דבר נפרד וכל זה בהתפשטות החיות להיות גילוי העולמות שהם מבחי' זיו והארה בלבד.

Whereas action is a separate thing. And all this is in the spreading forth of the life-force, so that there be a revelation of the worlds, which are only from the level of a radiance and an illumination.

A deed stands apart from the one who did it. All three levels belong to G-d's outflowing life-force, which brings the worlds into revealed existence; and the worlds are only a radiance and glow of His light.

משא"כ בא"ס ב"ה עצמו לית מחשבה תפיסא ביה כי אני²⁷ הוי' לא שניתי ונמצא שיש כמה בחי' אחוריים וחיצוני' לגבי פנימית המלוכשת בתוכן ופנימית לפנימית עד רום המעלות:²⁸

Whereas of the Infinite One (Ein Sof), blessed be He, Himself, "no thought can grasp Him," for "I, Havayah, have not changed." It follows that there are many levels of the back and the outer dimension in relation to the inner dimension that is vested within them, and the inner of the inner, up to the highest of heights.

G-d's own essence, the Infinite One, is beyond all this: no thought can grasp Him, and as Malachi 3:6 says, "I, Havayah, have not changed," just as the soul is unchanged by its outflow. There are thus many levels of back and outer dimension, each with an inner dimension within it, and inner within inner, without end.

5 (קיצור ביאור ענין פנימיות ואחוריים. בראתיו יצרתיו²⁹ אף עשיתיו):

(Summary: an explanation of the matter of the inner dimension and the back; "I created him, I formed him, I also made him.")

A brief summary line printed at the end of the section: it explained face and back (inner and outer) in G-dliness, using the three verbs of Isaiah 43:7 for thought, speech and action.

SECTION 3 • ¶6-10

Shabbos and teshuvah

6 ב והנה בשבת כתיב כי ששת ימים עשה³⁰ וגו'. וביום השביעי שבת. ולכאורה אינו מובן³¹ שהרי הוא

ית' מחדש בכל יום מע"ב [מעשה בראשית]

2. Now, regarding Shabbos it is written, "For in six days He made," etc., "and on the seventh day He rested." Seemingly this is not understood, for He, may He be blessed, renews the work of creation every day,

The second section opens with Exodus 31:17: G-d made the world in six days and rested on the seventh. The difficulty is that G-d never stops creating: He renews the work of creation every day, as the morning prayers say.

וגם בשבת מחדש להיות השפעת והמשכת החיות שאילו היה מסתלק כרגע ח"ו [חס ושלום] היה העולם חוזר לאין ואפס ולכן אומרים גם בשבת המחדש בטובו.³²

and on Shabbos too He renews [it], so that there be the bestowal and drawing-down of life-force; for were it withdrawn for a moment, G-d forbid, the world would revert to nothingness and nought. Therefore on Shabbos too we say, "Who renews in His goodness."

If the creative life-force were withdrawn even for an instant, the world would cease to exist, so it must continue on Shabbos as well. That is why the Shabbos morning prayer, in the Yotzer blessing, also says that G-d "renews in His goodness." What, then, does "He rested" mean?

אך הענין דכתיב כי ששת ימים עשה דייקא דהיינו מה שנתפשט ונמשך החיות ע"י בחי' עשייה אבל בשבת שבת מבחינת התלבשות בבחי' עשייה וגם לא נתלבש בבחי' הדיבור שהם עשרה מאמרות שבהם³³ נברא העולם³⁴

However, the explanation is that it is written "For in six days He made" specifically, that is, that the life-force spread forth and was drawn down by means of the level of action (asiyah); but on Shabbos He rested from the level of being invested in the level of action, and also was not invested in the level of speech, which is the Ten Utterances by which the world was created.

The answer lies in the verse's word "made": during the six days the life-force came down through the level of action. On Shabbos G-d rested from being clothed in action, and also from being clothed in speech, the Ten Utterances by which, as the Mishnah in Avos says, the world was created.

ולכן כתיב ממצוא חפצך ודבר דבר³⁵ וארז"ל [ואמרו רבותינו זכרונם לברכה] שלא יהא דיבורך של שבת³⁶ כו' והיינו כי להיות בצלם אלקים ברא את האדם³⁷ לכך צריך לשבות בשבת מפני

Therefore it is written, "from pursuing your affairs and speaking words," and our Sages, of blessed memory, said, "that your speech on Shabbos should not be [like your weekday speech]," etc. That is: since "in the image of G-d He created man," he must therefore rest on Shabbos, because

This is the source of a Shabbos law: Isaiah 58:13 asks us to refrain on Shabbos from "pursuing your affairs and speaking words," and the Talmud (Shabbos 113b) derives that our speech on Shabbos should not be like our weekday speech. Since man is made in the image of G-d (as in Genesis 9:6), his rest follows G-d's.

כי בו שבת³⁸ הקב"ה והקב"ה שבת מבחינת הדיבור כי ששת ימים עשה היינו ע"י עשרה מאמרות וביום השביעי שבת מהם

on it the Holy One, blessed be He, rested; and the Holy One, blessed be He, rested from the level of speech: "For in six days He made," that is, through the Ten Utterances, "and on the seventh day He rested" from them;

G-d's own rest was a rest from speech: the six days of "making" were the Ten Utterances, and on the seventh day He ceased from them. So a person, made in His image, refrains on Shabbos from weekday speech.

אלא התלבשות אור א"ס ב"ה להוות ולהחיות הברואים ולדש כטובו מאין ליש בשבת בוא בכח"י המחשבה לבדה שהוא עולם הבריאה^{39,40}

rather, the investment of the Infinite Light (Or Ein Sof), blessed be He, to bring the creatures into being and give them life, and to renew [them] in His goodness from nothing to something, is on Shabbos in the level of thought alone, which is the World of Beriah (Creation).

Creation does not stop on Shabbos: the Infinite Light still brings the creatures into being, gives them life and renews them from nothing. But on Shabbos it is clothed only in G-d's "thought," the level of the World of Beriah, and not in speech or action.

ולכן נמשכה נשמה יתירה בשבת⁴¹ דהיינו מעולם הבריאה (עיין בזח"א [בזהר חלק א] פ' נח דע"ה ע"ב ע"פ שער החצר הפנימית⁴² ובמק"מ [ובמקדש מלך] שם בשם הפע"ח [הפרי עץ חיים] ועמ"ש בד"ה והיה מדי חדש (חדשו)

Therefore an additional soul (neshamah yeseirah) is drawn down on Shabbos, namely from the World of Beriah (see the Zohar, Part I, Parshas Noach, 75b, on [the verse] "The gate of the inner court," and the Mikdash Melech there, in the name of the Pri Etz Chaim; and see what is written in the discourse beginning "And it shall be, from new moon to new moon"),

This explains the "additional soul" that, according to the Talmud (Beitzah 16a), a person receives on Shabbos: it comes from Beriah. The text refers to the Zohar on Ezekiel's "gate of the inner court," which is closed on the six weekdays and opened on Shabbos, to the Mikdash Melech's commentary there citing the Pri Etz Chaim, and to its own discourse on Isaiah 66:23.

שהוא עולם הנשמות ומשם נמשך גם כן שפע וחיות העוה"ז הגשמי" [הגשמיים / הגשמיות / הגשמית] שבבחינת העשיה. ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] דיבור אסור הרהור מותר⁴³

which is the world of souls; and from there the flow and life-force of the physical world, which is in the level of Asiyah, are also drawn. Therefore our Sages, of blessed memory, said, "Speech is forbidden; thought is permitted."

Beriah is the world of souls, and on Shabbos even the physical world of Asiyah receives its life from there. That is why, as the Talmud (Shabbos 113b) puts it, weekday speech is forbidden on Shabbos but thinking about such matters is permitted: Shabbos is the day of thought.

אבל אין זה בדרך התלבשות אלא בחינת עשיה הוא בבחי' ביטול לגבי בחי' המחשבה הנ"ל.

But this is not by way of investment; rather, the level of action is in a state of self-nullification (bittul) in relation to the level of thought mentioned above.

The physical world still receives life on Shabbos, but not by G-d's thought being clothed in it as on weekdays. Rather, the level of action is in a state of bittul, nullified before the level of thought that sustains it.

7 ולזה יש נוסחאות בברכת יוצר⁴⁴ בשבת שאין אומרים מה רבו מעשיך כו' לפי שבשבת אין ההתלבשות בבחי' עשיה

For this reason there are versions of the Yotzer blessing on Shabbos in which "How many are Your works," etc., is not said, because on Shabbos there is no investment in the level of action.

On weekdays the Yotzer blessing before the morning Shema includes "How many are Your works, Havayah" (Psalms 104:24), and some prayer rites leave it out on Shabbos. Their reasoning follows from what was just said: on Shabbos G-d is not clothed in action, so it would seem wrong to speak of His "works."

אבל באמת הנוסחא העיקרית⁴⁵ לומר גם בשבת מה רבו מעשיך כי גם בחי' מחשבה הוא בחי' עשיה לגבי קוב"ה [קודשא בריך הוא] ואפילו בחינת חכמה

But in truth the principal version is to say "How many are Your works" on Shabbos too, for the level of thought, too, is the level of action in relation to the Holy One, blessed be He, and even the level of Chochmah (wisdom),

The Alter Rebbe rules that the principal version says it on Shabbos too. Relative to G-d Himself, even His "thought," and even Chochmah, the highest of the Sefiros, counts as "action," something He made.

כדכתיב כולם בחכמה עשית⁴⁶ אלא אתה הוא חכים⁴⁷ פ"י שמתלבש בבחי' חכים ואף גם זאת לא בחכמה ידיעא כו'.

as it is written, "You made them all with wisdom." Rather, "You are wise": meaning that He is invested in the level of "wise," and even this is "not with a known wisdom," etc.

The proof is the same verse: "You made them all with wisdom," so wisdom too is among the things made. G-d is called "wise," as in Elijah's prayer in the Tikkunei Zohar, only in that He clothes Himself in wisdom, and even then "not with a known wisdom."

8 והנה לשון שביתה שנאמר אצל הקב"ה כי בו שבת הוא עד"מ כאדם השובת ונה ממלאכתו אשר עשה שבשעת מעשה היה שכלו ומחשבתו מלובשים במעשה ההיא ואח"כ כששובת חזרו שכלו ומחשבתו למקורן.

Now, the term "resting" that is said of the Holy One, blessed be He, "for on it He rested," is, by way of analogy, like a person who rests and ceases from the work he did: at the time of the deed his intellect and thought were invested in that deed, and afterwards, when he rests, his intellect and thought return to their source.

To explain what "resting" means for G-d, the Alter Rebbe uses the image of a person who stops work. While working, his mind and thought were absorbed in the task; when he stops, they return to their source within him.

וגם המעשה ההיא כלולה בהם שבשכלו ומחשבתו יש ג"כ בחי' המעשה דהיינו בחי' מעשה שבשכל

And that deed, too, is included in them, for in his intellect and thought there is also the level of the deed, namely, the level of action that is within the intellect:

The finished work is not simply left behind: it remains included in his mind as "action within the intellect," his understanding of what he did.

שהוא מתבונן בשכלו על המעשה שעשה והרי עולה החיות המתפשט ושכלו ומחשבתו שנתלבש במעשה וחוזר להתכלל במקורו הוא השכל והמחשבה.

he contemplates in his mind the deed he did; and so the life-force that spread forth, his intellect and thought that had been invested in the deed, ascends and returns to be included in its source, which is the intellect and thought.

When he reflects on what he has done, the life-force that went out into the deed rises back and is absorbed into its source, his intellect and thought.

וכך עדי"ז בשבת עולה החיות שנמשך בששת ימי המעשה בע"מ [בעשרה מאורות] שנברא העולם לבחי' המחשבה (דהיינו שעלמין דאתגליין מקבלים החיות ממקום שמקבלים עלמין סתימין ונקרא חצר הפנימית הפונה קדים⁴⁸ ועלמין סתימין מתעלים יותר כו')⁴⁹

In the same way, on Shabbos the life-force that was drawn down in the six days of work, through the Ten Utterances by which the world was created, ascends to the level of thought (that is, the revealed worlds receive life-force from the place from which the hidden worlds receive, and this is called "the inner court that faces east"; and the hidden worlds ascend higher still, etc.).

So too on Shabbos: the life-force that flowed into the world during the six weekdays through the Ten Utterances rises back to the level of thought. The revealed worlds then receive from the same place as the hidden worlds, which Ezekiel 46:1 calls "the inner court that faces east," and the hidden worlds rise higher still.

ולכן שבת אותיות תשב⁵⁰ שענין שבת וענין תשובה⁵¹ הכל אחד דהיינו חזרת הדברים למקורן ושרשן כי

Therefore שבת (Shabbos) has the letters of תשב (tashev, "return"), for the matter of Shabbos and the matter of teshuvah are all one, namely, the return of things to their source and root. For

The letters of Shabbos (שבת) can be rearranged to spell tashev (תשב), "return": Shabbos is a return of all things to their source, which is exactly what teshuvah means. The Kehot note points to the Midrash in which Adam, on learning the power of teshuvah, sang the Psalm for the Shabbos day.

הנה תשובה אינה מעבירות שבידו דוקא אלא תשובה היא להשיב נפשו⁵² שירדה מטה מטה ונתלבשה בדברים גשמיים אל מקורה ושרשה לדבקה בו ית' לבטל רצונו מפני רצון עליון

teshuvah is not necessarily for the transgressions in his hands; rather, teshuvah is to return his soul, which descended lower and lower and was invested in physical things, to its source and root, to cleave to Him, may He be blessed, to nullify his will before the Supreme Will.

Teshuvah in its essence is not only repentance for sins. It is the return of the soul, which has descended into a body and into physical things, to its source, to cleave to G-d and set its own will aside before His.

ולכן ניתקנו עשרת ימי תשובה ויוהכ"פ [ויום הכפורים] גם לצדיקים גמורים⁵³ כי זה כל האדם⁵⁴ ועיקר התשובה הוא

Therefore the Ten Days of Teshuvah and Yom Kippur were instituted for the completely righteous as well, "for this is the whole of man." And the essence of teshuvah is

That is why the Ten Days of Teshuvah and Yom Kippur were instituted even for the completely righteous, who have no sins to repent of. Returning to one's source is, in the words of Ecclesiastes 12:13, "the whole of man."

כמו שכתוב לך אמר לבי בקשו פני⁵⁵ כו' פי' פנימית הלב⁵⁶ שהלב אומר בקשו פני (ועמ"ש בד"ה כי תשמע בקול⁵⁷ בענין חצר הפנימית ומפתחות הפנימיות)

as it is written, "To You my heart said, 'Seek My face,'" etc. The meaning is the inner dimension (pnimiyus) of the heart: the heart says, "Seek My face." (And see what is written in the discourse beginning "For you shall hearken to the voice," on the matter of the inner court and the inner keys.)

The heart of teshuvah is Psalms 27:8: "To You my heart said, 'Seek My face.'" The "face" is read as the inner dimension of the heart, as Tanya also explains it (Iggeres HaKodesh 4); the text refers to its discourse on "For you shall hearken to the voice" (Likkutei Torah, Re'eh) for the inner court and the inner keys.

והוא בחי' תשובה עילאה⁵⁸ מעומקא דליבא כאדם המעמיק במוחו ולבו ומחשבתו בדבר שחייו תלויין בו ונוגע עד הנפש ממש.⁵⁹

This is the level of the higher teshuvah (teshuvah ila'ah), from the depth of the heart, like a person who immerses his mind, his heart and his thought deeply in a matter on which his life depends, and which touches the very soul.

This is "higher teshuvah" (teshuvah ila'ah), which comes from the depth of the heart (umka deliba), like the thought of one whose life depends on a matter, described in paragraph 3. It touches the soul itself, not only the mind.

כך ישים אל לבו אהבת ה' מקרב איש ולב עמוק⁶⁰ כמ"ש מי לי בשמים⁶¹ ועמך לא חפצתי בארץ כלה שארי ולבבי⁶² וגו'.

So should one set his heart on the love of G-d, "from the inward part of a man and a deep heart," as it is written, "Whom do I have in heaven? And with You, I desire nothing on earth. My flesh and my heart are consumed," etc.

A person should bring his love of G-d into this depth, "the inward part of a man and a deep heart" (Psalms 64:7). Its expression is Psalms 73:25-26: wanting nothing in heaven or on earth but G-d, until "my flesh and my heart are consumed" with longing.

9 והיינו אהבה רבה לי טעם ודעת כי אהבה הנלקחה מטעם ודעת המושג ומוכן בהתבוננות שכלו ורוח בינתו אין בה עומק כ"כ [כל כך] להיות כלה שארי ולכבי כ' [כתב]

That is, "great love" (ahavah rabbah) without reason and knowledge. For love derived from reason and knowledge, grasped and understood through the contemplation of one's intellect and the spirit of one's understanding, does not have so much depth as to be "My flesh and my heart are consumed," etc.;

This deep love is ahavah rabbah, "great love," which is beyond reason. Love produced by contemplation is real, but it is limited by the understanding that produced it, and it cannot reach the point of "my flesh and my heart are consumed."

רק היא אהבה רבה שלמעלה מטעם ודעת שאינו רוצה ליפרד מיחודו ית' כי חלק הו' ממש עמו⁶³ וע"כ יש בכח ל ישראל למסור נפשו⁶⁴ באחד⁶⁵

only the great love that is above reason and knowledge, in which one does not want to be separated from His unity, may He be blessed, for "a portion of Havayah," truly, is "with him." Therefore it is in the power of every Jew to give up his soul in [declaring G-d] One.

Great love is the soul's refusal to be parted from G-d's unity, because it is truly "a portion of Havayah" (Deuteronomy 32:9). For this reason every Jew is able to give up his life for G-d's oneness, as in the word "One" of the Shema.

והיא היא בחי' תשובה וחזרת הדברים למקורן כי כמו שיש מחשבה דבור ומעשה בפו"מ [בפועל ממש] כך יש כל בחי' הללו בשכל

And this itself is the level of teshuvah and the return of things to their source. For just as there are thought, speech and action in actual deed, so all these levels exist in the intellect

This love is itself teshuvah: the return of things to their source. To show this, the Alter Rebbe notes that thought, speech and action exist not only in actual deeds but also within the intellect.

(שבחי' מעשה שבשכל זהו כענין בחי' שכל המעשיי' [המעשיי] הנזכר בשמונה פרקים להרמב"ם [להרבי משה בן מימון]⁶⁶ דהיינו השכל שבעשייה איך לעשות מלאכת מחשבת כו' שזהו בחי' האחרונה שבשכל ונקרא עשייה שבשכל כו' וכמ"ש במ"א.

(the level of action within the intellect is like the level of "practical intellect" mentioned in the Rambam's Eight Chapters, namely the intellect that is within doing: how to do skilled work (melech machsheves), etc.; this is the last level in the intellect and is called action within the intellect, etc., as is explained elsewhere.

In a parenthesis he identifies "action within the intellect" with what the Rambam, in the first of his Eight Chapters, calls the practical intellect: the know-how of skilled crafts. It is the lowest level of the intellect.

והנה הנמשל מזה למעלה כי הנה מחודומ"ע [מחשבה דבור ומעשה] הן ביי"ע ומדומ"ע [ומדבור ומעשה] שבחכמה היינו ביי"ע דאצילות כי דרך כלל אצי' הוא בחי' חכמה.⁶⁷

Now, the analogue of this above: thought, speech and action are Beriah, Yetzirah and Asiyah; and the thought, speech and action within Chochmah are Beriah, Yetzirah and Asiyah of Atzilus, for in general Atzilus is the level of Chochmah.

Above, the parallel is that thought, speech and action are the worlds of Beriah, Yetzirah and Asiyah. Since Atzilus as a whole corresponds to Chochmah, the thought, speech and action within Chochmah are the Beriah, Yetzirah and Asiyah of Atzilus.

אך יש באצילות עצמו ג"כ ביי"ע וכמ"ש בביאור ע"פ ועתה יגדל נא⁶⁸ ומדומ"ע [ומחשבה דבור ומעשה] שלמעלה מהשכל זהו מ"ש בע"ח [בעץ חיים] דא"ק [דאדם קדמון]⁶⁹ נקרא אדם דבריהא כו' ונקרא מחשבה הקדומה⁷⁰ ועיין בזה"א [בזהר חלק א' נח]

But within Atzilus itself there are also Beriah, Yetzirah and Asiyah, as is explained in the Biur on "And now, I pray, let [the power] be great." And the thought, speech and action that are above intellect are what is written in Etz Chaim, that Adam Kadmon is called "the Adam of Beriah," etc., and is called "the primordial thought"; and see the Zohar, Part I, Noach)

Atzilus itself also contains its own Beriah, Yetzirah and Asiyah, as the text's Biur on "And now, I pray, let the power of my L-rd be great" (Numbers 14:17) explains. There are even thought, speech and action above intellect: Etz Chaim calls Adam Kadmon, the level above Atzilus, "the Adam of Beriah" and "the primordial thought."

(דס"ה ע"א) ועמ"ש בביאור ע"פ את שבתותי תשמרו וע"פ ראיתי והנה מנורת זהב.⁷¹ וכך כל בחי' הללו הן במקורן ושרשן

(65a). And see what is written in the Biur on "You shall keep My Shabbosos" and on "I saw, and behold, a menorah of gold." And so all these levels are in their source and root,

The Zohar cited (Part I, 65a) describes the "supernal thought" reaching toward the hidden will above it, and the text refers to its Biurim on "You shall keep My Shabbosos" and on Zechariah's golden menorah. The conclusion: all these levels exist in their source and root.

שהוא למעלה מן השכל וע"י התשובה מעומקא דליבא שלמעלה מהשכל עולה גם החיות שבמחשבה דו"מ [דבור ומעשה] ונכלל למעלה מן השכל:

which is above intellect; and through teshuvah from the depth of the heart, which is itself above intellect, the life-force that is in thought, speech and action also ascends and is included above intellect.

That root is above intellect. Teshuvah from the depth of the heart, which is itself above intellect, lifts the life-force of a person's thought, speech and action into that root, just as on Shabbos the worlds rise to their source.

10 (קיצור ענין וביום השביעי שבת⁷² מבחי אשר עשה ונמשך החיות מבחי מחשבה שהוא חצר הפנימית ולכן שבת אותיות תשב. בקשו פני פנימית הלב):

(Summary: the matter of "And on the seventh day He rested" from the level of "which He made," and the life-force is drawn from the level of thought, which is the inner court; and therefore שבת (Shabbos) has the letters of תשב (tashev). "Seek My face": the inner dimension of the heart.)

A summary line closing the second section. It recalls its points: on Shabbos G-d rested from "making," the world then lives from His thought (the "inner court"), שבת shares its letters with תשב ("return"), and "Seek My face" means the inner dimension of the heart.

SECTION 4 • ¶11-14

"Your face, Havayah, I will seek"

11 ג והנה עי"ז נמשך להיות את פניך⁷³ הוי אבקש פניך בחי פנימית עליון יאר ה' פניו אליך⁷⁴ ובחי

3. Now, through this there is drawn down [the fulfillment of] "Your face, Havayah, I will seek": "Your face" is the level of the Supernal inner dimension (pnimiyus); "May Havayah make His face shine upon you." And the level of

The third section: teshuvah from the inner heart draws down a response from G-d's own inner dimension. This is the "face" in "Your face, Havayah, I will seek" (Psalms 27:8), and the face that shines in the Priestly Blessing, "May Havayah make His face shine upon you" (Numbers 6:25).

פנים למעלה הוא אור א"ס ב"ה שלמעלה מהחכמה ונקרא פנים עד"מ כמו שבאדם עיקר החיות הוא בפניו ששם התגלות כל החושים ראייה ושמיעה ריח ודבור.

“face” above is the Infinite Light (Or Ein Sof), blessed be He, that is above Chochmah. And it is called “face” by way of analogy: just as in a person the main life-force is in his face, for there all the senses are revealed, sight and hearing, smell and speech,

“Face” above means the Infinite Light that is higher than Chochmah. The analogy is a person’s face, where his life shows most: there all the senses are revealed, sight, hearing, smell, and speech.

משא"כ העורף יש בו חיות מועט ומצומצם מאד עד שנחשב כבחי' דומם לגבי החיות הנמשך בפנים כך הוא למעלה מה

whereas the back of the neck has very little and very limited life-force, to the point that it is considered like the inanimate compared with the life-force drawn into the face. So it is above: that

The back of the neck, by contrast, has so little life that compared with the face it is almost like inanimate matter. The same distinction applies above.

שמתגלה בו חיות ואור א"ס ב"ה בגילוי רב נקרא בחי' פנים לגבי בחי' אחוריים ובחי' חיצוניי שאין מתגלה בהן

in which the life-force and the Infinite Light, blessed be He, are revealed with great revelation is called the level of “face,” in relation to the level of the back and the level of the outer dimension (chitzoniyus), in which there is revealed

Where G-d’s life and light are revealed in abundance, that is called “face”; where only a little, contracted life-force is revealed, that is called “back” or the outer dimension.

אלא חיות מועט ומצומצם וחיצוניי עליון נעשה פנימית תחתון וכמה בחי' זו למעלה מזו זו פנימית מזו עד רום המעלות את פניך הוי' הוא גילוי אור א"ס ב"ה בעצמו ובכבודו הסוכ"ע

only a little, very limited life-force. And the outer dimension of the higher becomes the inner dimension of the lower; and there are many levels, one above the other, one more inward than the other, up to the highest of heights. “Your face, Havayah” is the revelation of the Infinite Light, blessed be He, Himself, in His very glory, the light that encompasses all worlds (sovev kol almin),

These terms are relative: the outer dimension of a higher level becomes the inner dimension of the level below, and so on through many tiers. The “face” David sought is the revelation of the Infinite Light itself, the light that encompasses all worlds, too great to enter them.

שהוא עיקר החיות שאין ערוך אליו ית' כלל עכד שבח"י ח"ע [חכמה עילאה] נחשבת לגבי אור א"ס ב"ה עצמו הסוכ"ע בבח"י עשיה גשמי' [גשמיים / גשמיות / גשמית] ובח"י דומם.

which is the essence of life, there being no comparison to Him, may He be blessed, at all, to the point that the level of the higher Chochmah (Chochmah Ila'ah) is considered, in relation to the Infinite Light, blessed be He, Himself, the light that encompasses all worlds, like physical action and the level of the inanimate.

That light is the true essence of life and is beyond all comparison. Relative to it, even the higher Chochmah, the wisdom of Atzilus, counts as mere physical action, like the inanimate.

וזהו שביקש דהע"ה [דוד המלך עליו השלום] את פניך הוי' אבקש (עיין מזה בהרמ"ז [בהרב משה זכות] פ' אמור בדרך צ"ג ע"ב)⁷⁵

And this is what David the King, peace be upon him, requested: "Your face, Havayah, I will seek" (see on this the Ramaz, Parshas Emor, page 93b):

This is what King David asked for when he said, "Your face, Havayah, I will seek." The text refers to the Ramaz (Rabbi Moshe Zacuto) in his commentary on the Zohar, Parshas Emor.

להיות בנפשו גילוי הארת אור א"ס ב"ה ממש יאר ה' פניו אליך הארת פנים מרצון העליון שלמעלה מהחכמה

that there be in his soul a revelation of the illumination of the very Infinite Light, blessed be He. "May Havayah make His face shine upon you": the shining of the face from the Supreme Will that is above Chochmah.

David asked that the very Infinite Light be revealed in his soul. The Priestly Blessing's "shining face" is likewise a light from the Supreme Will, which is above Chochmah.

כי חכמה היא בח"י יו"ד⁷⁶ אשר אות יו"ד הוא נקודה שהוא בח"י צמצום וכל סדר ההשתלשלות שהוא התפשטות גדולת א"ס ב"ה בריבוא רבבות מדריגות ועולמות אין מספר

For Chochmah is the level of the yud, and the letter yud is a point, which is the level of tzimtzum (contraction); and the whole order of the chain of descending worlds (hishtalshelus), which is the spreading forth of the greatness of the Infinite One, blessed be He, into myriads upon myriads of levels and worlds without number,

Chochmah is lower than that Will: it is represented by the letter yud, a mere point, which signifies contraction. The whole chain of worlds is the unfolding of G-d's greatness into countless levels and worlds.

הנה במקום גדולתו שם אתה מוצא ענותנותו⁷⁷ כי אימתי אקרי גדול כשהוא בעיר אלקינו⁷⁸ כו' דהיינו בחי' צירופי אותיות כי אותיות הן המשכות מלשון אתא כו'.

behold, “in the place of His greatness, there you find His humility”; for “when is He called great? When He is in the city of our G-d,” etc., that is, the level of the combinations of letters; for letters (osiyos) are drawings-down, from the word asa (“came”), etc.

Yet that greatness is itself a descent: as the Talmud says (Megillah 31a), where you find G-d's greatness you find His humility. The Zohar says G-d is called “great” when He is “in the city of our G-d,” which the Alter Rebbe reads as His descent into combinations of letters, since osiyos (“letters”) is related to the Aramaic asa, “came,” a drawing down.

12 וזהו וחכם באחור ישבחנה.⁷⁹ שכל בחי' השבחה של גדולתו ית' והתפשטותו שבבחי' חכמה הוא בחי' אחוריים לגבי בחי' הפנימיים [הפנימיות / הפנימיות] שהוא רצון העליון ב"ה הסוכ"ע.

And this is [the meaning of] “and the wise man praises it from behind”: every level of praise of His greatness, may He be blessed, and of His spreading forth, which is in the level of Chochmah, is the level of the back in relation to the inner level, which is the Supreme Will, blessed be He, the light that encompasses all worlds.

Proverbs 29:11 says the wise man “stills it afterward” (be'achor yeshabchenah), and the Alter Rebbe reads it as “praises it from behind.” All praise of G-d's greatness as it unfolds through Chochmah is praise of His “back,” compared with the inner level, the Supreme Will that encompasses all worlds.

וזהו וראית את אחורי כי מרע"ה [משה רבינו עליו השלום] זכה לתורה ואורייתא מחכמה נפקת.⁸⁰ אבל בפני לא יראו⁸¹ שגילוי אור א"ס ב"ה עצמו הסוכ"ע שלמעלה מהתורה

And this is [the meaning of] “You shall see My back”: for Moshe our teacher, peace be upon him, merited the Torah, and “the Torah issues from Chochmah.” But “My face shall not be seen”: for the revelation of the Infinite Light, blessed be He, Himself, the light that encompasses all worlds, which is above the Torah

This explains Exodus 33:23: Moshe saw G-d's “back” in that he received the Torah, and “the Torah issues from Chochmah,” as the Zohar says. G-d's “face,” the Infinite Light above the Torah, could not be seen.

והוא מקור התורה אינו מתגלה בבחי' ראייה והשגה כי לית מחשבה תפיסא ביה כלל⁸² אלא בבחינת תשובה כי עמך הסליחה.⁸³

and is the source of the Torah, is not revealed in the manner of seeing and comprehension, for “no thought can grasp Him at all,” but only by way of teshuvah: “For with You is forgiveness.”

That light, the source of the Torah, cannot be reached by seeing or comprehension, since “no thought can grasp Him at all.” It is reached through teshuvah, as Psalms 130:4 says: “For with You is forgiveness.”

פ"י שבח"י הסליחה הוא בבח"י עמך ממש כי משם לוקחה ונמשכה כמ"ש ממעמקים קראתיך^{84,85} הו"י פ"י קראתיך כאדם הקורא

That is: the level of forgiveness is in the very level of "with You," for from there it is taken and drawn down, as it is written, "From the depths I called You, Havayah." That is, "I called You" like a person calling

Forgiveness comes from "with You" itself, from G-d's own being. Psalms 130:1, "From the depths I called You," describes how it is drawn down: by calling, as one calls to a friend who is far away.

לחבירו ממקום למקום כך קורא וממשיך בחינת גילוי הו"י ממעמקים מבחינת ישת חשך סתור⁸⁶ סתימא דכל סתימין ומשם קראתיך להיות גילוי בח"י הו"י

his fellow from place to place: so one calls and draws down the level of the revelation of Havayah "from the depths," from the level of "He made darkness His hiding place," the most hidden of all hidden; and from there "I called You," that there be a revelation of the level of Havayah.

The penitent calls the revelation of Havayah up from "the depths," the utterly hidden level that Psalms 18:12 calls "He made darkness His hiding place," the most hidden of all hidden. From there he calls it into revelation.

כי בח"י ממעמקים עצמה א"א לבא לידי גילוי כ"א בבח"י הו"י שהוא צמצום המשכה והתפשטות כו'

For the level of "the depths" itself cannot come to revelation except in the level of Havayah, which is contraction, drawing-down and spreading forth, etc.,

What is in "the depths" can be revealed only through the Name Havayah, whose letters stand for contraction, drawing-down and spreading forth. The hidden must be contracted and channeled in order to appear.

וכמ"ש כמ"א וקריאה והמשכה זו היא מחמת כמים הפנים לפנים⁸⁷ להיות בח"י ממעמקים עומקא דליבא באתעדל"ת [באתערותא דלתתא] ועי"ז אתערותא דלעילא ג"כ בח"י ממעמקים וכשם שמלמעלה למטה א"א לבא בח"י ממעמקים לידי גילוי אלא בבחינת צמצום והתפשטות כו'.

as is explained elsewhere. And this calling and drawing-down comes about because "as water [reflects] face to face": there being the level of "the depths," the depth of the heart, in the arousal from below (isarusa dilesata), through this the arousal from above (isarusa dileila) is also the level of "the depths." And just as from above to below the level of "the depths" cannot come to revelation except in the level of contraction and spreading forth, etc.,

Proverbs 27:19 says, "As water reflects face to face, so is the heart of man to man." When a person's arousal from below comes from the depth of his heart, it evokes an arousal from above from G-d's own "depths"; and just as revelation from above requires contraction and spreading forth, so does the response below.

כך צ"ל ב אתערותא דלתתא כמים הפנים לפנים ממטה למעלה ג"כ בחי' צמצום שהוא בחי' הסתלקות לסלק ולבטל א"ע [את עצמו] שלא יעשה בשביל עצמו

so too in the arousal from below, "as water [reflects] face to face," from below to above, there must also be the level of contraction, which is the level of withdrawal: to remove and nullify oneself, so as not to act for one's own sake.

The arousal from below also needs a "contraction": the person withdraws and nullifies himself, so that he no longer acts for his own sake. This self-removal is the human counterpart of G-d's contraction.

ומזה יבא למדריגת ממעמקי [ממעמקים] ומשם נמשך מחילת עוונות כי הפגם הוא שפוגם בתורה שהיא חכמתו ית' וכך חייבה חכמתו להיות זו מ"ע [מצות עשה] וזו מל"ת [מצות לא תעשה]

And from this he will come to the level of "the depths," and from there forgiveness of sins is drawn down. For the blemish is that he blemishes the Torah, which is His wisdom, may He be blessed; and so His wisdom dictated that this be a positive commandment and that a prohibitive commandment.

Through such self-nullification a person reaches "the depths," the source of forgiveness of sins. Sin is a blemish in the Torah, which is G-d's wisdom; it is that wisdom which determined which acts are positive commandments and which are prohibitions.

אבל למעלה מהחכמה שם אין פגם מגיע כי שממית בידים תתפש⁸⁸ והיא בהיכלי מלך והעובר על התורה שהיא בחי' חכמה צריך להמשיך ממקום עליון למעלה מן החכמה היא בחי' ממעמקים

But above Chochmah, there no blemish reaches, for "the spider takes hold with its hands, and it is in the king's palaces." And one who transgresses the Torah, which is the level of Chochmah, must draw down from a higher place, above Chochmah, which is the level of "the depths,"

No blemish reaches above Chochmah. Proverbs 30:28, the spider that is "in the king's palaces," is cited for this: what reaches the palaces does not reach the King above them. So one who has transgressed the Torah, which is Chochmah, must draw from a higher place, "the depths" above Chochmah.

וכמו עד"מ אם נתקלקל מוצא מים צריך לחפור בעומק המעיין לתקן וכך אתה הוא ממלא כל

as, by way of analogy, if the outlet of a spring has been damaged, one must dig in the depth of the spring to repair it. And so: "You are He who fills all

The analogy: when the outlet of a spring is damaged, it is repaired by digging deeper, into the spring's own depth. The same idea is in Elijah's prayer in the Tikkunei Zohar: G-d "fills all Names" and is "the completion of them all."

שמה⁸⁹ ואנת הוא שלימו דכולהו⁹⁰ פיי ממלא כל שמהן שהתורה כולה היא שמותיו של הקב"ה⁹¹
שכמו שע"י שם האדם אשר יקרו לו

Names, and You are the completion of them all." The meaning of "fills all Names": the whole Torah is the Names of the Holy One, blessed be He. For just as through a person's name, by which they call him,

The "Names" are the Torah: the whole Torah consists of the Names of the Holy One, blessed be He, as the Zohar says and as the Kehot note shows from the Ramban's introduction to his Torah commentary. A name is what people call a person by.

הנה ע"י קריאה זו נמשך האדם ופונה אל הקורא כך התורה היא בחי' שם להקב"ה להיות קוראין וממשיכין גילוי אלקותו ית' ע"י התורה

behold, through this calling the person is drawn and turns to the one who calls, so the Torah is the level of a name for the Holy One, blessed be He, so that through the Torah one calls and draws down the revelation of His G-dliness, may He be blessed.

When a person is called by name, he turns toward the one calling. So too the Torah is G-d's "name": by learning it and keeping it we call Him and draw His G-dliness down.

כי רמ"ח מצות הן רמ"ח אברין דמלכא⁹² שבהם נמשך חיות ואור א"ס ב"ה כמו שבאברי האדם עד"מ נמשך הדם הוא הנפש⁹³

For the 248 mitzvos are the 248 limbs of the King, through which the life-force and the Infinite Light, blessed be He, are drawn, as, by way of analogy, into a person's limbs the blood is drawn, which is the soul.

The Tikkunei Zohar calls the 248 positive mitzvos "the 248 limbs of the King." Through them G-d's life and light flow, as blood flows through a person's limbs; "the blood is the soul" (Deuteronomy 12:23).

ולכן ע"י התורה נמשך אור א"ס ב"ה אבל מי שהעביר את הדרך ופגם בתורה הנה זאת תקונו לשוב אל ה' ממעמקים מעומקא דליבא.

Therefore, through the Torah the Infinite Light, blessed be He, is drawn down. But one who has strayed from the way and blemished the Torah, this is his rectification: to return to G-d "from the depths," from the depth of the heart.

Torah and mitzvos are therefore the normal channel of the Infinite Light. One who has strayed and blemished that channel must repair it from beyond it, by returning to G-d "from the depths," from the depth of the heart, which reaches the level that "fills all Names."

13 וכמ"ש ויצעקו אל⁹⁴ ה' בצר להם⁹⁵ ואזי ממשיך מעומק העליון בחי' אור א"ס ב"ה עצמו הסוכ"ע

As it is written, "And they cried out to Havayah in their distress": and then he draws down from the Supernal depth the level of the Infinite Light (Or Ein Sof), blessed be He, Himself, the light that encompasses all worlds (sovev kol almin),

Psalms 107:6, "They cried out to Havayah in their distress," is the cry from the depth of the heart. Through it the penitent draws down from the supernal depth the Infinite Light itself, the light that encompasses all worlds.

כי הוא הממלא כל שמהן ואיהו שלימו דכולהו ועי"ז משלים וממלא כל החסרונות והפגמים. וזהו כי אבי ואמי עזבוני⁹⁶ וה' יאספני כי

for He is the One who "fills all Names" and "is the completion of them all," and through this He completes and fills all the deficiencies and blemishes. And this is [the meaning of] "For my father and my mother have forsaken me, but Havayah will gather me in." For

Because that light "fills all Names and completes them all," as quoted above, it can fill every lack and repair every blemish in the Torah. Psalms 27:10 expresses this: "For my father and my mother have forsaken me, but Havayah will gather me in."

הנה הנשמה מתחלקת לעשר בחינות ומדרגות ז' מדות וג' שכליים והן נמשכות מלמעלה מבחי' לך הוי' הגדולה והגבורה כו' ז' מדות וכן השכלים כי ה' יתן חכמה⁹⁷ מפיו דעת ותבונה.

behold, the soul divides into ten levels and degrees: seven emotive attributes (middos) and three intellectual ones. And they are drawn from above: the seven attributes from the level of "Yours, Havayah, are the greatness and the might," etc.; and so too the intellectual ones: "For Havayah gives wisdom; from His mouth, knowledge and understanding."

To explain the verse, the Alter Rebbe describes the soul's ten powers: seven emotive attributes and three intellectual faculties. They derive from G-d's own attributes, the emotions from those listed in I Chronicles 29:11 ("Yours, Havayah, are the greatness and the might ..."), the intellect from Proverbs 2:6 (wisdom, knowledge and understanding).

והנה כללות המדות הן אהבה ויראה נק' בשם בן וכת. כי באהבה נאמר זכר חסדו⁹⁸ וכיראה נאמר אשה יראת⁹⁹ ה'

Now, the emotive attributes as a whole, love and awe, are called by the names "son" and "daughter": for of love it is said, "He remembered (zachar) His kindness," and of awe it is said, "a woman who fears Havayah."

Love and awe, which include all the emotions, are called "son" and "daughter." Love is the son, as in Psalms 98:3, "He remembered (zachar) His kindness," zachar also meaning "male"; awe is the daughter, as in Proverbs 31:30, "a woman who fears Havayah."

(וזהו שאמרו רז"ל [רבותינו זכרונם לברכה] בת בתחלה סימן יפה לבנים¹⁰⁰ כי ראשית והתחלת העבודה הוא להמשיך עליו בחי' יראה וכמ"ש בזהר ע"פ בזאת יבא אהרן¹⁰¹ כו' וכמ"ש במ"א) והשליים נק' בשם אב

(This is what our Sages, of blessed memory, said: "A daughter first is a good sign for sons"; for the beginning and start of [divine] service is to draw upon oneself the level of awe, as is explained in the Zohar on "With this shall Aharon come," etc., and as is explained elsewhere.) And the intellectual ones are called by the names "father"

In a parenthesis, the Talmud's saying "a daughter first is a good sign for sons" (Bava Basra 141a) is read as: divine service should begin with awe, the "daughter," and the "sons," love, follow; the Zohar on "With this shall Aharon come" (Leviticus 16:3) says the same. The intellectual faculties, for their part, are called "father" and "mother."

ואם המולידים המדות כנודע שהמדות נולדו ונתהוו מן השכליים.¹⁰² והנה מי שהעביר את הדרך ופגם בתורה שהיא¹⁰³ חמתו יתברך נקרא אבי ואמי עזבוני

and "mother," who give birth to the emotive attributes, as is known that the emotive attributes are born and come into being from the intellectual ones. Now, one who has strayed from the way and blemished the Torah, which is His wisdom, may He be blessed, is called "my father and my mother have forsaken me";

They are "father" and "mother" because the emotions are born from the intellect. One who has blemished the Torah, which is G-d's wisdom, has damaged the source on which his intellect and emotions depend, and so he says, "My father and my mother have forsaken me."

אבל מ"מ וה' הוא גילוי א"ס ב"ה עצמו ממש יאספני דהיינו שיאסף ויקבץ כל חלקי הנפש למעלה מעלה מבחי' התחלקותם כי ההתחלקות הוא מחכמה ולמטה.¹⁰⁴

but nevertheless, "and Havayah," which is the revelation of the very Infinite One, blessed be He, Himself, "will gather me in": that is, that He will gather and collect all the parts of the soul, far above the level of their division, for division is from Chochmah downward.

Yet "Havayah," the Infinite One Himself, "will gather me in": He gathers all the soul's scattered powers together from a level far above their division. The soul's division into separate faculties begins only from Chochmah downward.

אבל למעלה מן החכמה שם הן בבחינת התכללות¹⁰⁵ ועיין מ"ש ע"פ והי יגיה חשכי^{106, 107} והיינו ע"י כמים הפנים לפנים בהיות הנפש ג"כ בבחי' התכללות במס"נ [במסירות נפש] ממש

But above Chochmah, there they are in a state of inclusion. (And see what is written on "And Havayah illuminates my darkness.") And this comes about through "as water [reflects] face to face," when the soul too is in a state of inclusion, through actual self-sacrifice (mesirus nefesh),

Above Chochmah all the powers are included in one. This gathering from above is evoked, "as water reflects face to face," when the soul itself becomes one through actual mesirus nefesh; the text refers to its discussion of "And Havayah illuminates my darkness."

שהוא למעלה מטעם ודעת כנ"ל ואותה אנו מבקשים אל תסתר פניך¹⁰⁸ ממני בחי' פנימית הנ"ל.

which is above reason and knowledge, as mentioned above. And this is what we request: "Do not hide Your face from me," the level of the inner dimension (pnimiyus) mentioned above.

Mesirus nefesh is above reason and knowledge, as paragraph 9 explained. This is what we ask in Psalms 27:9: "Do not hide Your face from me," that is, do not withhold Your inner dimension.

אל תט באף עבדך פ"י שלא תטה את עבדך לבחי' אף עשיתיו שהוא התפשטות בחי' חיצונית החיות אלא מבחי' פנימית כי עמך הסליחה כו':^{109, 110}

"Do not turn Your servant away in anger (af)": meaning, do not turn Your servant to the level of "I also (af) made him," which is the spreading forth of the level of the outer dimension (chitzoniyyus) of the life-force, but rather from the level of the inner dimension, "for with You is forgiveness," etc.

The verse continues, "Do not turn Your servant away in anger (af)." The Alter Rebbe reads af as the af of "I also (af) made him" (Isaiah 43:7), the outer dimension of the life-force: we ask not to be dealt with from the outer level but from the inner one, where "with You is forgiveness."

14 (קיצור. ענין את פניך הוי' אבקש. הארת פנים שלמעלה מהחכמה וחכם באחור ישבחה. והיא בחי' מ"ש ופני לא יראו ומ"מ כי עמך ממש הסליחה. כי אבי ואמי עזבוני והי' יאספני):

(Summary: the matter of "Your face, Havayah, I will seek"; the shining of the face that is above Chochmah, and "the wise man praises it from behind"; and this is the level of what is written, "My face shall not be seen," and nevertheless "with You," truly, "is forgiveness"; "For my father and my mother have forsaken me, but Havayah will gather me in.")

A summary line closing the third section: the "face" above Chochmah, which David sought and which cannot be "seen," yet from which forgiveness comes; and G-d gathering the soul when its "father and mother" have forsaken it.

SECTION 5 • ¶15-24

“That You may be feared”

15 ד והנה תכלית המכוון מתשובה בעומקא דליבא זו להיות בקשו פני ואת פניך הוי' כנ"ל הוא מ"ש

4. Now, the ultimate intent of this teshuvah in the depth of the heart, so that there be “Seek My face” and “Your face, Havayah,” as mentioned above, is what is written,

The fourth section asks what the purpose is of this teshuvah from the depth of the heart, which reaches G-d's own “face.”

כי עמך הסליחה למען תורא¹¹¹ פ"י שעיקר גילוי הסליחה הוא כדי להיות גילוי בחינת יראתו ית' ולקיים שום תשים עליך מלך.¹¹²

“For with You is forgiveness, that You may be feared.” That is: the main [purpose of] the revelation of forgiveness is so that there be a revelation of the level of awe of Him, may He be blessed, and to fulfill “You shall surely set a king over yourself.”

The answer is the end of Psalms 130:4: “For with You is forgiveness, that You may be feared.” Forgiveness is revealed so that awe of G-d will be revealed, fulfilling “You shall surely set a king over yourself” (Deuteronomy 17:15), accepting G-d as King.

16 וזהו תכלית המכוון כמעשה בראשית. כמ"ש והאלקים עשה שייראו מלפניו¹¹³ סוף דבר הכל נשמע¹¹⁴ את האלקים ירא¹¹⁵ וגוי כי זה כל האדם.

And this is the ultimate intent of the work of creation, as it is written, “And G-d has made [it so] that they fear before Him”; “The end of the matter, all having been heard: fear G-d,” etc., “for this is the whole of man.”

Awe is also the purpose of creation itself: “G-d has made it so that they fear before Him” (Ecclesiastes 3:14), and “The end of the matter ... fear G-d ... for this is the whole of man” (Ecclesiastes 12:13).

פ"י שהאדם שעל דמות¹¹⁶ העסא כמראה אדם מלמעלה היינו בחינת התורה שהיא רמ"ח מצות רמ"ח אברין דמלכא.

That is: the “man” who is upon the likeness of the throne, “like the appearance of a man, from above,” namely, the level of the Torah, which is the 248 mitzvos, the 248 limbs of the King,

The Alter Rebbe reads “man” in “the whole of man” as the supernal “Man” that Ezekiel saw upon the likeness of the throne (Ezekiel 1:26). That “Man” is the Torah, whose 248 positive mitzvos are the 248 “limbs” of the King.

17 ושס"ה ל"ת [לא תעשה] כנגד שס"ה גידין וכל בחינות הללו נמשכו למטה בשביל גילוי מדת היראה שהוא בחי' ביטול רצון מפני

and the 365 prohibitions, corresponding to the 365 sinews. And all these levels were drawn down below for the sake of revealing the attribute of awe, which is the level of nullifying [one's] will before

The Torah's 365 prohibitions correspond to the 365 sinews of the body. This whole structure was drawn down in order to reveal awe, which means setting aside one's own will before the will of the King.

רצון המלך העליון הן בסור מרע והן בועשה טוב לעשות הכל מה שהוא נגד רצונו וטבעו של האדם ולהפוך את לבו מן הקצה אל הקצה.

the will of the Supreme King, both in "turn from evil" and in "do good": to do everything that is against a person's will and nature, and to turn his heart from one extreme to the other.

In both avoiding evil and doing good, a person acts against his own will and nature, turning his heart around completely.

וכמ"ש ויצונו ה' לעשות את כל החוקים¹¹⁷ האלה ליראה וגו' (ובקהלת רבה ע"פ ידעתי כי כל אשר יעשה האלקים¹¹⁸.¹¹⁹

As it is written, "And Havayah commanded us to do all these statutes, to fear," etc. (And in Koheles Rabbah on "I know that whatever G-d does":

Deuteronomy 6:24 says G-d commanded the statutes "to fear Havayah our G-d." A parenthesis then brings Koheles Rabbah on Ecclesiastes 3:14.

א"ר [אמר רבי] יודן גדולה היא היראה ששמים וארץ לא נבראו אלא בזכות היראה הה"ד [הדא הוא דכתיב] והאלקים עשה שייראו מלפניו. א"ר [אמר רבי] ירמיה גדולה היא היראה ששני ספרים שכתב שלמה לא חתמן אלא ביראה הה"ד [הדא הוא דכתיב]

Rabbi Yudan said: Great is awe, for heaven and earth were created only in the merit of awe, as it is written, "And G-d has made [it so] that they fear before Him." Rabbi Yirmiyah said: Great is awe, for the two books that Shlomo wrote he sealed only with awe, as it is written)

In the Midrash, Rabbi Yudan says heaven and earth were created only in the merit of awe, and Rabbi Yirmiyah notes that King Shlomo ended both of his books with awe.

(בספר משלי ס"י [סוף סימן ל"א] שקר החן והבל¹²⁰ היופי אשה יראת¹²¹ ה' היא תתהלל.¹²² ובסיפרא הדין כתיב סוף דבר הכל נשמע את האלקים ירא.¹²³

(in the book of Proverbs, at the end of chapter 31): “Grace is false and beauty is vain; a woman who fears Havayah, she shall be praised.” And in this book it is written, “The end of the matter, all having been heard: fear G-d.”

Proverbs ends with “a woman who fears Havayah, she shall be praised” (31:30), and Ecclesiastes ends with “The end of the matter ... fear G-d” (12:13).

ועיין מענין יראת ה' היא תתהלל פ"ב [פרק ב'] דסנהדרין (ד"כ ע"א). וברכות שמות פ' א' ע"פ ותיראן המילדות ובספר חסידים סי' קנ"ח.

And see on the matter of “a woman who fears Havayah, she shall be praised,” the second chapter of Sanhedrin (20a); and Shemos Rabbah, section 1, on “And the midwives feared”; and Sefer Chasidim, section 158.

The text gives further sources on Proverbs 31:30: the Talmud (Sanhedrin 20a), which applies the praise of awe to particular generations and individuals; the Midrash (Shemos Rabbah) on the midwives in Egypt who feared G-d; and Sefer Chasidim §158, which lists eighteen verses about awe, this among them.

כי הנה תכלית בריאת העולמות¹²⁴ מאין ליש הוא כדי שיהיה יש ויהיה היש בטל. והיינו בדמת מלכותו ית' כי אין מלך בלא עם^{125, 126, 127} כו.

For the purpose of the creation of the worlds from nothing to something is so that there be a something, and that the something be nullified. That is, [for] His kingship, may He be blessed, for “there is no king without a people,” etc.

Why awe is the purpose: G-d created the worlds from nothing so that there would be a “something,” a seemingly independent existence, which then sets itself aside before Him. This is the meaning of kingship, for “there is no king without a people”: a king needs subjects who are distinct from him and accept his rule.

18 ומלכותך מלכות כל עולמים שהעולמות והעולם היא רק מבחינת מלכותך ואין התכלית להיות העולם אלא

“Your kingship is a kingship over all worlds (olamim)”: the worlds and the concealment (he'elem) are only from the level of Your kingship; and the purpose is not that there be concealment, but rather

Psalms 145:13 says, “Your kingship is a kingship over all worlds.” The Hebrew for “worlds,” olamim, is related to he'elem, “concealment”: both the worlds and the concealment of G-d in them come from His kingship, Malchus, but concealment is not the goal.

כדי שיתגלה מלכותו ית' ובהתגלות כבוד מלכותו ית' הרי זה ביטול היש לבחי' מלכותו המיוחדת בו בא"ס ב"ה ממש וכל זה מפני שכך עלה ברצונו להיות נח"ר [נחת רוח] בביטול היש ואתכפייא דסט"א [דסטרא אחרא].¹²⁸

so that His kingship, may He be blessed, be revealed. And in the revelation of the glory of His kingship, may He be blessed, there is the nullification of the something to the level of His kingship, which is united with Him, with the very Infinite One, blessed be He. And all this is because so it arose in His will: that there be gratification (nachas ruach) in the nullification of the something and the subjugation of the sitra achra (the other side).

The goal is that His kingship be revealed; when it is, the "something" is nullified before His Malchus, which is one with the Infinite One. G-d wanted this: He has "gratification" when the something is nullified and the sitra achra, the side opposed to holiness, is subdued.

19 וזהו צחוק עשה לי אלקים¹²⁹ שמדת אלקים והצמצום¹³⁰ להיות יש מאין הוא בשביל בחי' צחוק שיהיה לעתיד לבא כל השומע יצחק לי לעתיד בביטול היש ונגלה כבוד¹³¹ ה' כו'

And this is [the meaning of] "Elokim has made laughter for me": the attribute of Elokim and the tzimtzum (contraction), so that there be something from nothing, are for the sake of the level of laughter that will be in the time to come, "whoever hears will laugh with me," in the time to come, in the nullification of the something, "and the glory of Havayah will be revealed," etc.

Sarah's words at Yitzchak's birth, "Elokim has made laughter for me; whoever hears will laugh with me" (Genesis 21:6), are read as a statement about creation. The Name Elokim, the power of contraction that makes something from nothing, exists for the sake of the "laughter" of the time to come, when the something will be nullified and "the glory of Havayah will be revealed" (Isaiah 40:5).

והיינו ע"י עסק תורתנו ועבודתנו כל ימי משך הגלות שעיקר כוונת המצות בסור מרע ובעשה טוב להיות בחי' בטל רצונך^{132, 133} הנ"ל ועיי' נעשה ביטול היש בכל יום מעט מעט.

That is, through the occupation in our Torah and our service throughout all the days of the exile: for the main intent of the mitzvos, in "turn from evil" and in "do good," is that there be the level of "nullify your will" mentioned above; and through this, the nullification of the something comes about each day, little by little.

That future is achieved through Torah study and divine service throughout the exile. The aim of every mitzvah, positive or negative, is "nullify your will" (Avos 2:4), and so the something is nullified a little more each day.

אך ברי"ה [בראש השנה] ועשיית [ועשרת ימי תשובה] שהם כללות השנה צריך להמשיך כללות ביטול זה להיות המשכת הביטול על כל השנה.

But on Rosh Hashanah and the Ten Days of Teshuvah, which are the general and collective expression (klalus) of the year, one must draw down this nullification in its general and collective form, so that the drawing-down of the nullification be over the whole year.

Rosh Hashanah and the Ten Days of Teshuvah contain the whole year in general form. So in them one must draw down this nullification in its general form, so that it extends over the entire year.

20 ולזאת צריך להמשיך מבחי' פנים העליונים את פניך הוי' אבקש ממעמקים קראתיך הוי' שהוא מאור א"ס ב"ה הסוכ"ע שלמעלה מן החכמה והתורה.

Therefore one must draw down from the level of the Supernal face: "Your face, Havayah, I will seek"; "From the depths I called You, Havayah," which is from the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), which is above Chochmah and the Torah.

To bring about this nullification of created existence for the whole year, one must draw from G-d's supernal "face," the light sought in "Your face, Havayah, I will seek" and "From the depths I called You." That is the Infinite Light that encompasses all worlds, above Chochmah and above the Torah.

וזהו ענין ברכת המצות שתיקנו חז"ל [חכמינו זכרונם לברכה] לומר קודם כל מצוה ברוך אתה כו' לפי שצריך להמשיך בחי' מלך העולם ע"י עשיית המצות בשביל

And this is the matter of the blessing over mitzvos, which our Sages, of blessed memory, instituted to say before every mitzvah: "Blessed are You," etc. For one must draw down the level of "King of the world" through doing the mitzvos, on account of

This explains the blessing the Sages instituted before every mitzvah: "Blessed are You, Havayah our G-d, King of the world, who has sanctified us with His commandments" Doing a mitzvah draws down G-d as "King of the world."

אשר קדשנו במצותיו ונמשך בחי' ביטול היש להיות התגלות כבוד מלכותו שלא יהיה העולם מעלים ומסתיר החיות שבו עד שנראה בעיני גשמי' [גשמיים / גשמיות / גשמית] ליש ודבר בפ"ע [בפני עצמו]

“Who has sanctified us with His commandments”; and there is drawn down the level of the nullification of the something (bittul hayesh), so that there be a revelation of the glory of His kingship: that the world not conceal and hide the life-force within it, to the point that it appears to physical eyes as a something and a thing in its own right,

Because G-d “has sanctified us with His commandments,” each mitzvah draws down the nullification of created existence, so that His kingship is revealed. The world will then no longer hide the divine life-force within it, which now makes it look to physical eyes like an independent thing.

אלא יהיה מלך העולם שהתגלות העולם יהיה בבחי' מלך ויבין כל היצור כי העולם הוא בחי' מלך בלבד ומלך ועולם הם דבר אי ממש וכמ"ש בע"ח [בעץ חיים]¹³⁴

but rather that it be “King of the world”: that the revelation of the world be in the level of “King,” and every creature understand that the world is only the level of “King,” and that King and world are truly one thing. As is written in Etz Chaim

Instead the world should be “King of the world”: every creature should understand that the world is nothing but an expression of G-d's kingship, so that King and world are truly one. The Alter Rebbe brings support from Etz Chaim.

שהארץ הלזו החומריות הוא מלכות דמלכות דעשיה¹³⁵ פי' שהתהוותה מאין ליש תמיד בכל רגע הוא ע"י הארה והשפעת מלי' דמלי' דעשי' [דעשיה]. ולזאת בטלה היא במציאות בהשגה וידיעה שמלמעלה למטה וכמ"ש באריכות בס"ב [בספר של בינונים] שער היחוד והאמונה.¹³⁶

that this material earth is Malchus of Malchus of Asiyah, meaning that its coming into being from nothing to something, constantly, at every moment, is through the illumination and influence of Malchus of Malchus of Asiyah. And therefore it is nullified in its existence, in the comprehension and knowledge that is from above looking down, as is explained at length in Sefer Shel Beinonim, Sha'ar HaYichud VahaEmunah.

Etz Chaim calls our material earth “Malchus of Malchus of Asiyah,” the lowest level of the lowest world, which is brought into being from nothing at every moment by that level's light. Seen from above, it therefore has no existence of its own, as Tanya's Sha'ar HaYichud VahaEmunah explains at length.

21 והנה התהוות העולם הוא רק בשביל אין מלך בלא עם כו'. ואי לזאת מקדימים ואומרים ברוך אתה.

Now, the coming into being of the world is only for the sake of “there is no king without a people,” etc. And therefore we say first, “Blessed are You,”

The world exists only because “there is no king without a people”: G-d’s kingship needs a world that is distinct from Him and accepts His rule. That is why the blessing over a mitzvah begins “Blessed are You.”

כלומר שיהא ברוך ונמשך ממקור הברכות מאור א"ס ב"ה הסוכ"ע ביטול זה וכנודע שביטול היש הגשמי היותר תחתון במדרגה הוא ע"י הארה והמשכה היותר עליונה

that is to say, that this nullification be “blessed,” drawn down from the source of blessings, from the Infinite Light, blessed be He, the light that encompasses all worlds. As is known, the nullification of the physical something, which is the lowest in rank, comes through the highest illumination and drawing-down

“Blessed” (baruch) is read as “drawn down”: we ask that this nullification be drawn down from the source of all blessings, the Infinite Light that encompasses all worlds. For the lowest thing, physical existence, can be nullified only by the very highest light.

(ועמ"ש בפי' בראשית בד"ה להבין הטעם ¹³⁷ כו' ובד"ה ולהבין בתוספת ביאור ¹³⁸ ענין וייצר כו' ע"ש

ועמ"ש בפי' תצוה סד"ה ועשית בגדי קדש ותכלית וסוף הברכה כו' ועמ"ש במק"מ [במקדש מלך] פי' צו)

(and see what is written in Parshas Bereishis in the discourse beginning “To understand the reason,” etc., and in the discourse beginning “And to understand, in further explanation of the matter of ‘And He formed,’” etc.; see there. And see what is written in Parshas Tetzaveh, at the end of the discourse beginning “And you shall make holy garments”: and the purpose and end of the blessing, etc. And see what is written in the Mikdash Melech, Parshas Tzav)

The parenthesis lists where this is explained: two discourses in Torah Ohr, Bereishis, on why man’s body was formed differently from the other creatures and on “And Havayah Elokim formed man”; the end of the Torah Ohr discourse “And you shall make holy garments” (Tetzaveh), on the purpose and end of blessing; and the Mikdash Melech’s commentary on the Zohar, Tzav.

(בדף כ"ו ע"ב) ¹³⁹ שהוא בא ממקום גבוה כו' שה"ס [שהר סיני] בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] כו'

ע"ש ולכן כדי לבא לבחי' זו שיהיה גילוי מלכותו

(on page 26b), that it comes from a high place, etc., which is the mystery of “Blessed be the Name of the glory of His kingdom forever and ever,” etc.; see there. And therefore, in order to come to this level, that there be a revelation of His kingship,

The Mikdash Melech there explains that this comes from a very high place, the mystical meaning of “Blessed be the Name of the glory of His kingdom forever and ever.” So a revelation of G-d’s kingship in the physical world requires a preparation.

ית' בבחי' ביטול היש הגשמי צריך להקדים בחינת תשובה עילאה את פניך הוי' אבקש וממעמקים קראתיך הוי' כמים הפנים ע"י עומק הלב למסור נפשו באחד.

may He be blessed, in the level of the nullification of the physical something, one must first have the level of the higher teshuvah: "Your face, Havayah, I will seek," and "From the depths I called You, Havayah," "as water [reflects] face to face," through the depth of the heart, to give up one's soul in [declaring G-d] One.

To reveal G-d's kingship in the physical world, one must first have the higher teshuvah: seeking G-d's face from the depth of the heart, "as water reflects face to face," to the point of being ready to give up one's life at the "One" of the Shema.

22 וזהו ענין יחודא עילאה תחלה בק"ש [בקריאת שמע] הוי' אלקינו הוי' אחד אחד ממש דכולא קמ"י [קמיה]

כלא¹⁴⁰ וכאין ממש ואח"כ יחודא תתאה בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] שנראה ונתגלה בחי' יש אך היש בטל לאין בשביל התגלות כבוד מלכותו ית'.¹⁴¹

And this is the matter of the higher unity (yichuda ila'ah) first, in the Shema: "Havayah is our G-d, Havayah is One," truly One, for all before Him is as nothing, truly as naught; and afterwards the lower unity (yichuda tata'ah), in "Blessed be the Name of the glory of His kingdom forever and ever," in which the level of something is seen and revealed, but the something is nullified to nothing for the sake of the revelation of the glory of His kingship, may He be blessed.

The same order is in the Shema. First comes the higher unity (yichuda ila'ah): "Havayah is our G-d, Havayah is One," truly one, for before Him everything is as nothing. Then comes the lower unity (yichuda tata'ah), "Blessed be the Name of the glory of His kingdom forever and ever": created existence is seen, but it is nullified for the sake of revealing His kingship.

23 וכן בברכת המצות ברוך אתה אומרים תחלה הוי' אלקינו כלומר שיהיה אלקינו ואנחנו נהי' [נהיה]

בטלים אליו ית' כביטול הרגל לגבי הראש.

So too in the blessing over mitzvos, "Blessed are You," we first say "Havayah our G-d": that is to say, that He be our G-d and we be nullified to Him, may He be blessed, as the foot is nullified in relation to the head.

The blessing over a mitzvah follows the same order: before "King of the world" we say "Havayah our G-d," asking that He be our G-d and that we be nullified to Him. That nullification is like that of a foot to the head: the foot has no will of its own and simply follows the head.

וכך ישראל לי ראש¹⁴² וברא כרעא דאבוה¹⁴³ דהביטול הזה הוא בבחינת אחדות ממש שמתאחד ומתכלל באור א"ס ב"ה ומוסר נפשו להעלותה למעלה כמו שהיתה טרם ירידתה שהיתה כלולה במאצילה ב"ה ביחוד גמור.

And so: "Israel is for Me a head," and "a son is the leg of his father": for this nullification is in the level of true oneness, in that one becomes one and is included in the Infinite Light, blessed be He, and gives over one's soul to raise it on high as it was before its descent, when it was included in its Emanator, blessed be He, in complete unity.

Two sayings express this: "Israel is a head for Me" and "a son is his father's leg." This is nullification as union: the soul becomes one with the Infinite Light and gives itself over, rising to how it was before its descent, when it was wholly included in its Source.

ומזה נמשך אח"כ להיות מלך העולם ביטול היש כעבד לפני מלך כי לי בני¹⁴⁴ ישראל עבדים עבדי הם לי דייקא שגם בחינת עבד הוא בבחינת לי ועבדי ועיין מ"ש ע"פ ועתה יגדל נא בפי שלח:

And from this there is drawn down afterwards "King of the world," the nullification of the something, like a servant before a king. For "the children of Israel are servants to Me; they are My servants," "to Me" specifically, for the level of servant, too, is in the level of "to Me." And see what is written on "And now, I pray, let [the power] be great," in Parshas Shelach.

From that union comes "King of the world," the nullification of the created self like a servant before a king. Leviticus 25:55 says the children of Israel are servants "to Me," and the Alter Rebbe stresses "to Me": even as servants they remain G-d's own; the text refers to its discourse on Numbers 14:17 in Parshas Shelach.

24 (קיצור ופ"י כי עמך הסליחה למען תורא שתכלית המכוון מהמשכות העליונות הנ"ל הוא למען תורא והאלקים עשה שייראו מלפיו והוא ביטול היש. וזהו ענין ברכות המצות):

(Summary and explanation of "For with You is forgiveness, that You may be feared": the ultimate intent of the supernal drawings-down mentioned above is "that You may be feared," and "G-d has made [it so] that they fear before Him," and this is the nullification of the something. And this is the matter of the blessings over the mitzvos.)

A summary line closing the fourth section: the purpose of forgiveness and of the drawings-down from above is awe, which is the nullification of created existence, and this is what the blessings over mitzvos express.

SECTION 6 • ¶25-28

Ad: the eternal kingship

25 ה והנה בחיי זו שהיא התגלות כבוד מלכותו להיות יש מאין שיהא היש בטל לאין נקי בשם עד

5. Now, this level, which is the revelation of the glory of His kingship, that there be something from nothing such that the something be nullified to nothing, is called by the name ad,

The fifth section returns to the opening question about the word ad. The level just described, G-d's kingship revealed in a world created from nothing whose existence is nullified before Him, is called ad.

כי עד הוא לשון נצחית¹⁴⁵ כמו לא תבושו ולא תכלמו עד עולמי עד¹⁴⁶ לעדי עד ימלוך¹⁴⁷

for ad is a term of eternity, as in “You shall not be ashamed nor disgraced, to all eternity (ad olmei ad); “Forever and ever (le’adei ad) He shall reign.”

Ad denotes eternity, as in Isaiah 45:17, “to all eternity” (ad olmei ad), and in the hymn Melech Elyon, “forever and ever He shall reign.”

והנה בדבר שהוא תחת הזמן ממש אין נמשך בבחי' נצחיות ובדבר שהוא למעלה מהזמן בבחי' א"ס שם לא שייך לשון נצחיות ועולמות שלשון זה אינו נופל כ"א בבחי' וגדר זמן שיומשך זמן רב כ"כ [כל כך]

Now, in a thing that is truly under time, there is no drawing-forth in the manner of eternity; and in a thing that is above time, in the level of the Infinite, there the terms “eternity” and “worlds” do not apply, for these terms apply only in the level and bounds of time, that it continue for so long a time;

Eternity is a paradoxical category. What is wholly within time is not eternal, and what is wholly above time, the Infinite, is not called eternal either, because eternity means lasting through a great length of time.

אבל מה שאינו בבחי' וגדר הזמן שם לא שייך המשך הזמן כלל אלא היה הוה ויהיה הכל אי ולא שייך בחי' זו ולשון זה עולמיות ונצחיות

but what is not in the level and bounds of time, there the extension of time does not apply at all; rather, “was,” “is” and “will be” are all one. And this level and this term, everlastingness and eternity, do not apply

For what is beyond time, past, present and future are one, so “lasting” does not apply to it at all.

אלא בבחי' מלכותו יתברך שהוא בבחינת וגדר הזמן מלך מלך וימלוך כמ"ש בסש"ב [בספר של בינונים]
ח"ב [חלק ב'] פ"ז [פרק ז'].

except in the level of His kingship, may He be blessed, which is in the level and bounds of time: "He is King, He was King, and He will reign," as is explained in Sefer Shel Beinonim, Part II, chapter 7.

Eternity applies only to Malchus, G-d's kingship, which relates to time, as the prayer says, "Havayah is King, Havayah was King, Havayah will reign." Tanya (Part II, ch. 7) explains that time and space themselves come from G-d's Malchus.

26 ואעפ"כ [ואף על פי כן] הרי היא הארת א"ס ב"ה שכשמו כן הוא אין לו סוף¹⁴⁸ כו' וכך בעבודת האדם בגילוי אור

And even so, it is an illumination of the Infinite One (Ein Sof), blessed be He, who, as His Name is, so is He: He has no end, etc. And so in the service of man, through the revelation of the Light

Yet Malchus is an illumination of the Infinite One, and "as His Name is, so is He": Ein Sof means "without end." That is why the kingship that relates to time lasts without end.

א"ס ב"ה על נפשו תכון מלכותו יתברך לעד הקרב האדם להיות גילוי כבוד מלכותו בבחי' בטל רצונך לנצח כל ימיו כל תמוט:

of the Infinite One, blessed be He, upon his soul, His kingship, may He be blessed, "shall be established" forever (la'ad) within the person, that there be a revelation of the glory of His kingship in the level of "nullify your will," for eternity, all his days, "that shall not be moved."

The same holds in a person's service. When the Infinite Light is revealed to his soul, G-d's kingship is established within him "forever" (la'ad): a constant "nullify your will" for all his days, which nothing can shake.

27 וזהו שובה ישראל עד. ¹⁴⁹ פי' להשיב בחי' עד היא בחי' התגלות כבוד מלכותו למקורה ושרשה הוא אור א"ס ב"ה ממש

And this is [the meaning of] "Return, O Israel, unto (ad)": that is, to return the level of ad, which is the level of the revelation of the glory of His kingship, to its source and root, which is the very Infinite Light, blessed be He.

Now the opening verse is explained. "Return, O Israel, ad" uses shuvah in its transitive sense: bring back the level of ad, G-d's kingship as revealed in the world, to its source, the Infinite Light itself.

כי הארת אור א"ס בבחי' התגלות מלכותו ית' שמאיר ומתגלה בבחי' מלך העולם שלא יהא העולם מעלים כו' תלוי בעבודת האדם בגילוי אור א"ס ב"ה על נפשו וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] גלו לאדם שכינה עמהם.^{150, 151}

For the illumination of the Infinite Light in the level of the revelation of His kingship, may He be blessed, which shines and is revealed in the level of "King of the world," so that the world should not conceal, etc., depends on the service of man, in the revelation of the Infinite Light, blessed be He, upon his soul; and as our Sages, of blessed memory, said, "They were exiled to Edom; the Shechinah is with them."

Whether the world conceals or reveals G-d's kingship depends on human service, on the Infinite Light being revealed in a person's soul. As the Sages say (Sifrei), wherever Israel was exiled, even to Edom, the Shechinah went with them: G-d's presence in the world follows the state of His people.

28 וכך כשנמשך אחר גופו ונפשו הבהמית שמקליפת וסט"א [וסטרא אחרא] שניצוץ אלקות שבו הוא בגלות הגוף כו'.

And so too when he is drawn after his body and his animal soul, which is from kelipah and the sitra achra (the other side), the spark of G-dliness within him is in the exile of the body, etc.

Just as the Shechinah goes into exile with Israel, a person who follows his body and his animal soul, which come from kelipah and the sitra achra, sends the spark of G-dliness within him into "exile" in the body.

והעיקר להשיבה¹⁵² בבחינת עד דהיינו שתהי' [שתהיה] הארה זו בה לנצח ולעולם ועד בל תמוט ולא שיהיה לפרקים ועתים מזומנים בלבד

And the main thing is to return it in the manner of ad: that is, that this illumination be in it for eternity, forever and ever, never to be moved, and not that it be only at intervals and set times;

The main thing is to bring it back "in the manner of ad": that G-d's light stay in him permanently, never to be shaken, and not only at certain times. The Kehot note quotes the Tzemach Tzedek that what is returned here is the level of Malchus.

רק תהיה יראת ה' על פניו בגילוי כבוד מלכותו ית' תמיד כי הארה שהיא לפרקים נק' בשם דודים רק להיות יחודא תתאה

rather, the fear of G-d should be upon his face, in the revelation of the glory of His kingship, may He be blessed, always. For an illumination that comes at intervals is called by the name dodim ("lovers"); rather, [the aim is] that the lower unity (yichuda tata'ah) be

The fear of G-d should rest on his face constantly, with G-d's kingship always revealed to him. An illumination that comes and goes is called dodim, "lovers," who long for each other but are not always together.

כמו יחודא עילאה בחי' תרין ריעין דלא מתפרשין¹⁵³ (וזהו כמ"ש אהל כל יצען וכל יסע יתדותיו לנצח)¹⁵⁴ (בישעיה ס"י ל"ג כ') והיינו

like the higher unity (yichuda ila'ah), the level of "two companions who never part" (and this is as it is written, "a tent that shall not be moved, and whose pegs shall never be pulled up") (Isaiah, chapter 33, [verse] 20). And this is

The aim is that the lower unity become like the higher unity, which the Zohar calls "two companions who never part." Isaiah 33:20 describes such permanence: "a tent that shall not be moved, whose pegs shall never be pulled up."

כמו שכתוב בלק"ת [בלקוטי תורה (להאריז"ל)] בזכריה¹⁵⁵ ע"פ ביום ההוא יהיה¹⁵⁶ שבחי' ו"ה יהיו במדרגת י"ה כו' וממילא יהיה אהל כל יצען.

as is written in the Likkutei Torah of the Arizal on Zechariah, on "On that day [Havayah] shall be [One]," that the level of vav-hei will be at the rank of yud-hei, etc.; and as a matter of course there will be "a tent that shall not be moved,"

The Arizal's Likkutei Torah on Zechariah 14:9, "On that day Havayah shall be One," says that in the future the last two letters of the Name, vav-hei, will stand at the level of the first two, yud-hei. Then Malchus will be a "tent" that never moves.

כמ"ש בעמה"מ [בעמק המלך] שער הששי ס"פ מ"ז וע' מזה בזח"א [בזהר חלק א'] בראשית (נ"ג א'). ויחי (דרל"ט א'). וס"פ תשא (קצ"ד א').

as is written in Emek HaMelech, Gate Six, at the end of chapter 47. And see on this the Zohar, Part I, Bereishis (53a), Vayechi (239a), and the end of Tisa (194a).

The same teaching appears in Emek HaMelech, a Kabbalistic work, and the text lists three places in the Zohar that discuss it.

והיינו כי עכשיו יש בבחי' מלי' עליות וירידות ולכן נק' אהל מועד לשון זמן קצוב שמקדש ראשון עמד ת"י שנה כו' משא"כ לע"ל [לעתיד לבוא]¹⁵⁷ לא יהיה שינויים כ"א כל יצען.

That is: now there are ascents and descents in the level of Malchus, and therefore it is called "the Tent of Meeting (ohel mo'ed)," a term for a fixed time, for the First Temple stood 410 years, etc.; whereas in the time to come there will be no changes, but rather "it shall not be moved."

At present Malchus rises and falls, which is why it is called Ohel Mo'ed, the "Tent of Meeting," mo'ed meaning an appointed time: like the First Temple, which stood for 410 years and then fell. In the time to come there will be no such changes.

והיינו ע"י גילוי בחינת סוכ"ע וכמ"ש מזה סד"ה וידעת היום והשבות¹⁵⁸ בענין ומלאה הארץ דעה¹⁵⁹ כו'.

And this will come through the revelation of the level of the light that encompasses all worlds (sovev kol almin), as is explained on this at the end of the discourse beginning "Know this day and take to heart," on the matter of "and the earth shall be filled with knowledge," etc.

That permanence will come from the revelation of the light that encompasses all worlds, which does not change. The text refers to its discourse on "Know this day" (Deuteronomy 4:39) and "the earth shall be filled with knowledge" (Isaiah 11:9).

וזהו נאווה שאנן אהל כל יצען. כי נוה שאנן זהו ההמשכה מבחי' אני ה' לא שנית¹⁶⁰ כמ"ש באד"ר [באדרא רבא] (דקל"ז סע"א [סוף עמוד א])¹⁶¹ נוה שאנן לעתיק יומין אתמר.¹⁶²

And this is [the meaning of] "a tranquil habitation, a tent that shall not be moved." For "tranquil habitation" (naveh sha'anan) is the drawing-down from the level of "I, Havayah, have not changed," as is written in the Idra Rabba (end of 137a): "Tranquil habitation' is said of Atik Yomin."

Isaiah 33:20 calls Jerusalem "a tranquil habitation." The Idra Rabba in the Zohar says this phrase refers to Atik Yomin, the level of "I, Havayah, have not changed" (Malachi 3:6), which is utterly beyond change.

ומבחי' זו יומשך שיהיה אהל כל יצען כו' כל יסע יתדותיו. יתד הוא המקשר ומחבר האהל עם הארץ (כמ"ש רש"י [רבי שלמה יצחקי] בחומש ס"פ תרומה)¹⁶³

And from this level it will be drawn down that there be "a tent that shall not be moved," etc., "whose pegs shall never be pulled up." A peg is what binds and joins the tent to the ground (as Rashi writes in the Chumash at the end of Terumah);

From that changeless level comes the tent that will never move. Rashi explains, at the end of Terumah, that the pegs bind the tent to the ground.

וזהו ענין כי כל בשמים ובארץ¹⁶⁴ דאחיד בשמיא וארעא ועמ"ש סד"ה כי ההרים ימושו^{165, 166} גבי וברית שלומי לא תמוט.

and this is the matter of "for all that is in heaven and on earth," "that holds fast to heaven and earth." And see what is written at the end of the discourse beginning "For the mountains shall depart," regarding "and My covenant of peace shall not be moved."

The peg is thus like what I Chronicles 29:11 calls "all that is in heaven and on earth," read as "that which holds heaven and earth together." The text refers to its discourse on Isaiah 54:10, "For the mountains shall depart ... but My covenant of peace shall not be moved."

וזהו כי כה אמר רם ונשא שוכן עד.¹⁶⁷ וכמ"ש ה' ימלוך לעולם ועד.¹⁶⁸ וזהו ענין יהא שמיא רבא מברך לעלם ולעלמי עלמיא.

And this is [the meaning of] "For thus says the High and Exalted One, who dwells forever (shochen ad)." And as it is written, "Havayah shall reign forever and ever (le'olam va'ed)." And this is the matter of "May His great Name be blessed forever and to all eternity."

Several verses speak of this eternal kingship, ad: G-d "who dwells forever (ad)" (Isaiah 57:15), "Havayah shall reign forever and ever" (Exodus 15:18), and the Kaddish, "May His great Name be blessed forever and to all eternity."

דפירוש שמיא רבא היינו שמו הגדול שהוא בחי' אור א"ס ממש ולכן עי"ז יהיה הברכה וההמשכה לעלם ולעלמי עלמיא בבחי' בל יצען כו'.

For the meaning of shmei rabba is "His great Name," which is the level of the very Infinite Light (Or Ein Sof); and therefore, through this, the blessing and drawing-down will be "forever and to all eternity," in the manner of "it shall not be moved," etc.

"His great Name" in the Kaddish is the Infinite Light itself. A blessing drawn from that light lasts "forever and to all eternity," like the tent that will not be moved.

וכל זה הוא בכח התשובה וזהו שובה ישראל¹⁶⁹ עד ועיין מענין שובה ישראל ברבות וישב פרשה פ"ד:¹⁷⁰

And all this is by the power of teshuvah; and this is [the meaning of] "Return, O Israel, unto (ad)." And see on the matter of "Return, O Israel" in the Midrash Rabbah, Vayeshev, section 84.

All this is achieved through teshuvah, and that is the meaning of "Return, O Israel, unto (ad)." The Midrash cited (Bereshit Rabbah 84:19) says that because Reuven was the first to repent, his descendant Hoshea would open with "Return, O Israel."

SECTION 7 • ¶29-34

"Take words with you"

29 כי כשלת בעונך.¹⁷¹ שע"י עון נכשל כאדם הכושל רגלו¹⁷² ונופל ראשו למטה. כך גלו לאדום שכינה עמהם.

"For you have stumbled in your iniquity": through sin he stumbles, like a person who trips on his foot and falls headfirst. So: "They were exiled to Edom; the Shechinah is with them."

Hosea 14:2 continues, "for you have stumbled in your iniquity." Sin is a stumble in which a person trips and falls head first, the highest part ending up lowest; so too, when Israel sinned, the Shechinah went with them into exile in Edom.

והעצה היעוצה היא קחו עמכם דברים¹⁷³ היינו התעוררות י"ג מדה"ר [מדות הרחמים] בעשיית [בעשרת ימי תשובה] שהם רחמים עליונים רחמים פשוטים מבחי' ויעבור הוי' על פניו¹⁷⁴ והיא היא בחי' תשובה עילאה מעומקא דליבא ויצעקו אל ה' בצר להם עד

And the counsel given is: "Take words with you," that is, the arousal of the Thirteen Attributes of Mercy in the Ten Days of Teshuvah, which are supernal mercies, simple mercies, from the level of "And Havayah passed before his face (al panav)." And this itself is the level of the higher teshuvah, from the depth of the heart: "And they cried out to Havayah in their distress," to the point

The prophet's advice (Hosea 14:3) is "Take words with you," which the Alter Rebbe identifies with the Thirteen Attributes of Mercy, aroused during the Ten Days of Teshuvah. These are supernal, "simple" mercies from "And Havayah passed before his face" (Exodus 34:6), and they are evoked by the higher teshuvah of the cry from the depth of the heart.

כי נוגע עד הנפש ממש וחיי' תלויין בו ממש שהיא ההארה שלמעלה מטעם ודעת המושג ומובן בהתבוננות שכלו.

that it touches the very soul and his very life depends on it; which is the illumination that is above reason and knowledge that are grasped and understood through the contemplation of one's intellect.

That teshuvah reaches the very soul, as when one's life depends on something. It is an illumination above the reason and knowledge that a person grasps by contemplation.

30 וכן היג"מ [הי"ג מדות] הן למעלה מבחי' חכמה ודעת המושג ומובן. כי שאלו לחכמה¹⁷⁵ הנפש החוטאת במה תתכפר¹⁷⁶ ואמרה הנפש החוטאת היא תמות.

And likewise the Thirteen Attributes are above the level of Chochmah and of knowledge (daas) that is grasped and understood. For they asked Wisdom, "The soul that sins, how is it to be atoned?" and it said, "The soul that sins, it shall die."

The Thirteen Attributes are above Chochmah and Daas. The Jerusalem Talmud (Makkos 2:6) tells that Wisdom was asked what becomes of the sinner; in the version quoted here, Wisdom answers, "The soul that sins, it shall die."

כי החכמה מחייבת להיות זו מ"ע [מצות עשה] וזו מל"ת [מצות לא תעשה] ומי שעובר ע"ז ועושה נגד מה שהחכמה מחייבת ראוי לעונש כך וכך ככל העונשין הכתובים בתורה דאורייתא מחכמה נפקת.

For Wisdom dictates that this be a positive commandment and that a prohibitive commandment, and one who transgresses this and acts against what Wisdom dictates deserves such-and-such a punishment, like all the punishments written in the Torah, for "the Torah issues from Chochmah."

Wisdom determines which acts are commanded and which forbidden, and so whoever transgresses deserves the punishment the Torah sets out. This follows from the Torah's coming from Chochmah.

אבל י"ג מדה"ר [מדות הרחמים] שהם לרחם ולחון אע"פ [אף על פי] שאינו¹⁷⁷ ראוי הגון וראוי מצד החכמה ונסלח לו הרי הן למעלה מבחי חכמה ודעת.

But the Thirteen Attributes of Mercy, which are to have mercy and to be gracious even though he is not deserving, fitting and worthy from the standpoint of Chochmah, and he is forgiven, are above the level of Chochmah and knowledge.

The Thirteen Attributes, by contrast, show mercy and grace even to one who is unworthy by the measure of wisdom, and forgive him. The Kehot note cites the Midrash (Shemos Rabbah, end of ch. 45) on "I will be gracious to whom I will be gracious": grace given freely to one who has nothing.

31 ולכן נאמר קחו עמכם דברים שהזכרים הם עמכם כי עיקר התשובה כלב מקרב איש ולב עמוק עומקא דליבא שלמעלה מעלה מהשכל וההתבוננות.

Therefore it is said, "Take words with you": the words are with you, for the essence of teshuvah is in the heart, "the inward part of a man and a deep heart," the depth of the heart, which is far above intellect and contemplation.

So "Take words with you" means that the words are already "with you," within you. The essence of teshuvah is in the heart, "the inward part of a man and a deep heart" (Psalms 64:7), far above intellect and contemplation.

ואין התשובה באה מחמת התבוננות הדברים האלה אשר ישים אל לבו. כענין שתים ברכות שלפני קי"ש [קריאת שמע] שתיקנו כדי לקיים הקי"ש [הקריאת שמע] אחד ואהבת והיינו ע"י התבוננות איך המלאכים מקדישים ואיך אהבת עולם אהבתנו

And teshuvah does not come about because of contemplating these words that one sets to one's heart, as [happens] with the two blessings before the Shema, which were instituted in order to fulfill [in] the Shema "One" and "And you shall love," namely through contemplating how the angels sanctify and how "With an everlasting love You have loved us"

Teshuvah is not produced by contemplating ideas. That is how love is produced in the two blessings before the Shema: one contemplates how the angels sanctify G-d and how He loves Israel with "an everlasting love," so as to fulfill the Shema's "One" and "You shall love."

(ונק' בחי' התבוננות זו דברים ע"ד ותן בלבנו בינה להבין ¹⁷⁸ כו' היינו להבין דבר מתוך דבר. ¹⁷⁹ תוך דבר היינו ממכ"ע [ממלא כל עלמין] וצ"ל מזה בחי' סוכ"ע כו' כמ"ש בד"ה השמים כסאי ¹⁸⁰)

(and this level of contemplation is called "words," in the manner of "And put into our hearts understanding, to understand," etc., that is, to understand one thing from within another; "within a thing" is the light that fills all worlds (memalei kol almin), and from it one must [come to] the level of the light that encompasses all worlds (sovev kol almin), etc., as is explained in the discourse beginning "The heavens are My throne").

That contemplation is called "words," as in the morning blessing's "put into our hearts understanding, to understand," and as in the Talmud's definition of understanding (Chagigah 14a): grasping one thing from within another. One begins from the light that fills all worlds and arrives at the light that encompasses them; the text refers to its discourse on Isaiah 66:1.

אבל בתשובה שהיא מעומקא דליבא אין הדברים מעוררים דהיינו ההבנה וההשגה כי תשובה זו היא למעלה מהשגה והבנה. אלא הדברים הם רק כדי להיות עומקא דליבא זו יוצאת מהעלם אל הגילוי:

But in teshuvah, which is from the depth of the heart, the words do not arouse, that is, the understanding and comprehension, for this teshuvah is above comprehension and understanding. Rather, the words are only so that this depth of the heart come out from concealment into revelation.

But teshuvah from the depth of the heart is not aroused by understanding, because it is above understanding. The "words" serve only to bring this hidden depth of the heart out into the open.

32 אמרו אליו כל תשא עון.¹⁸¹ לפי שאתה כל וכללות הכל דהיינו בחי' אור א"ס ב"ה הסוכ"ע שלמעלה

מהחכמה

“Say to Him: Forgive all iniquity (kol tisa avon)”: because You are “all” (kol), and the general and collective expression (klalus) of everything, that is, the level of the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), which is above Chochmah.

The verse continues, “Say to Him: kol tisa avon,” usually read “forgive all iniquity.” The Alter Rebbe reads it “You who are All (kol), forgive iniquity”: G-d as that which encompasses everything, the Infinite Light above Chochmah.

כי מחכמה ולמטה יש התחלקות לפרטות חכמה ומדות אבל למעלה מן החכמה אין שום התחלקות.

For from Chochmah downward there is division into particulars, wisdom and emotive attributes (middos); but above Chochmah there is no division at all.

From Chochmah downward there is division into particulars, separate ideas and emotions. Above Chochmah there is no division at all.

ולכן תשא עון כי אין פגם העון מגיע עד שם שלא פגם אלא בבחי' חכמה כנ"ל:

Therefore “forgive iniquity”: for the blemish of iniquity does not reach there, since it blemished only in the level of Chochmah, as mentioned above.

That is why He can forgive: the blemish of sin never reaches the level above Chochmah, because sin damages only the level of Chochmah, as paragraph 12 explained.

33 ונשלמה פרים שפתינו.¹⁸² כי גדולה תשובה יותר מכל הקרבנות לפי שבקרבן נאמר קרבן להוי' אשה

ריח ניחוח להוי',^{183, 184}

“And we will render [for] bullocks [the offering of] our lips”: for teshuvah is greater than all the offerings. For of an offering it is said, “an offering to Havayah,” “a fire-offering, a pleasing fragrance to Havayah,”

The verse ends, “we will render bullocks with our lips”: words in place of offerings. Teshuvah is greater than all offerings, for of an offering it is said that it is “to Havayah” (Leviticus 1:2, 1:9), the very phrasing the maa-mar’s opening question set against the ad of teshuvah.

והיינו לפי שהקרבן הוא שמקריבים הבהמה ע"ג [על גביו] המזבח תמורת נפש הבהמית של האדם נפש תחת נפש ועכשיו שאין לנו קרבנות התפלה הוא במקום קרבן.¹⁸⁵

that is, because an offering means that the animal is offered upon the altar in place of the person's animal soul, a soul for a soul; and now that we have no offerings, prayer is in place of an offering.

An animal offering stands in place of the person's animal soul, "a soul for a soul." Since the Temple's destruction, prayer takes the place of the offerings, as the Talmud says (Berachos 26b).

ומיכאל עומד ומקריב נשמותיהן¹⁸⁶ של ישראל.¹⁸⁷ מיכאל כהנא רבא^{188, 189} היא בחי' אהבה רבה הבאה מלמעלי' [מלמעלה] למסור נפשו באחד.

And Michael stands and offers the souls of Israel. "Michael the High Priest" is the level of "great love" (ahavah rabbah) that comes from above, to give up one's soul in [declaring G-d] One.

Tradition says the angel Michael offers the souls of Israel on the heavenly altar (Menachos 110a, with Tosafos there), and the Zohar calls Michael "the High Priest." The Alter Rebbe identifies him with "great love" (ahavah rabbah) from above, which brings the soul to give itself up at the "One" of the Shema.

34 והנה כל השנה המשכה זו היא דרך השתלשלות על ידי המלאכים מיכאל כהנא רבא. אבל בעשיית [בעשרת ימי תשובה] דרשו את¹⁹⁰ ה' בהמצאו כתיב שהיא המשכת אור א"ס ב"ה בעצמו שלא בדרך השתלשלות.

Now, all year this drawing-down is by way of the chain of descending worlds (hishtalshelus), through the angels, "Michael the High Priest." But of the Ten Days of Teshuvah it is written, "Seek Havayah when He may be found," which is the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, Himself, not by way of hishtalshelus.

All year, G-d's response to prayer and service comes down through the chain of worlds and through angels, such as Michael, "the High Priest." But of the Ten Days of Teshuvah it says, "Seek Havayah when He may be found" (Isaiah 55:6): in these days the Infinite Light itself is drawn down directly, without intermediaries.

ועמ"ש בד"ה אני לדודי בענין הרועה בשושנים¹⁹¹ רק ע"י בחי' תשובה עילאה שהוא מעומק הלב כנ"ל

And see what is written in the discourse beginning "I am my Beloved's," on the matter of "who grazes among the lilies." [This comes] only through the level of the higher teshuvah, which is from the depth of the heart, as mentioned above;

The text refers to its discourse on "I am my Beloved's ... who grazes among the lilies" (Song of Songs 6:3). This direct drawing-down comes only through the higher teshuvah from the depth of the heart.

לכן ענין הקרבנות נעשה על ידינו עצמנו (וזהו שיוהכ"פ [שיום הכפורים] אסור בנעילת הסנדל^{192, 193, 194} וכמ"ש בשל"ה [בשני לוחות הברית]¹⁹⁵ כי המנעל והסנדל מורה על המלאכים מט"ט [מטטרון] וסנדל שנקי נעל דשכינתא וביום הכפורים הוא למעלה מבחי' זו כו'

therefore the matter of the offerings is done by ourselves. (And this is why on Yom Kippur wearing a sandal is forbidden, as the Shelah writes: that the shoe and the sandal allude to the angels Metatron and Sandal[fon], who are called "the shoe of the Shechinah," and Yom Kippur is above this level, etc.;

So in these days we bring the "offering" ourselves, without the angels. This is why wearing shoes is forbidden on Yom Kippur (Mishnah Yoma 8:1): the Shelah writes that shoe and sandal allude to the angels Metatron and Sandalfon, called "the shoe of the Shechinah," and Yom Kippur is above that level.

ע"ש והיינו כי מט"ט [מטטרון] וסנדל קושר¹⁹⁶ קשרים לקונו מתפלותיהן של ישראל¹⁹⁷ שהן מעלים התפלות כמ"ש במ"א ע"פ מה יפו פעמיך בנעלים¹⁹⁸ כו' וזהו ע"ד שבקרבנות היה אריה דאכיל קרבנין^{199, 200} כו'.

see there. That is: Metatron and Sandal[fon] tie bonds for their Maker from the prayers of Israel, for they raise up the prayers, as is explained elsewhere on "How beautiful are your steps in shoes," etc.; and this is like what there was with the offerings, "a lion that consumes the offerings," etc.

These angels carry Israel's prayers upward. Our text reads that they "tie bonds" (kesharim); the Talmud's wording is that Sandalfon "ties crowns for his Maker" (Chagigah 13b), and Tosafos explains that he makes crowns from the prayers of the righteous. The text compares this to "the lion that consumes the offerings," the fire in the form of a lion that the Zohar describes on the altar.

אמנם ביוהכ"פ [ביום הכפורים] אין צריך שיעלו התפלות ע"י המלאכים כ"א הקב"ה בעצמו מקבלן ועמ"ש במ"א בד"ה כנשר יעיר²⁰¹ ובד"ה ואריה כבקר יאכלתבן כו') ונעשית עליה יתירה בעילוי אחר עילוי בבחי' ממעמקים.

However, on Yom Kippur there is no need for the prayers to be raised by the angels; rather, the Holy One, blessed be He, Himself receives them. And see what is written elsewhere, in the discourse beginning "As an eagle stirs up" and in the discourse beginning "And the lion, like the ox, shall eat straw," etc.) And there is brought about an additional ascent, elevation upon elevation, in the level of "the depths."

On Yom Kippur the prayers need no angels to carry them, for G-d Himself receives them; the text refers to its discourses on "As an eagle stirs up its nest" (Deuteronomy 32:11) and "the lion, like the ox, shall eat straw." These days therefore bring an additional ascent, ever higher, from "the depths."

ופי' בעשרת ימי תשובה עד יוהכ"פ [יום הכפורים] שאז לפני הוי' תטהרו שמגיע לבחי' פני הוי' בחי' פנים הנ"ל. הגם דכתיב לפני לא יראו היינו שהפנים בעצמן אין באים לידי גילוי.²⁰²

And the explanation: in the Ten Days of Teshuvah, until Yom Kippur, when “before (lifnei) Havayah you shall be purified,” one reaches the level of the face (pnei) of Havayah, the level of “face” mentioned above. Although it is written, “My face shall not be seen,” that means that the face itself does not come to revelation;

In the Ten Days up to Yom Kippur, of which it is said, “before (lifnei) Havayah you shall be purified” (Leviticus 16:30), a person reaches the “face” (pnei) of Havayah. The verse “My face shall not be seen” means only that the face itself does not come into revelation.

אבל הגילוי נמשך משם ממעמקים קראתיך להיות גילוי בחי' הוי' וגם לפני לא יראו בבחינת המשכה למטה אבל בבחינת העלאה את פניך הוי' אבקש:^{203, 204}

but the revelation is drawn from there: “From the depths I called You,” that there be a revelation of the level of Havayah. And also, “My face shall not be seen” is in the manner of drawing down below; but in the manner of ascent, “Your face, Havayah, I will seek.”

Its light is still drawn from there, “From the depths I called You,” and revealed through the Name Havayah. Moreover, “My face shall not be seen” refers to drawing down from above; in ascending from below, through teshuvah, one can say, “Your face, Havayah, I will seek.”

IN ONE'S AVODAH

In the Ten Days of Teshuvah, seek G-d from the depth of the heart, as one thinks about a matter on which one's life depends, beyond any reasoning, and set aside your own will so as not to act for your own sake. Teshuvah is not only for sins: it is the soul's return to its source, and it belongs to the righteous as well. Through it, draw down a nullification of self before G-d's kingship for the whole year, renewed in every blessing over a mitzvah, so that the fear of G-d rests on you always and not only at intervals.

QUESTIONS FOR DISCUSSION

1. If G-d fills all things, in what sense is He “near” during the Ten Days of Teshuvah, and how does the image of two people facing or turning away from each other answer this?
2. Why does the maamar say that Shabbos and teshuvah are “all one,” and why does this mean that even the completely righteous do teshuvah?
3. Why can a blemish in the Torah be repaired only from above Chochmah, and how does a person's self-nullification reach that level “as water reflects face to face”?
4. How do the blessing over a mitzvah and the two verses of the Shema express the higher and the lower unity?
5. Why does eternity (ad) belong to Malchus rather than to what is above time, and what would it mean for G-d's kingship in your soul to be “ad” rather than “at intervals”?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 שובה ישראל עד

The note says that this volume prints the Mittler Rebbe's transcript of the maamar, containing only the matters explained in its first section, and on p. 430 an explanation of the maamar.

KEHOT'S NOTE

משבת שובה תקס"ט, בסה"מ תקס"ח ע' תכו — הנחת כ"ק אדמו"ר האמצעי (שם רק הענינים שמבוארים בסעיף א). ושם בע' תל ביאור על המאמר. רוב הביאור בתוס' הגהות נדפס ג"כ באוה"ת ש"ש ע' איתקכ. שם ע' איתקיד כתב שדרוש זה משבת שובה תקס"ט, ומבאר שכאן פ"י "שובה ישראל עד פ"י להשיב בחי' עד הוא בחי' מל' למקורה ושרשה הוא אור א"ס ב"ה ממש" ע"ש הגהה על פ"י עד. עוד הגהות באוה"ת כאן ע' איתקמ. וראה באוה"ת ויקרא כרך ד ע' אצה קיצורים לכאן. וראה גם ד"ה שובה ישראל תשל"ו (נדפס בסה"מ מלוקט ח"א ע' קסז). וד"ה שובה ישראל תשי"מ (סה"מ מלוקט ח"א ע' שסה). וראה גם ד"ה מקושש עצים — סה"מ תרל"ג ח"ב ע' שלח.

2 שובה ישראל עד ה"א

"Return, O Israel, unto Havayah your G-d, for you have stumbled in your iniquity." The verse that opens the haftarah of Shabbos Shuvah; the whole maamar explains it.

Hosea 14:2:י"ד:וושע

שוֹבָה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בְּעֹנֶךָ:

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

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KEHOT'S NOTE

הושע יד, ב.

3 שובה ה' את שבינו

"Return, O Havayah, our captivity, like streams in the Negev." Here shuvah is transitive, "bring back," and the Alter Rebbe uses it to show the word's second meaning.

Psalms 126:4:ד"ד:התהלים

שׁוּבָה ה' אֶת־[שְׁבִיתָנוּ] כַּאֲפִיקִים בְּנֶגֶב:

Turn our captivity, O L-RD, as the streams in the dry land.

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KEHOT'S NOTE

תהלים קכו, ד.

4 שובה את עצמך

The transcript there adds that in this first sense shuvah is an intransitive verb (po'el omed), the counterpart of the transitive verb named in the text.

KEHOT'S NOTE

"שהוא פועל עומד". — סה"מ תקס"ח ע' תכו.

5 שהוא פועל יוצא

The note quotes this maamar's explanation of "transitive verb": a causative form, one that brings about the return

in another.

KEHOT'S NOTE

(לשון מפעיל) — שפועל ההשבה באחר — ד"ה שובה תשד"מ. "פועל יוצא" שיש בו ה' לדבר המושב שהן ישראל וגם כאן פ"י שובה ישראל לא קאי על ישראל אלא לה' הוא אומר שישבו לישראל". — סה"מ תקס"ח ע' תכו.

PARAGRAPH 2

6 שדרשו רז"ל על עשיית

The Talmud applies "Seek Havayah when He may be found" to the ten days between Rosh Hashanah and Yom Kippur. The Alter Rebbe takes this as the time when G-d is "near."

ראש השנה י"ח א:י"א-י"ב12-11:18 Rosh Hashanah

והכתוב: "דַּרְשׁוּ ה' בְּהַמְצָאוֹ! הֵתֵם בְּיָחִיד, הֵכָא בְּצַבּוּר. בְּיָחִיד, אֵימַת? אָמַר רַבִּה בַּר אֲבוּה: אֵלּוּ עֲשֶׂרָה יָמִים שְׁבִין רֹאשׁ הַשָּׁנָה לַיּוֹם הַכַּפּוּרִים. וַיְוַיֵּה כְּעֶשְׂרֵת הַיָּמִים וַיִּגַּף ה' אֶת נִבְלִי — עֲשֶׂרָה יָמִים מֵאֵי עֲבִידְתֵּיהֶו? אָמַר רַב יְהוּדָה אָמַר רַב: כְּנֶגֶד עֶשֶׂר לְגִימּוֹת שְׁנָתָן נִבְלָ לְעִבְדֵי דָוִד. אָמַר רַב נַחֲמָן אָמַר רַבִּה בַּר אֲבוּה: אֵלּוּ עֲשֶׂרָה יָמִים שְׁבִין רֹאשׁ הַשָּׁנָה לַיּוֹם הַכַּפּוּרִים.

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

KEHOT'S NOTE

ר"ה יח, א. וש"נ.

7 שובו אלי ואשובה אליכם

"Return to Me, and I will return to you, says Havayah of hosts." The second half, G-d's own "return," is what the maamar finds difficult and goes on to explain.

Malachi 3:7:ד'מלאכי

לְמִימֵי אֲבֹתֵיכֶם סָרְתֶּם מִקֻּמִּי וְלֹא שָׁמַרְתֶּם שׁוּבוּ אֵלַי וְאֶשְׁבָּחֶה אֲלֵיכֶם אָמַר ה' צִבְאוֹת וְאֶמְרָתֶם בְּמֶה נָשׁוּב:

From the days of your fathers ye have turned aside from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, Saith the L-RD of hosts. But ye say: 'Wherein shall we return?'

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KEHOT'S NOTE

מלאכי ג, ז.

8 את השמים ואת הארץ אני מלא

"Do I not fill the heavens and the earth? says Havayah." Cited to show that G-d is everywhere, so He cannot move closer or farther.

Jeremiah 23:24:ד"כג:י"דירמיהו

אִם־יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מִלֵּא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמיי כג, כד.

9 ולית אתכר פנוי מיני

In Tikkun 57 the Tikkunei Zohar says that there is no place empty of Him, neither in the higher realms nor in the lower. The Alter Rebbe adds it to the verses on G-d's filling all things.

Tikkunei Zohar 91b:6 ב"ר: תקוני זוהר

... ספירן, ובכל פרסיין, ובכל מלאכין, ובכל אכר ואכר דבר נש, דלית אתר פנוי מניה לא בעלאין ולא בתמאין, יהויה לא אתקרי ביהודא דארבע אתון אלא בעלת העלות דמיוחד לון, ובגין דאיהו מיוחד

Tikkunei Zohar - Vocalized (Public Domain)

10 ולית אתר פנו מיני

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

KEHOT'S NOTE

ת"ו תנ"י.

11 מלא כל הארץ כבודו

The angels' call, "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory." Since His glory always fills the earth, He cannot be said to have become distant.

ישעיהו ו:ג' Isaiah 6:3

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

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

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KEHOT'S NOTE

ישע"ו, ג.

12 דרשו ה' בהמצאו

"Seek Havayah when He may be found; call upon Him when He is near." The verse that raises the question of how G-d can be nearer at one time than another.

ישעיהו נ"ה:ו' Isaiah 55:6

דרשו ה' בהמצאו קראהו בהיותו קרוב:

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

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KEHOT'S NOTE

ישע"י נה, ו.

PARAGRAPH 3

13 וסרתם ועבדתם אלהים אחרים

"Take care lest your heart be seduced, and you turn aside and serve other gods." The Alter Rebbe reads "turn aside" and "other" (acherim) as turning one's back on G-d.

דברים י"א:ט"ז Deuteronomy 11:16

השמרו לכם פן יפתה לבבכם וסרתם ועבדתם אלקים אחרים והשתחיתם להם:

Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them;

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KEHOT'S NOTE

דברים יא, טז. "ולכאורה לשון וסרתם אינו מובן כלל הל"ל והלכתם ועבדתם כו". — סה"מ תרס"ח ע' תכו.

14 וראית את אחורי

G-d tells Moshe, "You shall see My back, but My face shall not be seen." This shows that even within holiness there is a "back" and a "face."

שמות ל"ג:כ"ג Exodus 33:23

והסרתי את-ימני וראית את-אחורי ופני לא יראו:

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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KEHOT'S NOTE

שמות לג, כג.

15 דהיינו בחי אחרים

The transcript adds that this is why they are called "other gods" (elohim acherim): the word is related to achorayim, "the back," as the books of the Kabbalists write.

KEHOT'S NOTE

וע"כ נק' אלקים אחרים לשון אחרים כמ"ש בספרי המקובלים — סה"מ תקס"ח שם.

16 בד"ה זכור את אשר עשה לך עמלק

On the column cited (84d) the discourse says that holiness has a face and a back, citing "You shall see My back" and the scroll "written face and back"; the text sends the reader there for the levels of back and face within holiness.

KEHOT'S NOTE

תו"א פד, ד.

17 מבשרי אחזה

"From my flesh I behold G-d." Used here, as often in Chassidus, to learn about the divine from the structure of the human soul.

איוב כ"ט:כ"ו Job 19:26

ואמר עורי נקפוצאת ומבשרי אחזה אלוה:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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PARAGRAPH 4

18 הגם שנאמר

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

KEHOT'S NOTE

הגם שבאמת נא'. [כ].

19 כי לא מחשבותי מחשבותיכם

"For My thoughts are not your thoughts, nor are your ways My ways, says Havayah." Cited to show that "thought" is

said of G-d only by analogy.

ישעיהו נ"ה:ח"ח:8:55 Isaiah

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם ה'

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

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KEHOT'S NOTE

ישעיה נה, ח.

20

בדבר ה' שמים נעשו

"By the word of Havayah the heavens were made." G-d's speech creates, unlike a person's.

תהילים ל"ג:6:33 Psalms

בדבר ה' שמים נעשו וברוח פיו כל צבאם:

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

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KEHOT'S NOTE

תהלים לג, ו.

21

כי הוא אמר ויהי

"For He spoke, and it came to be; He commanded, and it stood." Another verse on the creative power of G-d's word.

תהילים ל"ג:9:33 Psalms

כי הוא אמר ויהי הוא צוה ויעמד:

For He spoke, and it was; He commanded, and it stood.

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KEHOT'S NOTE

תהלים לג, ט.

22

אדם מחשבה

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

KEHOT'S NOTE

אדם והרי מח'. [כ].

23

בראתיו יצרתיו אף עשיתיו

"Everyone called by My Name, whom I created for My glory, I formed him, I also made him." The three verbs are read as thought, speech and action, the worlds of Beriah, Yetzirah and Asiyah.

ישעיהו מ"ג:7:43 Isaiah

כל הנקרא בשמי ולקבדו בראתיו יצרתיו אף עשיתיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישעיה מג, ז.

24

ועמ"ש מזה בד"ה מי מנה

That discourse explains "I created him, I formed him, I also made him" as thought, speech and action: thought is something from nothing, speech is "form" that shapes the letters of thought, and action is introduced with af because

it is a thing apart, not related to the speaker as speech is to thought.

KEHOT'S NOTE

לעיל פ' בלק סז, א.

25

עלמין סתימין דלא אתגליין

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

KEHOT'S NOTE

ת"ו בהקדמה (פתח אלי').

26

עלמין סתימין דלא אתגליין

In Elijah's prayer (Patach Eliyahu) G-d brings forth the ten Sefiros to guide through them "hidden worlds that are not revealed and worlds that are revealed." The Alter Rebbe identifies the hidden worlds with Beriah, the level of thought.

Tikkunei Zohar 17a:11-12ב"א:א"א-י"ב:11-12

אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאן. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בר.

Constantinople, 1740 (CC-BY-NC)

27

כי אני הוי' לא שנית

"For I, Havayah, have not changed." Creation through thought, speech and action brings no change in G-d Himself.

Malachi 3:6ג'6:3 מלאכי

כי אני ה' לא שנית ואתם בני יעקב לא כליתם:

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

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28

דברה תורה כלי בניא

The Talmud's principle that the Torah speaks in human language. The Alter Rebbe uses it to justify speaking of G-d's thought, speech and action.

Berachot 31b:13-15י"ג-י"ט:13-15

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

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 ...

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KEHOT'S NOTE

ברכות לא, ב. וש"נ.

PARAGRAPH 5

- 29 The verse whose three verbs the section read as thought, speech and action.

ישעיהו מ"ג:ז

כל הנקרא בשמי ולכבודי בראתיו יצרתיו אף-עשיתיו:

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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PARAGRAPH 6

- 30 כי ששת ימים עשה ה'

"For in six days Havayah made the heavens and the earth, and on the seventh day He rested and was refreshed." The verse whose "He rested" the section explains.

שמות ל"א:י"ז

ביני ובין בני ישראל הוא לעולם כִּי־שָׁשֶׁת יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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KEHOT'S NOTE

שמות לא, יז.

- 31 ולכאורה אינו מובן

A maamar of the Rebbe Maharash to which the note points on the same question; the note does not quote it.

KEHOT'S NOTE

ראה לקמן שה"ש בד"ה שה"ש הא'. תורת שמואל — תרכ"ז ע' רמ.

- 32 המחדש בטובו

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

KEHOT'S NOTE

ברכת יוצר.

- 33 עשרה מאמרות שבהם נבה"ע

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

KEHOT'S NOTE

ראה אבות רפ"ה.

- 34 עשרה מאמרות שבהם נברא העולם

"With ten utterances the world was created." The Alter Rebbe identifies these utterances with G-d's "speech," from which He rested on Shabbos.

Pirkei Avot 5:1: מהנה אבות ה'

פעשה מאמרות נברא העולם. ומה תלמוד לומר, והלא במאמר אחד יכול להבראות, אלא להפרע מן הרשעים שמאבדיו את העולם שנברא

שובה ישראל עד הויה אלקיך כו'

בעשה מאמרות, ולתן שכר טוב לצדיקים שמקיימין את העולם שנברא בעשה מאמרות:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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35

ממצוא חפצך ודבר דבר

On honoring Shabbos: refraining "from pursuing your affairs and speaking words." The source for limiting speech on Shabbos.

ישעיהו נ"ח:י"ג

אם-תִּשָּׁב מִשְׁכַּת רִגְלֶךָ עֲשׂוֹת חֲפָצֶךָ יוֹם קָדְשִׁי וְקִרְאתָ לַשַּׁבָּת עֲנֵג לְקוֹדֶשׁ ה' מִכָּבֶד וּכְבוֹדָתוֹ מַעֲשׂוֹת דְּרָכֶיךָ מִמִּצּוֹא חֲפָצֶךָ וְדָבַר דָּבָר:

If thou turn away thy foot because of the sabbath, From pursuing thy business on My holy day; And call the sabbath a delight, And the holy of the L-RD honourable; And shalt honour it, not doing thy wonted ways, Nor pursuing thy business, nor speaking thereof;

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KEHOT'S NOTE

ישע"י נח, יג.

36

שלא יהא דיבורך של שבת

The Talmud expounds "and speaking words": your speech on Shabbos should not be like your weekday speech; speech is forbidden, thought is permitted.

Shabbat 113b:1: שבת קיי"ג ב:א'

שלא יהא דיבורך של שבת כדבורך של חול. דיבור אסור, הרהור — מותר. בשלמא כוהו — לחי, אלא שלא יהא הילוךך של שבת כהילוךך של חול מאי היא? כי הא דאמר רב הונא אמר רב, ואמרי לקה אמר רבי אבא אמר רב הונא: היה מהלך בשבת ופגע באמת המים, אם יכול להניח את רגלו ראשונה קודם שתעקר שניה — מותר, ואם לאו — אסור.

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

KEHOT'S NOTE

שבת קייג, ב.

37

בצלם אלקים ברא את האדם

"For in the image of G-d He made man." The Kehot note points here: because man is in G-d's image, his rest on Shabbos mirrors G-d's.

Genesis 9:6: בראשית ט':ו'

שֶׁפֶה דֵם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפָּךְ כִּי בְצֶלֶם אֱלֹהִים עָשָׂה אֶת־הָאָדָם:

Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of G-d made He man.

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KEHOT'S NOTE

ראה בראשית ט, ו.

47

אנת הוא חכים

In Elijah's prayer (Patach Eliyahu): "You are wise, but not with a known wisdom." G-d is wise only as He clothes Himself in wisdom, which is not His essence.

תקוני זוהר י"ז ב:ג:ד' Tikkunei Zohar 17b:3-4

אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאיןן צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיטא. צדק מלכותא קדישא. מאוני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 8

48

חצר הפנימית הפונה קדים

"The gate of the inner court that faces east shall be closed on the six working days, and on the Shabbos day it shall be opened." The Alter Rebbe identifies the inner court with the source from which the hidden worlds receive.

יחזקאל מ"ו:א' Ezekiel 46:1

כה אמר אדני ה' שער החצר הפנימית הפונה קדים יהיה סגור ששת ימי המעשה וקיום השבת יפתח וקיום החדש יפתח:

Thus saith the L-rd GOD: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath day it shall be opened, and in the day of the new moon it shall be opened.

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KEHOT'S NOTE

יחזקאל מו, א.

49

ועלמין סתימין מתעלים יותר כו

The note sends the reader there on the further ascent of the hidden worlds on Shabbos; it does not quote it.

KEHOT'S NOTE

ראה לקו"ש ח"א ע' 88.

50

שבת אותיות תשב

There the Alter Rebbe writes that Shabbos is the level of higher teshuvah, and that שבת has the letters of "tashev enosh" ("You return man," Psalms 90:3), for on Shabbos the worlds ascend to their source.

KEHOT'S NOTE

ראה ב"ר ספכ"ב (כ"פ"ת שם). ע' שש"ב באגה"ת (סופ"י). [כ].

51

שענין שבת וענין תשובה

When Cain told Adam that he had repented and been forgiven, Adam exclaimed at the power of teshuvah and at once said "A psalm, a song for the Shabbos day." The Kehot note cites it, with the Yefeh To'ar commentary there, for the link between Shabbos and teshuvah.

Bereshit Rabbah 22:13ג'כ"ב

ויצא קין מלפני ה' - מהיכן יצא? רבי יודן בשם רי איבו אמר: הפשיל דברים לאחוריו, ויצא כגונב דעת העליונה. רבי ברכיה בשם רבי

אלעזר ברבי שמעון אמר: יצא כמפרס וכמרמה בבוראו. רבי חמא בשם רבי חנינא בר רבי יצחק אמר: יצא שמח. היך מה דאת אמר (שמות ד): הנה הוא יוצא לקראתך וגוי. פגע בו אדם הראשון אמר לו: מה נעשה בדינך? אמר לו: עשיתי תשובה ונתפשרתי, התחיל אדם הראשון מטפח על פניו. אמר: כך היא כחה של תשובה, ואני לא הייתי יודע! מיד עמד אדם הראשון ואמר: (תהלים) ...

"Cain departed [vayetze] from the presence of the L-rd, and lived in the land of Nod, east of Eden" (Genesis 4:16). "Cain departed from the presence of the L-rd" - from where did he depart? Rabbi Yudan said in the name of Rabbi Aivu: He cast the words behind him and departed, as though deceiving the Most High. Rabbi Berekhya said in the name of Rabbi Elazar ben Rabbi Shimon: He departed as one who shows a split hoof, and as one who deceives his Creator. Rabbi Hama said in ...

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52

אלא תשובה היא להשיב נפשו

In Achrei the Alter Rebbe defines teshuvah in the same way: to return the G-dly soul to the source from which it was hewn, as it was before it descended to be clothed in a physical body, when it was included in the Infinite Light.

KEHOT'S NOTE

ראה גם לעיל פ' אחרי כה, ג. פ' ראה כד, ד.

53

גם לצדיקים גמורים

There (column 74a, between the marked columns 73d and 74b) the Alter Rebbe writes that teshuvah, as in "all his days in teshuvah," does not refer to sins, G-d forbid, but to distance: even one who does good and keeps the mitzvos may still be a separate "something," and teshuvah is the wish to return to one's source.

KEHOT'S NOTE

ראה לעיל בלק עד, א שהתשובה [היא בחיי תשובה עילאה] אין ר"ל עבירות ח"ו. ראה גם ת"א עה, א. וראה המובא בלקו"ש ח"א ע' 401 הערה 13.

54

כי זה כל האדם

"Fear G-d and keep His commandments, for this is the whole of man." Here it supports teshuvah as the purpose of every person, even the completely righteous.

Ecclesiastes 12:13ג'י"ב

סוף דבר הכל נשמע את־האלקים ירא ואת־מצותיו שמור כִּי־זֶה כָּל־הָאָדָם:

The end of the matter, all having been heard: fear G-d, and keep His commandments; for this is the whole man.

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55

לך אמר לבי בקשו פני

"To You my heart said, 'Seek My face'; Your face, Havayah, I will seek." The Alter Rebbe reads "face" as the inner dimension of the heart.

Psalms 27:8ח"ח

לך אמר לבי בקשו פני את־פְּנֵיךָ ה' אֲבֹנֶה:

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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KEHOT'S NOTE

תהלים כו, ח.

56

פני פנימית הלב

There "Seek My face" is explained as "seek the inner dimension of the heart": the outer heart is the excitement born of contemplating G-d's greatness, while the inner heart is the point in the depth of the heart, far above knowledge and understanding.

KEHOT'S NOTE

ראה אנה"ק סי' ד.

57

בד"ה כי תשמע בקול

That discourse distinguishes hearing "to the voice," the outer drawing-down from concealment to revelation, from hearing "in the voice," its inner dimension, the Infinite Light, which is to be revealed in one's soul as bittul.

KEHOT'S NOTE

לעיל פ' ראה כג, ב.

58

בחי' תשובה עילאה

There weeping is called the level of higher teshuvah that is greatest of all, for higher teshuvah itself has many levels, and of the future it is said, "they will come with weeping."

KEHOT'S NOTE

ראה לעיל תצא לו, ג. סה"מ תרס"ד ע' שנד ואילך.

59

והוא בחי' תשובה . . עד הנפש ממש

The note sends the reader there on teshuvah from the depth of the heart; it does not quote it.

KEHOT'S NOTE

ראה אוה"ת כי תצא ע' תתקכח.

60

מקרב איש ולב עמוק

"The inward part of a man and a deep heart." Used for love that comes from the depth of the heart.

Psalms 64:7 ט"ז: תהילים

יִחְפְּשׁוּ עוֹלֹת תִּמְנוּ חֶפֶשׁ מִחֶפֶשׁ וְקָרַב אִישׁ לִלְבָּב עֹמֶק:

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

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61

מי לי בשמים

"Whom do I have in heaven? And with You, I desire nothing on earth." The love of one who wants nothing but G-d.

Psalms 73:25 כ"ה: תהילים ע"ג: כ"ה: Psalms

מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־חִפְצִי בָאָרֶץ:

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

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KEHOT'S NOTE

תהלים עג, כה.

כלה שארי ולבבי

62

"My flesh and my heart are consumed; the rock of my heart and my portion is G-d forever." The yearning of a love so deep that the self expires in it.

Psalms 73:26 כ"ו: תהילים ע"ג: כ"ו: Psalms

כָּלֶה שְׂאָרִי וּלְבָבִי צוּר־לִבִּי וְחֶלְקִי אֱלֹקִים לְעוֹלָם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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PARAGRAPH 9

63

כי חלק הוי' . . עמו

"For Havayah's portion is His people; Yaakov is the lot of His inheritance." The Alter Rebbe uses it for the soul as an actual part of G-d, which therefore cannot bear separation from Him.

Deuteronomy 32:9 ט"ב: דברים

כִּי חֶלֶק ה' עַמּוֹ יַעֲקֹב חֶלֶל נַחֲלָתוֹ:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

64

למסור נפשו

The Pri Etz Chaim teaches that at the word "One" of the Shema we must give our souls over for the sanctification of G-d's Name, and that through this even the most wicked become completely righteous and can rise up to Binah, as in "Return, O Israel, unto (ad) Havayah your G-d."

Pri Etz Chaim, Gate of the Recitation of the Shema 12:5 ע"פ

חיים, שער הקריאת שמע י"ב: ה'

והענין, כי כבר ביארנו, כי אין כח במלכות לעלות עד כאן, וע"י מסירה זו יש בה כח לעלות, וסוד הדבר הוא במה שהודעתך, בסוד נשמה לנשמה ונר"נ, בסוד היחוד של כתי"י מור"י זלה"ה. כי הלא נשמה לנשמה היא באה מאבא, ונשמה מאמא, ורוח מת"ת, ונפש ממלכות. הרי כי נשמה לנשמה, ונשמה של אדם, הם בנים של או"א, ואחים גמורים של הת"ת ומלכות. אמנם הרוח והנפש הם בנים גמורים של זו"נ. וזהו סוד למען אחי ורעי, כי קראם הקב"ה לישראל אחים ורעים, נגד הנשמות. ובנים אתם לה' אלקיכם, נגד רוח ונפש. ...

Pri Etz Chaim (Public Domain)

65

למסור נפשו באחד

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

KEHOT'S NOTE

ראה ב"ה או"ח רס"א. פע"ח ש' הק"ש פ"ב.

66

בשמונה פרקים להרמב"ם

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

KEHOT'S NOTE

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פ"א, ואין הלי שם כן. [כ].

67 אצי' הוא בחי' חכמה

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

KEHOT'S NOTE

ראה ת"ז סת"ו. מקי"מ להו"ח"ב רך, ב.

68 ועתה יגדל נא

"And now, I pray, let the power of my L-rd be great." The verse on which the Biur the text refers to was said.

Numbers 14:17: י"ד:י"ז

ועתה יגדל-נא כח אדני כאשר דברת לאמר:

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

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69 מ"ש בע"ח דא"ק נק' אדם דבריהא

There the Alter Rebbe explains the scheme: Adam Kadmon is called the Adam of Beriah, the levels below it the Adam of Yetzirah, and Atzilus as a whole the Adam of Asiyah, while what is called "Atzilus" in this general scheme is the Infinite Light itself, since atzilus means drawing from concealment into revelation, not creation from nothing.

KEHOT'S NOTE

נשא ענף ב-ד וריש ש"ג. [כ]. ראה לעיל פי' מסעי צה, א. אוה"ת בלק עי' תתקסב ואילך.

70 מחשבה הקדומה

Rabbi Shimon describes the supernal will, unknown and ungraspable, and the "supernal thought" that pursues it and is lit by it. The text sends the reader here on the "primordial thought" above intellect.

Zohar, Noach 15:121-16:131: קל"א ט"ז: קל"א

Baked meal-offering or other meal-offerings are the means of invoking the Holy Spirit on the service of the priests, the song of the Levites, and the prayer of the Israelites; and from the smoke that rises up from the oil and the flour all the accusers replenish themselves, so that they are powerless to pursue the indictment which has been delivered into their hands. Thus we see that things have been so arranged in the mystery of faith that the adversary should have his share in the holy things, and ...

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

71 ראיתי והנה מנורת זהב

"I saw, and behold, a menorah all of gold." The verse on which another Biur the text refers to was said.

Zechariah 4:2: ב'י"ד

ויאמר אלי מה אתה ראה ואמר ראיתי והנה מנורת זהב כלה וגלה על-ראשה ושבעה נרותיה עליה שבעה ושבעה מוצקות לנרות אשר על-ראשה:

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

PARAGRAPH 10

72 "And on the seventh day He rested and was refreshed." The verse the second section explained.

Exodus 31:17: י"ז:ל"א

ביני ובין בני ישראל אות הוא לעולם כייששת ימים עשה ה' את-השמים ואת-הארץ וביום השביעי שבת וינפש:

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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PARAGRAPH 11

73 את פניך הוי' אבקש

"To You my heart said, 'Seek My face'; Your face, Havayah, I will seek." David's request to see G-d's "face," the Infinite Light itself.

Psalms 27:8: ח"ח:כ"ז

לך אמר לבי בקשו פני את-פניך ה' אבקש:

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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74 יאר ה' פניו אליך

From the Priestly Blessing: "May Havayah make His face shine upon you and be gracious to you." The Alter Rebbe reads the shining face as light from the Supreme Will above Chochmah.

Numbers 6:25: ו'כ"ה

יאר ה' פניו אליך ויחנך:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כה.

75 עיין מזה בהרמ"ז . צ"ג ע"ב

There the Alter Rebbe explains that all year the Supreme Will is drawn down through bittul in Torah and mitzvos, which are G-d's will and wisdom, and so is the Will as it is clothed in the higher Chochmah; on Rosh Hashanah the drawing-down is from a higher level of the Supreme Will, not clothed in the higher Chochmah at all.

KEHOT'S NOTE

ראה לעיל נו, ג.

76 חכמה היא בחי' יו"ד

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

KEHOT'S NOTE

ראה קה"י ערך יו"ד בתחלתו.

77

במקום גדולתו שם אתה מוצא ענוותנותו

Rabbi Yochanan: wherever you find the might of the Holy One, blessed be He, you find His humility, as the Torah, the Prophets and the Writings show. Here G-d's "greatness" in the chain of worlds is itself His humility, His descent.

מגילה ל"א: י"ב-י"ג: Megillah 31a:12-13

אמר רבי יוחנן: כל מקום שאתה מוצא גבורתו של הקדוש ברוך הוא, אתה מוצא ענוותנותו. דבר זה כתוב בתורה, ושנוי בנביאים, ומשולש בכתובים. כתוב בתורה: "כי ה' אלקיכם הוא אלקי האלקים ואדוני האדונים", וכתוב בתורה: "עושה משפט יתום ואלמנה". שנוי בנביאים: "כה אמר ה' ונשא שוכן עד וקדוש וגו'", וכתוב בתורה: "ואת דבא ושפל רוח", משולש בכתובים, דכתוב: "סולו לרוכב בערבות בקה שמו", וכתוב בתורה: "אבי יתומים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who ...

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KEHOT'S NOTE

מגילה לא, א. ראה לעיל במ"מ בפ' ואתחנן ח, ד.

78

אימתי אקרי גדול כשהוא בעיר אלקינו

On "Great is Havayah and highly praised in the city of our G-d," the Zohar asks when the Holy One, blessed be He, is called great, and answers: when the Community of Israel is with Him.

Zohar III, 5a, ח"ג ה,

Zohar II, 235a, ח"ב רלה,

KEHOT'S NOTE

ח"ג ה, א. וראה ג"כ ח"ב רלה, א. ז"ח תשא. שם חקת.

PARAGRAPH 12

79

וחכם באחור ישבחה

"A fool lets out all his spirit, but a wise man stills it afterward." The Alter Rebbe reads yeshabchenah as "praises it" and be'achor as "from behind": praise of G-d's greatness through Chochmah is praise of His "back."

משלי כ"ט: י"א: Proverbs 29:11

כל-רוחו יוציא כסיל וחכם באחור ישבחה:

A fool spendeth all his spirit; But a wise man stilleth it within him.

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KEHOT'S NOTE

משלי כט, יא.

80

ואורייתא מחכמה נפקת

The Zohar says that the Torah issues from Chochmah. Hence the Torah, received by Moshe, is G-d's "back" in relation to the light above Chochmah.

Zohar II, 121a, ח"ב קכא,

KEHOT'S NOTE

ח"ב קכא, א. וראה שם פכ, א.

81

"You shall see My back, but My face shall not be seen." Moshe's "seeing the back" is read as receiving the Torah, which issues from Chochmah.

שמות ל"ג: כ"ג: Exodus 33:23

והסרתי את-כפי וראיתי את-אחרי ופני לא יראו:

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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82

לית מחשבה תפיסא ביה כלל

In Elijah's prayer, "no thought can grasp You at all." The light above the Torah cannot be reached by comprehension.

תקוני זוהר י"ז א: י"ב-י"ג: Tikkunei Zohar 17a:10-12

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

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83

כי עמך הסליחה

"For with You is forgiveness, that You may be feared." Forgiveness comes from "with You," from G-d's own being, above the Torah.

תהילים ק"ל: ד: Psalms 130:4

כיי-עמך הסליחה למען תורא:

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

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KEHOT'S NOTE

תהלים קל, ד.

84

וזהו חכם . . ממעמקים קראתיך ה'

The note says that this passage, from "the wise man praises it from behind" to "From the depths I called You," is quoted in Or HaTorah on Va'eschanan, and points to two further places in Or HaTorah.

KEHOT'S NOTE

מובא באוה"ת ואתחנן ע' רסה. ראה גם אוה"ת ויקרא כרך ב ע' תרע"ד. שה"ש כרך ב ע' תרסט.

85

ממעמקים קראתיך ה'

"From the depths I called You, Havayah." Read as calling the revelation of Havayah up from G-d's hidden depths,

through the depth of one's own heart.

Psalms 130:1 א"ל: תהילים

שִׁיר הַמַּעֲלוֹת מִמַּעְמָקִים קָרָאתִיהָ ה'

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

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KEHOT'S NOTE

תהלים קל, א.

86

ישת חשך סתרו

"He made darkness His hiding place." Used for the utterly hidden level, "the depths," from which forgiveness is called forth.

Psalms 18:12 ב"י: תהילים

יִשְׁתַּחֲשֹׁךְ סִתְרוֹ סְבִיבוֹתָיו סָכְתוּ חֲשָׁכֵת־מַיִם עָבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

87

כמים הפנים לפנים

"As water reflects face to face, so is the heart of man to man." The arousal from the depth of a person's heart evokes a matching arousal from G-d's depths.

Proverbs 27:19 ט"ז: משלי

כַּמֵּיִם הַפָּנִים לַפָּנִים כִּן לִב־הָאָדָם לְאָדָם:

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

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KEHOT'S NOTE

משלי כז, יט.

88

שממית בידים תתפש

"The spider takes hold with its hands, and it is in the king's palaces." Cited to show that a blemish does not reach above Chochmah.

Proverbs 30:28 ח"כ: משלי

שְׁמִמִּית בְּיָדֶיהָ תִּתְפֹּשׁ וְהִיא בְּהִיכָלֵי מֶלֶךְ:

The spider thou canst take with the hands, Yet is she in kings' palaces.

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KEHOT'S NOTE

משלי ל, כח.

89

אנת הוא ממלא כל שמהן

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

KEHOT'S NOTE

ת"ו בהקדמה (פתח אלי').

90

אנת הוא ממלא כל שמהן ואנת הוא שלימו דכולהו

In Elijah's prayer: each Sefirah has a known name, "and You have no known name, for You fill all the Names and

You are the completion of them all." The Alter Rebbe reads the Names as the Torah.

Tikkunei Zohar 17b:2-3 ג'ב: תקוני זוהר י"ז

וכל ספירן כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמתא. אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא.

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91

שהתו כולה היא שמותיו של הקב"ה

The Zohar teaches that the whole Torah is one holy Name, for there is no word in the Torah that is not included in the holy Name.

Zohar II, 87a פז, זח"ב

Zohar III, 73a עג, זח"ג

KEHOT'S NOTE

רמב"ן עה"ת בהק'. יונת אלם פכ"ט. ועד"ו זח"ב פז, א. זח"ג עג, א. ובכ"מ. ע' פינחס (עו, ב). וש"נ. [כ].

92

רמ"ח מצות הן רמ"ח אברין דמלכא

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

KEHOT'S NOTE

ראה ת"ו ת"ל.

93

הדם הוא הנפש

"For the blood is the soul." As blood carries life through the body's limbs, the mitzvos carry the Infinite Light.

Deuteronomy 12:23 ג"כ: דברים

רַק חֹזֶק לִבִּילְתִּי אֲכַל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר:

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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PARAGRAPH 13

94

ויצעקו אל ה' בצר להם

"They cried out to Havayah in their distress; He saved them from their troubles." The cry from the depth of the heart that draws down G-d's own light.

Psalms 107:6 ו'ז: תהילים

וַיִּצְעֲקוּ אֵל־יְהוָה בְּצָר לָהֶם מִמִּצְוֹתֵיהֶם יִצִּילֵם:

Then they cried unto the L-RD in their trouble, And He delivered them out of their distresses.

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KEHOT'S NOTE

תהלים קז, ו.

95

Kehot's note points to Psalms 107:28 for these words.

Psalms 107:28 ח"כ: תהילים

וַיִּצְעֲקוּ אֵל־יְהוָה בְּצָר לָהֶם וּמִמִּצְוֹתֵיהֶם יוֹצִיאֵם:

They cried unto the L-RD in their trouble, And He brought them out of their distresses.

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96 כי אבי ואמי עזבוני

"For my father and my mother have forsaken me, but Havayah will gather me in." The Alter Rebbe reads father and mother as the soul's intellect, and Havayah as G-d Himself, who gathers the soul from above Chochmah.

Psalms 27:10 תהלים כ"ז:

כִּי־אָבִי וְאִמִּי עֲזָבוּנִי וְה' יִסְפְּנֵנִי:

For though my father and my mother have forsaken me, The L-RD will take me up.

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KEHOT'S NOTE

תהלים כז, י. באוה"ת פ' משפטים ע' אקפו מציינ' לכאן. ראה אוה"ת פ' פנחס ע' ארכ.

97 כי ה' יתן חכמה

"For Havayah gives wisdom; from His mouth come knowledge and understanding." The source of the soul's three intellectual faculties.

Proverbs 2:6 משלי ב':

כִּי־יְהוָה יִתֵּן חֲכָמָה מִפִּי וְדַעַת וְתְבוּנָה:

For the L-RD giveth wisdom, Out of His mouth cometh knowledge and discernment;

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KEHOT'S NOTE

משלי ב, ו.

98 זכר חסדו

"He remembered His kindness and His faithfulness to the house of Israel." Zachar, "remembered," also means "male," so love (kindness) is called "son."

Psalms 98:3 תהילים צ"ח:

זָכַר חֲסִדּוֹ וְאַמּוֹנָתוֹ לְבֵית יִשְׂרָאֵל רָאוּ כָל־אֲפִסְי־אָרְצַי אֵת יְשׁוּעָתִי אֶלְקִינִי:

He hath remembered His mercy and His faithfulness toward the house of Israel; All the ends of the earth have seen the salvation of our G-d.

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KEHOT'S NOTE

תהלים צח, ג.

99 אשה יראת ה'

"A woman who fears Havayah, she shall be praised." Awe is called "daughter."

Proverbs 31:30 משלי ל"א:

שֶׁקֶר הַחַוָּה וְהַבֵּל הַיָּפִי אִשָּׁה יִרְאֵת־ה' הִיא תִתְהַלָּל:

Grace is deceitful, and beauty is vain; But a woman that feareth the L-RD, she shall be praised.

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KEHOT'S NOTE

משלי לא, ל.

100 בת תחלה סימן יפה לבנים

Rav Chisda: a daughter first is a good sign for sons. The Alter Rebbe reads it as awe preceding and bringing love.

Bava Batra 141a:4 בבא בתרא קמ"א א:

וּשְׂמוּאֵל אָמַר: הָכָא בְּמִבְכָּרַת עֲסָרִינוּ, וְכִדְרָב חֲסֵדָא - דְּאָמַר רַב חֲסֵדָא: בֵּת תַּחֲלָה - סִימָן יָפֵה לְבָנִים. אִיכָא דְּאָמְרִי: דְּמַרְבָּא לְאַחֲהָא, וְאִיכָא דְּאָמְרִי: דְּלֹא שְׁלֵטָא בָּהּ עֵינָא בִּישָׁא. אָמַר רַב חֲסֵדָא: וּלְדִידִי - בְּנָתִן עֲדִידָן לִי מִבְּנֵי.

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KEHOT'S NOTE

ב"ב קמא, א.

101 בזאת יבא אהרן

"With this shall Aharon come into the Sanctuary," said of the Yom Kippur service. The text refers to the Zohar's exposition of this verse for awe as the start of service.

Leviticus 16:3 ויקרא ט"ז:

בְּזֹאת יָבֹא אֶהְרֹן אֶל־הַקֹּדֶשׁ בְּפָר כֶּן־בָּקָר לְחֻטָּאת וְאַיִל לְעֹלָה:

Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering.

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102 שהמדות . . מן השכליים

Tanya explains that the soul's intellect, Chochmah, Binah and Daas, is the "mother" and source of its emotions, which are born from it.

KEHOT'S NOTE

ע' שש"ב ח"א (פ"ג). [כ].

103 מי שהעביר את הדרך ופגם בתורה שהיא חכמתו יתברך נקרא אבי ואמי עזבוני

At 89b the Alter Rebbe recalls his reading of "my father and my mother have forsaken me": the natural love of the G-dly soul is called "father," Z'eir Anpin and Nukva of Atzilus are the soul's father and mother, the source of its love and awe, and "Havayah will gather me in" is the root of the soul given by the Holy One, blessed be He; through sins the natural love is not revealed.

KEHOT'S NOTE

וראה לקמן שמע"צ (פס, ב) שפירוש זה הוא (בכללות) כהפירוש שבלקו"ת שמע"צ פג, ב ורק שהוא "בענין אחר קצת". — לקו"ש ח"ז ע' 231.

104 כי ההתחלקות הוא מחכמה ולמטה

The Tzemach Tzedek adds that because division begins from Chochmah, there is some measure of judgment (din) in Chochmah, as "HaChayat" writes.

KEHOT'S NOTE

"ולכן יש בחכמה קצת דין כמ"ש החייט". — אוה"ת פ' פינחס ע' ארכ.

105 אבל למעלה מן החכמה . . התכללות

The Tzemach Tzedek writes that this "gathering" is explained in Likkutei Torah, here, as the level where there is no division at all, above Chochmah, and compares the

Biur in Torah Ohr on “Vekibel hayehudim,” where “veki-bel” is in the singular.

KEHOT'S NOTE

באוה"ת פ' משפטים ע' א'קפו מציין על זה "ואסיפה זו פ' בלק"ת שם — הכוונה לכאן] בבחי' שאין שם התחלקות כלל דהיינו למעלה מן החכמה, וזהו ע"ד שנתבאר בתו"א בהביאור ע"פ וקבל היהודים וקבל בלשון יחיד כו'. ע"ש".

106 | Kehot's note points to Psalms 18:29 for these words.

Psalms 18:29 תהילים י"ח:כ"ט

כִּי־אַתָּה תֹאִיר נִירִי ה' אֱלֹהֵי יְגִיעַתִּי חֲשָׁכִי:

For Thou dost light my lamp; the L-RD my G-d doth lighten my darkness.

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107 | וה' יגיה חשכי

“For You are my lamp, Havayah, and Havayah illuminates my darkness” (in Psalms 18:29 the same song reads slightly differently). The text refers to its discussion of this verse.

II Samuel 22:29 שמואל ב כ"ב:כ"ט

כִּי־אַתָּה נִירִי ה' וְה' יְגִיעַתִּי חֲשָׁכִי:

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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108 | אל תסתר פניך

“Do not hide Your face from me; do not turn Your servant away in anger.” The request for G-d's inner dimension, and not to be dealt with from the outer one.

Psalms 27:9 תהילים כ"ז:ט

אַל־תִּסְתֵּר פָּנֶיךָ מִמֶּנִּי אֵל תִּטְּבֹאֶף עֲבֹדְךָ עֲזָרְתִּי הָיִיתִי אֶל־תִּשְׁשֵׁנִי וְאַל־תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעִי:

Hide not Thy face far from me; Put not Thy servant away in anger; Thou hast been my help; Cast me not off, neither for-sake me, O G-d of my salvation.

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KEHOT'S NOTE

תהלים כו, ט.

109 | לך ה' הגדולה

“Yours, Havayah, are the greatness, the might, the beauty, the victory and the splendor.” The source of the soul's seven emotive attributes.

I Chronicles 29:11 דברי הימים א כ"ט:יא

לֵךְ ה' הַגְדֹּלָה וְהַגְבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּחַ וְהַהוֹד כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ לֵךְ ה' הַמְּמַלְכָּה וְהַמִּתְנַשֵּׂא לְכָל לְרָאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glo-ry, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

110 | והשכליים נקי בשם או"א

Kehot's note points to Zohar II, 85a for these words.

Zohar II, 85a זח"ב פה, אא

Zohar III, 290a זח"ג רצ, אא

KEHOT'S NOTE

ראה זח"ב פה, א. זח"ג רצ, א.

PARAGRAPH 15

111 | כי עמך הסליחה למען תורא

“For with You is forgiveness, that You may be feared.” The second half gives the purpose of forgiveness: awe.

Psalms 130:4 תהילים ק"ל:ד

כִּי־עִמָּךְ הַסְּלִיחָה לְמַעַן תִּוְרָא:

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

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112 | שום תשים עליך מלך

“You shall surely set a king over yourself.” Read here as accepting G-d's kingship, which is the substance of awe.

Deuteronomy 17:15 דברים י"ז:ט"ו

שׁוּם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹהֶיךָ בּוֹ מִקִּרְבִּי אֶחָיֶה תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אֶחָיֶךָ הוּא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreign-er over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

PARAGRAPH 16

113 | והאלקים עשה שיראו מלפניו

“Whatever G-d does will be forever ... and G-d has made it so that they fear before Him.” Awe as the purpose of creation.

Ecclesiastes 3:14 קהלת ג' י"ד

יָדַעְתִּי כִּי כָל־אֲשֶׁר יַעֲשֶׂה הָאֱלֹהִים הוּא יִהְיֶה לְעוֹלָם עָלָיו אֵין לְהוֹסִיף וּמִמֶּנּוּ אֵין לְגַרֵעַ וְהָאֱלֹהִים עָשָׂה שִׁירָאוֹ מִלְּפָנָיו:

I know that, whatsoever G-d doeth, it shall be for ever; noth-ing can be added to it, nor any thing taken from it; and G-d hath so made it, that men should fear before Him.

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KEHOT'S NOTE

קהלת ג, יד.

114 | סוף דבר הכל נשמע

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

KEHOT'S NOTE

קהלת יד, ג.

115 סוף דבר הכל נשמע את האלקים ירא

"The end of the matter, all having been heard: fear G-d and keep His commandments, for this is the whole of man."

קהלת י"ב:י"ג:13 Ecclesiastes 12:13

סוף דבר הכל נשמע את האלקים ירא ואת מצותיו שמור כִּי־זו כל האדם:

The end of the matter, all having been heard: fear G-d, and keep His commandments; for this is the whole man.

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116 שעל דמות הכסא כמראה אדם

"And upon the likeness of the throne was a likeness like the appearance of a man upon it, from above." Read as the Torah, the supernal "Man."

יחזקאל א:כ"ו:26 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.

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KEHOT'S NOTE

יחזקאל א, כו.

PARAGRAPH 17

117 ויצונו ה' לעשות את כל החוקים

"And Havayah commanded us to do all these statutes, to fear Havayah our G-d." The mitzvos are for the sake of awe.

דברים ו:כ"ד:24 Deuteronomy 6:24

ויצונו ה' לעשות את כל החקים האלה ליראה את ה' אלקינו לטוב לנו כל הימים לחיתנו כהיום הזה:

And the L-RD commanded us to do all these statutes, to fear the L-RD our G-d, for our good always, that He might preserve us alive, as it is at this day.

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KEHOT'S NOTE

דברים ו, כד.

118 Rabbi Yudan: great is awe, for heaven and earth were created only in its merit; Rabbi Yirmiyah: Shlomo sealed both his books with awe. Quoted here word for word.

קוהלת רבה ג:י"ד:14 Kohelet Rabbah 3:14

ידעתי כי כל אשר יעשה האלקים הוא יהיה לעולם וגו', אמר רבי יהודה ברבי סימון ראוי היה אדם הראשון שיהיה חי וקיים לעולם, ומפני מה נקנסה עליו מיתה, אלא והאלקים עשה שיראו מלפניו. אמר רבי אלעזר מתחלת ברייתו של עולם נאמר (בראשית א, ט): יקוו המים מתחת השמים, וכל כך למה, ותרצה היבשה. ומפני מה כתיב (עמוס ט, ו): תקרא למי הים וישפכם על פני הארץ ה' שמו, שתי פעמים, אחד בדור המבול ואחד בדור הפלגה, אלא ...

"I know that everything that G-d does, it will be forever, one cannot add to it, nor can one subtract from it; G-d did so, so they would fear before Him" (Ecclesiastes 3:14). "I know that everything that G-d does, it will be forever..." Rabbi Yehuda ben Rabbi Simon said: It would have been fitting for Adam, the first man, to have lived and endured forever. Why was death imposed upon him? "G-d did so, so they would fear before Him." Rabbi Elazar said: From the beginning of the creation ...

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

119 ידעתי . . יעשה האלקים

"I know that whatever G-d does will be forever ... and G-d has made it so that they fear before Him." The verse on which the Midrash quoted here comments.

קהלת ג:י"ד:14 Ecclesiastes 3:14

ידעתי כי כל אשר יעשה האלקים הוא יהיה לעולם עליו אין להוסיף וממנו אין לגרע והאלקים עשה שיראו מלפניו:

I know that, whatsoever G-d doeth, it shall be for ever; nothing can be added to it, nor any thing taken from it; and G-d hath so made it, that men should fear before Him.

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KEHOT'S NOTE

קהלת ג, יד. [כ].

120 The Talmud expounds Proverbs 31:30: grace and beauty are lesser generations, while "a woman who fears Havayah" is the generation of Chizkiyahu, or that of Rabbi Yehudah bar Ilai, whose six students shared one garment and studied Torah.

סנהדרין כ"א:ג:20a Sanhedrin 20a:3

אמר רבי שמואל בר נחמן אמר רבי יונתן: מאי דכתיב "שקר החן והכל היפיי"? "שקר החן" - זה יוסף, "והכל היפיי" - זה בועז. "יראת ה' היא תתהלל" - זה פלטי בן ליש.

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

121 שקר החן והכל היפוי אשה יראת ה' היא תתהלל

"Grace is false and beauty is vain; a woman who fears Havayah, she shall be praised." The ending of Proverbs, sealed with awe.

משלי ל"א:30 Proverbs 31:30

שקר החן והכל היפוי אשה יראת ה' היא תתהלל:

Grace is deceitful, and beauty is vain; But a woman that feareth the L-RD, she shall be praised.

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122 יראת ה' היא תתהלל

Sefer Chasidim lists eighteen verses about the fear of Havayah, among them "a woman who fears Havayah, she shall be praised," and links them to the eighteen blessings of prayer.

ספר חסידים קנ"ח:158 Sefer Chasidim 158:1

... אל יקנא לבך בחטאים כי אם ביראת ה' כל היום. אל תהי חכם בעיניך ירא את ה' וסור מרע ירא את ה' בני ומלך ועם שונים אל

תתערב. שקר החן והבל היופי אשה יראת ה' היא תתהלל. הרי י"ח יראות כנגד י"ח מיני טרפות לומר אפי' נוטלים חייו של אדם אל ימרוך במי שממית ומחיה שאם תאבד חייך בעבורו הוא יחיה אותך ואם תחיה אותך במקום שאתה מחויב לעזוב חייך להתקדש בשמו הוא יטול חייך ומי יצילך מידו ולפי שהחיים תלויים ב"ח מקומות בגוף נקרא ח"י. חיות האדם שכל ...

"The fear of the L-rd is to hate evil, pride, arrogance and the evil way, and the forward mouth, do I hate" (Prov. 8:13). "The fear of the L-rd is the beginning of wisdom, and the knowledge of the All-holy is understanding" (Prov. 9:10). "The fear of the L-rd prolongeth days, but the years of the wicked shall be shortened" (Prov. 10:27). "He that walketh in his uprightness feareth the L-rd, but he that is perverse in his ways despiseth Him" (Prov. 14:2). "In the fear of the L-rd a ...

Sefer Chassidim, Zhitomir, 1857 (Public Domain) • Medieval Jewish mysticism, translated by Sholom Alchanan Singer. Northbrook, Ill. Whitehall Co., 1971 (CC-BY)

123 סוף דבר הכל נשמע את האלקים ירא

"The end of the matter, all having been heard: fear G-d." The ending of Ecclesiastes, sealed with awe.

Ecclesiastes 12:13: "ג'י'i

סוף דבר הכל נשמע את האלקים ירא ואת מצותיו שמור כ"י'i

The end of the matter, all having been heard: fear G-d, and keep His commandments; for this is the whole man.

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124 כי הנה תכלית בריאת העולמות . . בא"ס ב"ה ממש

The note says that this passage, from "the purpose of the creation of the worlds" to "the very Infinite One," is quoted in Or HaTorah on Shemos.

KEHOT'S NOTE

מובא אוה"ת שמות ע' פח.

125 אין מלך בלא עם

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

KEHOT'S NOTE

בחי' וישב לח, ל. ור"פ בלק. ועוד.

126 אין מלך בלא עם

Rabbeinu Bachya writes that Rosh Hashanah, the day the world was created, is the beginning of G-d's works, for

there is no king without a people. Cited in the Kehot note for this principle.

Rabbeinu Bahya, Bereshit 38:30: "ל"י'י'י'י'י'i

127 אין מלך בלא עם

At the beginning of Balak, Rabbeinu Bachya explains that without a people a king loses the name of king, for there is no king without a people.

Rabbeinu Bahya, Bamidbar 22:2: "ב'י'i

PARAGRAPH 18

128 מלכותך מכלותך

"Your kingship is a kingship over all worlds, and Your dominion is in every generation." The worlds as the domain of G-d's Malchus.

Psalms 145:13: "מ'י'i

מלכותך מלכות כל-עלמים וממשלתך בכל-דור ודור:

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

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KEHOT'S NOTE

תהלים קמה, יג.

PARAGRAPH 19

129 צחוק עשה לי אלקים

"And Sarah said: Elokim has made laughter for me; whoever hears will laugh with me." Read as the purpose of the Name Elokim, the future joy.

Genesis 21:6: "ו'י'i

ותאמר שרה צחק עשה לי אלקים כל-השמע יצחק-לי:

And Sarah said: 'G-d hath made laughter for me; every one that heareth will laugh on account of me.'

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KEHOT'S NOTE

בראשית כא, ו. קטע מכאן מובא בסה"מ תרל"ג ע' עדר.

130 שמדת אלקים והצמצום

The note refers to the sources it gave at 64c, in the first Shabbos Shuvah maamar.

KEHOT'S NOTE

נסמן לעיל סד, ג.

131 ונגלה כבוד ה'

"And the glory of Havayah will be revealed, and all flesh together will see." The revelation of the time to come.

Isaiah 40:5: "מ'י'i

ונגלה כבוד ה' וראו כל-בשר יחדו כי פי ה' דבר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע"י מ, ה.

132 **בטל רצונך**
 | Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE
 אבות פ"ב, מ"ד.

133 **בטל רצונך**
 | "Nullify your will before His will." The inner aim of all the mitzvos.
 משנה אבות ב"ד:4
 הוא היה אומר, עשה רצונו כרצונה, כדי שיעשה רצונה כרצונו. בטל רצונה מפני רצונו, כדי שיבטל רצון אחרים מפני רצונה. הלל אומר, אל תפרש מן הצבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את חברך עד שתגיע למקומו, ואל תאמר דבר שאי אפשר לשמע, שסופו להשמע. ואל תאמר לך שאפנה אשנה, שמא לא תפנה:
 He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...
 Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

PARAGRAPH 20

134 **וכמ"ש בע"ה**
 | Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE
 שמ"ג ציור עולמות אבי"ע (פ"א). [כ].

135 **שהארץ הליו החומריות הוא מלכות דמלכות דעשיה**
 | In the Gate of the Form of the Worlds, Etz Chaim speaks of the lowest earth as Malchus of Malchus of Asiyah, and of this earth as the outermost vessels of Asiyah.
 Sefer Etz Chaim 43:1א"מ:ג

136 **בס"ב שער היחוד והאמונה**
 | An index volume: its list of the places where Tanya is cited marks this reference as "chapters 3-6?".
 KEHOT'S NOTE
 במפתח המקומות שהובא בהם סי' התניא — נדפס ב' המפתחות לספרי דא"ח דאדה"ז, ע' 327 בסופו, מצייין ע"ז: "פי ג-ו' ?".

PARAGRAPH 21

137 **בד"ה להבין הטעם**
 | That discourse asks why man's body was made differently from all other creatures: plants and animals came forth from the earth and water, body and soul together, by G-d's utterance, while man was formed separately.
 KEHOT'S NOTE
 תו"א ג, ד.

138 **ובד"ה ולהבין בתוספות ביאור**
 | This further explanation of "And Havayah Elokim formed man" notes that the inanimate and the speaking are at opposite extremes, and so two Names were needed to join them in man.
 KEHOT'S NOTE
 תו"א ד, א.

139 **ועמ"ש במק"מ פ' צו (בדף כ"ו ע"ב)**
 | There too the Alter Rebbe refers to the Mikdash Melech at the beginning of Tzav, 26b, on "Blessed be the Name of the glory of His kingdom," in connection with "the power of my L-rd" (Numbers 14:17).
 KEHOT'S NOTE
 ראה גם לעיל פ' שלח מ, א.

PARAGRAPH 22

140 **דכולא קמ"י כלא**
 | The Zohar teaches that the root of awe is to fear G-d because He is the great Ruler, the root of all worlds, and all before Him is accounted as nothing.
 Zohar I, 11b, זח"א יא, בב
 KEHOT'S NOTE
 זח"א יא, ב.

141 **הוי' אלקינו הוי' אחד**
 | "Hear, O Israel, Havayah is our G-d, Havayah is One." The higher unity, in which all is nothing before G-d.
 Deuteronomy 6:4 ו:דברים
 שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:
 HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.
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PARAGRAPH 23

142 **ישראל לי ראש**
 | There "Israel is for Me a head" is read as Israel being, as it were, the level of the "head" above, and through their Shema, "Hear, O Israel," they draw down the Supreme Will.
 KEHOT'S NOTE
 ע"ל שלח (מח, ב). וש"נ. [כ].

143 **וכרא כרעא דאבוה**
 | Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE
 ע"ל (יב, ג). [כ]. וש"נ.

144 **כי לי בני עבדים**
 | "For the children of Israel are servants to Me; they are My servants whom I brought out of the land of Egypt." Even

the servant's nullification is "to Me," bound to G-d Himself.

ויקרא כ"ה:נ"ה

כִּי־לִי בְנֵי־יִשְׂרָאֵל עֲבָדִים עָבְדִּי הֵם אֲשֶׁר־הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרָיִם אֲנִי ה' אֱלֹהֵיכֶם:

For unto Me the children of Israel are servants; they are My servants whom I brought forth out of the land of Egypt: I am the L-RD your G-d.

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KEHOT'S NOTE

ויקרא כה, נה.

PARAGRAPH 25

145 עד הוא לשון נצחית

The note records that an explanation on the maamar beginning "Shuvah Yisrael ad," on ad as a term of eternity, is found in this manuscript volume.

KEHOT'S NOTE

ביאור על ד"ה שובה ישראל עד לי נצחי עי' בוך פערטעל שתח"י (כג, א).
[כ]. ראה ד"ה שובה — תשד"מ.

146 לא תבשו ולא תכלמו עד עולמי עד

"Israel is saved by Havayah with an everlasting salvation; you shall not be ashamed nor disgraced to all eternity." Ad as a term of eternity.

Isaiah 45:17

יִשְׂרָאֵל נוֹשָׁע בְּה' תְּשׁוּעַת עוֹלָמִים לֹא־תִבְשׁוּ וְלֹא־תִכְלְמוּ עַד־עוֹלָמֵי עַד:

O Israel, that art saved by the L-RD with an everlasting salvation; Ye shall not be ashamed nor confounded world without end.

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KEHOT'S NOTE

ישעיה מ"ה, יז.

147 לעדי עד ימלוך

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

KEHOT'S NOTE

פיוט מלך עליון.

PARAGRAPH 26

148 שכשמו כן הוא אין לו סוף

Or HaTorah, in its volume of collected topics, refers to this passage; the note also points to the footnote at the bottom of that page.

KEHOT'S NOTE

ראה אוה"ת ענינים עי' קמב שמציין לכאן. ראה שם בהערה בשולי הגליון.

PARAGRAPH 27

149 שובה ישראל עד

"Return, O Israel, unto (ad) Havayah your G-d." Now read

as: return ad, G-d's revealed kingship, to its source.

Hosea 14:2

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בְּעֹנֶךָ:

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

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150 גלו לאדום שכינה עמהם

At 35d the Alter Rebbe applies the same saying to the soul: the love of G-d above reason is hidden within the body and the animal soul as in exile, as "they were exiled to Edom; the Shechinah is with them," the Shechinah being the spark of G-dliness in the soul.

KEHOT'S NOTE

ספרי במדבר לה, לד. ע"ל כי תצא ה' (לה, סע"ד). [כ].

151 גלו לאדום שכינה עמהם

Rabbi Nasan: Israel is beloved, for wherever they were exiled the Shechinah was with them, to Egypt, to Babylon, to Elam and to Edom, and when they return the Shechinah returns with them.

Sifrei Bamidbar 161:5

... גלו למצרים שכינה עמהם, שנאמר (שמואל א ב) הנגלה נגליתי אל בית אביך בהיותם במצרים לבית פרעה; גלו לבבל שכינה עמהם, שנאמר (ישעיה מג) למענכם שולחתי בבלה; גלו לעילם שכינה עמהם, שנאמר (ירמיה מט) ושמתי כסאי בעילם והאבדתי משם מלך ושרים; גלו לאדום שכינה עמהם, שנאמר (ישעיה סג) מי זה בא מאדום חמוץ בגדים מבצרה. וכשהם חוזרים שכינה עמהם, שנאמר (דברים ל) ושב ה' את שבותך ורחמך. והשיב לא נאמר, אלא ושב ה' אלקיך. ואומר (שיר השירים ד) אתי מלבנון כלה אתי מלבנון תבואי תשורי מראש אמנה מראש שניר ...

(Bamidbar 35:34) "in whose midst I dwell": Beloved are Israel, for even when they are tamei the Shechinah reposes among them — (Vayikra 16:16) "who dwells with them in the midst of their uncleanness," and (Ibid. 15:31) "... when they defile My sanctuary which is in their midst," and (Bamidbar 5:3) "and they shall not make unclean their camps in whose midst I dwell." (Ibid. 35:34) "for I the L-rd dwell in the midst of the children of Israel." R. Nathan says: Beloved are Israel, for wherever they are exiled ...

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PARAGRAPH 28

152 והעיקר להשיבה

The Tzemach Tzedek explains that "to return it" means the level of Malchus.

KEHOT'S NOTE

אוה"ת בראשית תקנו, א: (ר"ל בחי' מל').

153 בחי' תרין ריעין דלא מתפרשין

The Zohar explains that those who are always together and never part are called "companions" (re'im), while those

who long for each other and are not always together are called “lovers” (dodim).

Zohar II, 56a נ, זח”ב

Zohar III, 4a ד, זח”ג

KEHOT’S NOTE

זח”ב נ, א. זח”ג ד, א.

154 אהל בל יצען ובל יסע יתדותיו לנצח

“Your eyes shall see Jerusalem, a tranquil habitation, a tent that shall not be moved, whose pegs shall never be pulled up.” The image of permanent revelation in the time to come.

ישעיהו ל”ג:כ”א: Isaiah 33:20

זוה ציון קרית מועדנו עיניך תראינה ירושלם נוה שאנן אהל בלי יצען בלי יסע יתדותיו לנצח וכלי הקליו בלי ינתקו:

Look upon Zion, the city of our solemn gatherings; Thine eyes shall see Jerusalem a peaceful habitation, A tent that shall not be removed, The stakes whereof shall never be plucked up, Neither shall any of the cords thereof be broken.

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155 בלק”ת בזכריה

The Tzemach Tzedek writes that the Biur on “Shuvah Yisrael ad” explains that the level of Malchus will be like the level of Binah, for Abba and Imma are “two companions,” as the Arizal’s Likkutei Torah on Zechariah says on “On that day.”

KEHOT’S NOTE

ראה לקו”ת פ’ ואתחנן ע’ פח. וראה שם ע’ פט שמציין לכאן. אוה”ת פ’ תצוה ע’ איתקפג וז”ל “ומבואר מזה בביאור ע”פ שובה ישראל עד שיהיה מדריגת המלי כמו מדריגת הבינה. שאו”א הם תרין ריעין וכמ”ש בלקו”ת בזכריה ע”פ ביום ההוא יהי”י. ע”ש. לקו”ת זה נזכר לעיל פ’ צו יא, ג. פ’ במדבר יט, ג. פ’ תבוא מג, ג. ר”ה נט, ד.

156 ביום ההוא יהיה

“On that day Havayah shall be One and His Name One.” The verse on which the Arizal’s teaching about vav-hei rising to yud-hei is given.

Zechariah 14:9 ז”ר:ט”ז

והיה ה’ למלך על כל הארץ ביום ההוא יהיה ה’ אחד ושמו אחד:

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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157 שמקדש ראשון עמד ת”י שנה כו משא”כ לע”ל

The note points there on the impermanence of the First Temple compared with the time to come; it does not quote it.

KEHOT’S NOTE

ראה ביאורו לאדה”א קא, ב. ובאוה”ת פ’ ואתחנן ע’ פח.

158 וידעת היום והשבות

“Know this day and take to your heart that Havayah is

G-d.” The verse of the discourse the text refers to.

Deuteronomy 4:39 דברים ד’:ל”ט

וידעת היום והשבות אל לבבך כי ה’ הוא האלקים בשמים ממעל ועל הארץ מתחת אין עוד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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159 ומלאה הארץ דעה

“For the earth shall be filled with knowledge of Havayah.” The future revelation of the light that encompasses all worlds.

ישעיהו י”א:9: Isaiah 11:9

לא ירעו ולא ישחיתו בכל ה”הר קדשי כ”מלאה הארץ דעה את ה’ כמים לים מכסים:

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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160 אני ה’ לא שניתי

“For I, Havayah, have not changed.” The changeless level from which the permanent tent is drawn.

מלאכי ג’:6: Malachi 3:6

כי אני ה’ לא שניתי ואתם בני יעקב לא תליתם:

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

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161 כמ”ש באד”ר (דקל”ז סע”א)

The Tzemach Tzedek writes that the Idra Rabba (137a) explains this as coming through the drawing-down of the concealed mind (mocha setima’ah) of Atika, as does the Idra Zuta (end of 293b), and that from this will come “a tent that shall not be moved.”

KEHOT’S NOTE

”מבואר באד”ר דקל”ז סע”א שהוא ע”י המשכת מו”ס דעתיקא, ובאד”ר דרצ”ג סע”ב, וזוה יומשך שיהי אהל בל יצען.” — אוה”ת פ’ תצוה ע’ איתקפג. ונזכר גם באוה”ת פ’ ואתחנן ע’ פט. וביהל אור ע’ רלז.

162 נוה שאנן לעתיק יומין אתמר

In the Idra Rabba the Zohar asks how Jerusalem can be called “a tranquil habitation,” and answers that “tranquil habitation” is said of Atik Yomin, whose eye is tranquil and merciful.

Zohar, Idra Rabba 29:209-220 כ”ט:ר”ט-כ”ט

163 יתד הוא המקשר ומחבר . . ס”פ תרומה

The note says that the image of the peg that binds the tent to the ground is explained there at length.

KEHOT’S NOTE

נתבאר באוה”ת פ’ תצוה ע’ איתקפב ואילך.

164

כי כל בשמים ובארץ

"Yours, Havayah, are the greatness ... for all that is in heaven and on earth." Read as "that which holds heaven and earth together," like the peg that binds the tent to the ground.

I Chronicles 29:11א"י:ט:דברי הימים א

לך ה' הגדלה והגבורה והתפארת והנצח וההוד כ"ל בשמים ובארץ
לך ה' הממלכה והמתנשא לכל לראש:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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165

סד"ה כי ההרים ימושו

There "the mountains shall depart" means that all earlier revelations will be like a candle before a torch beside the great revelation of the future, and "My covenant of peace" is the supernal covenant that binds what is far above the chain of worlds so that it comes into revelation, so that above and below are equal.

KEHOT'S NOTE

לעיל תצא מא, ב.

166

כי ההרים ימושו

"For the mountains shall depart and the hills be moved, but My kindness shall not depart from you, and My covenant of peace shall not be moved." The verse of the discourse the text refers to.

Isaiah 54:10י"ד:י"א:ישעיהו

כי ההרים ימושו והגבעות תמוטנה וחסדי מאתך לא ימושו וברית
שלומי לא תמוט אפר מרחמך ה'

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

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167

כי כה אמר רם ונשא שוכן עד

"For thus says the High and Exalted One, who dwells forever (ad)." Ad as eternity.

Isaiah 57:15י"ז:ט"ו:ישעיהו

כי כה אמר רם ונשא שוכן עד וקדוש שמו מרום וקדוש אשכון ואת־דכא
ושפל־רוח להחיות רוח שפלים ולהחיות לב נדכאים:

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

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KEHOT'S NOTE

ישעיי נז, טו.

168

ה' ימלוך לעולם ועד

"Havayah shall reign forever and ever." G-d's eternal kingship, ad.

Exodus 15:18ה"ח:י"ד:שמות

Havayah ימלך לעלם ועד:

The L-RD shall reign for ever and ever.

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KEHOT'S NOTE

שמות טו, יח.

169

שובה ישראל

G-d told Reuven, the first to repent, that his descendant Hoshea would open with teshuvah: "Return, O Israel, unto Havayah your G-d."

Bereshit Rabbah 84:19ט"ט:ד'פ'ראשית רבה

... מעולם לא חטא אדם לפני, ועשה תשובה, ואתה פתחת בתשובה תחילה, חייך! שכן בנך עומד ופותח בתשובה תחילה. ואיזה? זה הושע, שנאמר (הושע יד): שובה ישראל עד ה' אלקיך. ויקחו את כתונת הפסים וישחטו שעיר עזים ולמה שעיר עזים? שדמו דומה לשל אדם. וישלחו את כתונת הפסים וגוי אמר רבי יוחנן, אמר הקב"ה: ליהודה, אתה אמרת: הכר נא! חייך! שתמר אומרת לך: הכר נא! ויכירה, ויאמר כתונת בני אמר לית אנא ידע מה אנא חמי. כתונת בני חיה רעה אכלתהו וגוי אמר רבי הונא: נצנצה בו רוח הקודש. חיה ...

"Reuben returned to the pit, and behold, Joseph was not in the pit, and he rent his garments" (Genesis 37:29). "Reuben returned to the pit" - where had he been? Rabbi Eliezer and Rabbi Yehoshua: Rabbi Eliezer said: In his sackcloth and his fasting. When he was free, he went and peered into that pit. That is what is written: "Reuben returned to the pit." The Holy One blessed be He said to him: 'A person has never sinned before Me and repented, and you are the first to initiate ...

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170

להיות יחודית כמו יחזקאל... אהל בל יצען

There the Tzemach Tzedek explains this in another way, and adds that the explanation given here is nevertheless also true.

KEHOT'S NOTE

ראה באוה"ת פ' שלח ע' תקנח, דשם מפרש באופן אחר, ומוסיף ומ"מ אמת ג"כ כמש"ל. ע"ש.

PARAGRAPH 29

171

כי כשלת בעונך

"Return, O Israel, unto Havayah your G-d, for you have stumbled in your iniquity." The second half of the maa-mar's opening verse.

Hosea 14:2ב'י"ד:הושע

שובה ישראל עד ה' אלקיך כי כשלת בעונך:

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

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172

שעי עון נכשל כאדם הכושל רגלו

The Rebbe's maamar on the same verse, to which the note points on the image of stumbling through sin.

KEHOT'S NOTE

ראה ד"ה שובה ישראל תשלי"ו (נדפס בסה"מ מלוקט ח"א).

173

קחו עמכם דברים

"Take words with you and return to Havayah; say to Him, Forgive all iniquity and take what is good, and we will render for bullocks the offering of our lips."

Hosea 14:3:י"ד:ג' הושע

קחו עמכם דברים ושובו אליה אמרו אלו כל-תשא עון וקח-טוב ונשלמה פרים שפתינו:

Take with you words, And return unto the L-RD; Say unto Him: 'Forgive all iniquity, And accept that which is good; So will we render for bullocks the offering of our lips.

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174

ויעבור הוי על פניו

"And Havayah passed before his face and proclaimed," the opening of the Thirteen Attributes of Mercy. The mercy comes from G-d's "face."

Exodus 34:6:ו'ר:י' שמות

ויעבר ה' על-פניו ויקרא ה' ה' אל רחום וחנון ארך אפים ורחמים רבים ויחמל:

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

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PARAGRAPH 30

175

שאלו לחכמה

Wisdom, Prophecy and the Holy One, blessed be He, are each asked what the sinner's punishment is; only G-d answers that he should do teshuvah and be atoned. The Alter Rebbe quotes a version in which Wisdom says "The soul that sins, it shall die."

Jerusalem Talmud Makkot 2:6:ו'ר:ב' תלמוד ירושלמי מכות

176

שאלו לחכמה הנפש החוטאת במה תתכפר

The note cites the Rebbe's discussion of this version of the saying, in which "The soul that sins, it shall die" is Wisdom's answer.

KEHOT'S NOTE

ראה ירושי מכות פ"ב, ה"ו. יליש תהלים רמז תשב. וראה אודות גירסא זו בלקי"ש ח"ד ע' 1358 מווי העמודים לכן השליה כפי"א. ובסה"מ תרל"ו ח"ב ע' שצב (גירסא זו הובאה גם בסה"מ תקס"ב ח"ב ע' תקלא. תקס"ג ע' כ. תקס"ה ח"ב ע' תשיג. ס' מאמרי אדה"ז על פרשיות ח"ב ע' תרסט. וראה סה"מ תרל"ו שם ע' שי וע' שמו. לקוי"ש ח"ה ע' 158. ועוד).

177

לרחם ולחון אע"פ שאינו הגון

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

KEHOT'S NOTE

שמו"ר ספמ"ה.

PARAGRAPH 31

178

ותן בלבנו בינה להבין

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

KEHOT'S NOTE

ברכת ק"ש של שחרית.

179

היינו להבין דבר מתוך דבר

The Talmud explains "the understanding one" (navon) as one who understands one thing from within another. Here it defines the contemplation that leads to love.

Chagigah 14a:12ב"א:י"ד חגיגה

"ויעז" - שיועד לעבר שנים ולקבוע חדשים. "וחכם" - זה תלמיד המחקרים את רבותיו. "חרשים" - בשעה שפותח בדברי תורה הכל נעשין כחרשיו. "ונבון" - זה המבין דבר מתוך דבר. "לחש" - זה שראוי למסור לו דברי תורה שניתנה בלחש.

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

Sanhedrin 93b:3ג'ב:י"ג סנהדרין

ואמר רב יהודה אמר רב: כל הפסוק הזה לא אמרו דואג אלא בלשון הרה. "ידע נגז" - שיועד לישאל, "גבור" - שיועד להשיב, "איש מלחמה" - שיועד לישא וליתן במלחמתה של תורה, "איש תארה" - שמראה פנים בהלכה, "ונבון דבר" - שמבין דבר מתוך דבר, "וה' עמו" - שהלכה כמותו בכל מקום.

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

KEHOT'S NOTE

חגיגה יד, א. סנהדרין צג, ב.

180

השמים כסאי

"The heavens are My throne and the earth My footstool." The verse of the discourse the text refers to.

Isaiah 66:1א:ו' שעייהו

כה אמר ה' השמים כסאי והארץ הדם רגלי איזה בית אשר תבנו-לי ואיזה מקום מנוחתי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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PARAGRAPH 32

181

אמרו אליו כל תשא עון

"Say to Him: Forgive all iniquity and take what is good." Read as addressed to G-d as "All," the undivided level above Chochmah.

Hosea 14:3:י"ד:ג' הושע

קחו עמכם דברים ושובו אליה אמרו אלו כל-תשא עון וקח-טוב ונשלמה פרים שפתינו:

Take with you words, And return unto the L-RD; Say unto Him: 'Forgive all iniquity, And accept that which is good; So will we render for bullocks the offering of our lips.

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PARAGRAPH 33

182 ונשלמה פרים שפתינו

“And we will render for bullocks the offering of our lips.”
Words of teshuvah and prayer in place of offerings.

Hosea 14:3:ג'י:ד הושע

קחו עמכם דברים ושובו אליה אמרו אליו כל־תשא עון וקח־טוב
ונשלמה פרים שפתינו:

Take with you words, And return unto the L-RD; Say unto Him: ‘Forgive all iniquity, And accept that which is good; So will we render for bullocks the offering of our lips.

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183 קרבן לה', אשה ריח ניחוח לה'

“When a man among you brings an offering to Havayah.”
An offering is described as “to Havayah.”

Leviticus 1:2:ב'י:ק ויקרא

דבר אל־בני ישראל ואמרת אליהם אדם כי־יקריב מכם קרבן לה' מן־
הבהמה מדי־הבקר ומדי־הצאן תקריבו את־קרבנכם:

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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

KEHOT'S NOTE

ויקרא א, ב. ט. ובכ"מ.

184 אשה ריח ניחוח להו'

“A burnt offering, a fire-offering, a pleasing fragrance to Havayah.” The phrase recurs throughout the laws of offerings.

Leviticus 1:9:ט'י:ק ויקרא

וקרבו וקרעיו ירחץ במים והקטיר הכהן את־הכל המזבחה עלה אשה
ריח־ניחוח לה'

but its inwards and its legs shall he wash with water; and the priest shall make the whole smoke on the altar, for a burnt-offering, an offering made by fire, of a sweet savour unto the L-RD.

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185 התפלה היא במקום קרבן

Rabbi Yehoshua ben Levi: the prayers were instituted to correspond to the daily offerings. Prayer takes the place of the offerings.

Berakhot 26b:7:ז'י:ב ברכות כ"ו

יעקב תקן תפלת ערבית, שנאמר: 'וַיִּפְגַּע בַּמָּקוֹם וַיִּלֶן שָׁם', וְאִין
“פגיעה” אלא תפלה, שנאמר: 'וְאֵתָה אַל תִּתְפַּלֵּל בְּעַד הָעַם הַזֶּה וְאֵל
תִּשָּׂא בְעֲדָם רִנָּה וְתִפְּלָה וְאֵל תִּפְגַּע בִּי”

Jacob instituted the evening Tefillah ; as it is said, "And he lighted [paga'] upon the place, and tarried there all night" (Gen. xxviii. 11) — "alighting" means prayer; as it is said, "Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession [paga'] to Me" (Jer. vii. 16).

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

KEHOT'S NOTE

ברכות כו, ב.

186 ומיכאל עומד ומקריב נשמותיהן

“Michael, the great prince, stands and offers an offering upon it,” on the altar built above.

Menachot 110a:9-11:א'י:ט מנחות ק"י

(דברי הימים ב ב, ג) לעולם זאת על ישראל אמר רב גידל אמר רב זה
מזבח בנוי ומיכאל שר הגדול עומד ומקריב עליו קרבן ורבי יוחנן אמר
אלו תלמידי חכמים העסוקין בהלכות עבודה מעלה עליהם הכתוב
כאילו נבנה מקדש בימיהם אמר ריש לקיש מאי דכתיב (ויקרא ז, לו)
זאת התורה לעולה למנחה ולחטאת ולאשם כל העוסק בתורה כאילו
הקריב עולה מנחה חטאת ואשם

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KEHOT'S NOTE

ראה מנחות קי, א תוד"ה ומיכאל.

187 ומיכאל עומד ומקריב נשמותיהן של ישראל

Tosafos records differing midrashim on what Michael offers: some say the souls of the righteous, some say lambs of fire.

Tosafot on Menachot 110a ק"י מנחות על מנחות

188 מיכאל כהנא רבא

The Zohar says that Michael is the High Priest and comes from the side of the right.

Zohar II, 231a זח"ב רלא,

KEHOT'S NOTE

זח"ג (לג, א). [כ]. זח"ב רלא, א.

189 מיכאל כהנא רבא

The Zohar calls Michael the High Priest, the “lion that consumes the offerings,” who offers the souls of those who return in teshuvah as an offering before G-d.

ספר הזהר, צו כ:קל"ה-קמ"ה Zohar, Tzav 20:135-145

PARAGRAPH 34

190 דרשו את ה' בהמצאו

“Seek Havayah when He may be found.” Applied to the Ten Days of Teshuvah, when the Infinite Light itself is drawn down.

Isaiah 55:6:ו'י:ה ישעיהו נ"ה

דרשו ה' בהמצאו קראוהו בקיוותו קרוב:

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

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191 אני לדודי בענין הרועה בשושנים

“I am my Beloved's and my Beloved is mine, who grazes among the lilies.” The verse of the discourse the text refers

to.

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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192 שיהכ"פ אסור בנעילת הסנדל

A short maamar of the Alter Rebbe on why shoes are not worn on Yom Kippur, to which the note points.

KEHOT'S NOTE

יומא רפ"ח. הובא באו"ח סתרי"ד, ב. וראה גם ד"ה לה"ע שאין יוצאים במנעלים ביוה"כ במאמרי אדה"צ הקצרים ע' שלו. אוה"ת חנוכה ע' 606. ש"ש כרך ה' ע' ב'קכב.

193 יוהכ"פ אסור בנעילת הסנדל

On Yom Kippur eating, drinking, washing, anointing, wearing the sandal and marital relations are forbidden. The Alter Rebbe explains the prohibition of shoes.

Mishnah Yoma 8:1:א'י: משנה יומא

יום הכפורים אסור באכילה ובשתיה ובקריחה ובשיטה ובנעילת הסנדל ובתשמיש המשא. והמלך והפלה ירחצו את פניהם, והחיה תנעל את הסנדל, דברי רבי אליעזר, וחכמים אוסרין:

On the day of atonement, it is forbidden to eat and to drink, to wash, to anoint, 2 to lace on [leather] shoes, and to indulge in sexual intercourse. A king and a bride [until the 30th day after her nuptials] may wash their faces; and a lying-in woman may lace [put] on [leather] shoes. Such is the dictum of Rabbi Eleazar: but the sages prohibit it.

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

194 יוהכ"פ אסור בנעילת הסנדל

The law that on Yom Kippur one may not wear a leather sandal or shoe, cited in the Kehot note.

Shulchan Arukh, Orach Chayim 614:2:אורח חיים ערוך, שולחן ערוך, תרי"ד:ב'

אסור לנעול סנדל או מנעל של עור אפי' קב הקיטע וכיוצא בו אפי' של עץ ומחופה עור אסור אבל של גמי או של קש או של בגד או של שאר מינים מותר אפילו לצא' בהם לרשו' הרבים (ומותר לעמוד על כרים וכסתות של עור ומ"מ המחמיר תבא עליו ברכה) (מרדכי דיומא ותה"ד סי' קמ"ט):

It is forbidden to put on a sandle or a shoe of leather, not even as a sole on an artificial leg and to go out with it. Even if it is wooden (the shoe) and covered with leather it is forbidden, but if it is made of reed or straw or cloth or other things, it is permissible even to go outside in them to the public domain (the street). (It is permissible to stand on cushions and pillows of leather, and anyhow one who is strict about these ...

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain) • Hilkhos Yom ha-Kippurim, trans. by Jan M. Brahms. HUC, 1976 (CC-BY)

195 וכמ"ש בשל"ה

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

KEHOT'S NOTE

במס' יומא פ' רע"א (רלו, ב) בשם הרמ"ק ז"ל. [כ].

196 מט"ט וסנדל קושר כתרים לקונו

Sandalfon, an angel taller than his fellows, stands behind the Chariot and ties crowns for his Maker. The text describes the angels as raising Israel's prayers.

Chagigah 13b:4:ד"ד: חגיגה

"וַיֵּאָרָא הַחַיִּית וְהִנֵּה אֹפֶן אֶחָד בְּאַרְץ אֶצֶל הַחַיִּית", אָמַר רַבִּי אֱלִיעֶזֶר: מִלָּאָה אֶחָד שֶׁהוּא עוֹמֵד בְּאַרְץ, וְרָאָהוּ מִגֵּיעַ אֶצֶל הַחַיִּית. בְּמַתְנִיתָא תָּנָא: סַנְדַּלְפּוֹן שְׁמוֹ, הַגָּבוֹה מִחֻבְרוֹ מִחֻלָּה חֲמֵשׁ מֵאוֹת שָׁנָה. וְעוֹמֵד אַחֲרָיו הַמְּרַכֵּה וְקוֹשֵׁר כְּתָרִים לְקוֹנוֹ. אֵינִי? וְהַכְּתִיב: "כְּרוּךְ כְּבוֹד ה' מִמְּקוֹמוֹ", מִכָּלֵל דְּמִקוֹמוֹ לִיכָא דִּידַע לָקָה! דְּאָמַר שֵׁם אֱתָנָא וְאָזַל וְתִיב בְּרִישָׁה.

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

KEHOT'S NOTE

חגיגה יג, ב תוד"ה קושר.

197 קושר קשרים לקונו מתפלתינהו של ישראל

Tosafos explains "ties crowns for his Maker": from the prayers of the righteous he makes crowns.

תוספות על חגיגה ט"ו א'א'י"א: א'א'א:17a:15a:1 Tosafot on Chagigah

ומחיוהו שיתין פולסין. להודיע לו שאין יכולת למטטרון יותר מאחרינו: שובו בנים שובבים. בירושלמי מפרש למה אירע לו כך ואיכא טפי מקראות שדורש והיה הורג דוברי דברי תורה ואמר כל תלמיד דהוה חמי ליה הוה קטיל ולא עוד דהוה על לבית ועדא הוה חמי טליא קמיה סופרא ואמר מאן אלו עבדין הכא כו' כיון דהוה שמעין ליה שבקין ואזלין וקאמר ליה ר"מ מאי דכתיב (וה' בירך) את כל אשר לאיוב למשנה (איוב מב) ואמר לו שכפל לו ממנו והוא השיב שר"ע דריש ליה בזכות מצות ומעשים טובים ברך מראשיתו ומייתי ...

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198 מה יפו פעמך בנעלים

"How beautiful are your steps in shoes, O prince's daughter." The verse of the discourse the text refers to on the angels as "shoes."

Song of Songs 7:2:ז'ב: שיר השירים

מה יפו פעמך 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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199 אריי דאכיל קרבנין

In earlier times, when Israel brought offerings, the image of a lion would descend and be seen upon the altar, con-

suming the offerings.

Zohar I, 6b ו, זח"א

Zohar II, 278a זח"ב רעח,

Zohar III, 17a זח"ג יז, א

KEHOT'S NOTE

זח"א ו, ב. זח"ב רעח, א. זח"ג יז, א. ראה לעיל פי במדבר יא, א. לקמן פי האזינו עז, ד.

200

אריה דאכיל קרבנין

A lion of fire would descend to consume the offerings. The Alter Rebbe compares the angels who raise the prayers to this lion.

Zohar, Vayikra 40:278-41:285 רפ"ה מ"א-מ"ח ע"ה ויקרא, ספר הזהר,

201

כנשר יעיר

"As an eagle stirs up its nest, hovering over its young."
The verse of the discourse the text refers to.

Deuteronomy 32:11 דברים ל"ב:י"א

כְּנֶשֶׁר יַעִיר קֶנֶד עַל-גִּזְזָלָיו יִרְחַף יִפְרֹשׁ כְּנָפָיו יִקְחֶהוּ יִשְׁאַהוּ עַל-אַבְרָתוֹ:

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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202

שהפנים בעצמן אין באים לידי גילוי

A maamar of the Rebbe to which the note points on the "face" that does not itself come into revelation; it does not quote it.

KEHOT'S NOTE

ראה ד"ה באתי לגני תשכ"ט סעי' ה (נדפס בקונטרס יו"ד שבט תשמ"ט).

203

לפני ה' תטהרו

"For on this day He shall atone for you, to purify you; from all your sins before Havayah you shall be purified." Lifnei, "before," is read as pnei, G-d's "face."

Leviticus 16:30 ויקרא ט"ז:ל"ו

כִּי-בְיוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהָר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

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

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KEHOT'S NOTE

ויקרא טז, ל.

204

אבקש

Kehot's note points to Zohar II, 135b for these words.

Zohar II, 135b זח"ב קלה,

KEHOT'S NOTE

בכתי"י [ראה להלן ברשימת הכתבי-יד] מסיים [ובכמה כתבי-יד נמצא קטע זה לעיל ז, ג שו"ה יחודא, אחר תיבת: מתפרשין] עד בחי' עבד [בכמה כתבי-יד: ועד]. עמ"ש בפ"י המבורך לעולם ועד (זח"ב קלה, ב). ועמ"ש בזהר ר"פ וארא עד לשון עד אשת חיל עט"ב וזהו בתחלה [בכמה כתבי-יד: בנעילה דיוהכ"פ]. בשכמל"ו בקול רם ע"י שובה עד וד"ל. [כ].



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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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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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