



LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 3

ועתה יגדל נא כח אדני כאשר דברת לאמר...

“And now, please, let the power of
Ado-nai be great” (Numbers 14:17)



The soul's garments are encompassing lights drawn down through the mitzvos, done first of all as a servant carrying out the King's command. Because the mitzvos are rooted in the Supernal Will, above the Torah's wisdom, their power, “the power of Ado-nai,” can reach furthest down and lift even those who fell through the sin of the spies, as the thrower's power carries a stone; but only “now,” in this world of action and free choice, the time of teshuvah.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

The soul's garments are encompassing lights drawn down through the mitzvos, done first of all as a servant carrying out the King's command. Because the mitzvos are rooted in the Supernal Will, above the Torah's wisdom, their power, "the power of Ado-nai," can reach furthest down and lift even those who fell through the sin of the spies, as the thrower's power carries a stone; but only "now," in this world of action and free choice, the time of teshuvah.

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

Moshe's plea after the sin of the spies opens a discourse on why deed is the main thing and how the mitzvos become the soul's garments. Before its descent the soul, like the angels, "stands": its love and awe are fixed by what it grasps of the light that fills all worlds. In this world, where it is hidden, the light that encompasses all worlds rests over the soul as a makif, drawn down only through deed, "today to do them"; it can transform a person's nature and lets the soul "walk" from level to level. The blessings before the Shema trace this: G-d is exalted beyond the worlds, yet His Kingship, "Master of our strength," surrounds the soul's thought, speech and action. A mitzvah is first the King's command and only then a drawing down of light; understanding it adds joy, for the Torah's wisdom is a garment for the Supernal Will. This encompassing light is "the power of Ado-nai," which lifts the inert as a thrower's power carries a stone. Rooted above the Torah, it reaches lower, even past the spies' sin, turning transgression into abundance, but only "now," while a person can choose: "and now" means teshuvah.

OUTLINE

- 1 **Deed, the soul's garments, and "standing"** ¶1
"Today to do them": the Sages and the Zohar teach that deed is the main thing and that the mitzvos are the soul's garments, so that a person must come again in reincarnation until he has fulfilled all 613. How do deeds become garments, and why does the soul need one? Before its descent the soul, like the angels (Michael in love, Gavriel in awe), "stands" at one level, its love and awe limited to what it grasps of the light that fills all worlds.
- 2 **"Walking": the encompassing light** ¶2
This world is the world of action, where a person can change his nature and darkness is transformed into light. Because the light that fills all worlds is hidden here, the light that encompasses all worlds rests over the soul as a makif: "Anochi," drawn down specifically through "today to do them." Its power to change a person beyond the soul's own measure is called "walking," and it depends on fulfilling the Torah and the mitzvos.

3 The blessings before the Shema

¶3-4

“If you walk in My statutes”: walking is the love “with all your might,” which comes from contemplating, in the blessings before the Shema, that all the worlds are mere “work,” created from a glimmer, while G-d is “the King Who alone is exalted” and only His being King spreads into them. Hence “have mercy on us,” for man is very far from Him; yet He is “Master of our strength,” His Kingship accepted as a makif, from which three makifim come to the soul, in thought, speech and action.

4 Rock, Shield and Stronghold: the garments of the World to Come

¶5

The three titles are the makifim around the soul’s thought, speech and action, and its nefesh, ruach and neshamah, which bind it “in the bond of life” within the Infinite Light; so too charity is the “righteousness” through which “the glory of Havayah shall gather you in.” These makifim are the soul’s garments in the World to Come, made by the mitzvot, which are themselves of thought, speech and action and draw down the supernal holiness that stands apart.

5 First the King, then “Who has sanctified us”

¶6

A blessing first draws down from above, “Blessed are You, King of the world,” and only then says “Who has sanctified us with His commandments,” raising the soul to the supernal holiness. So every mitzvah has two aspects: fulfilling the King’s command, and drawing the Infinite Light and the Supernal Will into the deed.

6 The service of a servant, and the Torah as a garment

¶7-8

A mitzvah done only to draw down light is like a charm, a remedy or a business deal; it must be done as a servant fulfills his master’s decree, even without reason, and then the light is drawn down of itself, while without accepting the yoke nothing is drawn. The shofar both casts trembling and “beautifies” with delight, and knowing a mitzvah’s intention serves to increase its joy. The Torah, from Chochmah, is a garment for the mitzvot, which are the Supernal Will: it defines how G-d’s indwelling is to be (the sukkah, the tefillin, the offerings), so it is the soul’s food and inner light, while the mitzvah itself rests above the soul as a makif. So too in man, knowing the intention is a garment for accepting the mitzvot as a servant.

7 The power of Ado-nai and “slow to anger”

¶9-10

Ado-nai is G-d’s Kingship (its letters spell dina, “law”), and “the power of Ado-nai” is the light that encompasses all worlds, drawn down by accepting His Kingship in the doing of the mitzvot. Like the hidden power that carries an inanimate stone through the air, it lifts and surrounds all the worlds and creatures, which before Him are like the inanimate; even the angels and souls are called “dust.” Because the sin of the spies was so great, Moshe asked that this power reach very far down: erech apayim, a long “face,” the revelation of closeness and love extending downward, coming from “speaking” above that becomes hidden “saying” below, as a teacher’s speech becomes the student’s thought.

8 Torah, mitzvot and the two Gardens of Eden

¶11-12

Torah study turns the higher “speaking” into lower “saying,” and man draws the radiance of the Shechinah into Gan Eden: the Torah into the higher Gan Eden, the mitzvot into the lower. Though the mitzvot, the Supernal Will, are rooted above the Torah’s wisdom, what is higher can descend lower; so Moshe asked for the power of Ado-nai, drawn through the service of the mitzvot, to reach even past the sin of the spies, just as the power of the Torah and the mitzvot reaches this world even now.

9 Bearing iniquity, passing over transgression

¶13-14

The blessings “overtake you,” reaching down to where you are, and this great drawing down “bears iniquity,” lifting even its heaviness as the power lifts the stone. Pesha (transgression) becomes shefa (abundance), and deliberate sins become like merits; this is how the Torah, which is “truth,” and charity atone.

Torah study, with G-d's words in one's mouth, and mitzvos done with the acceptance of His Kingship draw down the power that lifts the fallen stone, but only “today to do them,” not tomorrow. “And now” means teshuvah, which transforms darkness into light, and it must be now, while a person has free choice. The maamar closes with a list of sources on the verse.

KEY CONCEPTS

The garments of the soul לבושי הנשמה

The encompassing lights made by the mitzvos, in which the soul is clothed in the World to Come; when one mitzvah is lacking, the garment is lacking.

Standing and walking עמידה והליכה

Standing is a fixed level, with love and awe limited to the soul's own grasp, as with the angels. Walking is going from level to level, through the encompassing light drawn down by the mitzvos in this world.

Encompassing light (makif) אור מקיף

Light that rests over the soul from above rather than being absorbed within it. Coming from the light that encompasses all worlds, it can change a person's nature beyond what the soul could reach on its own.

The service of a servant עבודת עבד / קבלת עול

Doing a mitzvah as the King's command, even without reason: accepting the yoke (kabbalas ol). Only this draws down the Infinite Light; understanding the mitzvah's intention adds to its joy.

The Torah as a garment for the mitzvos שלמה ולבוש לבחי' המצות

The Torah, from Chochmah, defines how the Supernal Will is to dwell below. The soul absorbs it as food and inner light, while the mitzvah, the Will itself, remains above the soul as a makif.

The power of Ado-nai כח אדני

The light that encompasses all worlds, drawn down by accepting G-d's Kingship in the doing of the mitzvos. Like the power that carries a thrown stone, it lifts what cannot rise by itself.

Speaking and saying דבור ואמירה

Speaking is open and aloud, of the revealed world; saying is in the heart and thought. What is revelation in the speech of a higher level becomes concealment in the lower, the root from which the lower levels come into being.

Slow to anger ארך אפים

The “face” is the flow given with closeness and love; erech apayim is that revelation made long, extending very far down, so that it reaches even those who fell very low.

“And now” means teshuvah אין ועתה אלא תשובה

Teshuvah transforms darkness into light, and it belongs to “now,” the time of “today to do them” and of free choice, when the light that encompasses all worlds rests on a person.

SECTION 1 • ¶1

Deed, the soul's garments, and "standing"

1 ועתה יגדל נא^{1,2} כח אדני כאשר דברת לאמר ה' ארך אפים³ וגו'. הנה כתיב היום לעשותם⁴ ואמרו רז"ל לא המדרש הוא העיקר⁵ אלא המעשה⁶ וגדול התלמוד שמביא⁷ לידי מעשה.

"And now, please, let the power of Ado-nai be great, as You have spoken, saying: Havayah is slow to anger (erech apayim), etc." Now, it is written, "Today to do them," and our Sages, of blessed memory, said, "Study is not the main thing, but deed," and "Great is study, which brings one to deed."

The maamar opens with Moshe's plea after the sin of the spies, asking that "the power of Ado-nai" be made great, and recalling G-d's own words that He is "slow to anger." Before explaining the verse, the Alter Rebbe sets out a theme: the decisive importance of actual deed, taught by "today to do them" and by the Sages' sayings that deed is the main thing and that study is great because it leads to deed.

וגם בזהר הקדוש⁸ הפליא להגדיל בשבח המעשה דמצות אינון לבושין⁹ וכשחסר מצוה אחת¹⁰ הוי לבושא חסירא.

And in the holy Zohar, too, it goes to wondrous lengths in magnifying the praise of deed: that the mitzvos are garments, and when one mitzvah is lacking, it is a deficient garment.

The Zohar describes the mitzvos as garments for the soul. Each mitzvah a person performs adds to this garment, so if even one mitzvah is missing, the garment is incomplete.

ולכן אדם צריך לבא בגלגול עד שיקיים כל התרי"ג מצות ולהיות כהן ולוי ג"כ כדי שיקיים המצות התלויות בהם.

Therefore a person must come in a reincarnation (gilgul) until he fulfills all the 613 mitzvos, and also to be a Kohen and a Levite, so as to fulfill the mitzvos that depend on them.

Since every one of the 613 mitzvos contributes to the soul's garment, a soul that has not fulfilled them all must return in another lifetime to complete them. This even includes being born as a Kohen or a Levite, since some mitzvos can be fulfilled only by them.

ולהבין כל זה איך נעשו לבושין ממעשה המצות ומהו ענין לבוש זה ולמה צריכה הנשמה להיות לה לבוש¹¹ (ועמ"ש מזה בפ' חיי שרה ע"פ ואברהם זקן¹² ובמ"א).

And [we need] to understand all this: how garments are made from the doing of the mitzvos, what this garment is, and why the soul needs to have a garment (and see what is written on this in Parshas Chayei Sarah, on the verse "And Avraham was old," and elsewhere).

The Alter Rebbe states the questions the maamar will answer: how a physical deed becomes a garment for the soul, what such a garment is, and why a soul needs one at all. He refers the reader to a parallel discussion in Torah Ohr, Chayei Sarah, and to other places.

הנה נודע שירידת הנשמה בעולם הזה היא צורך עלייה¹³ כי הנשמה קודם בואה לעולם הזה היתה בבחינת עמידה וכמ"ש חי ה' אשר עמדתי¹⁴ לפניו.¹⁵ ונתתי לך מהלכים¹⁶ בין העומדים האלה.

Now, it is known that the soul's descent into this world is for the sake of an ascent. For the soul, before its coming into this world, was in the level of standing (amidah), as it is written, "As Havayah lives, before Whom I have stood." "And I will give you walking (mechalchim) among these who stand."

The soul's descent into a body is meant to raise it higher than it was before. Before its descent it was in a state of "standing," as the prophet speaks of standing before G-d; the verse in Zechariah promises "walking" among those who stand, that is, among the angels.

ועי" קיום המצות בעוה"ז נעשה לה בחינת הליכה ונתתי לך מהלכים וגוי (וכמבואר מזה לעיל בפ' וישב בד"ה כה אמר¹⁷ ה' כו' ונתתי לך מהלכים כו').

And through fulfilling the mitzvos in this world, the level of walking (halichah) comes about for it: "And I will give you walking, etc." (as is explained on this above, in Parshas Vayeshev, in the discourse beginning "Thus says Havayah, etc.: And I will give you walking, etc.").

Only through doing mitzvos in this world does the soul gain "walking": the ability to move upward from level to level instead of remaining fixed. The theme is explained more fully in Torah Ohr, Vayeshev.

כי בחי' עמידה הוא בחי' ובכל נפש¹⁸ שאהבה ויראה היא מוגבלת לפי שיעור השגת הנפש ודביקותה באלהים חיים.

For the level of standing is the level of "and with all your soul," in which love and awe are limited according to the measure of the soul's comprehension and its cleaving to the living G-d.

"Standing" corresponds to the love of G-d "with all your soul," understood here as a love measured by the soul's own capacity: it loves and fears G-d only as much as it grasps Him and cleaves to Him. Such a love is real but limited, and so it stays at one level.

והענין כי הנה נודע שהמלאכים נק' עומדים כמ"ש שרפים עומדים¹⁹ לפי שעומדים כל ימיהם במדרגה אחת מיכאל

And the explanation is: it is known that the angels are called "those who stand," as it is written, "Seraphim stand," because all their days they stand at one level: Michael

Angels are called "those who stand" because each one remains permanently at a single level. The verse "Seraphim stand" is the classic proof, and each angel has one fixed mode of service, as the next part describes.

באהבה גבריאל ביראה והאהבה והיראה היא לפי ערך השגתם אשר השגה זו היא באור א"ס ב"ה הממלא כולא עלמין דהיינו שממלא לכל עולם לפי מדרגתו ותכונתו.^{20, 21}

in love, Gavriel in awe; and the love and the awe are according to the measure of their comprehension, and this comprehension is of the Infinite Light (Or Ein Sof), blessed be He, which fills all worlds (memalei kol almin), that is, which fills each world according to its level and its nature.

Michael serves through love and Gavriel through awe, and each serves in the measure of what he comprehends. What they comprehend is the light that fills all worlds, which enters each world in a measured way according to its level, so their service too is measured and fixed.

SECTION 2 • 12

“Walking”: the encompassing light

2 וכך היא מעלת הנשמות קודם בואן לעולם הזה ולכך היא בבחי' עמידה שעומדת תמיד כל הימים במדרגה אחת כפי ערך מדרגתה ותכונתה בכל עולם לפי מה שהוא כך מקבל מבחי' ממכ"ע לפי ערכו ותכונתו.

And such is the station of the souls before their coming into this world; and therefore it is in the level of standing, for it stands always, all the days, at one level, according to the measure of its level and its nature in each world, according to what [that world] thus receives from the level of the light that fills all worlds (memalei kol almin), according to its measure and its nature.

Souls, before they come down into this world, are like the angels: each stands at one fixed level in every world. Each world receives from the light that fills all worlds according to its own measure, and the soul's level in that world matches what the world receives.

מה שאין כן עוה"ז הוא עולם המעשה שיכול האדם לשנות את טבעו מרע לטוב ולהפוך את לבו מן הקצה אל הקצה ואתהפכא חשוכא לנהורא.

This is not so with this world, which is the world of action, in which a person can change his nature from bad to good, and turn his heart from one extreme to the other, and “darkness is transformed into light.”

This world is different. It is the world of action, where a person can truly change his nature and turn his heart from one extreme to its opposite, even transforming darkness into light.

לפי שבעוה"ז שהעולם מעלים ומסתיר על אור ה' הממלא כל עלמין ואינו מתגלה כמו למעלה.

Because in this world, where the world hides and conceals the light of G-d that fills all worlds, and it is not revealed as [it is] above,

Change is possible here because in this world the light that fills all worlds is hidden: the world conceals it, and it is not revealed as it is in the higher worlds. The sentence is completed in the next part.

שורה אור א"ס ב"ה הסובב כל עלמין בבחי' מקיף מלמעלה על הנפש וכמ"ש אשר אנכי מצוך היום²² וגו'

the Infinite Light, blessed be He, that encompasses all worlds (sovev kol almin) rests over the soul from above, in the level of an encompassing [light] (makif), as it is written, "Which I (Anochi) command you today, etc."

Precisely where the inner light is hidden, the higher light that encompasses all worlds rests over the soul from above as an encompassing light (makif). The verse "which I (Anochi) command you today" alludes to this.

שבחי' אנכי הוא בחי' סובב כל עלמין נמשך בבחינת היום לעשותם דוקא (וכמבואר במ"א באריכות ע"פ ואמרת אליהם²³ את קרבני לחמי כו')

for the level of "Anochi" is the level of the light that encompasses all worlds, which is drawn down specifically in the level of "today to do them" (as is explained elsewhere at length on the verse "And you shall say to them: My offering, My bread, etc.").

"Anochi" ("I"), the word with which G-d introduces His commands, stands for the light that encompasses all worlds, and it is drawn down specifically through "today to do them," through action in this world. A longer treatment is in Likkutei Torah, Pinchas.

וגדול כח בחי' אור המקיף מבחי' סוכ"ע לשנות ולהפך טבע האדם ומהותו למעלה מכדי אשר תוכל הנפש שאת בהשגתה ודביקותה באלהים חיים מתחלת יצירתה בבחינת אור פנימי לבד.

And great is the power of the level of the encompassing light (or makif), from the level of the light that encompasses all worlds, to change and transform a person's nature and essence, beyond what the soul could bear in its comprehension and its cleaving to the living G-d from the beginning of its formation, in the level of inner light (or pnimi) alone.

This encompassing light has the power to transform a person's very nature and essence. It achieves far more than the soul could reach on its own, with the inner light it received when it was formed, which is limited to what it comprehends.

והנה בחי' הארה זו הבאה מבחינת אור מקיף וסוכ"ע נקי בשם הליכה שהולך ממדרגה למדרגה והמשכת בחי' אור מקיף זה תלוי בקיום התורה והמצוות.^{24,25}

Now, this level of illumination, which comes from the level of the encompassing light and the light that encompasses all worlds, is called by the name “walking,” for one goes from level to level; and the drawing down of this level of encompassing light depends on fulfilling the Torah and the mitzvos.

This illumination from the encompassing light is called “walking,” because it carries a person from one level to the next. It is drawn down only through fulfilling the Torah and the mitzvos.

SECTION 3 • 13-4

The blessings before the Shema

3 וזהו אם בחקתי תלכו²⁶ שע"י חוקת התורה נעשה בחי' הליכה והיא אהבת ובכל מאודך²⁷ שבק"ש שאהבה

And this is [the meaning of] “If you walk in My statutes”: that through the statute of the Torah the level of walking comes about; and this is the love of “and with all your might” in the recital of Shema, for this love

The verse “If you walk in My statutes” ties “walking” to the statutes (chukim) of the Torah, the commands kept without a reason. This walking is the love “with all your might” in the Shema, a love beyond one’s own measure, unlike the measured love “with all your soul” described above.

זו בא ה מהתבוננות באור א"ס ב"ה הסוכ"ע בברכת ק"ש שתים לפניה^{28,29} שהם לקיום הק"ש המאיר לארץ כו' ובטובו מחדש בכל יום תמיד מעשה בראשית.

comes from contemplating the Infinite Light, blessed be He, that encompasses all worlds, in the blessings of the Shema, the two before it, which are for the fulfillment of the Shema: “Who gives light to the earth, etc.,” and “In His goodness He renews each day, continually, the work of creation.”

This boundless love comes from contemplating the light that encompasses all worlds, as the two blessings before the Shema describe it. They speak of G-d “Who gives light to the earth” and Who “in His goodness renews each day, continually, the work of creation.”

כי כל העולמות והברואים אינן אלא בחי' מעשה ועשיה גשמיות מה רבו מעשיך³⁰ ה' כולם בחכמה עשית (ועמ"ש במ"א כפ"י סוף מעשה במחשבה תחלה לעיל בד"ה בשעה שהקדימו³¹ ישראל נעשה לנשמע)

For all the worlds and the created beings are only the level of physical work and making: "How many are Your works, Havayah! You have made them all with wisdom" (and see what is written elsewhere on the meaning of "Last in deed, first in thought," above, in the discourse beginning "When Israel put 'we will do' before 'we will hear'");

Every world and every creature, however spiritual, is mere "work" and physical making compared to G-d, as the verse calls them all His "works." The text refers to a discussion of "last in deed, first in thought" in Likkutei Torah, Bamidbar.

וחדושם הוא התהוותם מאין ליש רק מהארה בעלמא ואינו דרך התלבשות והשתלשלות עילה ועלול כו' שהרי הוא ית' קדוש ומובדל והוא המלך המרומם לבדו מאז.

and their renewal is their coming into being from nothing to something, only from a mere glimmer, and not by way of enclothement and a chain-like descent (hishtalshelus) of cause and effect, etc.; for He, may He be blessed, is holy and separate, and He is "the King Who alone is exalted from then (me'az)."

Creation from nothing comes about through a mere glimmer of G-d's light, not through G-d descending into the worlds step by step as cause and effect. He remains holy and separate, as the morning blessing says: "the King Who alone is exalted from then."

פ"י שהוא לבדו ית' הוא מרומם ונעלה מגדר עלמין כמאז קודם בריאת העולם שהיה הוא לבדו בלי שום שינוי ח"ו

The meaning is that He alone, may He be blessed, is exalted and elevated above the bounds of worlds, as [He was] "then," before the creation of the world, when He was alone, without any change, G-d forbid;

"Exalted from then" means that G-d is now as He was "then," before the world was created: alone, beyond the bounds of the worlds, and unchanged by having created them.

והוא המתנשא מימות עולם והחיות המתפשט לתוך עלמין הוא רק המלך בלבד שבשכיל שהוא מלך
 כו' כמ"ש מלכותך מלכות כל עולמים כו'.³²

and He is the One “uplifted from the days of the world”; and the life-force that spreads into the worlds is only “the King” alone, for because He is King, etc., as it is written, “Your kingship is a kingship over all worlds, etc.”

The same is meant by “uplifted from the days of the world.” What spreads into the worlds as their life-force is only His being “King,” and it enters them only because He is King over them, as the verse calls it “a kingship over all worlds.”

4 ולכך אומרים אח"כ ברחמין הרבים רחם עלינו כי מאחר שהוא ית' המתנשא מימות עולם ואינו בגדר
 עלמין כלל כי הוא הסובב כל עלמין כו'

And therefore we say afterwards, “In Your abundant mercies, have mercy on us”: for since He, may He be blessed, is “uplifted from the days of the world,” and is not within the bounds of the worlds at all, for He is the One Who encompasses all worlds (sovev kol almin), etc.,

The blessing continues, “In Your abundant mercies, have mercy on us.” Having just contemplated that G-d is entirely beyond the worlds and encompasses them, one realizes how far man is from Him, as the next part says.

הרי הרחמנות גדולה מאד על האדם שנתגשם ורחוק מאד מה' בתכלית ואומרים אדון עוזנו הגם שאין
 אור א"ס ב"ה נתפס ונקלט לתוך הנפש להיות תוכה רצוף אהבה³³ בביטול

the compassion for man is very great indeed, for he has become physical and is very far from G-d, utterly. And we say, “Master of our strength”: even though the Infinite Light, blessed be He, is not grasped and absorbed within the soul, so that “its inside [be] inlaid with love” with this self-nullification (bittul),

Man, who has become physical, is utterly distant from such a G-d, and so he truly needs mercy. Yet we go on to call G-d “Master of our strength,” even though the Infinite Light is not absorbed within the soul so as to fill it inwardly with love and self-nullification.

זה מ"מ הרי הוא אדון עוזנו בחי' אדון זו מלכותו ית' וכמ"ש שום תשים עליך מלך³⁴ בחינת מקיף ונמשך מזה ג' בחי' מקיפים להנשמה במחשבה דבור ומעשה.

nevertheless He is "Master of our strength": the level of "Master" is His Kingship, may He be blessed, as it is written, "You shall surely set a king over yourself," the level of an encompassing [light] (makif); and from this are drawn three levels of encompassing [lights] (makifim) for the soul, in thought, speech and action.

Even though the light is not absorbed, G-d is still "Master of our strength": "Master" means His Kingship, which one accepts as "You shall surely set a king over yourself," and it rests on the soul as an encompassing light (makif). From it come three encompassing lights for the soul, in its thought, its speech and its action.

SECTION 4 • 15

Rock, Shield and Stronghold: the garments of the World to Come

5 וזהו צור משגבנו מגן ישענו משגב בעדנו. כי צור הוא לשון מחסה כמ"ש צור עוזי מחסי³⁵

And this is [the meaning of] "Rock of our stronghold, Shield of our salvation, a Stronghold for us." For "rock" is a term for refuge, as it is written, "The rock of my strength, my refuge,"

The Alter Rebbe continues reading the blessing before the Shema: after "Master of our strength" come "Rock of our stronghold, Shield of our salvation, a Stronghold for us." A "rock" here means a refuge, a place one shelters within, as in the verse "the rock of my strength, my refuge."

וכן מגן ומשגב והן הם מקיפים לשלשה בחי' מחשבה דבור ומעשה ונפש רוח ונשמה כנגד ג' בחי' בראתיו

and so too "shield" and "stronghold." And they are the encompassing [lights] (makifim) for the three levels of thought, speech and action, and of nefesh, ruach and neshamah, corresponding to the three levels of "I have created it,

A shield and a stronghold likewise surround and protect. These three are the encompassing lights for the soul's three garments, thought, speech and action, and for its three levels, nefesh, ruach and neshamah, which correspond to the three verbs of Isaiah, "created, formed, made."

יצרתיו אף עשיתיו³⁶ שמקיפים את נפש רוח ונשמה מכל צד להתכלל באור א"ס ב"ה ממש להיות צרורה בצרור החיים³⁷ את ה' ממש.

I have formed it, I have also made it"; for they encompass the nefesh, ruach and neshamah from every side, [so that they be] included in the Infinite Light (Or Ein Sof), blessed be He, itself, to be "bound up in the bond of life with Havayah," truly.

Isaiah's three verbs echo the names of the worlds Beriah (creation), Yetzirah (formation) and Asiyah (making). The encompassing lights surround every level of the soul from all sides, so that it is absorbed into the Infinite Light itself, "bound up in the bond of life" with G-d.

וזהו והלך לפניך צדקך³⁸ כבוד ה' יאספך. פ"י שעל ידי מצות הצדקה שתעשה תהיה נאסף ונקבץ בתוך בחי³⁹ כבוד ה' שיאסוף אותך לתוכו להתכלל באור ה' ממש

And this is [the meaning of] "Your righteousness shall go before you; the glory of Havayah shall gather you in." The meaning is: through the mitzvah of charity (tzedakah) that you will do, you will be gathered and assembled into the level of "the glory of Havayah," which will gather you into itself, to be included in the light of G-d itself

Isaiah's promise "Your righteousness shall go before you; the glory of Havayah shall gather you in" is read the same way. The charity a person gives becomes a surrounding light, "the glory of G-d," which gathers him into itself so that he is absorbed into G-d's light.

(שכל בחי מקיף הוא המעלה למעלה וכמבואר במ"א בפ' מקץ בד"ה המגביהי לשבת⁴⁰ כו" ע"ש), וזהו ענין לבושי הנשמה בעוה"ב ולבוש זה נעשה ע"י המצות.

(for every level of makif is what raises upward, as is explained elsewhere, in Parshas Mikeitz, in the discourse beginning "Who is raised high to sit, etc."; see there). And this is the matter of the garments of the soul in the World to Come; and this garment is made through the mitzvos.

Every makif lifts what it surrounds upward, as a discourse in Torah Ohr, Mikeitz explains. This is what the "garments of the soul in the World to Come" are: encompassing lights, made by the mitzvos.

כי הנה המצות הם גם כן בג' בחי מחשבה דבור מעשה⁴¹ כי יש מצות התלויות במחשבה לבד ובכונת הלב שאם כיון לבו יצא

For the mitzvos, too, are in three levels: thought, speech and action. For there are mitzvos that depend on thought alone and on the intention of the heart, so that if he directed his heart he has fulfilled his obligation,

Like the soul's garments, the mitzvos themselves divide into thought, speech and action. Some depend entirely on the heart's intention, so that one who had the intention has fulfilled the mitzvah.

ואם לאו לא יצא כלל ויש התלויות בדבור כו' והן הם בחי' מקיפין כמאמר אשר קדשנו במצותיו שע"י המצות נמשך בחי' קדש העליון ומובדל קדש מלה בגרמיה ⁴² (ע' זוהר אמור צ"ד ב'): ^{43,44}

and if not, he has not fulfilled it at all; and there are those that depend on speech, etc. And they are the level of makifim, as in the words "Who has sanctified us with His commandments": that through the mitzvos the level of the supernal holiness (kodesh), which is separate, is drawn down; "kodesh is a thing apart by itself" (see Zohar, Emor, 94b).

Without that intention such a mitzvah is not fulfilled at all; others depend on speech, and others on action. All of them are makifim, as the blessing says, "Who has sanctified us with His commandments": through them the supernal holiness, which stands apart, is drawn down, for as the Zohar says, holiness is "a thing apart by itself."

SECTION 5 • 16

First the King, then "Who has sanctified us"

6 ב אך תחלה צריך להמשיך ⁴⁵ מלמעלה למטה ברוך אתה מלך העולם בחינת אדון עוזנו, ועמ"ש מזה בפ' שמיני בביאור ע"פ לויתן זה ⁴⁶ סוף

2. But first one must draw down from above to below: "Blessed are You, King of the world," the level of "Master of our strength," and see what is written on this in Parshas Shemini, in the explanation on the verse "This Livyasan," at the end

A second section begins. Before the mitzvos can raise the soul, something must first be drawn down from above: in the words of every blessing, "Blessed are You ... King of the world," which is the level of "Master of our strength," G-d's Kingship. The Alter Rebbe refers to an explanation in Likkutei Torah, Shemini, on the verse "This Livyasan."

הדבור עפמ"ש ברכות וארא פ"ח ומהו לכושו של הקב"ה עוז ⁴⁷ כו' ע"ש, ואח"כ אשר קדשנו במצותיו בבחי' המקיפין להעלות הנשמה ממטה למעלה לקדש העליון כי

of the discourse, according to what is written in [Midrash] Rabbah, Va'eira, chapter 8: "And what is the garment of the Holy One, blessed be He? Strength, etc."; see there. And afterwards, "Who has sanctified us with His commandments," in the level of the makifim, to raise the soul from below to above, to the supernal holiness. For

That explanation draws on the Midrash that G-d's garment is "strength" (oz), which links it to "Master of our strength (uzenu)." Only after this do the words "Who has sanctified us with His commandments" follow: the makifim that raise the soul from below to the supernal holiness.

הנה ב' בחי' יש במצות⁴⁸ בעשייתם. האחד שעל ידי עשייתם מקיים מצות המלך ע"ד ותגזר אומר ויקם⁴⁹ כו'.

there are two aspects in the mitzvot, in their being done. The first: that by doing them one fulfills the King's command, in the manner of "You shall decree a matter, and it shall be established, etc."

Every mitzvah has two aspects. The first is that by doing it one carries out the King's command, as with a royal decree that is fulfilled ("You shall decree a matter, and it shall be established").

והב' הוא להמשיך אור א"ס ב"ה ורצון העליון במצוה זו ששרשה ויסודתה בהררי קדש⁵⁰ העליון אשר קדשנו במצותיו.

And the second is to draw down the Infinite Light, blessed be He, and the Supernal Will into this mitzvah, whose root and foundation is in the mountains of the supernal holiness: "Who has sanctified us with His commandments."

The second aspect is that the mitzvah draws the Infinite Light and the Supernal Will into the deed, for every mitzvah is rooted in the "mountains" of the supernal holiness. This is what "Who has sanctified us with His commandments" expresses.

SECTION 6 • 17-8

The service of a servant, and the Torah as a garment

7 והנה תחלת עשיית המצות לא תהיה בשביל להמשיך אור א"ס ב"ה ורצון העליון ב"ה לבד

Now, the beginning of the doing of the mitzvot should not be for the sake of drawing down the Infinite Light, blessed be He, and the Supernal Will, blessed be He, alone,

Now the Alter Rebbe ranks the two aspects. A person should not begin doing mitzvot only in order to draw down the Infinite Light and the Supernal Will, even though that is a real effect of the mitzvot.

שהרי זהו רק כמו שעושה בדרך סגולה או רפואה ע"ד משל או משא ומתן כדי להרויח שאין זו עבודה

for this is only like one who acts by way of a charm (segulah) or a remedy, for example, or of business, in order to profit, and this is not service;

Doing a mitzvah only for its effect would be like using a charm or a medicine, or like doing business for profit. That is not service of G-d.

ותחת אשר לא עבדת כתיב⁵¹ שהמצות צריכים להיות דרך עבודת עבד שמקיים גזירת רבו וציוויו אף גם בלי טעם ודעת ושום תשים עליך מלך⁵² כו'.

and it is written, “Because you did not serve”: for the mitzvot must be in the manner of the service of a servant, who fulfills his master’s decree and command even without reason and understanding; and “You shall surely set a king over yourself, etc.”

The Torah rebukes those who did “not serve”: mitzvot must be done as a servant serves, carrying out his master’s command even without knowing its reason. This is the meaning of “You shall surely set a king over yourself,” accepting G-d as King.

ועל ידי זה נמשך ממילא אור א"ס ב"ה. משא"כ בלא קבלת עול מלכותו ית' אינו ממשיך כלום⁵³

And through this the Infinite Light, blessed be He, is drawn down of itself. Whereas without accepting the yoke of His Kingship, may He be blessed, one draws down nothing,

When the mitzvot are done this way, the Infinite Light is drawn down of itself. Without accepting the yoke of G-d’s Kingship, a mitzvah draws down nothing at all.

כי הוא המרומם לבדו המתנשא מימות עולם רק המלך כנ"ל (ועמ"ש מזה בפ' מקץ בד"ה כי עמך מקור חיים^{54, 55} גם במ"א בביאור ע"פ וכל העם רואים^{56, 57} כו')

for He is the One “Who alone is exalted,” “uplifted from the days of the world,” only “the King,” as mentioned above (and see what is written on this in Parshas Mikeitz, in the discourse beginning “For with You is the source of life”; and also elsewhere, in the explanation on the verse “And all the people saw, etc.,

The reason is that G-d in Himself is “exalted alone,” beyond the worlds, and He relates to them only as King, as explained above. The parenthesis refers to discourses in Torah Ohr, Mikeitz and Yisro.

ואת קול השופר נת' שלכך נתנה התורה בקול שופר שהוא מטיל חרדה לפי שקבלת עול מצות צ"ל בבחי' עבודת עבד כו' ועכ"ז שופר ג"כ ע"ש שפרו מעשיכם שהוא הממשיך תענוג להיות שמחה של מצוה).

and the sound of the shofar,” where it is explained that the Torah was given with the sound of a shofar for this reason, because it casts trembling, since accepting the yoke of the mitzvot must be in the level of the service of a servant, etc.; and even so it is also [called] “shofar” on account of “Beautify (shapru) your deeds,” for it is what draws down delight, so that there be joy in the mitzvah).

The Torah was given with the sound of the shofar, which makes one tremble, because the yoke of the mitzvot must be accepted like a servant’s. Yet “shofar” also hints at “beautify (shapru) your deeds,” for it also draws down delight, so that the mitzvot are done with joy.

וכוונת המצוה הוא כדי להגדיל שמחה של מצוה שתהיה יותר מרב כל שכל ההשגות שהשיגו גדולי הצדיקים⁵⁸ היה רק בעבור שמחת המצוה.

And the intention of the mitzvah is in order to increase the joy of the mitzvah, so that it be greater than “an abundance of everything”; for all the comprehensions that the great tzaddikim attained were only on account of the joy of the mitzvah.

Knowing the inner intention of a mitzvah serves to increase one’s joy in it, beyond the joy of “an abundance of everything.” All that the great tzaddikim attained came through this joy; the Kehot note says the Arizal is meant.

כי הנה כתיב עוטה אור כשלמה⁵⁹ שההארת אור התורה היא רק בחי' שלמה ולבוש לבחי' המצות דאורייתא מחכמה נפקת שבה מלובש רצון העליון ב"ה שרש המצות

For it is written, “Wrapping [Himself] in light as in a garment”: the illumination of the light of the Torah is only the level of a garment and clothing for the level of the mitzvos, for “the Torah comes forth from Chochmah (wisdom),” in which the Supernal Will, blessed be He, the root of the mitzvos, is enlothed;

Understanding is only a means to joy, because the Torah, G-d’s “garment” of light, is a garment for the mitzvos. The Torah comes from Chochmah, and within Chochmah is clothed the Supernal Will, which is the root of the mitzvos.

שהרי גם התורה אשר לפנינו הן בנגלה והן בנסתר היא מדברת בעניני המצות שהיא דרך ביאור ופירוש של כל המצות, ועמ"ש בד"ה ראיתי

for indeed the Torah that is before us, too, both in the revealed and in the hidden [dimensions], speaks of matters of the mitzvos, being by way of an elucidation and explanation of all the mitzvos, and see what is written in the discourse beginning “I have seen,

Indeed, the Torah we have, revealed and hidden alike, deals with the mitzvos: it is their explanation. The text refers to a discourse in Likkutei Torah, Beha'alotcha, on Zechariah’s vision of the golden menorah.

והנה מנורת זהב^{60, 61} כמו כל מסכת סוכה שהיא פירוש למצות סוכה איך תהיה הסוכה וכן זבחים ומנחות כו'

and behold, a menorah of gold”; like the whole of tractate Sukkah, which is an explanation of the mitzvah of sukkah, how the sukkah is to be; and likewise Zevachim and Menachos, etc.;

For example, all of tractate Sukkah explains how to make the sukkah, and tractates Zevachim and Menachos explain the animal and meal offerings.

וכיוצא בזה הוא בנסתר, אלא שהמצוות עצמן הם רצונו ית' להיות המשכת אור א"ס ב"ה למטה בתרי"ג מצות דאורייתא^{62, 63} וז' מצות דרבנן^{64, 65}

and it is the same in the hidden [dimension]. But the mitzvos themselves are His will, may He be blessed, that there be a drawing down of the Infinite Light, blessed be He, below, in the 613 mitzvos of the Torah and the seven mitzvos of the Rabbis,

The hidden part of the Torah likewise explains the mitzvos. The mitzvos themselves, though, are G-d's will that His Infinite Light be drawn down below, through the 613 mitzvos of the Torah and the seven mitzvos instituted by the Rabbis.

שהם תר"ך עמודי אור⁶⁶ כמו עמוד המחבר מעלה ומטה שהוא רצונו ית' להיות לו דירה בתחתונים.⁶⁷

which are 620 pillars of light, like a pillar that connects above and below; this being His will, may He be blessed, to have a dwelling place among the lower realms.

613 and 7 make 620, the "pillars of light" that join above and below. They express G-d's will to have a dwelling place among the lower realms.

8 וכמ"ש ושכנתי בתוכם⁶⁸ והתורה היא חכמתו ית' המגבלת ומצמצמת על איזה אופן תהיה השראה ודירה זו,

And as it is written, "And I will dwell within them." And the Torah is His wisdom, may He be blessed, which limits and contracts [it, determining] in what manner this indwelling and dwelling shall be;

G-d's will is to dwell among us ("And I will dwell within them"), and the Torah is His wisdom that defines exactly how that dwelling takes place. The Torah sets the limits and forms through which the Infinite Light can rest in the world.

כמו מצות סוכה שעליה ביאור מצות סוכה שיעור איך תהיה הסוכה כשרה וצללה מרובה מחמתה⁶⁹ ושלא תהיה גבוה מעשרים

like the mitzvah of sukkah, on which there is the explanation of the mitzvah of sukkah, the measure of how the sukkah is to be kosher: that its shade be greater than its sun, and that it not be higher than twenty

For example, the laws of sukkah define a kosher sukkah: its shade must be greater than the sunlight coming through, and it must not be higher than twenty cubits.

אמה,⁷⁰ וכיוצא בזה כל התורה מבארת ומפרשת אופני הצמצום והגבלה להגביל השראת והמשכת אור א"ס ב"ה שאינו שורה ומתגלה

cubits. And similarly, the whole Torah elucidates and explains the modes of contraction and limitation, to delimit the indwelling and drawing down of the Infinite Light (Or Ein Sof), blessed be He, which does not rest and become revealed

In the same way, the whole Torah sets out the contractions and limits that determine how the Infinite Light is drawn down and comes to rest. That light does not rest or become revealed in just any way.

אלא בדרך שחייבה חכמתו ית' המגבלת ומצמצמת על איזה אופן תהיה השראה ודירה זו בתפילין מרובעות ורצועות שחורות וכן זבחים באיזה אופן כו'

except in the way that His wisdom, may He be blessed, has required, which limits and contracts [it, determining] in what manner this indwelling and dwelling shall be: in tefillin that are square and straps that are black; and likewise the offerings, in what manner, etc.

It rests only in the form G-d's wisdom requires: tefillin must be square and their straps black, and the offerings must be brought in the prescribed manner.

ולכן התורה היא מזון לנפש (וכמ"ש ותורתך בתוך מעי⁷¹ כמ"ש במ"א)^{72,73} ובחיי פנימית שנתפסת ונקלטת בהשגת הנפש

Therefore the Torah is food for the soul (as it is written, "And Your Torah is within my innards," as is explained elsewhere), and [it is] an inner level, which is grasped and absorbed in the soul's comprehension:

Because the Torah consists of such defined measures, it can be understood, and so it is "food" for the soul, an inner light that the soul absorbs. The verse "Your Torah is within my innards" expresses this inwardness.

דהיינו אופני הצמצומים והגבלה כיצד תהיה השראת אור א"ס ב"ה הן ע"ד נגלה והן ע"ד הנסתר בגן עדן.

namely, the modes of the contractions and limitation, how the indwelling of the Infinite Light, blessed be He, is to be, whether in the manner of the revealed or in the manner of the hidden, in Gan Eden.

What the soul absorbs, in Gan Eden as well, is the understanding of these contractions and limits, both in the revealed Torah and in its hidden teachings.

אבל המצוה עצמה אינו שורה בהתגלות פנימית הנפש רק בבחי' מקיף מלמעלה (וכמו שהתורה שהיא מבחי' חכמה היא בחי' שמלה ולבוש והיינו לבוש לבחי' רצון ותענוג העליון שהוא בחי' עצמיות שלמעלה מבחי' לבוש,

But the mitzvah itself does not rest in revelation within the inner being of the soul, but only in the level of a makif from above (just as the Torah, which is from the level of Chochmah (wisdom), is the level of a garment and clothing, that is, a garment for the level of the Supernal Will and Delight, which is the level of essence that is above the level of a garment;

The mitzvah itself, which is the Supernal Will, is not absorbed into the soul; it rests above it as a makif. Likewise the Torah, which comes from Chochmah, is only a "garment" for G-d's Will and Delight, which is His very essence, above every garment.

ויוכן זה גי'כ ממ"ש הרמ"ז בפ"י הזהר פ' במדבר בדף קי"ח ע"א⁷⁴ בד"ה ישראל מאן אתר מתברכאן שחכמה עילאה הנק' אבא הוא מלבוש הפנימי של אריך⁷⁵ שהוא רצון העליון כו' ע"ש.

and this will also be understood from what the Ramaz wrote in his commentary on the Zohar, Parshas Bamidbar, folio 118a, in the passage beginning "Israel, from what place are they blessed?": that the supernal Chochmah, which is called Abba, is the inner garment of Arich [Anpin], which is the Supernal Will, etc.; see there.

The Ramaz's commentary on the Zohar supports this: supernal Chochmah, called Abba, is the inner garment of Arich Anpin, the level of the Supernal Will. Wisdom, in other words, clothes will.

וזוהו שהתורה היא בחי' שלמה ולבוש לבחינת המצות. ועמ"ש עוד מזה בביאור ע"פ כי ביום הזה יכפר^{76,77} בענין לכושיה כתלג חיור.⁷⁸ וכך גם באדם ידיעת כוונת המצוה הוא רק

And this is why the Torah is the level of a garment and clothing for the level of the mitzvos. And see what is written further on this in the explanation on the verse "For on this day He shall make atonement," on the matter of "His garment [was] white as snow." And so too in man, knowing the intention of the mitzvah is only

This is why the Torah is called a garment for the mitzvos, a theme also discussed in Likkutei Torah, Acharei. The same holds in a person: knowing the intention of a mitzvah is only a garment, as the next part completes.

כמו בחיי לכוש לגבי בחיי קבלת עול מצות בבחי' עבודת עבד וכדכתיב כי לי בני⁷⁹ ישראל עבדים
ופירושו מבואר במ"א שעל ידי שיהיו בבחי' עבדים אז יהי לי ממש ועמ"ש במ"א בביאור ע"פ וארשתוך
לי⁸⁰ ע"ש):

like the level of a garment relative to the level of accepting the yoke of the mitzvos in the manner of the service of a servant; as it is written, "For the children of Israel are servants to Me," and its meaning is explained elsewhere: that through their being in the level of servants, they will then be "to Me," truly; and see what is written elsewhere, in the explanation on the verse "And I will betroth you to Me"; see there).

Knowing the intention is a garment for the essential thing, accepting the mitzvos as a servant accepts his master's word. "The children of Israel are servants to Me" teaches that by being servants they become truly "Mine." The text adds a reference to its explanation of "And I will betroth you to Me," in Likkutei Torah, Bamidbar.

SECTION 7 • ¶9-10

The power of Ado-nai and "slow to anger"

9 ג וזהו ועתה יגדל נא כח אדני⁸¹ הוא בחיי מלכותו ית' אדני אותיות דינא⁸² דמלכותא דינא.⁸³

3. And this is [the meaning of] "And now, please, let the power of Ado-nai be great." Ado-nai is the level of His Kingship, may He be blessed: Ado-nai has the letters of dina (law), [as in] "the law of the kingdom is law."

A third section returns to the opening verse. The Name Ado-nai ("Master") stands for G-d's Kingship; its letters, א-ד-נ-י, can be rearranged to spell dina, "law," as in the Talmud's rule that "the law of the kingdom is law."

דהיינו עשיית המצות בבחינת מצות המלך וכח אדני הוא א"ס ב"ה הסובב כל עלמין הנמשך על ידי
קבלת מלכותו ית' במעשה המצות כנ"ל.

That is, the doing of the mitzvos as the command of the King. And "the power of Ado-nai" is the Infinite One (Ein Sof), blessed be He, Who encompasses all worlds (sovev kol almin), drawn down through accepting His Kingship, may He be blessed, in the doing of the mitzvos, as mentioned above.

So "Ado-nai" means doing the mitzvos as the King's command, and "the power of Ado-nai" is the light that encompasses all worlds, drawn down through this acceptance of His Kingship in actual deed. This is the power Moshe asked to be made great.

10 ונקי בשם כח⁸⁴ הוא ענין גילוי ההעלם כמשל הכח שביד האדם⁸⁵ לזרוק האבן שהוא דומם וטבעו ליפול למטה וע"י

And it is called by the name “power” (koach): it is the matter of the revelation of what is concealed, like the analogy of the power in a person’s hand to throw a stone, which is inanimate and whose nature is to fall downward; and through

Why is it called “power” (koach)? Power is something hidden that becomes revealed, like a person’s strength to throw a stone: the stone is inanimate, and by its nature it falls.

כח הזורק נושא באויר והכח הזה כשהיה ביד האדם קודם זריקת האבן לא היה ניכר רק אחר שיצא מההעלם אל הגילוי לישא את האבן באויר.

the power of the thrower it is carried in the air. And this power, when it was in the person’s hand before the stone was thrown, was not discernible, but only after it emerged from concealment into revelation, to carry the stone in the air.

The thrower’s power carries it through the air. That power could not be seen while it was in his hand; it became noticeable only when it passed from concealment into revelation and carried the stone.

וככל המשל הזה כך הוא כח אור א"ס ב"ה הנמשך מלמעלה כי כל העולמות והברואים הם לפניו ית' בחי'

And just like this analogy in every respect is the power of the Infinite Light (Or Ein Sof), blessed be He, that is drawn down from above. For all the worlds and the created beings are, before Him, may He be blessed, the level of

The power of the Infinite Light drawn down from above works the same way. Before G-d, all worlds and creatures are like the inanimate stone, unable to rise by themselves.

דומם וכמ"ש ומן העפר אשר⁸⁶ יהיה בקרקע המשכן⁸⁷ מקום שכינתו ית' בעליונים הם המלאכים ונשמות נקרא בשם עפר (עי' בזהר ח"ג קכ"ה א' ובמק"מ שם)

the inanimate, as it is written, “And of the dust that will be on the floor of the Mishkan”: the place of His Shechinah (Divine Presence), may He be blessed, among the higher beings, which are the angels and souls, is called by the name “dust” (see the Zohar, vol. 3, 125a, and the Mikdash Melech there),

So “the dust on the floor of the Mishkan” is read as the angels and souls, the place where G-d’s Presence rests among the higher beings: even they are called “dust.” The text cites the Zohar and the commentary Mikdash Melech for this.

כי אין ערוך אליו ית' והכח הנמשך להם מלמעלה הוא הנושא ומגביהם להתכלל באור ה' וכח זה הוא המלביש ומקיף את הנשמה להיות צרורה בצרור החיים את ה' ממש וכבוד ה' יאספך

for there is no comparison to Him, may He be blessed. And the power drawn down to them from above is what carries them and lifts them up, to be included in the light of G-d. And this power is what clothes and encompasses the soul, so that it is “bound up in the bond of life with Havayah,” truly, and “the glory of Havayah shall gather you in”:

Compared to G-d nothing has any worth, so all are like dust. The power drawn down from above lifts them into G-d's light, and it is this encompassing power that binds the soul “in the bond of life” and “gathers it in,” as explained above.

שהוא כח הממשיך ממטה למעלה כמו הכח המושך את האבן למעלה באויר שכל ההוא מקיף את האבן מכל צד שאינו מניחו ליפול

for it is a power that draws from below to above, like the power that draws the stone upward in the air, for that power encompasses the stone from every side and does not let it fall

This power draws from below upward, like the thrower's power that surrounds the stone on every side and keeps it from falling. So too the makif surrounds the soul and holds it aloft.

(וי"ל שזהו פי' ישארו על אברתו^{88,89} שהן המצות שנק' אברתו רמ"ח פיקודין רמ"ח איברים⁹⁰ דמלכא שבהם ועל ידם ישארו ומגביהם למעלה וע' ברע"מ פ' פנחס דרל"ח ב'י⁹¹ אמנם במ"א ע"פ כנשר יעיר⁹² נת' שזה קאי על התשובה שע"י ישארו כו' ע"ש).

(and it can be said that this is the meaning of “He carries it on His pinions (evraso)”: these are the mitzvos, which are called “His pinions,” [for] “the 248 commandments are the 248 limbs of the King,” in which and through which He carries it and raises them upward; and see the Raaya Mehemna, Parshas Pinchas, 238b. However, elsewhere, on the verse “As an eagle stirs up,” it is explained that this refers to teshuvah, that through it “He carries it,” etc.; see there).

The Alter Rebbe suggests that “He carries it on His pinions (evraso),” said of the eagle, refers to the mitzvos, called the King's “limbs” (evarim), through which G-d lifts the soul. He notes that elsewhere, in Likkutei Torah, Haazinu, the same verse is explained as referring to teshuvah.

ולפי שהיה חטא המרגלים גדול מאד ביקש משה ועתה יגדל נא כח אדני שיומשך ויתפשט כח זה למטה עד שאפילו דבר שנפל למטה מאד יגביה וינשא בכח זה וזהו כאשר דברת לאמר ה' ארך אפים.

And because the sin of the spies was very great, Moshe asked, “And now, please, let the power of Ado-nai be great”: that this power be drawn down and spread below, so that even something that has fallen very far down would be lifted and raised by this power. And this is [the meaning of] “as You have spoken, saying: Havayah is slow to anger (erech apayim).”

Because the sin of the spies was so grave, Moshe asked that this lifting power reach very far down, so that even what had fallen very low could be raised. That is why he recalled G-d's words, “Havayah is slow to anger (erech apayim).”

כי הנה ארך אפים הוא כי פנים הוא גילוי ההשפעה⁹³ בדרך התקרבות ואהבה וחיבה משא"כ אחוריים כמאן דשדי בתר כתפוי.

For [the meaning of] erech apayim is: the “face” (panim) is the revelation of the flow of influence in a manner of closeness, love and affection, which is not so with the “back,” “like one who throws [something] behind his shoulders.”

Erech apayim literally means “long of face.” The “face” is G-d's influence given with closeness and love, as opposed to the “back,” giving without warmth, like someone tossing something behind his shoulder.

וארך אפים פ"י שיהא גילוי זה ארוך ונמשך עד למטה מאד⁹⁴ והשפעה זו היא מבחינת כאשר דברת לאמר ה' ארך אפים דבור הוא בקול רם והכרזה⁹⁵ (כדפי' בזהר ח"ג קל"ג א')

And erech apayim means that this revelation should be long and extend very far down. And this flow is from the level of “as You have spoken (dibarta), saying (lemor): Havayah is slow to anger.” Speech (dibbur) is with a loud voice and proclamation (as is explained in the Zohar, vol. 3, 133a),

Moshe asked that the “face,” the loving revelation, be “long,” reaching very far down. It comes from “as You have spoken, saying”: “speaking” (dibbur) is the loud, open voice of proclamation, as the Zohar explains.

והוא מעלמא דאתגליא ואמירה הוא בלב וכמחשבה ומבחי' גילוי שבדיבור מדרגות עליונים נעשה בחינת העלם במדרגות התחתונים כמשל דיבור הרב שנעשה מחשבה אצל התלמיד ובחי' העלם

and it is from the revealed world (alma de'isgalya); and “saying” (amirah) is in the heart and in thought. And from the level of revelation that is in the speech of the higher levels, there comes to be the level of concealment in the lower levels, like the analogy of the teacher's speech, which becomes thought in the student. And this level of concealment

“Speaking” belongs to the revealed world, while “saying” (amirah) is in the heart and thought. What is revealed speech on a higher level becomes hidden thought on the level below, as a teacher's spoken words become thought in the student's mind.

זה הוא השרש של גילוי התהוות מדרגות התחתונים וכמ"ש בכתבי האריז"ל⁹⁶ שממלכות דאצילות נעשה כתר חכמה בינה דעת בריאה כו' וכן ממלכות דבריאה ליצירה כו'.⁹⁷

is the root of the revelation of the coming into being of the lower levels; as is written in the writings of the Arizal, that from the Malchus (sovereignty) of Atzilus (Emanation) there come to be Keser (the Crown), Chochmah (wisdom), Binah (understanding) and Daas (knowledge) in Beriah (Creation), etc., and likewise from the Malchus of Beriah to Yetzirah (Formation), etc.

This hidden level is the root from which the lower levels come into being. The Arizal teaches that Malchus, the last level of each world, becomes the first levels (Keser, Chochmah, Binah and Daas) of the world below it; the Kehot note points to Etz Chaim, Sha'ar Kisei HaKavod.

SECTION 8 • ¶11-12

Torah, mitzvos and the two Gardens of Eden

11 והנה המשכות גילוי העליון להיות העלם זה בתחתון הוא ע"י התורה כמ"ש וידבר אלהים את כל הדברים האלה לאמר שמן הדבור של תלמוד תורה דבר⁹⁸

Now, the drawing down of the revelation of the higher, so that it becomes this concealment in the lower, is through the Torah, as it is written, "And G-d spoke (vayedaber) all these words, saying (lemor)": for from the speech of Torah study, "the word

The drawing down from revealed "speaking" above to hidden "saying" below takes place through the Torah. The verse at Sinai, "And G-d spoke all these words, saying," joins the two.

ה' זו הלכה⁹⁹ ואשים דברי בפיו¹⁰⁰ נעשה בחינת אמירה והעלם להיות נמשך ההשפעה עד למטה במדרגה התחתונה והוא ענין מה שכתוב וינחהו בגן עדן לעבדה

of Havayah: this is halachah," and "I have put My words in your mouth," there comes to be the level of "saying" and concealment, so that the flow is drawn down to below, to the lowest level. And this is the matter of what is written, "And He placed him in Gan Eden to work it

When a person studies Torah aloud, "the word of G-d," which is halachah, is placed in his mouth ("I have put My words in your mouth"). This speech becomes "saying" and concealment, so that the flow reaches the lowest level; that is the meaning of Adam's being placed in Gan Eden "to work it."

ולשמרה שהאדם הוא הממשיך זיו השכינה בגן עדן משום דבאמת לאו דאית לך צדק¹⁰¹ ידיעא דאיהו דין ולא משפט ידיעא דאיהו רחמי ולא מכל אלין מדות כלל¹⁰² שבאתערותא דלתתא אתעדל"ע כמ"ש במ"א.¹⁰³

and to guard it": for man is the one who draws down the radiance of the Shechinah (Divine Presence) in Gan Eden; because in truth, "not that You have a known righteousness, which is judgment, nor a known justice, which is mercy, nor any of these attributes at all"; for through an arousal from below there is an arousal from above, as is explained elsewhere.

"To work it and to guard it" teaches that man is the one who draws the radiance of the Shechinah into Gan Eden. G-d in Himself has no fixed attributes, as the Tikkunei Zohar says, so their revelation depends on an arousal from below, which brings an arousal from above.

12 והנה מן התורה נמשך הזיו בגן עדן העליון ומקיום המצות נמשך בגן עדן התחתון כמ"ש לעבדה ולשמרה¹⁰⁴ לעבדה זו¹⁰⁵ מצות עשה ולשמרה זו מצות ל"ת ואדם הראשון היה בגן עדן התחתון אשר בארץ.

Now, from the Torah the radiance is drawn down into the higher Gan Eden, and from fulfilling the mitzvos it is drawn down into the lower Gan Eden, as it is written, "to work it and to guard it": "to work it" is the positive commandments, and "to guard it" is the prohibitions. And Adam, the first man, was in the lower Gan Eden, which is on earth.

Torah study draws G-d's radiance into the higher Gan Eden, while the mitzvos draw it into the lower Gan Eden. "To work it and to guard it" means the positive and the negative commandments, and Adam was placed in the lower Gan Eden, the one on earth.

והגם שמעלת המצות בשרשם מאד נעלי למעלה מעלה מבחי" התורה דאורייתא מחכמה נפקת והמצות הן רצון העליון ב"ה כנ"ל.

And even though the stature of the mitzvos in their root is very exalted, far higher than the level of the Torah, for "the Torah comes forth from Chochmah (wisdom)," whereas the mitzvos are the Supernal Will, blessed be He, as mentioned above,

This seems puzzling, since the mitzvos are rooted higher than the Torah: the Torah comes from Chochmah, while the mitzvos are the Supernal Will, as explained above. Why then do the mitzvos reach only the lower Gan Eden?

אך הענין הוא שמה שהוא מאד נעלה למעלה מעלה יוכל להתפשט ולהמשך יותר מטה מטה (ועמש"ל ע"פ טובה הארץ מאד מאד)¹⁰⁶

yet the explanation is that what is very exalted, far, far above, can spread and be drawn further down, lower and lower (and see what is written above on the verse "The land is very, very good").

The answer is that what is rooted higher can descend further down. The text refers to its discussion above of "The land is very, very good."

ולכן כשביקש משה על חטא המרגלים אמר ועתה יגדל נא כח אדני דהיינו כח ואור הנמשך ע"י עבודת המצות

And therefore, when Moshe pleaded over the sin of the spies, he said, "And now, please, let the power of Ado-nai be great": that is, the power and light drawn down through the service of the mitzvos

This is why Moshe, pleading after the sin of the spies, asked for "the power of Ado-nai": the power and light drawn down by serving G-d through the mitzvos.

(בחי' כי לי בני ישראל עבדים¹⁰⁷ וכ"מ שנאמר לי¹⁰⁸ אינו זו לעולם וכמ"ש במ"א) כי לפי שהיה צריך להמשיך האור למטה יותר

(the level of "For the children of Israel are servants to Me," and wherever "to Me" is said, it never moves away, as is explained elsewhere). For since the light needed to be drawn down further below,

That service is the level of "the children of Israel are servants to Me," and the Midrash teaches that wherever G-d says "to Me," it lasts forever. Moshe needed a light that could reach further down than usual.

כדי שגם חטא המרגלים לא יהא מונע הוצרך להמשיך מלמעלה יותר והוא שיומשך הכח של אדני שהוא רצה"ע ב"ה שלמעלה מעלה מבחי' התורה

so that even the sin of the spies would not hold it back, it was necessary to draw from higher above; that is, that the power of Ado-nai be drawn down, which is the Supernal Will, blessed be He, far above the level of the Torah.

For even the sin of the spies not to block it, the light had to come from a higher source: the power of Ado-nai, the Supernal Will, which is above the Torah.

ולכן אותו הכח של אדני יכול לירד ולהתפשט גם למטה מטה מאד ולהגביה שפלים שנפלו וירדו מטה מטה לקשרם ולהעלותם באור א"ס ב"ה

And therefore that power of Ado-nai can descend and spread even very, very far down, and lift up the lowly who have fallen and descended lower and lower, to bind them and raise them up into the Infinite Light (Or Ein Sof), blessed be He.

Because it is so high, this power can descend very far and lift those who have fallen very low, binding them again to the Infinite Light.

וזהו כאשר דברת לאמר שמבחינת דבור התורה נעשה אמירה והעלם במדרגות התחתונים להיות מקור גילוי ההשפעה בג"ע לנשמות הנבראים כנ"ל.

And this is [the meaning of] “as You have spoken, saying”: that from the level of the speech of the Torah there comes to be “saying” and concealment in the lower levels, to be the source of the revelation of the flow in Gan Eden for the created souls, as mentioned above.

“As You have spoken, saying” recalls the process described above: the Torah’s “speaking” becomes hidden “saying” in the lower levels, and so becomes the source of the Divine flow in Gan Eden for the souls.

כך יגדל נא כח אדני להיות ארך אפים שיתארך ויומשך גילוי זה למטה יותר וכענין שנשפל ונמשך כח התומ"ץ גם למטה בעוה"ז אפילו עכשיו

So too, “let the power of Ado-nai be great,” so as to be erech apayim: that this revelation be lengthened and drawn further down; like the way the power of the Torah and the mitzvos was lowered and drawn down even below, in this world, even now:

Moshe asked that the power of Ado-nai be “long,” erech apayim, extending this revelation still further down. The same happens with the Torah and the mitzvos even now: their power descends into this physical world.

שהרי המצות יש מהן שאדם אוכל פירותיהן¹⁰⁹ בעוה"ז¹¹⁰ וכמ"ש אם בחקתי תלכו¹¹¹ וגוי והשיג לכם דיש¹¹² וגוי ונתתי שלום בארץ¹¹³ וגוי ואין מקרא יוצא מידי פשוטו.

for among the mitzvos there are some whose fruits a person eats in this world; and as it is written, “If you walk in My statutes, etc., your threshing shall overtake [the vintage], etc., and I will give peace in the land, etc.”; and a verse does not depart from its plain meaning.

Some mitzvos yield “fruits” that a person enjoys in this world, as the Mishnah teaches, and the blessings of Bechukosai (abundant harvests, peace in the land) are meant literally too, for a verse never loses its plain meaning.

SECTION 9 • ¶13-14

Bearing iniquity, passing over transgression

13 וזהו ובאו עליך כל הברכות ¹¹⁴ האלה והשיגוך. פי' והשיגוך שיגיעו עד למטה במקום שאתה שם וע"י המשכה גדולה זו יומשך להיות נושא עון שאפילו כבודות העון יהי' נושא ומגביה כמשל הכח המגביה את הדומם.

And this is [the meaning of] “And all these blessings shall come upon you and overtake you.” The meaning of “and overtake you” is that they will reach all the way down, to the place where you are. And through this great drawing down, it will be drawn down so as to be “bearing iniquity”: that even the heaviness of the iniquity will be borne and lifted up, like the analogy of the power that lifts the inanimate.

The blessing “all these blessings shall come upon you and overtake you” means that they will reach down to wherever a person is. Through this great drawing down G-d’s “bearing iniquity” (nosei avon) is read as lifting it: even the heavy weight of sin is carried and lifted, as the thrower’s power lifts the stone.

14 ועובר על פשע ¹¹⁵ שמפשע נעשה שפע ואתהפכא חשוכא לנהורא וכמאמר רז"ל זדונות נעשו כזכיות. ¹¹⁶

“And passing over transgression (pesha)”: for from pesha (transgression) there comes to be shefa (abundance), and “darkness is transformed into light”; as our Sages, of blessed memory, said, “Deliberate sins become like merits.”

“Passing over transgression” is read through a play on letters: pesha (פשע, transgression), rearranged, is shefa (שפע, abundance). Sin itself is transformed into good, as the Sages say that through teshuvah deliberate sins become like merits.

ובזה יובן מש"כ בחסד ואמת יכופר עון ¹¹⁷ ואין אמת אלא תורה ^{118, 119} שהתורה מכפרת עונותיו של אדם ¹²⁰ וכמארז"ל וכתוב וחטאך בצדקה פרוק. ¹²¹

And with this will be understood what is written, “Through kindness and truth iniquity is atoned for,” and “truth is nothing but Torah”: that the Torah atones for a person’s sins, as our Sages, of blessed memory, said; and it is written, “And redeem your sin through charity.”

This explains how Torah study atones: “through kindness and truth iniquity is atoned for,” and “truth” means Torah. Likewise charity redeems sin, as Daniel advised Nevuchadnetzar: “redeem your sin through charity.”

SECTION 10 • ¶15

“And now”: teshuvah while one can choose

15 ולכאורה אינו מובן איך יתוקן על ידי זה כל מה שפגם וחטא על הנפש. אך עם הנ”ל יובן שעל ידי עסק

התורה בבחי' ונתתי דברי בפיו¹²²

Now, at first glance it is not understood how through this all that one has blemished and sinned against the soul can be repaired. But with what was said above it will be understood: that through engaging in Torah in the manner of “And I will put My words in your mouth,”

How can Torah and mitzvos repair all the damage a person did to his soul? The answer begins with Torah study, in which G-d's own words are in a person's mouth.

וכן ע”י קיום המצות בבחי' שום תשים עליך מלך¹²³ נמשך כח של מעלה והוא הכח הנמשך למטה מלמעלה כמשל כח המגביה את האבן הדומם כנ”ל.

and likewise through fulfilling the mitzvos in the manner of “You shall surely set a king over yourself,” the power of above is drawn down; and it is the power drawn down below from above, like the analogy of the power that lifts the inanimate stone, as mentioned above.

Together with mitzvos done as acceptance of G-d's Kingship, Torah study draws down a power from above. Like the power that lifts the stone, it raises what had fallen.

אך גילוי זה הוא דוקא בבחינת היום לעשותם¹²⁴ ולא למחר כנ”ל. וזהו ועתה יגדל נא^{125, 126, 127} כח^{128, 129, 130, 131}.

But this revelation is specifically in the level of “today to do them,” and not tomorrow, as mentioned above. And this is [the meaning of] “And now, please, let the power be great.”

This revelation comes only through action in this world, “today to do them,” and not “tomorrow,” in the World to Come. That is why Moshe said “And now.”

ועתה דייקא וזהו שארז”ל (במדרש רבה בראשית פרשה כ”א) אין ועתה אלא תשובה¹³² כי התשובה היא אתהפכא חשוכא לנהורא ודוקא עתה בחינת היום לעשותם בזמן

“And now,” precisely. And this is what our Sages, of blessed memory, said (in Midrash Rabbah, Bereishis, section 21), “‘And now’ means nothing but teshuvah (return)”: for teshuvah is “darkness transformed into light”; and specifically “now,” the level of “today to do them,” at the time

The Midrash says that “and now” always refers to teshuvah, which turns darkness into light. And it must be “now,” within this lifetime of action.

שהבחירה נתנה אל האדם שיהא יכולת בידו להפך לבו ולשנות טעמו לטוב אשר בבחינה זו דוקא הוא השראת אור א"ס ב"ה הסובב כל עלמין וכנ"ל בחינת כח הנ"ל

when free choice has been given to man, so that it is within his power to turn his heart and change his taste toward good; for in this level specifically is the resting of the Infinite Light (Or Ein Sof), blessed be He, that encompasses all worlds (sovev kol almin), and, as mentioned above, the level of the “power” mentioned above.

Only now, while a person has free choice and can turn his heart to good, does the light that encompasses all worlds rest on him. That light is the “power” Moshe asked for.

(ועיין מענין ועתה יגדל נא בגמרא פ"ט דשבת דפ"ט ע"א ¹³³ ומ"ש ע"ז בספר שערי אורה ¹³⁴ תחלת שער שני. סנהדרין קי"א ב'. ¹³⁵ רבות פ' שלח פט"ז ¹³⁶ דרס"ז ג' ובפרדס בעה"כ ערך כח ¹³⁷ זח"ג פ' שלח דקס"א ב' ¹³⁸ פ' האזינו) ¹³⁹

(And see on the subject of “And now, please, let [the power] be great” in the Gemara, chapter 9 of Shabbos, folio 89a, and what is written about it in the book Sha’arei Orah, at the beginning of the Second Gate; Sanhedrin 111b; [Midrash] Rabbah, Parshas Shelach, chapter 16, folio 267c; and in the Pardes, Erchei HaKinuyim, entry “Koach”; Zohar, Part III, Parshas Shelach, folio 161b; Parshas Haazinu)

The closing parenthesis lists sources on “And now, please, let the power be great”: the Talmud in Shabbos and Sanhedrin, the Kabbalistic works Sha’arei Orah and Pardes, the Midrash on Shelach and the Zohar. The Kehot notes record that many of these passages are copied in Or HaTorah, Shelach.

(מ"ד) רצ"ה ב' פנחס דרי"כ ¹⁴⁰ סע"א ובהרמ"ז שם דרמ"ה ע"א ¹⁴¹ במא"א אוף כ' סעיף יוד ובאות עיין סעיף ¹⁴²

(mem-dalet), 295b; Pinchas, folio 220, end of side a, and in the Ramaz there, folio 245a; in Me’orei Or, letter kaf, section 10, and in the letter ayin, section

The list continues with the Zohar on Haazinu and Pinchas, the Ramaz’s commentary there, and Me’orei Or, a work arranged by letters. The marking “(mem-dalet)” stands so in the text.

ע"ט¹⁴³ רבות באיכה דס"ה¹⁴⁴ א' ע"פ וילכו בלא כח¹⁴⁵ ת"ז בהקדמה ד"ד ע"ב¹⁴⁶ תקון כ"ב דס"ו ע"ב¹⁴⁷
תקון נ"ה דצ"ה ע"א.¹⁴⁸ בבחיי במקומו פ' שלח:¹⁴⁹

79; [Midrash] Rabbah on Eichah, folio 65a, on the verse "And they went without strength"; Tikkunei Zohar, in the Introduction, folio 4b, Tikkun 22, folio 66b, Tikkun 55, folio 95a; in Bachya, in its place, Parshas Shelach.

It ends with the Midrash on Eichah ("they went without strength"), the Tikkunei Zohar and Rabbeinu Bachya's commentary on Shelach. The Kehot note suggests that "section 79" should read 69, as in Or HaTorah.

IN ONE'S AVODAH

A person should do the mitzvos first of all as a servant fulfilling the King's command, accepting His yoke even without reason, and not only in order to draw down the Infinite Light, which would make them like a charm or a business deal; knowing a mitzvah's intention should serve to increase the joy of the mitzvah. Since deed is the main thing, and the encompassing light rests on a person only "today, to do them," the time for teshuvah is now, while he can choose: through Torah study, with G-d's words in his mouth, and through mitzvos done with the acceptance of His Kingship, even what he blemished by sin is lifted up and repaired.

QUESTIONS FOR DISCUSSION

1. How do "standing" and "walking" differ, and why can the soul "walk" only through the mitzvos it does in this world?
2. Why must a mitzvah be done first as a servant fulfilling the King's command rather than in order to draw down light, and what, then, is the place of understanding its intention?
3. In what sense is the Torah a "garment" for the mitzvos, and how does this explain why the Torah is the soul's food while the mitzvos are its garments?
4. How does the analogy of the thrown stone explain "the power of Ado-nai," and why did Moshe call on that power after the sin of the spies?
5. Why can the mitzvos, rooted higher than the Torah, reach lower, even into this world and to the sinner, and why must it be "now"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ועתה יגדל נא

The Kehot note gives this as the Mittler Rebbe's transcript of this same maamar.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בטה"מ תקס"ו ע' רמה. הגהות למאמר זה נדפסו באוה"ת שלח ע' תעה כנראה קיצור לכאן. כרך-ו ע' איתשפט קיצור והגהות. בארוכה במאמרי אדה"א במדבר-ג ע' איכט. בבוך פערטעל (קצח, ב). [כ]. ראה להלן ברשימת הכתבי-יד [בוך מס' 499].

2 ועתה יגדל נא

Moshe's plea after the spies' report, when G-d said He would destroy the people; it continues in the next verse, "Havayah is slow to anger." The maamar will read "the power of Ado-nai" as the encompassing light drawn down through accepting G-d's kingship.

Numbers 14:17: י"ד:י"ז

ועתה יגדל נא כח אדני כח אשר 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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KEHOT'S NOTE

במדבר י"ד, יז.

3 ה' ארך אפים

The next verse of Moshe's plea: "Havayah is slow to anger and abounding in kindness, bearing iniquity and transgression." The maamar will read "slow to anger" (erech apayim) as a revelation drawn far down.

Numbers 14:18: י"ד:י"ח

ה' ארך אפים ורח"ק ונשא עון ופשע ונקמה לא ינקמה פקד עון אבות על-בנים על-שלישים ועל-רבעים:

The L-RD is slow to anger, and plenteous in lovingkindness, forgiving iniquity and transgression, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation.

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4 היום לעשותם

The verse commands keeping the mitzvos "which I command you today, to do them." The Alter Rebbe reads "to-day to do them" as teaching that action belongs to this world.

Deuteronomy 7:11: ז':י"א

ושמרת את המצוה ואת החקים ואת המשפטים אשר אנכי מצוך היום לעשותם:

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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KEHOT'S NOTE

דברים ז, יא.

5 לא המדרש הוא העיקר

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

KEHOT'S NOTE

אבות א, יז.

6 לא המדרש הוא העיקר אלא המעשה

Shimon the son of Rabban Gamliel teaches that not study but deed is the main thing. It is the first proof here of the importance of actual deed.

Pirkei Avot 1:17: משה אבות א, י"ז

שמעון בנו אומר, כל ימי גדלתי בין החכמים, ולא מצאתי לגוף טוב אלא שתוקה. ולא המדרש הוא העיקר, אלא המעשה. וכל המרבה דברים, מביא חטא:

Shimon, his son, used to say: all my days I grew up among the sages, and I have found nothing better for a person than silence. Study is not the most important thing, but actions; whoever indulges in too many words brings about sin.

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

7 וגדול תלמוד שמביא

The Sages debated whether study or deed is greater and concluded that study is greater because it brings one to deed. Even the praise of study, then, rests on the deed it leads to.

Kiddushin 40b:8-9: ט"ח-ט"ז

ובקר היה רבי טרפון וזקנים מסובין בעלית בית נתנה בלוד. נשאלה שאילה זו בפניהם: תלמוד גדול או מעשה גדול? נענה רבי טרפון ואמר: מעשה גדול. נענה רבי עקיבא ואמר: תלמוד גדול. נענו כולם ואמרו: תלמוד גדול, שהתלמוד מביא לידי מעשה. תנא, רבי יוסי אומר: גדול תלמוד שקדם לחלה ארבעים שנה, לתרומות ולמעשרות חמשים וארבע, לשמיטת ששים ואחת, ליובלות מאה ושלש.

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

KEHOT'S NOTE

קידושין מ, ב.

8 בזהר הקדוש

The Kehot note sends the reader to note 5 of this maamar alongside the Zohar passage cited here, for further discussion of it.

KEHOT'S NOTE

ח"א (רכד, א). [כ]. וראה בד"ה ואברהם זקן תשל"ח הערה 5 (נדפס בלקו"ש-כ ע' 315).

9 דמצות אינון לבושין

At the end of chapter 5, Tanya cites Etz Chaim (Sha'ar 44, ch. 3) that the garments of the souls in Gan Eden are the

mitzvos, while the Torah is their food; the food is inner light and the garments are encompassing lights (makifim).

תניא, חלק ראשון; ליקוטי אמרים ה':7:5 Tanya, Likkutei Amarim וזאת מעלה יתרה גדולה ונפלאה לאין קץ אשר במצות ידיעת התורה והשגתה על כל המצות מעשיות, ואפילו על מצות התלויות בדבור, ואפילו על מצות תלמוד תורה שבדבור.

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KEHOT'S NOTE

ראה תניא ספיה מע"ה שער מ"ד פ"ג.

10 דמצות אינון לבושין וכשחסר מצוה אחת הוי לבושא חסירא

The Kehot note gives this Zohar passage for the teaching that a person's mitzvos form the garments of his soul, so that one missing mitzvah leaves the garment lacking. The maamar sets out to explain this teaching.

Zohar, Vayechi 32:294-303ג"ש-רצ"ד-יח"י ל"ב:ספר הזהר,

11 ולמה צריכה הנשמה להיות לה לבוש

The note quotes the answer given there: each day a new encompassing light is drawn to the soul, giving it the power to contemplate G-d's greatness and be stirred to love and awe, so it needs a new garment each day from a mitzvah, such as Torah study or charity, in which that light is clothed.

KEHOT'S NOTE

במאמרי אדה"א פי שלח עי' איכט מבאר "ולפי שבכ"י נמשך א"ימ א' חדש לנשמתו שמכוחו יוכל להשכיל בהתבוננות בגדולת ה' ולהתפעל באהו"י. ע"כ צ"ל לבוש חדש ממצוה א' אם ת"ת או צדקה וכו"ג בכל יום שמלובש בו א"ימ זה יוכל להעלות בנשמה בעילוי אחר עילוי עד אין שיעור למעלה" ע"ש.

12 ע"פ ואברהם זקן

That discourse explains why "one hour of teshuvah and good deeds in this world is better than all the life of the World to Come": their purpose is to make garments for the soul, so that it can enjoy the radiance of the Shechinah.

KEHOT'S NOTE

תו"א טז, א ואילך.

13 שירידת הנשמה . צורך עלי

There the Alter Rebbe asks why the soul must descend, since before its descent it already enjoyed the radiance of the Shechinah.

KEHOT'S NOTE

ראה לקמן בלק עג, א. נתבאר גם באוה"ת ויקרא-ב עי' תרלה.

14 חי ה' אשר עמדת

That discourse asks what the soul gains by descending, since before its descent it stood before G-d, as Eliyahu said, "As Havayah lives, before Whom I have stood." It answers through the distinction between the light that fills all worlds and the light that encompasses all worlds, as this maamar does.

KEHOT'S NOTE

מ"א יז, א. ראה לקמן פי חקת סד, ד, ובהנסמן בלקו"ש חכ"ה עי' 174 הערה 53. וראה הנסמן במאמרי אדה"א-פרשיות לעי' תשכט.

15 חי ה' אשר עמדת לפניו

Eliyahu's oath, "As Havayah, the G-d of Israel, lives, before Whom I have stood." The Alter Rebbe reads "stood" as the soul's state of "standing" before it comes down into the world.

I Kings 17:1א"י:מלכים

ויאמר אליהו התשבי מתשבי גלעד אל-אחאב חי-ה' אלקי ישראל אשר עמדת לפניו אסיהיה השנים האלה טל ומטר כי אסילפי דברי:

And Elijah the Tishbite, who was of the settlers of Gilead, said unto Ahab: 'As the L-RD, the G-d of Israel, liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.'

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16 ונתתי לך מהלכים

G-d's promise to Yehoshua the Kohen Gadol: if he walks in G-d's ways, "I will give you walking among these who stand," the angels. Here it describes the soul's new power, gained through mitzvos, to rise from level to level.

Zechariah 3:7זכריה ג':7

כה-אמר ה' צבאות אס-בדרכי תלך ואם את-משמרת תשמר וגם-אתה תדין את-ביתי וגם תשמר את-הצרי ונתתי לך מהלכים בין העמדים האלה:

"Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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KEHOT'S NOTE

זכרי' ג, ז.

17 בדי"ה כה אמר ה' כי ונתתי לך מהלכים

That discourse explains that the angels, and the souls before they come into this world, are called "standing," and only after the souls descend into a body and an animal soul are they called "walking." They "stand" because they are rooted in the letters of the Divine speech and thought, which are like the inanimate level and have no movement of their own.

KEHOT'S NOTE

תו"א ל, א ואילך.

18 ובכל נפשך

The Shema's command to love G-d "with all your heart, with all your soul and with all your might." Here "with all your soul" is the love measured by the soul's capacity, the level of "standing."

Deuteronomy 6:5דברים ו':5

ואהבת את ה' אלקיך בכל-לבבך ובכל-נפשך ובכל-מאדך:

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

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KEHOT'S NOTE

דברים ו, ה.

19

שרפים עומדים

Isaiah's vision of the seraphim standing above G-d's throne. It is the classic source for calling the angels "those who stand."

ישעיהו ו:ב"י: Isaiah 6:2

שרפים עומדים ממעל לו שש כנפים שש כנפים לאחד בשתים יכסה פניו ובשתים יכסה רגליו ובשתים יעופף:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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KEHOT'S NOTE

ישע"ו, ב.

20

וגו' — לעשותם

The manuscript adds here: "for this world is specifically the world of action." This makes explicit why "today to do them" ties the mitzvos to this world.

KEHOT'S NOTE

"שהע"ז הוא עולם המעשה דוקא". [כ]. הוספה מכתי".

21

Kehot's note points to II Kings 5:16 for these words.

II Kings 5:16 מלכים ב ה:ט"ז

ויאמר חיה אשר עמדתי לפניו אם אקח ויפצרו בו לקחת וקמאן:

But he said: 'As the L-RD liveth, before whom I stand, I will receive none.' And he urged him to take it; but he refused.

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PARAGRAPH 2

22

אשר אנכי מצוך היום

"And these words which I (Anochi) command you today shall be upon your heart." The Alter Rebbe reads "Anochi" as the light that encompasses all worlds and "today" as this world of action.

דברים ו:ו: Deuteronomy 6:6

וקיו הדברים האלה אשר אנכי מצוך היום עלי לבבך:

And these words, which I command thee this day, shall be upon thy heart;

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KEHOT'S NOTE

דברים ו, ו.

23

ע"פ ואמרת אליהם

That discourse explains that in this world a person has free choice and can return in teshuvah even after sinning, while in the World to Come there is no free choice and he remains as he was drawn in this world.

KEHOT'S NOTE

לקמן פ' פנחס עה, ג ואילך. ובריש דף עז, א מציין לכאן.

24

The command about the daily offerings, "My offering, My bread." The maamar on this verse in Likkutei Torah,

Pinchas treats this theme at length.

במדבר כ"ח:ב"י: Numbers 28:2

צו את בני ישראל ואמרת אליהם את קרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי במועדו:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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25

Kehot's note points to Exodus 26:28 for these words.

Exodus 26:28 שמות כ"ו:כ"ח

והברית התיכון בתוך הקרשים מברח מן הקצה אל הקצה:

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

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PARAGRAPH 3

26

אם בחקותי תלכו

"If you walk in My statutes and keep My commandments." The Alter Rebbe hears in "walk" the soul's "walking," and in "statutes" the mitzvos kept beyond reason.

ויקרא כ"ו:ג: Leviticus 26:3

אם בחקתי תלכו ואת מצותי תשמרו ועשיתם אתם:

If ye walk in My statutes, and keep My commandments, and do them;

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KEHOT'S NOTE

ויקרא כו, ג.

27

ובכל מאודך

The last clause of "You shall love Havayah your G-d": "with all your might" (me'odecha). Here it is the love beyond measure, the level of "walking."

דברים ו:ה: Deuteronomy 6:5

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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

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28

שתים לפני

There the Alter Rebbe explains that contemplating G-d's exaltation separates the evil, which is why the Mishnah requires only the two blessings before the Shema.

KEHOT'S NOTE

ראה לעיל פ' בחקתי מז, ד.

29

שתים לפני

The Mishnah rules that in the morning one recites two blessings before the Shema and one after it. The Alter

Rebbe explains that these blessings serve the Shema by bringing one to its love.

Mishnah Berakhot 1:4 ד"א: ברכות משנה

בשחר מברך שתיים לפניו ואחת לאחריו, וכערב שתיים לפניו ושתיים לאחריו. אחת ארפה ואחת קצרה. מקום שאמרו להאריך, אינו רשאי לקצר. לקצר, אינו רשאי להאריך. להחם, אינו רשאי שלא להחם. ושלא להחם, אינו רשאי להחם:

In the morning, two benedictions are said before [the שמע] and one after it; and in the evening, two benedictions before and two after it, one long and one short. Where they, the sages, have adopted the long [form] no man is authorised to shorten [use the short form]; and where they have adopted the short form no man is authorised to lengthen [use the long form]. [Where they] close [with a benediction] no man is authorised not [so] to close: and [where they do] not close [with a benediction] ...

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

מה רבו מעשיך ה' 30

The psalmist calls all of creation G-d's "works," made with wisdom. The Alter Rebbe uses it to show that every world counts as mere "work" before Him.

Psalms 104:24 ד"כ: תהילים

מה רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ חגיגה:

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.

לעיל בד"ה בשעה שהקדימו 31

This is the discourse beginning "When Israel put 'we will do' before 'we will hear'," which starts on 12c, with its Biur.

KEHOT'S NOTE

פ' במדבר יב, ג ואילך. ובהביאור שם.

מלכותך מכ"ע 32

"Your kingship is a kingship over all worlds." What relates to the worlds and gives them life is G-d's kingship.

Psalms 145:13 ד"ה: תהילים

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 4

תוכה רצוף אהבה 33

Describing King Shlomo's palanquin, "its inside inlaid with love." Here it describes a soul whose inner being

...ועתה יגדל נא כח אדני כאשר דברת לאמר

would be filled with love.

שיר השירים ג:10 Song of Songs

עמודיו עשה כסף רפידתו זהב מרקבו ארגמן תוכו רצוף אהבה מבנות ירושלם:

He made the pillars thereof of silver, The top thereof of gold, The seat of it of purple, The inside thereof being inlaid with love, From the daughters of Jerusalem.

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שום תשים עליך מלך 34

The Torah's command to appoint a king. Here it stands for accepting G-d's Kingship over oneself, which rests on the soul as a makif.

דברים י"ז:15 Deuteronomy

שום תשים עליך מלך אשר יבחר ה' אלקיך בו מקרב אחיה תשים עליך מלך לא תוכל לתת עליך איש נכרי אשר לא אחיה הוא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

PARAGRAPH 5

צור עוזי מחסי 35

"My salvation and my honor rest on G-d; the rock of my strength, my refuge, is in G-d." The Alter Rebbe uses it to show that "rock" means a refuge, something that surrounds and shelters.

Psalms 62:8 ח"ב: תהילים

על-אלקים ישעי וכבודי צורי צור-יצי מחסי באלקים:

Upon G-d resteth my salvation and my glory; The rock of my strength, and my refuge, is in G-d.

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Psalms 18:3 ג"ח: תהילים

ה' סלעי ומצודתי ומפלטי אלי צורי אחסה-בו מגני וקרן-ישעי משגבי:

The L-RD is my rock, and my fortress, and my deliverer; My G-d, my rock, in Him I take refuge; my shield, and my horn of salvation, my high tower.

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KEHOT'S NOTE

תהלים סב, ח. להעיר שבמאמר אדה"א כאן ע' אמה מביא פסוקים אחרים כמו צורי אחסה בו תהלים יח, ג.

בראתיו יצרתיו אף עשיתיו 36

"Everyone who is called by My Name, and whom I have created for My glory, I have formed it, I have also made it." Its three verbs correspond here to the soul's three levels and three garments.

ישעיהו מ"ג:7 Isaiah

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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KEHOT'S NOTE

ישעיי מג, ז.

37

צוררה בצרור החיים

Avigail's blessing to David, that his soul be "bound up in the bond of life with Havayah your G-d." Here it describes the soul surrounded by the makifim and so included in G-d.

I Samuel 25:29ט"כ"ה: שמואל א

וַיִּקָּם אָדָם לְרֹדְפֹה וּלְבַקֵּשׁ אֶת־נַפְשׁוֹ וְהִיָּתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בְּצִרּוֹר הַחַיִּים אֵת ה' אֱלֹקֶיהָ וְאֵת נֶפֶשׁ אִיְבֶיהָ יִקְלַעְנָה בְּתוֹךְ כַּף הַקָּלָע:

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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KEHOT'S NOTE

ש"א כה, כט. במאמרי אדה"א כאן ע' אמו מבאר "קשר תמידי (היפוך דכף הקלע שנוקם מן הקלע למרחוק והן לבושי מסאבותא דק"ג במדומ"מ דרע שגדבק נפש בהן...)". וראה לקמן נא, ד.

38

והלך לפניך צדקך

The prophet's promise to one who shares his bread with the hungry: "your righteousness shall go before you; the glory of Havayah shall gather you in." The Alter Rebbe reads the charity as a makif that gathers the soul into G-d's glory.

Isaiah 58:8ח"ח: ישעיהו

אֲזַ יִבְקַע כְּשֶׁמֶר אוֹרֶךְ וְאֶרְכָּתֶךָ מִהֵרָה תִצְמַח וְהָלַךְ לִפְנֵיהֶּ צְדָקָה כְּבוֹד ה' יִאֲסָפֶךָ:

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

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KEHOT'S NOTE

ישעיי נח, ח.

39

תהיי נאסף ונקבץ בתוך בחי

This passage of the maamar is quoted there.

KEHOT'S NOTE

מובא באוה"ת ויקרא-ב ע' תרצד.

40

המגביהי לשבת

"Who is like Havayah our G-d, Who is raised high to sit." The discourse on this verse in Mikeitz explains that a makif raises upward.

Psalms 113:5ה'ג: תהילים

מִי כֵהִי אֱלֹקֵינוּ הַמְּגַבִּיהִי לְשִׁבְתָּהּ:

Who is like unto the L-RD our G-d, That is enthroned on high,

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41

כי הנה המצות . . מחשבה דבור ומעשה

It cites the Arizal that every Jew must come in many reincarnations until he fulfills all 613 mitzvos in thought, speech and action, to complete the garments of his soul so that it not be "a lacking garment." This joins the two themes of the maamar's opening: reincarnation and the garments.

KEHOT'S NOTE

ראה אגה"ק סי' כט בתחלתו. אוה"ת יתרו ע' תקלו.

42

קדש מלה בגרמיה

The text's own citation (Zohar, Emor): holiness is a thing apart, by itself. It explains why the mitzvos, which draw down holiness, are makifim that stand above the soul.

ספר הזהר, אמור כ"ד: קי"א-כ"ה: קי"ג: Zohar, Emor 24:111-25:123

R. Hiya said 'It is because work may be done on them. For that reason they are not called holy, and what is not called holy is called ordinary. Hence the Companions have laid down that we should say at the close of Sabbath, "who divideth between holy and profane", the separation consisting in the fact that holiness is something apart, and the rest issue from it. Hence these are for work. And there is a time when these too are to be kept, namely, when they are invited, from ...

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

43

והן הן מקיפים

Section 5 of "Sos Asis" reads the same words of the blessing, "Rock of our stronghold, Shield of our salvation, a Stronghold for us," as three encompassing lights, which cannot be revealed within the soul and come only as makifim.

KEHOT'S NOTE

ועי' ד"ה שוש אשיש ספ"ה בפי' נצבים (מה, ג). [כ].

44

Kehot's note points to Shabbat 26 for these words.

שבת כ"ו: Shabbat 26

PARAGRAPH 6

45

אך תחלה צריך להמשיך

The note points there on the need first to draw down from above, before the mitzvos raise the soul.

KEHOT'S NOTE

ראה אוה"ת ואתחנן ע' רא.

46

לוינתן זה

"This Livyasan You formed to play with." The text refers to its own discourse on this verse in Parshas Shemini.

Psalms 104:26ו"כ: תהילים

שָׁם אֲנִיּוֹת יִהְיוּ לְוִיָּתָן וְהִצִּירְתָּ לְשִׁחְקָבּוֹ:

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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47

ומהו לבושו של הקב"ה עו

The Midrash says that Israel wears the garment of the Holy One, blessed be He, which is strength, as it says, "Havayah has clothed Himself, He has girded Himself with strength," and that He gave it to Israel. The Alter Rebbe connects this "strength" with "Master of our strength," the Kingship drawn down first.

Shemot Rabbah 8:1 א"י: שמות רבה ח

... ראשו כתר פז קוצותיו תלתלים שחורות כעורב. וכתוב (תהלים כא, ד): תשת לראשו עטרת פז. מלך בשר ודם אין לובשין לבושו, וישראל לובשין לבושו של הקדוש ברוך הוא. ומהו לבושו של הקדוש ברוך הוא? עוז שנאמר (שם צג, א): לבש ה' עוז התאזר, ונתנו לישראל, שנאמר (שם כט, יא): ה' עוז לעמו יתן ה' יברך את עמו בשלום. מלך בשר ודם אין נקראין בשמו קיסר אגוסטא, ואם נקראין בשמו היו ממיתין אותו, והקדוש ברוך הוא קרא למשה בשמו, שנאמר: ראה נתתיך אלקים לפרעה. אמר לו הקדוש ברוך הוא למשה: ...

"It was on the day when the L-rd spoke to Moses in the land of Egypt" (Exodus 6:28). "The L-rd said to Moses: See, I have set you as god to Pharaoh; and Aaron your brother will be your prophet" (Exodus 7:1). "It was on the day when the L-rd.... The L-rd said to Moses: See, I have set you as god to Pharaoh" – that is what is written: "Lift your heads, gates" (Psalms 24:7). Solomon recited this verse when he was taking the Ark into the Holy of ...

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48

ב' בחי' יש במצות

The note quotes it: the first aspect is higher, for through it one reaches the level above reason, since the mitzvos are rooted above the Torah, which gives the reasons of the mitzvos.

KEHOT'S NOTE

באוה"ת ויקרא-ג ע' תשצח מכבד "שבחי" הא' גבוה יותר כי בזה מגיע בבחי' שלמעלה מהטעם דהא המצות שרשן למעלה מהתורה שהיא טעמי המצות ע"ש.

49

ותגזר אומר ויקם

"You shall decree a matter, and it shall be established for you." Here it illustrates a royal command that is carried out, the first aspect of a mitzvah.

Job 22:28 ח"כ: איוב כ

וְתִגְזַר אֲמַר וְיָקָם לְךָ וְעֶלְדְּךָ יִהְיֶה נֶגֶד אֹר:

Thou shalt also decree a thing, and it shall be established unto thee, And light shall shine upon thy ways.

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KEHOT'S NOTE

איוב כב, כח. ראה לקמן שמע"צ פו, סע"ב שמציין לכמה מקומות.

50

ויסודתה בהררי קדש

"Its foundation is in the mountains of holiness." The Alter Rebbe applies it to the root of every mitzvah in the super-

nal holiness.

Psalms 87:1 א"י: תהילים פ

לְבִנְיָקָרְחַם מִזְמוֹר שִׁיר יְסוֹדוֹתוֹ בְּהַר־יִקְדָּשׁ:

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

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PARAGRAPH 7

51

ותחת אשר לא עבדת כתיב

"Because you did not serve Havayah your G-d with joy and with gladness of heart, from an abundance of everything." The Alter Rebbe uses it to show that the mitzvos must be service, done as a servant.

Deuteronomy 28:47 מ"ז: דברים כ

תַּחַת אֲשֶׁר לֹא־עַבַדְתָּ אֶת־יְיָ אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵב מְרַב כָּל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

52

ושום תשים עליך מלך

The command to appoint a king, read here as accepting G-d as King, the basis of all service.

Deuteronomy 17:15 ט"ו: דברים יז

שׁוּם תִּשֶׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹהֶיךָ בּוֹ מִקְרֵב אֲחִיךָ תִּשֶׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אֲחִיךָ הוּא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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53

משא"כ בלא קבלת עול מלכותו ית' אינו ממשיך כלום

There the Alter Rebbe explains that Malchus is called a garment, and that the drawing down by which the world becomes G-d's comes through the mitzvos.

KEHOT'S NOTE

ראה גם לקו"ת שה"ש יז, ב. ושם מציין לתו"א מו, ג.

54

בדי"ה כי עמך מקור חיים

That discourse explains that "the source of life," the flow of G-dly light to all the worlds, is nullified before the Holy One, blessed be He, Himself, Who is not within the category of flow at all.

KEHOT'S NOTE

תו"א לה, א.

55

כי עמך מקור חיים

"For with You is the source of life; in Your light we see light." The text refers to its own discourse on this verse in

Mikeitz.

Psalms 36:10 ליו: תהילים

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אוֹר:

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

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56 בביאור ע"פ וכל העם רואים

That explanation reads "the sounds" as drawings down of the Infinite Light from concealment into revelation, and says that everything the people saw at Sinai came through the sound of the shofar.

KEHOT'S NOTE

תו"א עד, ב.

57 וכל העם רואים

"And all the people saw the sounds and the torches and the sound of the shofar." The discourse on this verse explains why the Torah was given with the shofar.

שמות כ"ט:15 Exodus 20:15

וְכָל־הָעָם רָאוּ אֶת־הַקּוֹלֹת וְאֶת־הַלֵּפִידִם וְאֶת קוֹל הַשֹּׁפָר וְאֶת־הַהָרָה עָשָׂן וַיֵּרָא הָעָם וַיִּנָּעוּ וַיַּעֲמָדוּ מֵרָחֵק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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58 שכל ההשגות שהשיגו גדולי הצדיקים

The Kehot note says the tzaddik meant here is the Arizal.

KEHOT'S NOTE

הכונה להאר"ל. ראה תו"א כ, ב.

59 עוטה אור כשלמה

"Wrapping Himself in light as in a garment." The Alter Rebbe reads the light as the Torah, which is a garment for the mitzvos.

Psalms 104:2 תהילים קי"ד:2

עוֹטֵה־אוֹר כְּשֶׁלֶמָה נוֹטֵה שָׁמַיִם כְּרִיעָה:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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KEHOT'S NOTE

תהלים קד, ב.

60 בד"ה ראיתי והנה מנורת זהב

That discourse begins with the Midrash that when Yirmeyahu and Yechezkel called Israel rejected silver and dross, Zechariah came and said, "a menorah all of gold." It explains why the Community of Israel is called a menorah: hammered from one piece, so that what is above comes below and what is below goes above.

KEHOT'S NOTE

לעיל פ' בהעלותך לג, ג.

61 ראיתי והנה מנורת זהב

Zechariah's vision of a menorah all of gold. The text refers to its own discourse on this verse in Beha'alotcha.

זכריה ד':2 Zechariah 4:2

וַיֹּאמֶר אֵלַי מֶה אַתָּה רֹאֶה וְאָמַר רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְגָּה עָלֶיהָ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצָקוֹת לְנֵרוֹת אֲשֶׁר עָלֶיהָ:

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;

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62 בתרי"ג מצות דאורייתא

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

KEHOT'S NOTE

מכות בסופה.

63 בתרי"ג מצות דאורייתא

Rabbi Simlai taught that 613 mitzvos were told to Moshe, 365 prohibitions and 248 positive commands. It is the source of the number the Alter Rebbe adds to the seven rabbinic mitzvos.

Makkot 23b מכות כ"ג בבב

64 וז' מצות דרבנן

The note points there on the seven rabbinic mitzvos.

KEHOT'S NOTE

ראה לקו"ש חכ"א ע' 401.

65 בתרי"ג . וז' מצות דרבנן

The note points to the sources listed there on the 613 mitzvos together with the seven rabbinic mitzvos.

KEHOT'S NOTE

ראה הנסמן במאמרי אדה"ז-פרשיות לעי' שלה.

66 תר"ך עמודי אור

The note says the 620 pillars of light are enumerated there one by one.

KEHOT'S NOTE

נמנו בפרשיות בשיעור קומה — לרמ"ק סצ"ג. וראה הנסמן במאמרי אדה"ז-פרשיות לעי' שלה.

67 להיות לו דירה בתחתונים

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

KEHOT'S NOTE

ראה תנחומא בחקותי ג.

PARAGRAPH 8

68 ושכנתי בתוכם

"They shall make Me a sanctuary, and I will dwell within them." Here it expresses G-d's will to dwell below, which

the mitzvot fulfill and the Torah defines.

שמות כ"ה:8 Exodus 25:8

ועשו לי מקדש ושכנתי בתוכם:

And let them make Me a sanctuary, that I may dwell among them.

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KEHOT'S NOTE

שמות כה, ח.

69 וצלתה מרובה מחמתה

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

KEHOT'S NOTE

ריש סוכה.

70 וצלתה מרובה מחמתה ושלא תהיה גבוה מעשרים אמה

The Mishnah rules that a sukkah higher than twenty cubits, or whose sunlight is greater than its shade, is invalid. The Alter Rebbe uses these laws as examples of how the Torah defines the form of G-d's dwelling.

Mishnah Sukkah 1:1'א:1'א' משנה סוכה

סכה שהיא גבוהה למעלה מעשרים אמה, פסולה. רבי יהודה מכשיר. ושאין לה שלשה דפנות, ושחמתה קרבה מצלתה, פסולה. סכה ישנה, בית שמאי פוסלין, ובית הלל מכשירין. ואיזו היא סכה ישנה, כל שעשאה קדם לחג שלשים יום. אבל אם עשאה לשם חג, אפלו מתחלת השנה, כשרה:

A sukkah which is more than twenty cubits high is not valid. Rabbi Judah validates it. One which is not ten handbreadths high, or which does not have three walls, or which has more sun than shade, is not valid. An old sukkah: Bet Shammai invalidates it and Bet Hillel validates it. What is an "old sukkah"? Any one which he made thirty days before the festival; but if he made it for the purpose of the festival, even at the beginning of the year, it is valid.

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

71 ותורתך בתוך מעי

"To do Your will, my G-d, I desire, and Your Torah is within my innards." It shows that the Torah is absorbed inwardly, like food.

Psalms 40:9'ט' תהילים

לעשות רצונך אלקי תורתך בתוך מעי:

I delight to do Thy will, O my G-d; yea, Thy law is in my inmost parts.'

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KEHOT'S NOTE

תהלים מ, ט.

72 כמ"ש במ"א

That passage explains that the light that fills all worlds is clothed in the very inwardness of the creatures to give them life, divided according to each one's measure, from the inanimate up to the speaking being, whereas the light that encompasses all worlds is not clothed within them.

KEHOT'S NOTE

ראה לקמן פי' ראה לג, ב.

כמ"ש במ"א

There the Alter Rebbe explains that the revelation of the Infinite Light is brought about through Torah and mitzvot, and that "the heavens" (shamayim, read as sham mayim, "there is water") stand for the Torah, which is likened to water: all comprehension and revelation come through the Torah, which is revealed to us.

KEHOT'S NOTE

תו"א לה, א.

74 וכמ"ש הרמ"ז בפ"י . בדף קי"ח ע"א

That passage refers back to this maamar and cites the same Ramaz: the Torah is called a garment relative to the mitzvah and the Supernal Will itself.

KEHOT'S NOTE

ראה גם לעיל פי' אמור לד, ג.

75 שחכמה עילאה הנקי' אבא הוא מלבוש הפנימי של אריך

On the Zohar's question "Israel, from what place are they blessed?", the Ramaz says that Abba is the inner dimension of Atzilus, "because it is the inner garment of Arich." The Alter Rebbe cites it to show that wisdom is a garment for the Will.

Mikdash Melekh, RaMaZ Commentary on Zohar 3:118a:1'א:1'א' מקדש מלך, פירוש הרמ"ז על ספר הזהר ג:קי"ח א:א:1'א:1'א'

... ולזה אמר אוי לעולם מפני שבני אדם לא משגיחין כליו אין חוששין ואין להם זכות להתענג במושכלי החכמה האמתית ולחזות בנועם כבוד מלכא עילאה הוא אבא שהוא הוא פנימיות האצילות. יען הוא מלבוש הפנימי של אריך. שסתם סודו הוא הוי"ה בקמץ העולה מל"ך. ואבא הוא כבוד שלו. ועליו נאמר הראני נא את כבודך כבודך:

Zholkva, 1864 (Public Domain)

76 בביאור ע"פ כי ביום הזה יכפר

That explanation discusses the virtue of the Torah as a whole: every Jew is commanded to learn all its laws, even those he will never need, such as the laws reserved for judges and rabbinic decisors.

KEHOT'S NOTE

לעיל פי' אחרי כז, א.

77 כי ביום הזה יכפר

"For on this day He shall make atonement for you." The text refers to its own explanation on this verse.

Leviticus 16:30'ל:30'ויקרא

כייביום 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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78 לבושיה כתלג חיור

Daniel's vision of the Ancient of Days, "His garment white as snow." The explanation cited here discusses this

garment.

דניאל ז':ט"ז Daniel 7:9

חָזָה הָיִית עַד דֵּי כְרִסְוֹן רַמְיוּ וְעִתִּיק יוֹמִין יָתֵב לְבוּשָׁה כְּתֹלֵג חֹר וְשָׁעַר
רֹאשָׁה כְּעֶמֶר נָקָא כְּרִסְיָה שְׂבִיבִין דִּי־נֹר גְּלִגְלוּהִי נֹר דְּלֵק:

I beheld Till thrones were placed, And one that was ancient
of days did sit: His raiment was as white snow, And the hair
of his head like pure wool; His throne was fiery flames, and
the wheels thereof burning fire.

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79

כי לי בני עבדים

“For the children of Israel are servants to Me; they are My
servants.” Their being servants is what makes them truly
G-d’s.

ויקרא כ"ה:נ"ה Leviticus 25:55

כִּי־לִי בְנֵי־יִשְׂרָאֵל עֲבָדִים עֲבָדֵי הֵם אֲשֶׁר־הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרַיִם
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.

80

בביאור ע"פ וארשתך לי

There the Alter Rebbe explains that wherever “Li” (“to
Me”) is said, it endures forever, connecting it with the
Name of 72, whose core is four yuds, equal in number to
Li.

KEHOT'S NOTE

לעיל פ' במדבר ט, ג ואילך בפ' תי "לי".

PARAGRAPH 9

81

ועתה יגדל נא כח אדני

Moshe's plea after the sin of the spies, which the maamar
now explains word by word.

Numbers 14:17:י"ז:י"ז במדבר

וְעַתָּה יִגְדֹּל־נָא כֹחַ אֲדֹנָי כִּי־אֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

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

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82

אותיות דינא

In his note there, the Rebbe points to Etz Chaim, Sha'ar
Rapach Nitzotzin, ch. 4, for Ado-nai having the letters of
dina.

KEHOT'S NOTE

להעיר מע"ח שער רפ"ח ניצוצין פ"ד (הערות כ"ק אדמו"ר בסה"מ ש"ת ע'
133).

83

דינא דמלכותא דינא

Shmuel's rule that “the law of the kingdom is law,” bind-
ing as the law of the land. The Alter Rebbe uses the phrase

...ועתה יגדל נא כח אדני כאשר דברת לאמר

to link Ado-nai with kingship.

ג'טין י"ב:י"ב-י"ב Gittin 10b:12-14

אֵלָא מִתְנָה, בְּמֵאי קָא קָנִי - לָאוּ בְּהַאי שְׁטָרָא? וְהַאי שְׁטָרָא חֲסָפָא
בְּעֵלְמָא הוּא! אָמַר שְׁמוּאֵל: דִּינָא דְּמַלְכוּתָא - דִּינָא. וְאִיבְעִית אִימָא, תְּנִי
”חֲרוֹץ מִכְּגִיטִי נָשִׁים”. רַבִּי שְׁמַעוֹן אֹמֵר: אֶף אֱלֹו, כְּשִׁירִין וְכוּ: וְהָא לָאו
בְּנֵי כְרִיתוֹת נִינְהוּ?

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

KEHOT'S NOTE

ג'טין י, ב. וש"נ.

PARAGRAPH 10

84

ונק' בשם כח

The note points to this discourse, “To understand the mat-
ter of the Infinite Light,” for why the light is called
“power.”

KEHOT'S NOTE

ראה ד"ה להבין ענין אוא"ס סעי' א ואילך — נדפס באוה"ת-ענינים.

85

כמשל הכח שביד האדם

The analogy is quoted there.

KEHOT'S NOTE

מובא באוה"ת שלח ע' תקה, ושם מבאר דכאן כ' שזוהו ענין סוכ"ע ובדרוש
אחר מבואר שהוא ממכ"ע, ומבאר דשניהם עולים בקנה אחד ע"ש.

86

ומן העפר אשר יהי

In the procedure of the sotah, the Kohen takes dust from
the floor of the Mishkan. The Alter Rebbe reads it as the
angels and souls, who are “dust” before G-d.

Numbers 5:17:י"ז במדבר

וְלָקַח הַכֹּהֵן מִיַּם קִדְשִׁים בְּכִי־תָרַשׁ וּמִן־הָעֶפֶר אֲשֶׁר יִהְיֶה בְּקִרְקַע
הַמִּשְׁכָּן יִקַּח הַכֹּהֵן וְנָתַן אֶל־הַמִּזְבֵּחַ:

And the priest shall take holy water in an earthen vessel; and
of the dust that is on the floor of the tabernacle the priest
shall take, and put it into the water.

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KEHOT'S NOTE

במדבר ה, יז.

87

ומן העפר אשר יהיה בקרקע המשכן

The text's own citation (Zohar, vol. 3, 125a) for this read-
ing of the verse.

ספר זוהר, נשא ה':ס"ח-ע"ג Zohar, Nasso 5:68-73

AND OF THE DUST THAT IS ON THE FLOOR OF THE
TABERNACLE. We find it written: “all are of the dust, and all
return to dust” (Eccl. 3, 20). There is a teaching concerning
this, saying that even the orb of the sun is of the dust, all the
more so then the sons of men.’

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

88

ישאחו על אברתו

“As an eagle stirs up its nest, hovers over its young,
spreads its wings, takes it, carries it on its pinions.” The

Alter Rebbe suggests that the pinions are the mitzvos, by which G-d carries the soul upward.

דברים ל"ב:י"א Deuteronomy 32:11

כְּנֶשֶׁר יַעִיר קֶנוּ עַל-גּוֹזְלָיו יִרְחֹף כְּנָפָיו יִקְחֶהוּ יִשְׂאֶהוּ עַל-אֶבְרָתוֹ:
As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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KEHOT'S NOTE

דברים לב, יא.

89 יִשְׂאֶהוּ עַל אֶבְרָתוֹ

The text's own citation of the Raaya Mehemna, Pinchas, 238b, which discusses the 248 commandments as the King's limbs and the carrying "on His pinions."

ספר זוהר, פנחס ע"ה:תפ"א-79:489-78:481 Zohar, Pinchas
ע"ט:תפ"ט

90 רמ"ח פיקודין רמ"ח אברים

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

KEHOT'S NOTE

ראה ת"ז ת"ל.

91 ברע"מ פי פנחס דרל"ח ב'

That passage cites the same Raaya Mehemna and explains "He carries it on His pinions" as a level above what is drawn down through the 248 commandments, which are the King's 248 limbs; it is reached by being exacting with oneself, and it is the meaning of "May Havayah lift up His face to you."

KEHOT'S NOTE

ראה לקמן פי משות פה, א.

92 אמנם כמ"א ע"פ כנשר יעיר

There "As an eagle stirs up" is explained through compassion and teshuvah: "the way of the eagle in the heavens" is to rise ever higher, from ascent to ascent, and "stirs up its nest" is a first arousal that touches the soul without yet entering it fully.

KEHOT'S NOTE

לקמן פי האוינו עה, ב.

93 גילוי ההשפעה

On "the revelation of the flow," it explains that the flow given with affection is the level of will.

KEHOT'S NOTE

כי ההשפעה בדרך חיבה זהו בחי רצון — אוה"ת-ענינים שם.

94 כי הנה ארך אפים . . למטה מאד

This passage is quoted there, with the addition: "that is, the flow in a manner of affection is the level of will (ratzon)."

KEHOT'S NOTE

מובא באוה"ת-ענינים ערך וא"ס עי קו ומוסיף שם "ור"ל כי ההשפעה בדרך חיבה זהו בחי רצון".

דבור הוא בקול רם והכרה

The text's own citation, from the Idra, on the difference between "speaking" and "saying": speech is open and aloud. It grounds the distinction between dibbur and amirah.

ספר זוהר, האדרא רבא י"ג:קכ"ג-15:134-13:123 Zohar, Idra Rabba
ט"ו:קל"ד

96 בכתבי האר"ז

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

KEHOT'S NOTE

עי ע"ח שי כסה"כ פ"ב פ"ה פ"ו. [כ].

97 בזה"ג קל"ג א'

That passage explains the difference between "saying," which is in the heart, and "speaking," which is in the mouth and reveals to another; above, the ten utterances of creation are in Chochmah and the Ten Commandments in Binah.

KEHOT'S NOTE

ראה לקמן פי חקת נז, ד ובמ"מ לשם.

PARAGRAPH 11

98 וידבר אלקים את כל הדברים

The opening of the Ten Commandments. The Alter Rebbe reads "spoke" and "saying" as the revealed speech above and the hidden saying below.

שמות כ:א Exodus 20:1

וַיְדַבֵּר אֱלֹקִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לְאֹמֶר:

And G-d spoke all these words, saying:

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KEHOT'S NOTE

שמות כ, א.

99 דבר ה' זו הלכה

The Sages expound "the word of Havayah" that people will seek and not find as halachah. Here it identifies Torah study, and halachah above all, as G-d's word in a person's mouth.

שבת קל"ח ב:י"א-י"ב Shabbat 138b:11-12

"דָּבָר הִ"י — זֶה הַלָּכָה, "דָּבָר הִ"י — זֶה הַקֵּץ, "דָּבָר הִ"י — זֶה נְבוּאָה. וּמֵאִי "שׁוֹטְטוּ לְבָבְךָ אֶת דְּבַר הִ"י? אָמְרוּ: עֲתִידָהּ אִשָּׁה שֶׁתִּשְׁטוֹל כֶּכֶר שֶׁל תְּרוּמָה וְתִתְּזוֹר בְּכַתְּמֵי כְּנָסִיּוֹת וּבְכַתְּמֵי מִדְּשׁוֹת לִידַע אִם טְמֵאָה הִיא וְאִם טְהוֹרָה הִיא, וְאִין מִבִּין.

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100

ואשים דברי בפיך

"I have put My words in your mouth." Here it describes Torah study as G-d's own words placed in a person's mouth.

ישעיהו נ"א:ט"ז Isaiah 51:16

וְאֶשֶׁם דְּבָרֵי בִפִּיךָ וּבְצֶל יָדִי כִסִּיתִיךָ לְנֹטַע שְׁמַיִם וְלִיסַד אֶרֶץ וְלֹאמַר לְצִיּוֹן עֲמִי-אַתָּה:

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

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KEHOT'S NOTE

ישעיה נא, טז.

101

לאו דאית לך צדק

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

KEHOT'S NOTE

ת"י בהקדמה (פתח אלי).

102

לאו דאית לך צדק ידיעא דאיהו דין ולא משפט ידיעא דאיהו רחמי ולא מכל אלין מדות כלל

Eliyahu's prayer (Patach Eliyahu): G-d has no known righteousness or justice, nor any of the attributes in Himself. It shows that the attributes are revealed only as G-d chooses to relate to the world, in response to man.

Tikkunei Zohar 17b:5-7 ח"ה:ז' ב'ה:ז' תקוני זוהר י"ז

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולא משפט ידיעא דאיהו רחמי ולא מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלגה רזין טמירין על ידך מה דלא אתיהיב רשו לגלגה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי הגדולה והגבורה וכו'

Constantinople, 1740 (CC-BY-NC)

103

וינחהו בג"ע לעבדה ולשמרה

G-d placed Adam in Gan Eden "to work it and to guard it." The Alter Rebbe reads it as man's task of drawing G-d's radiance into Gan Eden.

בראשית ב':ט"ו Genesis 2:15

וַיִּקַּח ה' אֱלֹהִים אֶת-הָאָדָם וַיִּנְחָהוּ בְּגֶן-עֵדֶן לְעֲבֹדָהּ וּלְשִׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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KEHOT'S NOTE

בראשית ב, טו.

PARAGRAPH 12

104

לעבדה ולשמרה

G-d placed Adam in Gan Eden "to work it and to guard it." Here it shows that the mitzvos draw the radiance into the lower Gan Eden.

בראשית ב':ט"ו Genesis 2:15

וַיִּקַּח ה' אֱלֹהִים אֶת-הָאָדָם וַיִּנְחָהוּ בְּגֶן-עֵדֶן לְעֲבֹדָהּ וּלְשִׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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105

לעבדה זו רמ"ח מ"ע

The Kehot note gives this Zohar passage (and others) for reading "to work it" as the positive commandments and "to guard it" as the prohibitions.

Zohar I, 27a כו, זח"א

KEHOT'S NOTE

ראה זח"א כו, א. ועוד.

106

טובה הארץ מאד מאד

Yehoshua and Kalev's words, "The land is very, very good." The text refers to its own discourse on this verse for the principle that the higher descends lower.

Numbers 14:7 ז"ד:ז' במדבר

וַיֹּאמְרוּ אֶל-כָּל-עֲדַת בְּנֵי-יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֲתָהּ טוֹבָה הָאָרֶץ מְאֹד מְאֹד:

And they spoke unto all the congregation of the children of Israel, saying: 'The land, which we passed through to spy it out, is an exceeding good land.'

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107

כי לי בני ישראל עבדים

"For the children of Israel are servants to Me." It defines the service of the mitzvos through which the power of Ado-nai is drawn.

ויקרא כ"ה:נ"ה Leviticus 25:55

כִּי-לִי בְנֵי-יִשְׂרָאֵל עֲבָדִים עֲבָדֵי הֶם 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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108

וכ"מ שנאמר לי

The Midrash teaches that wherever "to Me" is said, it never departs, neither in this world nor in the World to Come. Being G-d's servants makes Israel permanently His.

ויקרא רבה ב':כ"מ Vayikra Rabbah 2:2

KEHOT'S NOTE

ויק"ר ב, כ.

109

שאדם אוכל פירותיהן

The Mishnah lists mitzvos whose fruits a person eats in this world while the principal remains for the World to Come. It shows that the power of the mitzvos reaches even this world.

Mishnah Peah 1:1 א"א:א' משנה פאה

אלו דברים שאין להם שעור. הפאה, והבכורים, והראיין, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פירותיהן בעולם הזה והקרן קיימת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והקצאת שלום בין אדם לחבירו, ותלמוד תורה כנגד כלם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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

110 יש מהן שאדם אוכל פירותיהן בעוה"ז

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

KEHOT'S NOTE

ראה פאה א, א.

111 אם בהקתי תלכו

The opening of the blessings of Bechukosai, "If you walk in My statutes." The blessings that follow are material ones, in this world.

Leviticus 26:3: ויקרא כ"ו:ג

אם-בהקתי תלכו ואת-מצותי תשמרו ועשיתם אתם:

If ye walk in My statutes, and keep My commandments, and do them;

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112 והשיג לכם דיש

"Your threshing shall overtake the vintage": a promise of plenty in this world.

Leviticus 26:5: ויקרא כ"ו:ה

והשיג לכם דיש את-בציר ובציר ישיג את-זרע ואכלתם להמכם לשבע וישבתם לבטח בארצכם:

And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread until ye have enough, and dwell in your land safely.

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113 ונתתי שלום בארץ

"And I will give peace in the land": another blessing fulfilled in this world.

Leviticus 26:6: ויקרא כ"ו:ו

ונתתי שלום בארץ ושכבתם ואין מחריד והשפתי חיה רעה מן-הארץ וחרב לא-תעבר בארצכם:

And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and I will cause evil beasts to cease out of the land, neither shall the sword go through your land.

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PARAGRAPH 13

114 ובאו עליך כל הברכות

"And all these blessings shall come upon you and overtake you, if you listen to the voice of Havayah your G-d." The

Alter Rebbe reads "overtake you" as the blessings reaching down to wherever a person is.

Deuteronomy 28:2: דברים כ"ח:ב

ובאו עליך כל-הברכות האלה והשיגך כי תשמע בקול ה' אלקיך:

And all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of the L-RD thy G-d.

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KEHOT'S NOTE

דברים כח, ב.

PARAGRAPH 14

115 ועובר על פשע

"Who is a G-d like You, bearing iniquity and passing over transgression." The Alter Rebbe reads "passing over transgression" as transgression turned into abundance.

Micah 7:18: מיכה ז':י"ח

מי-אל כמותך נשא עון ועבר על-פשע לשארית נחלתו לא-החזיק לעד אפו כי-יחפץ חסד הוא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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116 ודונות נעשו כזכיות

Reish Lakish: great is teshuvah, for through it deliberate sins become like merits; the Gemara explains that this is teshuvah out of love. It illustrates darkness transformed into light.

Yoma 86b:3: יומא פ"ו ב:ג

אמר ריש לקיש: גדולה תשובה שדונות נעשות לו כשגגות, שנאמר: "שובה ישראל עד ה' אלקיך כי כשלת בעונה", הא "עון" — מזיד הוא, וקא גרי לקה מכשול. איני?! והאמר ריש לקיש: גדולה תשובה שדונות נעשות לו כזכיות, שנאמר: "ובשוב רשע מרשעתו ועשה משפט וצדקה עליהם (חיה) יחיה!" לא קשיא: כאן מאהבה, כאן מיראה.

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

KEHOT'S NOTE

יומא פו, ב.

117 בחסד ואמת יכופר עון

"Through kindness and truth iniquity is atoned for." With "truth" read as Torah, the verse teaches that the Torah atones.

Proverbs 16:6: משלי ט"ז:ו

בחסד ואמת יכפר עון וביראת ה' סור מרע:

By mercy and truth iniquity is expiated; And by the fear of the L-RD men depart from evil.

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KEHOT'S NOTE

משלי טז, ו. וראה באגה"ט פ"ט.

118 ואין אמת אלא תורה

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

KEHOT'S NOTE

ירושלמי ר"ה ג, ח.

119 ואין אמת אלא תורה

The Yerushalmi says "truth is nothing but Torah," citing "Buy truth and do not sell it." It identifies the "truth" of the verse with the Torah.

תלמוד ירושלמי ראש השנה 3:9
ג:ט

... כר נש ביש הוא. כי דור תהפוכות המה. רבי לוי בשם רבי חמא בר חנינה. והיה הנשור אין כתוב כאן אלא כל הנשור. אפילו נשיכת כלב. אפילו נשיכת נחש. ולא דמיא. נשיכת כלב ורעה. נשיכת נחש והביט. רבי יודה גזרין בשם רבי אהא. נשיכת כלב שאינו ממינו. ורעה. נשיכת נחש שהוא ממינו. והביט. ורבנן אמרי. נשיכת כלב שאינו מחלחל. ורעה. נשיכת נחש שהוא מחלחל. והביט.

MISHNAH: Similarly, the Eternal said to Moses, yourself make a poisonous snake and put it on a pole. 21:8., etc. Does the snake kill or the snake make live? But in times when Israel look upwards and make their thought subservient to their Father in Heaven they were healed, otherwise they were rotting. HALAKHAH: . rabba 31(8). Rabbi Yasa said, in four places it is said "make for yourself." In three it is explicit, one is not explicit. Make yourself an ark of gopher wood. 6:14.. Make yourself two silver ...

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)

120 התורה מכפרת עונותיו של אדם

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

KEHOT'S NOTE

ירושלמי ר"ה ד, ח.

121 וחטאך בצדקה פרוק

Daniel's advice to Nevuchadnetzar, "redeem your sin through charity." It shows that the mitzvah of charity atones.

דניאל ד':כ"ד

לְהִן מִלְכָּא מִלְכִּי יִשְׁפֹּר עֲלֶיךָ וְחֲטָאֲךָ בְּצִדְקָה פְּרוֹק וְעֻנְיֹתֶיךָ בְּמִחַן עֲנִיּוֹ הֵן תִּהְיֶה אֲרֻכָּה לְשָׁלוֹתֶיךָ:

Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by almsgiving, and thine iniquities by showing mercy to the poor; if there may be a lengthening of thy prosperity.'

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KEHOT'S NOTE

ראה דניאל ד, כד.

PARAGRAPH 15

122 ונתתי דברי בפיו

G-d's words to Yirmeyahu, "Behold, I have put My words in your mouth," on which the text's phrase is based. Here it describes Torah study.

Jeremiah 1:9:ט"ז

וַיִּשְׁלַח ה' אֶת־יָדוֹ וַיַּגַּע עַל־פִּי וַיֹּאמֶר ה' אֵלַי הִנֵּה נָתַתִּי דְבָרִי בְּפִיךָ:

Then the L-RD put forth His hand, and touched my mouth; and the L-RD said unto me: Behold, I have put My words in thy mouth;

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KEHOT'S NOTE

ע"פ ירמ"א, ט.

123 שום תשים עליך מלך

The command to appoint a king, read again as accepting G-d's Kingship in doing the mitzvot.

Deuteronomy 17:15:ט"ז

שׁוּם תִּשֶׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹהֶיךָ בּוֹ מִקֵּרֶב אֲחֵיךָ תִּשֶׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכָרִי אֲשֶׁר לֹא־אֲחִיךָ הוּא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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124 היום לעשותם

"Which I command you today, to do them": the drawing down happens only through action in this world.

Deuteronomy 7:11:יא

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוֶּה הַיּוֹם לַעֲשׂוֹתָם:

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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

125 ועתה יגדל נא

The text's own citation: the Midrash on Parshas Shelach, chapter 16, on Moshe's plea after the spies.

Bamidbar Rabbah 16:1

126 ועתה יגדל נא

The text's own citation: the Zohar on Parshas Shelach, on this verse.

Zohar, Sh'lach 11:84-92

127 ועתה יגדל נא

The text's own citation: Rabbeinu Bachya's commentary on this verse, in its place in Parshas Shelach.

Rabbeinu Bahya, Bamidbar 14:17-18
ועתה יגדל נא כח ה'. על דרך הפשט מי שהוא ארך אפים יש לו כח גדול לשבור כעסו, וזהו כאשר דברת לאמר המדות, לכך סמך לו ה' ארך אפים. או יהיה ענין "לאמר" בעת צרה, וכמו שדרשו רז"ל בפסוק (בראשית כ"ח: כ') וידר יעקב נדר לאמר, מאי לאמר לדורות, שיהיו נודרין בעת צרתם. וע"ד המדרש ועתה יגדל נא כח אדני, תנצח מדת רחמים למדת הדין. ודע כי אותיות השם יתברך אל"ף דל"ת וי"ד של יגדל רבתי. ומשל למה הדבר דומה, לשושבין שנכנס לפני המלך להליץ זכות על בתו, מצא המלך ואת ...

ועתה יגדל נא כח ה', "and now may the strength of My L-rd be magnified, etc." According to the plain meaning of the text Moses meant that anyone who possesses the attribute of being slow to anger (extreme patience) possesses the strength to conquer his anger; Moses therefore added: "as You have spoken, saying," referring to the attributes of His which G'd had revealed to him after the episode of the golden calf. This is why he immediately added mention of the attribute of ה' ארך אפים, "the L-rd is slow ...

Midrash Rabbeinu Bachya [ben Asher], Warsaw, 1878 (Public Domain) • Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998. (CC-BY)

128 The text's own citation: when Moshe went up on high he found G-d tying crowns to the letters; G-d said, "You should have helped Me," and at once Moshe said, "And now, please, let the power of Havayah be great, as You have spoken."

Shabbat 89a:5

ואמר רבי יהושע בן לוי: בשעה שעלה משה למרום מצאו להקדוש ברוך הוא שהיה קושר כתרים לאותיות. אמר לו: משה, אין שלום בעירך? אמר לפניו: כלום יש עבד שנותן שלום לרבו? אמר לו: הנה לה לעירי, מיד אמר לו: "ועתה יגדל נא כח ה' כאשר דברת".

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

129 The text's own citation: Moshe invokes G-d's word that He is slow to anger even to the wicked, and that is the meaning of "And now, please, let the power of Havayah be great, as You have spoken."

Sanhedrin 111b:1

אמר לפניו: רבוננו של עולם, ולא כח אמרת לי: "אף לרשעים"? והינינו דכתיב: "ועתה יגדל נא כח ה' כאשר דברת לאמר".

ועתה יגדל נא כח

Moshe's plea, now read with stress on "And now" as teshuvah.

Numbers 14:17

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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130 יגדל נא כח

The text's own citation (Pinchas, end of 220a), which Likkutei Torah, Chukas says explains "with all his strength" like "let the power of Ado-nai be great."

ספר זוהר, פנחס י"ח:קכ"ה-כ"א:קל"ה
The 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)

132 אין ועתה אלא תשובה

On "And now, lest he put forth his hand," Rabbi Abba bar Kahana says that G-d opened for Adam a door to teshuvah, for "and now" always means teshuvah. The Alter Rebbe applies it to Moshe's "And now."

Beresheet Rabbah 21:6

ועתה פן ישלח ידו - אמר רבי אבא בר כהנא: מלמד שפתח לו הקדוש ברוך הוא פתח של תשובה. ועתה, אין ועתה, אלא תשובה, שנאמר (דברים י'): ועתה ישראל מה ה' אלקיך וגו'. והוא אומר פן, ואין פן, אלא לאו. אמר הקב"ה: ישלח ידו ואכל גם מעץ החיים אתמהא, ואם אוכל הוא חי לעולם?! לפיכך, וישלחהו ה' אלקים מגן עדן. כיון ששלחו, התחיל מקונן הן האדם:

"And now, he might extend his hand" - Rabbi Abba bar Kahana said: This teaches that the Holy One blessed be He opened for him an opportunity for repentance. "And now" - "and now" is nothing other than repentance, as it is stated: "And now, Israel, what does the L-rd your G-d [ask of you? Only to fear the L-rd your G-d, to walk in all His ways...]" (Deuteronomy 10:12). But he [Adam] said: "Might [pen] - and pen is nothing other than no. The Holy One blessed be He ...

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133 ועיין מענין ועתה . . דשבת דפ"ט ע"א

The wording of the Gemara in Shabbos 89a is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת שלח ע"תסח.

- 134** בספר שערי אורה
- The wording of Sha'arei Orah is copied there.
- KEHOT'S NOTE
- הלשון נעתק באוה"ת שלח ע' תסט.
- 135** סנהדרין קי"א ב'
- The wording of the Gemara in Sanhedrin 111b is copied there.
- KEHOT'S NOTE
- הלשון נעתק באוה"ת שלח ע' תעא.
- 136** רבות פ' שלח פט"ז
- The wording of the Midrash Rabbah on Shelach is copied there.
- KEHOT'S NOTE
- הלשון נעתק באוה"ת שלח ע' תעא.
- 137** ובפרדס בעה"כ ערך כח
- The entry "Koach" of the Pardes, Erchei HaKinuyim, is copied there.
- KEHOT'S NOTE
- נעתק באוה"ת שם ע' תסט.
- 138** זח"ג פ' שלח דקס"א ב'
- This Zohar passage is brought in these places.
- KEHOT'S NOTE
- אוה"ת שם ס"ע תסט. שם ע' תעב. תעט.
- 139** פ' האזינו רצ"ה
- This Zohar passage from Haazinu is brought in these places.
- KEHOT'S NOTE
- אוה"ת שם ע' תעב. תפ.
- 140** פנחס דר"כ ובהרמ"ז
- That passage cites the Zohar, Pinchas (end of 220a), which explains "with all his strength (koach)" like "let the power (koach) of Ado-nai be great," together with the Ramaz there.
- KEHOT'S NOTE
- ראה לקמן פ' חקת סה, ד ובמ"מ לשם.
- 141** דרמ"ה ע"א
- The Ramaz's comment is brought in these places.
- KEHOT'S NOTE
- אוה"ת שם ע' תעג. תפ.
- 142** במא"א אות כ' סעיף י'
- The entry of Me'orei Or, letter kaf, section 10, is brought there.
- KEHOT'S NOTE
- אוה"ת שם ע' תעג.
- 143** ובאות עיין סעיף ע"ט
- The Kehot note says that "section 79" should seemingly read 69, and that this is how it appears in Or HaTorah in

- these places.
- KEHOT'S NOTE
- לכאורה צ"ל סט. וכ"ה באוה"ת שלח ע' תעג. ע' תעד. וראה גם ע' תקט.
- 144** רבות באיכה דס"ה א'
- The Midrash on Eichah is brought in these places.
- KEHOT'S NOTE
- אוה"ת שלח ע' תעב. וע' תעט.
- 145** וילכו בלא כח
- "And they went without strength before the pursuer." The text cites the Midrash on this verse among the sources on "power."
- Lamentations 1:6: א' איכה
- וַיָּצֵא מִבְּתִצִּיּוֹן כָּל־הַדָּרָה הָיוּ שָׂרֶיהָ כְּאַיִלִים לֹא־מָצְאוּ מְרֻעָה וַיִּלְכּוּ כְּלֹא־כֹחַ לִפְנֵי רֹדְפָה:
- And gone is from the daughter of Zion All her splendour; Her princes are become like harts That find no pasture, And they are gone without strength Before the pursuer.
- Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
- 146** ת"ז בהקדמה ד"ד ע"ב
- This passage of the Tikkunei Zohar is mentioned there.
- KEHOT'S NOTE
- נוכר באוה"ת שלח ע' תעד.
- 147** תקון כ"ב דס"ו ע"ב
- The wording of this passage of the Tikkunei Zohar is copied there.
- KEHOT'S NOTE
- נעתק באוה"ת שלח ע' תעד.
- 148** תקון נ"ה דצ"ה ע"א
- This passage of the Tikkunei Zohar is mentioned there.
- KEHOT'S NOTE
- נוכר באוה"ת שלח ע' תעד.
- 149** בבחי' במקומו פ' שלח
- Rabbeinu Bachya's comment is brought there.
- KEHOT'S NOTE
- אוה"ת שם ע' תסט.



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THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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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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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