



LIKKUTEI TORAH • SHABBOS SHUVAH • MAAMAR 2

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.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

“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.

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

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 VehaEmunah) 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 וצורפים 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 משתחווים 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] ג"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 בבח"י 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 בח"י 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

שׁוֹבָה 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"ח
- 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

וַיִּפְּלוּ כָּל-הָעָם 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

... 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 זי: דניאל

נהר די־נור נגד ונפק מן־קדמוהי אלף אלפין ישמשונה ורבו רבון קדמוהי יקומו ודינא יתב וספרין פתיחו:

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

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KEHOT'S NOTE

דניאל ז, י.

12 | Kehot's note points to II Samuel 12:8 for these words.

II Samuel 12:8 ב ייב: שמואל ב

ואתנה לך את־בית אדניך ואת־נשי אדניך בחיקך ואתנה לך את־בית ישראל ויהודה ואם־מעט ואספה לך כהנה וכהנה:

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 ברואים 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 גי: ברכות

תנו רבנן: הוואה אוכלוסי ישראל, אומר: "ברוך ... חכם הרוזים" — שאין דעתם דומה זה לזה, ואין פרצופיהן דומים זה לזה. כן זומא ראה אוכלוסא על גב מעלה בהר הבית, אומר: "ברוך ... חכם הרוזים וברוך ... שברא כל אלו לשמשני".

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."

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

Sanhedrin 38a:2 ב: סנהדרין

יהודה וחזקיה בני רבי חייא הוו יתבי בסעודתא קמי רבי, ולא הוו קא אמרי ולא מידדי. אמר להו: אנפרו חמרא אדרדקי כי היכי דלימרו מילתא. כיון דאיכסום, פתחו ואמרו: אין כן דוד כא עד שיקלו שני בתי אבות מישראל, ואלו הן: ראש גולה שבבבל ונשיא שבארץ ישראל, שגאמר: "יהיה למקדש ולאבן נגף ולצור מכשול לשני בתי ישראל".

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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 איזה for אחזה.

Job 19:26 ויט: איוב

ואחר 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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KEHOT'S NOTE

איוב יט, כו.

15 | Kehot's note points to Numbers 29:13 for these words.

במדבר כ"ט:יג Numbers 29:13

והקרבתם עלה אשה ריח ניחח לה' פרים בני־בקר שלשה עשר אילים שנים כבשים בני־שנה ארבעה עשר תמימים יהיו:

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 ב: במדבר רבה

Devarim Rabbah 5:12 ב: דברים רבה

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"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: 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 מ"א: 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' שעה"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: 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: פרקי דרבי אליעזר

מיד נתיעץ 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 נתיעץ הקדוש ברוך הוא לברא את העולם, שגאמר (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: איוב

המשל ופחד עמו עושה שלום במרומיו:

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 במרומיו

"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

ואת יהודה שלח לפניו. זה שאמר הכתוב: המשל ופחד עמו עושה שלום במרומיו (איוב כה, ב). המשל, זה מיכאל. ופחד, זה גבריאל. מיכאל מן המים וגבריאל מן האש. והו' עומדיו לפני השכינה ואין מוהין זה את זה. הוי' אומר, עשה שלום במרומיו. אמר רבי שמעון, כל הרקיע של מים ותמלואים של אש ומשרתיו אש להט, ואין המים מכבין 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: נחמיה

אתה-הוא ה' לבדך אתה עשית את-השמים שמי השמים וכל-צבאם הארץ וכל-אשר עליה הנמים 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

קול צפיק נשא קול יחדו ירגנו כי עין בעין יראו קשוב 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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KEHOT'S NOTE

ישע"י גב, 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

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.

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

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 ה' 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:12ב:17a

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 ע' תתט מציין: "ורבינו ז"ל בכל הדרושים הזכיר רק דעת הרמב"ן לבד".

32 משה בהר 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: מ"ז: ח"י: שמות רבה

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"י: ח"ח: שמות רבה

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: למוד 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: Amos

נִפְלָה לֹא־תוֹסִיף קוֹם בְּתוּלַת יִשְׂרָאֵל נָטְשָׁה עַל־אֲדָמָתָהּ אֵין מְקִימָהּ:

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:ח' 42: Isaiah

אֲנִי ה' הוּא שְׁמִי וּבְכוּדִי לֹא־אֲחַר לֹא־אֶתֶן וְתִהְיֶה לִּי לְפָסִילִים:

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

(ישע"י 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

דְּעֶשֶׂר סְפִירוֹת דְּאֶצִּילוֹת מְלָכָא בְּהוֹן, אִיהוּ וְגִרְמִיָּהּ חַד בְּהוֹן, אִיהוּ וְחַיְיָ חַד בְּהוֹן, מַה דְּלֹא הָכִי בְּעֶשֶׂר סְפִירוֹת דְּבְרִיָּאָה, דְּלֹא אֵינֶן וְחַיְיָ חַד, לֹא אֵינֶן וְגִרְמִיָּהּ חַד. וְעַלְתָּ עַל כָּלָּא הוּא נְהִיר (נ"א נחית) בְּעֶשֶׂר סְפִירוֹת דְּאֶצִּילוֹת, וּבְעֶשֶׂר סְפִירוֹת דְּבְרִיָּאָה, וְנִהִיר בְּעֶשֶׂר כְּתוֹת דְּמְלָאכְיָא, וּבְעֶשֶׂר גְּלִגְלֵי דְרִקְיָעָא, וְלֹא אֲשַׁתְּנִי כָּל אֲתָר.

Tikkunei Zohar - Vocalized (Public Domain)

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 בְּמִתִּי 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' 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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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 נֶפֶשׁ וְתַתְּפִלָּל 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 תִּנּוֹרָא:

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.



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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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