



LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 5

בפ' נסכים כתיב כי תבאו אל ארץ מושבותיכם...

In the section on the libations it is written,
“When you come into the land of your dwellings”



The fervor of the Shema, in which the G-dly fire of the soul consumes the natural fire of the animal soul, is the “burnt offering,” but it does not yet make G-d a dwelling. That is made through the “meal offering and libations” of tefillin, Torah and practical mitzvos: by bending down into physical things with total self-nullification, the “land of Canaan” the spies refused, a person turns the Land into “the land of your dwellings.”

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 fervor of the Shema, in which the G-dly fire of the soul consumes the natural fire of the animal soul, is the “burnt offering,” but it does not yet make G-d a dwelling. That is made through the “meal offering and libations” of tefillin, Torah and practical mitzvos: by bending down into physical things with total self-nullification, the “land of Canaan” the spies refused, a person turns the Land into “the land of your dwellings.”

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

Why does the Torah, introducing the libations, call the Land “the land of your dwellings” rather than “the land of Canaan”? The Alter Rebbe answers through the Sages’ saying that reciting the Shema without tefillin is like a burnt offering without a meal offering and libations. The Shema is the burnt offering: contemplating that Havayah, who never changes, is the very source and strength of Israel’s souls kindles the soul’s G-dly fire, which consumes and uplifts the natural fire of the animal soul, as the fire from heaven consumed the offerings. Yet fervor is not a complete and constant service, for “He formed it for dwelling.” Tefillin stand for the whole Torah and its practical mitzvos, in which the Infinite Light, “the great hand,” is clothed in physical matters. Drawing it there demands self-nullification and lowering oneself, “Canaan,” submission, which the spies, lofty souls, refused. The descent risks a fall, so one must turn holy anger against one’s own evil: the hornet. Through the vegetative and inanimate, the meal offering and salt, parchment and ink, G-d “sits” below, and Israel make the Land “the land of your dwellings.”

OUTLINE

1 The question, and the burnt offering of the Shema

¶1-3

Why “the land of your dwellings” and not “Canaan”? Shema without tefillin is a burnt offering without a meal offering and libations. Like the seraphim, the soul has a G-dly fire, even greater than theirs because its root is above; Israel arose in G-d’s thought, and its fire can consume and raise the natural fire of the animal soul, “fire consuming fire.”

2 Renewing the fire through the Shema

¶4-6

The G-dly fire is limited and wanes when spent on bodily things; “Havayah illumines my darkness” through the contemplation of the Shema, twice daily, until over a lifetime the animal soul’s powers rise into holiness. Havayah is unchanging, and “our G-d” means our strength: the souls are drawn “straight” from Havayah itself, unlike the worlds, which receive through the other Names.

3 Near to Him, and gathering the inclinations

¶17-11

Elokim is “close” to Israel because Israel come from Havayah above it; the Torah draws that closeness down, making them “the people near to Him.” Shema means gathering all the desires of the natural fire, through regret and resolve, so that both inclinations love G-d.

4 Fervor is not enough: the dwelling below

¶12-13

“He formed it for dwelling”: the higher service is drawing G-d’s dwelling into the lower realms through Torah and practical mitzvos, the “royal wine” in “vessels of diverse vessels,” “the great hand” that reached even Mitzrayim, with complete self-nullification to G-d’s will. This is “the land of Canaan,” submission; its danger of falling is met by “the hornet,” the angels’ “sweat” of wrath turned against one’s own evil.

5 The hornet: holy anger against one’s evil

¶14-16

“A person should always rouse the good inclination to rage against the evil inclination”: the fervor of the Shema makes a day far from G-d look like idolatry, the meaning of the second section, and the resulting anger cools the evil, like a eunuch, and blinds the envious eye, so that blessing, which rests only with a good eye, can rest.

6 The spies, the seven nations, and the land of your dwellings

¶17-18

The spies, lofty souls, would not lower themselves into physical mitzvos. The seven nations are the evil traits of Tohu, great only because we make them so: “Havayah is with us” in the Torah. Salt and flour, parchment and ink, the inanimate and vegetative, bring G-d to “sit” below, and Israel settle the Land as “the land of your dwellings.”

7 Summary

¶19

The G-dly fire of the Shema, its drawing down through mitzvos, and the care against falling in the descent, together the meal offering, the libations and “the land of your dwellings.”

KEY CONCEPTS

The G-dly element of fire יסוד האש האלקי

The soul’s fiery longing for G-d, the element of the seraphim. Kindled through the Shema, it consumes and uplifts the natural fire of the animal soul: “fire consuming fire.”

The natural element of fire יסוד האש הטבעי

The heat of the animal soul: its passion for worldly pleasures, its anger and envy. It is not destroyed but raised and absorbed into holiness, until it too loves G-d.

Havayah is our G-d הוי אלקינו

Elokeinu, read as “our strength”: the souls’ strength and life come straight from the essence of the Name Havayah, while the worlds receive their life through the other Names, through Malchus and Elokim.

The great hand היד הגדולה

The boundless expansion of the Infinite Light into the lowest, physical matters of Torah and mitzvos, through the Chesed in which Chochmah is clothed; it is G-d’s humility.

The land of Canaan ארץ כנען

From hachna’ah, submission: lowering oneself into physical mitzvos with total self-nullification to G-d’s will. It is higher than fervor, but it carries the danger of falling into physical desire.

The hornet הצרעה

Holy anger, the Gevuros within the fervor of the Shema, turned against one’s own evil. It “castrates” the evil by cooling its heat and “blinds” the envious eye.

Mayin nukvin and mayin duchrin מיין נוקבין ומיין דוכרין

The raising up from below of the physical thing used in a mitzvah, and the flow from above that must first arouse it; the spies were meant to be the flow from above.

Sitting (yeshivah) ישיבה

Lowering oneself from standing: G-d's "sitting" is His coming down to dwell in the lower realms, which Israel bring about through Torah, mitzvos and prayer, making the Land "the land of your dwellings."

SECTION 1 • 11-3

The question, and the burnt offering of the Shema

1 בפי נסכים¹ כתיב כי תבאו² אל ארץ מושבותיכם כו' ועשיתם אשה לה' עולה³ וגו'. להבין למה שינה הכתוב לקרוא ארץ ישראל כאן בשם ארץ מושבותיכם יותר מבכל התורה שנקי ארץ כנען⁴

In the section on the libations it is written, “When you come into the land of your dwellings,” etc., “and you make a fire-offering to Havayah, a burnt offering,” etc. We need to understand why Scripture changed [its wording] to call the Land of Israel here by the name “the land of your dwellings,” rather than as in all the rest of the Torah, where it is called “the land of Canaan.”

The maamar opens with the Torah’s section on the libations of wine that accompany the offerings, which begins, “When you come into the land of your dwellings.” Everywhere else the Torah calls the Land “the land of Canaan,” so the Alter Rebbe asks why here it is called “the land of your dwellings.”

(וקושיא זו מבואר במדרש ס"פ שלח. ועיין עוד בקהלת רבה ע"פ הגדלתי מעשי.⁵ כי תבאו אל ארץ מושבותיכם ועשיתם עולה.)

(This question is explained in the Midrash at the end of Parshas Sh'lach. See also Koheles Rabbah on the verse “I made great my works”: “When you come into the land of your dwellings... and you make a burnt offering.”)

In a parenthesis the Alter Rebbe notes that the Midrash at the end of Parshas Sh'lach already takes up this question. He also points to Koheles Rabbah on Shlomo’s words “I made great my works,” where this verse about entering the land and bringing offerings is cited.

ועוד שם ע"פ ושתה בלב טוב יינך זו פי נסכים כי כבר רצה האלקים⁶ את⁷ מעשיך זו הכנסת ישראל לארץ שנאמר כי תבאו אל ארץ כו'.

And further there, on the verse “And drink your wine with a glad heart”: this is the section of the libations; “for G-d has already favored your deeds”: this is the bringing of Israel into the Land, as it is said, “When you come into the land,” etc.

A second passage in Koheles Rabbah reads “drink your wine with a glad heart” as the section of the libations, and “for G-d has already favored your deeds” as Israel’s entry into the Land. The Midrash thus ties the libations to G-d’s favor and to coming into the Land.

ונראה שפירשו ארץ מלשון רצון^{8,9,10} וכ"ה בפרדס בעה"כ ערך ארץ¹¹ ועמ"ש מזה ע"פ והארץ הדום רגלי וע"פ היום הזה¹² ה' אלהיך מצור).

It appears that they interpreted eretz, "land," as a term related to ratzon, "will"; and so it is in the Pardes, in Erchei HaKinuyim, under the entry eretz. And see what is written about this on the verse "And the earth is My footstool," and on the verse "This day Havayah your G-d commands you."

Because the Midrash links entering the eretz with G-d's favor (ratzah), the Alter Rebbe infers that it reads eretz, "land," as related to ratzon, "will" or "favor." The Pardes, in its lexicon of Kabbalistic terms (Erchei HaKinuyim), gives the same derivation, and two other discourses take up the theme.

הנה אמרו רז"ל (פ"ב דברכות) כל הקורא ק"ש¹³ בלא תפילין כאלו הקריב עולה בלא מנחה וזבח בלא¹⁴ נסכים.

Now, our Sages, of blessed memory, said (Berachos, chapter 2): "Whoever recites the Shema without tefillin is as if he offered a burnt offering without a meal offering, and a sacrifice without libations."

The Talmud teaches that reciting the Shema without tefillin is like offering a burnt offering without its meal offering, or a sacrifice without its libations. This saying links the Shema and tefillin to the offerings and libations of the opening verse.

וצריך להבין ענין דמיון זה שמדמה ק"ש לעולה וזבח ותפילין למנחה ונסכים. והנה ענין הקרבנות שהיה יורד אש מן השמים¹⁵ על גבי המזבח ותאכל את העולה ואת חלבי השלמים¹⁶.

We need to understand the meaning of this comparison, which likens the Shema to a burnt offering and a sacrifice, and tefillin to a meal offering and libations. Now, the matter of the offerings was that fire would come down from heaven onto the altar and consume the burnt offering and the fats of the peace offerings.

The Alter Rebbe asks what lies behind the comparison: why the Shema corresponds to the animal offering, and tefillin to the meal offering and libations that go with it. He begins with the offerings themselves, on which fire came down from heaven and consumed the burnt offering and the fats of the peace offerings.

וכן הענין בק"ש כי הנה האדם הוא מורכב מד' יסודות¹⁷ אש רוח מים עפר כמ"ש מזה בד"ה והיה מספר¹⁸ בניי¹⁹

And so it is with the Shema. For man is composed of four elements, fire, air, water and earth, as is explained about this in the discourse beginning "And the number of the children of Israel will be,"

The same thing happens in the Shema. To show how, the Alter Rebbe recalls that a human being is made of the four classical elements, fire, air, water and earth, as he explained in an earlier discourse in Bamidbar.

שהם בחי' דומם צומח חי מדבר כנגד ד' אותיות של שם²⁰ הוי' ב"ה שמשם נמשכו ונתהוו בחינות אלו ובחינת יסוד האש הוא בחינת החי (כמ"ש במ"א ע"פ כי תצא)²¹

which are the levels of the inanimate, the vegetative, the animal and the speaking, corresponding to the four letters of the Name Havayah, blessed be He, from which these levels were drawn and came into being. And the level of the element of fire is the level of the animal (as is explained elsewhere on the verse "When you go out").

The four elements correspond to the four kinds of created things, inanimate, vegetative, animal and speaking, and to the four letters of the Name Havayah, the source from which they came into being. Fire is the element of the animal, which is why the animal offering belongs to fire.

והנה כתיב שרפים עומדים²² שיש בחי' מלאכים וחיות הקדש שנקראים שרפים מפני שהם מיסוד האש האלקי

Now, it is written, "Seraphim stand," for there is a level of angels and holy chayos that are called seraphim because they are from the G-dly element of fire;

Isaiah saw "seraphim standing" above G-d's throne. The name seraphim comes from saraf, "burn": these angels, and the holy chayos, are made of the G-dly element of fire.

ותמיד הם עומדים בהתלהבות מחמת שאין להם כ"א מחשבה אחת כל ימיהם מששת ימי בראשית שמשגיגים רק זיו שכינתו ית' המחיה ומהוה אותם מאין ליש.

and they always stand in fervor, because all their days, since the six days of creation, they have only one thought: they apprehend only the glow of His Shechinah, may He be blessed, which gives them life and brings them into being from nothing to something.

Their fervor never changes, because since creation they have had only one thought: the awareness of the glow of G-d's Shechinah that gives them existence. With nothing else in their minds, they burn constantly.

ולכן יומם ולילה לא ישקוטו והיינו מפני שאין להם כ"א יסוד אחד פשוט שהוא יסוד האש האלהי ואינם מורכבים (עמ"ש בביאור ע"פ והניף הכהן²³ אותם על לחם הבכורים).²⁴

Therefore day and night they are never at rest; that is, because they have only one simple element, the G-dly element of fire, and they are not composite (see what is written in the explanation on the verse "And the kohen shall wave them with the bread of the first fruits").

The angels never rest because they are simple, made of one element only, the G-dly fire, with nothing in them that could cool it. The Alter Rebbe refers to his explanation of the wave offering in Parshas Emor for more on this.

משא"כ האדם שהוא מורכב מדי' יסודות וגם הוא מלוכש בגוף ונפש החיונית לא יוכל לעמוד במדרגה ומחשבה אחת כל ימיו.

Man, however, who is composed of four elements and is also enclothed in a body and a vital soul, cannot remain at one level and in one thought all his days.

Man is different: he is made of four elements, and his soul is clothed in a body and a vital soul. So he cannot stay fixed at one level, in one thought, all his life.

אך הנה מ"מ יש בכח נפשו האלהית הצמאון מיסוד האש כרשפי אש שלהבת²⁵ יותר מהמלאכים כי אף שלמטה

Yet nevertheless, in the power of his G-dly soul there is the thirst that comes from the element of fire, like flashes of fire, a flame, more than in the angels. For although below

Yet the G-dly soul has a thirst for G-d that comes from the element of fire, like the "flashes of fire" of the Song of Songs, and it is greater even than the angels'. The Alter Rebbe now explains how this can be, when man seems to stand lower than the angels.

הנה מדרגת האדם גרועה ופחותה ממדרגת המלאכים היינו מפני שלמטה הוא מלוכש בגוף ונפש החיונית.

the level of man is inferior and lower than the level of the angels, that is because below he is enclothed in a body and a vital soul.

Man's lower standing belongs only to his state here below, where his soul is clothed in a body and a vital soul. It is not the soul's true level.

אבל שרש נשמתו למעלה כל אחד ואחד לפי מדרגתו שלא כל הנשמה היא מלוכשת בגוף

But the root of his soul is above, each one according to his level; for not all of the soul is enclothed in the body,

The soul's root remains above, each soul according to its own level. Only part of the soul enters the body.

רק הארה ממנה והשרש נשאר למעלה במקור חוצבה בעולם העליון שממנו נלקחה, עמ"ש ע"פ יונתי בחגי²⁶ וע"פ האזינו השמים.^{27, 28, 29, 30}

only a radiance from it, while the root remains above, in the source from which it was hewn, in the higher world from which it was taken. See what is written on the verse "My dove, in the clefts," and on the verse "Give ear, O heavens."

What is in the body is only a radiance of the soul; the soul itself remains in its source, the higher world from which it was "hewn." The Alter Rebbe refers to his discourses on "My dove, in the clefts of the rock" and "Give ear, O heavens" for more on this.

2 והנשמות שבכל עולם ועולם הם ביתר שאת ומעלה לאין קץ על מדרגת המלאכים שבעולמות ההם והן אותן הנשמות עצמן שמתפשט הארתם להתלבש למטה בעוה"ז.

The souls in each and every world are of surpassing excellence, infinitely superior to the level of the angels in those worlds; and they are the very same souls whose radiance extends to be en-clothed below in this world.

Since each soul's root remains above, the souls in every world stand immeasurably higher than the angels of that same world. And these are the very souls whose radiance comes down to be clothed in bodies in this world.

וזהו אע"ג דאיהו לא חזי³¹ מזליה חזי פ"י מזלא מלשון יזל מים³² והיינו שרש נשמתו למעלה שממנו נוזל ונמשך הארתו למטה.

And this is [the meaning of]: "Even though he does not see, his mazal sees." The word mazal is from the expression yizal mayim, "water shall flow"; that is, the root of his soul above, from which his radiance flows and is drawn down below.

The Talmud says of Daniel's companions, who were terrified by a vision they did not see: "Even though he does not see, his mazal sees." The Alter Rebbe reads mazal as from yizal, "flow": the soul's root above, from which its radiance flows down into the body, perceives what the person below does not.

3 והיינו לפי שישראל עלו במחשבה³³ פ"י כמו למשל באדם הגשמי הנה מחשבתו מיוחדת בנפשו והיו לאחדים יותר מדיבורו שהוא דבר נפרד ויוצא חוץ ממנו ובידו לחסום פיו ולשתוק.

That is because Israel arose in [G-d's] thought. The meaning is: as, by way of analogy, in a physical man, his thought is united with his soul and they become one, more than his speech, which is a separate thing and goes out of him; and it is in his power to close his mouth and be silent.

This is why the souls stand so high: "Israel arose in [G-d's] thought" before creation. In a person, thought is united with the soul far more than speech, which leaves him and becomes a separate thing, and which he can stop whenever he wishes.

משא"כ בחי' המחשבה כי הנפש מלאה אותיות³⁴ כך כנס"י מקור נש"י עלו במחשבה עילאה ומיוחדים במהותו ועצמותו ממש

Not so with thought, for the soul is full of letters. So too the Congregation of Israel (Knesses Yisrael), the source of the souls of Israel, arose in the supernal thought and is united with His very being and essence.

Thought is not like speech, for the soul is always full of the letters of thought and cannot fall silent. So too the Congregation of Israel, the source of all Jewish souls, arose in the supernal thought and is united with G-d's very being and essence.

(הגם דכתיב כי לא מחשבותי מחשבתיכם³⁵ מ"מ הרי אפס קצהו³⁶ ושמץ מנהו תקח אזנינו³⁷ להבין מעט מזעיר עד"מ) (ועמ"ש ע"פ אני ישנה ולכי ער)^{38,39}

(Although it is written, "For My thoughts are not your thoughts," nevertheless our ear may take in the merest edge of it and a faint whisper of it, to understand a tiny bit by way of analogy.) (And see what is written on the verse "I sleep, but my heart is awake.")

The Alter Rebbe qualifies the analogy: G-d's thoughts are not like ours, as Isaiah says, yet we may grasp a faint trace of the matter by way of comparison. He also refers to his discourse on "I sleep, but my heart is awake."

אלא שבהשתלשלות העולמות רבות ועצמות נשתלשל ונתפשט הארת הנשמה להתלבש בגוף ונפש הבהמית ועודנה בכחה לשלוט על הגוף ונפש הבהמית להסיר החמימות שבלבו⁴⁰ לתענוגי העולם ותאוותיו מיסוד האש הטבעי ולהיות גובר בו יסוד האש האלהי.

Only, through the chain of descending worlds (hishtalshelus), in many and mighty [stages], the radiance of the soul has descended and spread forth to be en clothed in a body and an animal soul. And it still has the power to rule over the body and the animal soul: to remove the heat in his heart for the pleasures and desires of the world, [which comes] from the natural element of fire, and to make the G-dly element of fire prevail in him,

Only through a long chain of descent through the worlds does a radiance of the soul come to be clothed in a body and an animal soul. Even so it keeps the power to rule them: to remove the heart's heat for worldly pleasures, which comes from the natural element of fire, and to make the G-dly fire prevail.

שמשכנו כלב להלהיב נפשו ולכו להכלל ולהבטל באחדותו ית'⁴¹ (ועמ"ש מזה בפי אמור ע"פ ונקדשתי בתוך⁴² בניי)

whose dwelling is in the heart, to set his soul and his heart aflame to be absorbed and nullified in His unity, may He be blessed (and see what is written about this in Parshas Emor on the verse "And I will be sanctified among the children of Israel").

The G-dly fire dwells in the heart, where it sets a person's soul and heart aflame with the desire to be absorbed and nullified in G-d's unity. For more on this the Alter Rebbe refers to his discourse in Parshas Emor on "And I will be sanctified among the children of Israel."

ועי"ז מעלה גם יסוד האש הטבעי שבכח נפשו הבהמית להיות נכלל ועולה לה' כקרבן להיות שבכל עת שמגביר כח יסוד האש⁴³ האלהי מתמעט ומתקרר כח יסוד האש הטבעי ונכלל בקדושה.

Through this he also raises up the natural element of fire in the power of his animal soul, so that it is absorbed and goes up to G-d like an offering: for whenever he strengthens the power of the G-dly element of fire, the power of the natural element of fire diminishes and cools, and is absorbed into holiness.

When the G-dly fire grows stronger, the natural fire of the animal soul is not destroyed: it weakens, cools and is drawn into holiness. This is the human parallel to an offering, in which the animal goes up to G-d.

וזוהו אש אוכלת אש⁴⁴ וכן היה בקרבנות ממש שאש של קדושה של מעלה אכלה בעלי חיים שהם מבחינת יסוד האש⁴⁵:

This is [the meaning of] "fire consuming fire." And so it was in the actual offerings: the holy fire from above consumed animals, which are of the level of the element of fire.

The Talmud speaks of a "fire that consumes fire." In the Temple this happened literally, as holy fire from above consumed animals, which belong to the element of fire; in the Shema the G-dly fire consumes the natural fire of the animal soul.

SECTION 2 • 14-6

Renewing the fire through the Shema

4 ב אך עכ"ז הנה היסוד האש האלהי שבו הוא כמדה וגבול ומתלבש בנפשו החיונית ולכן כששתמש בו בעניני גופו

2. Even so, the G-dly element of fire within him is in measure and limit, and is enclothed in his vital soul. Therefore, when he uses it in the affairs of his body,

The second section begins with a limitation: the G-dly fire in a person is finite, and it is clothed in his vital soul. When he spends it on the concerns of his body, it is used up.

כמו בכעס וקנאה ושנאה ודומיהם וכל מיני תאוות וכו' מתמעט ונחסר מן המדה ושוב לא יתלהב לבו כ"כ בעבודת ה'. ועצה היעוצה לזה הנה כתיב כי אתה תאיר נרי^{46,47} וה' יגיה חשכי.

such as in anger, envy, hatred and the like, and all kinds of desires, etc., it diminishes and falls short of its measure, and his heart will no longer be so aflame in the service of G-d. The counsel given for this: it is written, "For You light my lamp, and Havayah illumines my darkness."

Anger, envy, hatred and physical desires all draw on this fire, so that less of it remains and the heart is no longer as aflame in serving G-d. The remedy lies in the verse "For You light my lamp, and Havayah illumines my darkness": G-d Himself rekindles the lamp of the soul.

פ"י שע"י ההתבוננות באמונת ה' אחד באמת בעומק מחשבתו ולבו ולא די בזכרון הדברים במח' בלבד כ"א שיעמיק ויתקע מחשבתו בחוזק

That is: through truly contemplating the faith that G-d is One, in the depth of his thought and his heart; it is not enough merely to recall the matters in his mind, but he must go deep and fix his thought firmly;

The lamp is lit through contemplating G-d's oneness truly and in depth, with mind and heart. Merely recalling the ideas is not enough; one must concentrate and fix one's thought on them firmly.

ואזי יאיר לו יסוד האש האלהי להשלים חסרונו⁴⁸ ויגיה חשכו וכמ"ש כי אשב בחשך⁴⁹ ה' אור לי
then [G-d] will light up for him the G-dly element of fire, to make good its deficiency, and will illumine his darkness; as it is written, "Though I sit in darkness, Havayah is a light to me."

Then G-d rekindles the G-dly fire, restores what was spent, and lights up the person's darkness. Micah's words, "Though I sit in darkness, Havayah is a light to me," express the same thing.

(ועמ"ש מזה בפי מקץ בד"ה רני ושמחי בת⁵⁰ וסד"ה כי אתה נרי. ועמ"ש סד"ה כי ביום הזה יכפר⁵¹ גבי ושמתיך בנקרת הצור).⁵²

(See what is written about this in Parshas Mikeitz, in the discourse beginning "Sing and rejoice, O daughter [of Zion]," and at the end of the discourse beginning "For You are my lamp." And see what is written at the end of the discourse beginning "For on this day He shall atone," regarding "And I will place you in the cleft of the rock.")

The Alter Rebbe refers to other discourses on this theme: in Parshas Mikeitz, on "Sing and rejoice, O daughter of Zion," the end of the discourse "For You are my lamp," and the end of the discourse on "For on this day He shall atone," at the verse "And I will place you in the cleft of the rock."

ולכן קורין ק"ש פעמים בכל יום שבה מבואר ענין ההתבוננות כדלקמן להיות כי אי אפשר לאדם להיותו מלוכש בגוף ונפש הבהמית ועוסק בדברים גשמיים כל היום לעורר את האהבה וההתלהבות כ"א ע"י ק"ש.

Therefore the Shema is recited twice every day, for in it the contemplation is set out, as will be explained below; because a person, being enclothed in a body and an animal soul and occupied with physical things all day, cannot arouse the love and the fervor except through the Shema.

This is why the Shema is said twice a day: it contains the contemplation that rekindles the fire, as the maamar will explain. A person immersed all day in bodily life cannot arouse love and fervor for G-d in any other way.

ובכל יום מגביר כח יסוד האש האלהי וכנגדו מתמעט והולך כח יסוד האש הטבעי ועולה ונכלל

And every day he strengthens the power of the G-dly element of fire, and correspondingly the power of the natural element of fire steadily diminishes, and rises and is absorbed

Each recitation strengthens the G-dly fire, and in step with it the natural fire of the animal soul grows weaker. As it weakens, it rises and is absorbed into holiness.

בקדושה עד שבמלאות הימים כימי שנותיו שבעים שנה⁵³ או שמונים שנה יתמעטו כל הכחות שביסוד האש הטבעי ויעלו להכלל בקדושה היינו

into holiness; until, when the days are fulfilled, according to the days of his years, seventy years or eighty years, all the powers in the natural element of fire will have diminished and risen to be absorbed into holiness. That is,

Over a lifetime, the seventy or eighty years of which the Psalm speaks, this happens to every power of the natural fire. In the end all of them have been raised into holiness.

כי בישראל גם כחות נפשו הבהמית הוא נצחיי ונעשים כסא לקדושה (משא"כ עובדי כוכבים שנפשמ הבהמית כלה והולכת ואין להם עלי כלל).

because in a Jew even the powers of his animal soul are eternal, and they become a throne for holiness (which is not so with idolaters, whose animal soul steadily perishes and has no ascent at all).

This is possible because in a Jew even the animal soul is eternal: its powers are not lost but become a "throne" for holiness, a vehicle that bears it. The Alter Rebbe adds in a parenthesis that this is not so with the animal soul of idolaters, which perishes and has no ascent.

ומדת ימי חייו⁵⁴ אשר ניתנו לו מן השמים הוא כפי שיעור שצריך להעלות כ"כ כחות

The measure of the days of his life, which were given him from heaven, is according to the amount he needs to raise up: so many powers

The length of a person's life is measured by this task. Heaven allots him as many days as he needs to raise up the powers of his vital soul.

מנפש החיונית בכל כך פעמים אשר יקרא ק"ש, וענין הק"ש⁵⁵ הוא שיתבונן ויעמיק במחשבתו להיות לזכרון על לבו כי הוי שהוא היה הוה⁵⁶ ויהי.

of the vital soul, in so many times that he will recite the Shema. And the substance of the Shema is that he should contemplate and go deep in his thought, so that it becomes a remembrance upon his heart, that Havayah is "He was, He is and He will be."

Each recitation of the Shema raises a share of these powers, so the number of his days matches the number of times he will say it. The heart of the Shema is a deep contemplation, held until it becomes a "remembrance upon the heart": that the Name Havayah means "He was, He is and He will be."

פ"י שהיה הוה ויהיה הכל שוה אצלו והוא לבדו יחיד ומיוחד ואין בו שום שינוי ח"ו בין היה להוה ויהי כמ"ש

That is: "was," "is" and "will be" are all the same to Him; He alone is single and unique, and there is no change in Him whatever, G-d forbid, between "was" and "is" and "will be"; as it is written,

The letters of the Name Havayah combine the Hebrew words for "was," "is" and "will be." For G-d, past, present and future are all the same; He is utterly one and undergoes no change at all.

אני הו"י לא שנית⁵⁷ ואתה הוא עד שלא⁵⁸ נברא העולם ואתה הוא משנברא כו' כי כולא קמיה כלא חשיב⁵⁹ והוא עצמו ית' הוא הוא אלהינו.

"I, Havayah, have not changed," and, "You were the same before the world was created, and You are the same since it was created," etc., for all before Him is considered as nothing. And He Himself, may He be blessed, is our G-d (Elokeinu).

Malachi's "I, Havayah, have not changed" and the words of the morning prayers, "You were the same before the world was created," both say this. Since everything is as nothing before Him, creation changes nothing in Him, and this same G-d is "our G-d," Elokeinu.

פ"י מלשון ואת אילי הארץ לקח⁶⁰ (ביחזקאל סימן י"ז) שהוא לשון כח דהיינו ששם הו"י ב"ה הוא הוא כחינו וחיותנו

The meaning [of Elokeinu] is from the expression "and the mighty (eilei) of the land he took" (Ezekiel, chapter 17), which denotes strength; that is, the Name Havayah, blessed be He, is itself our strength and our life-force;

The Alter Rebbe reads Elokeinu as related to eilei ha'aretz, "the mighty of the land," in Ezekiel, where the word means strength. So "Havayah is our G-d" means that Havayah Himself is our strength and our life-force.

דהיינו שהוא הוא מקור וחיות של כל נש"י שעלו במחשבה להכלל באחדותו ית' במהותו ועצמותו כנ"ל (ועמ"ש בפי פנחס בד"ה קדש ישראל).^{61,62}

that is, He Himself is the source and life-force of all the souls of Israel, which arose in thought to be absorbed in His unity, in His being and essence, as mentioned above (and see what is written in Parshas Pinchas, in the discourse beginning "Israel is holy").

The souls of Israel receive their life directly from G-d's own essence, since they arose in His thought and are absorbed in His unity, as explained earlier. The Alter Rebbe refers to his discourse "Israel is holy" in Parshas Pinchas.

משא"כ שאר כל הנבראים שמקור חיותן הוא מבחי' מלך כמ"ש בשכמל"ו⁶³ ומלכותו בכל משלה^{64, 65} ואפילו עולמות עליונים כי מלכותך מלכות⁶⁶ כל עולמים כתיב הגם שאין דבר נפרד חוץ ממנו ית' כמ"ש

This is not so with all the other creatures, the source of whose life-force is from the level of King, as it is said, "Blessed be the Name of the glory of His kingdom forever and ever," and, "His kingdom rules over all"; and even the higher worlds, for it is written, "Your kingdom is a kingdom of all worlds." Although there is nothing separate apart from Him, may He be blessed, as it is written,

All other creatures, even the higher worlds, draw their life from G-d as "King," from His kingship, as the verses about His kingdom show. The Alter Rebbe adds that this does not mean anything is truly separate from Him.

כי ממך הכל⁶⁷ וכתיב כי הוי' הוא האלקים⁶⁸ שההסתר וההעלם של שם אלהים הוא מבחינת שם הוי' כמ"ש במ"א וכהדין קמצא דלבושי⁶⁹ מיני' וביה מ"מ אין זה כ"א זיו והארה המתפשטת ממנו

"For all is from You," and it is written, "For Havayah is Elokim," meaning that the hiddenness and concealment of the Name Elokim is of the level of the Name Havayah, as is explained elsewhere, "like the locust whose garment is of itself and within itself"; nevertheless this is only a glow and a radiance that spreads forth from Him,

Even the concealment of the Name Elokim comes from Havayah, as "Havayah is Elokim" teaches, "like the locust whose garment is of itself." Nevertheless, what gives life to the worlds is only a glow and radiance that spreads forth from G-d, not G-d Himself.

ואף גם זאת היא הארה מ ועטת כמארז"ל ביו"ד נברא העוה"ב⁷⁰ שהזיו הזה והארה זו אינה

and even this is a meager radiance, as our Sages, of blessed memory, said: "With the yud the World to Come was created"; for this glow and this radiance are

And this radiance is meager. The Sages say that the World to Come was created with the letter yud, the smallest of the letters.

אלא מעט מזעיר כמו למשל יו"ד שהיא אות הקטנה שבמחשבתו של אדם שהוא רק כמו ניצוץ אחד קטן.

only a tiny bit, like, for example, a yud, which is the small letter, in a person's thought, which is only like one small spark.

A yud in a person's thought is like a single small spark compared with his whole mind. So too, the light that creates the worlds is a tiny glimmer compared with G-d Himself.

אבל מקור נש"י מיוחדים במקור וחיי החיים א"ס ב"ה וכמ"ש הודו על ארץ ושמים⁷¹ כוי לבני עם קרובו⁷² (וזהו אשר עשה האלקים את האדם ישר⁷³)⁷⁴ (בקהלת סי' ז' כ"ט).

But the source of the souls of Israel is united with the Source and Life of all life, the Infinite One (Ein Sof), blessed be He; as it is written, "His glory is above earth and heaven," etc., "...for the children of Israel, the people near to Him." (And this is [the meaning of] "that G-d made man upright" (Koheles, chapter 7, [verse] 29).)

The source of the souls of Israel, by contrast, is united with G-d Himself, the Source and Life of all life. The Psalm says that G-d's glory is above earth and heaven, yet Israel is "the people near to Him"; and Koheles says that "G-d made man upright."

פ"י ישר היינו שכמו שהוא למעלה כך הוא למטה כמ"ש במ"א ע"פ פקודי ה' ישרים דפי' ישרים שבהם ועל ידם נמשך שיהי גילוי אור א"ס למטה ממש

The meaning of "upright" (yashar) is that as it is above, so it is below; as is explained elsewhere on the verse "The precepts of Havayah are upright," that the meaning of "upright" is that in them and through them it is brought about that the revelation of the Infinite Light (Or Ein Sof) will be below exactly

"Upright" (yashar) means straight, without bending: as the light is above, so it is below. The mitzvos are called "upright" for the same reason, since through them G-d's infinite light is revealed below just as it is above.

כמו שהוא למעלה ועמ"ש סד"ה כי תשמע בקול בפי' לעשות הישר בעיני⁷⁵ ה' וכך הוא ענין את האדם ישר.

as it is above. And see what is written at the end of the discourse beginning "When you hearken to the voice," on the meaning of "to do what is upright in the eyes of Havayah." And so too is the meaning of "man upright":

The Alter Rebbe refers to another discourse, on "to do what is upright in the eyes of Havayah." Man is called "upright" in the same sense.

שנמשך בו הכח משם הוי' ממש וכמ"ש במדרש קהלת⁷⁶ שזהו ענין מ"ש הן האדם היה כאחד ממנו^{77, 78, 79}.

that the power from the Name Havayah itself is drawn into him; and as it says in Midrash Koheles, that this is the meaning of what is written, "Behold, man has become like one of us."

Man receives his power directly from the Name Havayah itself, without its bending through intermediate stages. Midrash Koheles links "G-d made man upright" with the verse "Behold, man has become like one of us."

5 ואיתא בבראשית רבה פכ"א בפי" הן האדם היה כאחד ממנו⁸⁰ ר' יהודה בר סימון אמר כיחידו של⁸¹ עולם שנאמר שמע ישראל⁸² ה' אלקינו ה' אחד עכ"ל.

It is stated in Bereishis Rabbah, chapter 21, on the meaning of "Behold, man has become like one of us": "Rabbi Yehudah bar Simon said: Like the Unique One of the world, as it is said, 'Hear, O Israel, Havayah is our G-d, Havayah is One.'" End of quote.

On the verse "Behold, man has become like one of us," the Midrash records the reading "like the Unique One of the world," proved from the Shema's "Havayah is One." Man resembles G-d's own oneness.

והיינו כנ"ל שהכח הנמשך בו נמשך ביושר משם הוי' ממש שלא ע"י שום השתלשלות ושום אמצעיים כלל ואפילו לא ע"י העולם בשאר

That is, as mentioned above, the power drawn into him is drawn straight (beyosher) from the Name Havayah itself, not through any chain of descent (hishtalshelus) or any intermediaries at all, and not even through concealment in the other

This fits what was said above: man's power comes "straight" (beyosher) from the Name Havayah itself. It does not pass through the chain of descent, through intermediaries, or even through concealment in the other divine Names.

השמות משא"כ התהוות העולמות צבא השמים הן נמשכי משם הוי' ע"י השתלשלות והעלמים רבים עד שע"י אין נקי שם השפע כ"א על שם שאר השמות.

Names. Not so the coming into being of the worlds, the host of heaven: they are drawn from the Name Havayah through a chain of descent and many concealments, until, through this, the flow is called by no name but that of the other Names.

The worlds and the heavenly hosts also come from Havayah, but only through a long chain of descents and concealments. As a result, the flow that reaches them bears the name of the other Names, not of Havayah.

לפי שהאור והשפע נתעכב ומתעלם בהן ומהן נמשך אח"כ השפע וגם עוד ע"י השתלשלות רבות.

For the light and the flow are held back and concealed in them, and from them the flow is afterwards drawn, and moreover through many [further] stages of descent.

The reason is that the light is held back and hidden within those Names, and only then flows on to the worlds, through many further stages. What reaches the worlds is a concealed light.

ועי' בפ"י הרמ"ז פ' שלח (דקנ"ח ע"ב) ע"פ היש בה עץ אם אין שיש ב' מיני שפע כו', ועיין עוד מענין את האדם (בזח"ג ס"פ אמור דף ק"ז).

See the commentary of the Ramaz (Rabbi Moshe Zacuto) on Parshas Sh'lach (158b), on the verse "Is there a tree in it or not," that there are two kinds of flow, etc. And see further on the subject of "man" (in the Zohar, Part III, at the end of Parshas Emor, folio 107).

The Alter Rebbe points to the Ramaz's commentary on the Zohar in Parshas Sh'lach, on the spies' question "Is there a tree in it or not," which speaks of two kinds of divine flow. He also refers to a passage in the Zohar at the end of Emor on the subject of "man."

ויש לומר שזהו פ"י ישראל ישר אל⁸³ פ"י אל הוא לשון כח והיינו שנמשך בחי' הכח משם הוי' בבחינת ישר ממש,

One may say that this is the meaning of Yisrael: yashar Kel, for Kel denotes strength; that is, the level of strength is drawn from the Name Havayah in a manner that is truly straight (yashar).

He suggests that the name Yisrael itself means yashar Kel: Kel signifies strength, and yashar means straight. Israel's strength is drawn from Havayah in a straight line.

וזהו ענין אשריך ישראל⁸⁴ מי כמוך^{85,86} עם נושע בהוי' והיינו לפי שהכח והעוז נמשך בהם מבחינת מי כמוכה באלים⁸⁷ הוי' ועי' מזה באד"ר (דקכ"ח א')

And this is the meaning of "Happy are you, Israel; who is like you, a people saved by Havayah": because the strength and might are drawn into them from the level of "Who is like You among the mighty (eilim), Havayah." See about this in the Idra Rabba (128a),

Moshe's blessing, "Happy are you, Israel; who is like you," echoes the Song at the Sea, "Who is like You among the mighty, Havayah": Israel's strength comes from that very level of Havayah. The Idra Rabba brings these two verses together.

משמע דקאי על עתיק יומין ע"ש, ועמ"ש במ"א בפ"י מי כמוכה באלים הוי' ע"פ מאמר הזח"ג פ' אמור (דף צ"ד סע"א)

which implies that it refers to Atik Yomin; see there. And see what is explained elsewhere on the meaning of "Who is like You among the mighty, Havayah," according to the statement of the Zohar, Part III, Parshas Emor (folio 94, end of side a),

The Idra Rabba applies these verses to Atik Yomin, the innermost level of Keser. Elsewhere the Alter Rebbe explains "Who is like You among the mighty" through a passage in the Zohar on Emor.

דקאי על שם הוי' נגד שאר השמות שהן הן בבחינת ממכ"ע אבל שם הוי' הוא בחינת סוכ"ע אני הוי' לא שנית.⁸⁸

that it refers to the Name Havayah as against the other Names, which are of the level of the light that fills all worlds (memalei kol almin), whereas the Name Havayah is the level of the light that encompasses all worlds (sovev kol almin): "I, Havayah, have not changed."

That passage reads the verse as setting the Name Havayah apart from all the other Names. The other Names are the light that fills the worlds, measured to each one; Havayah is the light that encompasses all worlds, unchanged by them: "I, Havayah, have not changed."

עכ"פ מובן מזה הענין דהכח הנמשך ומתגלה משם הוי' הוא למעלה מעלה מבחינת הכח הנמשך

At any rate, it is understood from this that the power drawn and revealed from the Name Havayah is far, far above the level of the power drawn

Whatever the details, the conclusion is clear: the power revealed from the Name Havayah is far above the power drawn from the other Names.

משאר השמות ועמ"ש ע"פ ועתה יגדל נא⁸⁹ כח אד' ומ"ש בפי' העונה יהא שמייה רבא מברך בכל כחו.⁹⁰ דפי' כחו הוא ענין גילוי העולם.^{91,92}

from the other Names. And see what is written on the verse "And now, let the power of Ado-nai be great, I pray," and what is written on the meaning of "One who responds 'May His great Name be blessed' with all his power": that the meaning of "his power" is the revelation of what is hidden.

The Alter Rebbe refers to his explanations of Moshe's prayer, "Let the power of Ado-nai be great," and of the Talmud's teaching that one should answer "May His great Name be blessed" "with all his power." There "power" means the revealing of what is hidden.

6 וא"כ פי' הוי' אלקינו היינו שהכח והעוז של הנשמות שזהו פי' אלקינו הוא נמשך מעצמות שם הוי' ממש שהוא הוא עצמו הוא מקור וכח וחיות של נשמות ועמ"ש סד"ה וידבר⁹³ כו'

If so, the meaning of "Havayah is our G-d (Elokeinu)" is that the strength and might of the souls, which is the meaning of Elokeinu, is drawn from the very essence of the Name Havayah; He Himself is the source, the strength and the life-force of the souls. And see what is written at the end of the discourse beginning "And He spoke," etc.

So "Havayah is our G-d" in the Shema means that the strength of the souls, Elokeinu, comes from the very essence of the Name Havayah. Havayah Himself is their source, strength and life.

וארא אל אברהם⁹⁴ בפי וידעתם כי אני⁹⁵ הוי והייתי לכם לאלקים פי' שבחינת הוי' לבדו הוא בעצמו יהי' לכם בבחינת אלקים השורה עליכם.

“And I appeared to Avraham,” on the meaning of “And you shall know that I am Havayah” and “I will be to you as Elokim”: that is, the level of Havayah alone will itself be to you as the level of Elokim, which rests upon you.

In another discourse the Alter Rebbe reads “And you shall know that I am Havayah ... I will be to you as Elokim” the same way. Havayah Himself becomes for Israel the “Elokim” that rests upon them.

SECTION 3 • ¶7-11

Near to Him, and gathering the inclinations

7 ו עד"ז יש לפרש מ"ש במדרש רבה פ' ואתחנן ע"פ אשר לו אלקים קרובים⁹⁶ אליו אשר לו גוי קרוב אין כתיב כאן

And in the same way one may explain what is said in Midrash Rabbah, Parshas Vaes'chanan, on the verse “that has Elokim close to it”: “‘That has a nation close to it’ is not written here,

The paragraph opens with the Midrash on Moshe's words “that has Elokim close to it.” It notes that the verse does not call Israel a nation close to G-d; it says the reverse, that Elokim is close to Israel.

אלא אשר לו אלקים קרובים אליו עכ"ל. ויש לפרש שהם עיקר לגבי שם אלקים לפי שנמשכים משם הוי' שלמעלה משם אלקים.

but “that has Elokim close to it.” End of quote. One may explain that they [Israel] are the principal in relation to the Name Elokim, because they are drawn from the Name Havayah, which is above the Name Elokim.

The Alter Rebbe explains why: in relation to the Name Elokim, Israel is the principal, since the souls come from Havayah, which is above Elokim. So it is Elokim that is drawn close to them.

8 ובוה יתכן דאין להקשות על המדרש הנ"ל דקאמר אשר לו גוי קרוב אין כתיב כאן

With this it may be that there is no difficulty with the Midrash mentioned above, which says, “‘That has a nation close to it’ is not written here,”

One might object to the Midrash: Scripture does call Israel near to G-d. With the explanation just given, the objection falls away.

דהא כתיב לבני ישראל עם קרובו⁹⁷ אלא דכאן נאמר על שם הוי' והתם נאמר על שם אלקי'.

for it is written, “for the children of Israel, the people near to Him.” Rather, here it is said of the Name Havayah, and there it is said of the Name Elokim.

In the Psalm, “the people near to Him” speaks of the Name Havayah, to which Israel is near; in Deuteronomy, “Elokim close to it” speaks of the Name Elokim, which is near to Israel. The two verses describe two different Names.

9 וזהו מ"ש כי קרוב אליך⁹⁸ הדבר פי' הדבר הוא מלי' כמ"ש באשר דבר מלך⁹⁹ והוא ענין שם אלקים והוא בחינת קרוב אליך כמ"ש אשר לו אלקים קרובים אליו.

And this is [the meaning of] what is written, “For the word is near to you.” The meaning: “the word” is Malchus (sovereignty), as it is written, “Inasmuch as the word of a king...”; and this is the Name Elokim, and it is the level of “near to you,” as it is written, “that has Elokim close to it.”

Moshe's words “For the word is near to you” fit this too. “The word” is Malchus, G-d's kingship, for a king rules by his word; and Malchus is the Name Elokim, which is “near to you.”

ובמדרש רבה ס"פ נצבים¹⁰⁰ ע"פ כי קרוב אליך הדבר מאד אמר להן הקב"ה בני אם יהיו דברי תורה קרובים לכם אף אני קורא אתכם קרובים שכן כתיב לבני ישראל עם קרובו הללוי"ה.¹⁰¹

And in Midrash Rabbah, at the end of Parshas Nitzavim, on the verse “For the word is very near to you”: “The Holy One, blessed be He, said to them: My children, if the words of Torah are near to you, I too call you near, as it is written, ‘for the children of Israel, the people near to Him, Halleluyah.’”

The Midrash on this verse adds that if the words of Torah are near to Israel, G-d calls them near, as the Psalm says, “the people near to Him.” It is through the Torah that Israel becomes near to G-d.

10 והענין יש לבאר ע"פ מ"ש בד"ה כי תשמע בקול^{102, 103} בענין שהתורה נק' מפתחות הפנימיות¹⁰⁴ שע"י התורה נמשך גילוי בחי' פנימיות דהיינו גילוי אור א"ס ב"ה ממש וכו' ע"ש.

The matter may be explained according to what is written in the discourse beginning “When you hearken to the voice,” on the Torah's being called “the inner keys”: through the Torah is drawn the revelation of the level of the inner dimension (pnimiyus), that is, the revelation of the Infinite Light (Or Ein Sof) itself, blessed be He, etc.; see there.

The Alter Rebbe refers to his discourse “When you hearken to the voice,” which explains why the Torah is called “the inner keys.” Through the Torah the inner dimension, the Infinite Light itself, is revealed.

ועוד עפמ"ש בד"ה יונתי בחגי^{105, 106} שלהמשיך ההמשכה מבחינת שרש הנשמה שבה נאמר הוי' אלקינו ממש

And further, according to what is written in the discourse beginning “My dove, in the clefts,” that to draw down the flow from the level of the root of the soul, of which it is said, in the full sense, “Havayah is our G-d,”

He also refers to the discourse “My dove, in the clefts of the rock.” The root of the soul above is where “Havayah is our G-d” holds in its full sense.

להמשיך משם האור מלמעלה למטה לבחינת הנשמה שבגוף זהו ע"י התורה א"כ לשיהיו עם קרובו ממש זהו ע"י אם יהיו דברי תורה קרובים לכם.

to draw the light from there, from above to below, to the level of the soul in the body: this is through the Torah. If so, for them to be truly “the people near to Him” is through “if the words of Torah are near to you.”

Drawing that light down from the soul’s root to the soul in the body is done through the Torah. So Israel becomes truly “the people near to Him” when “the words of Torah are near to you,” as the Midrash said.

11 וזהו שמע ישראל¹⁰⁷ פי' שמע מלשון אסיפה כמו וישמע שאול¹⁰⁸ והענין לאסוף ולקבץ כל הכחות ורצונות שביסוד האש הטבעי ע"י עקירת הרצון מהם

And this is “Hear (Shema), O Israel.” Shema is a term of gathering, as in “And Shaul gathered (vayeshama)”; the idea is to gather and collect all the powers and desires in the natural element of fire, by uprooting the will from them;

Now the Alter Rebbe explains the words of the Shema. Shema means “gather,” as when Shaul gathered the people; the task is to gather all the desires of the natural fire by uprooting one’s will from them.

דהיינו להתחרט על העבר ולקבל עליו להבא שלא ישוב עוד לכסלה,¹⁰⁹ והיינו מפני שהוא בחי' ישראל שעלו במחשבה והוי' הוא אלהינו שהוא הוי' אחד שמיוחדים בו ית' כנ"ל

that is, to regret the past and to take upon himself for the future that he will not return again to folly. This is because he is of the level of Israel, who arose in thought, and Havayah is our G-d, who is “Havayah is One,” for they are united with Him, may He be blessed, as mentioned above;

Uprooting the will means regretting the past and resolving never to return to folly. A Jew can do this because his soul arose in G-d’s thought, and Havayah, who is One, is “our G-d,” with whom the souls are united.

ועל ידי כן יתלהב לבו כנ"ל. וזהו ואהבת בכל לבבך¹¹⁰ בשני יצריך¹¹¹ ביצר טוב וביצר הרע.

and through this his heart will be set aflame, as mentioned above. And this is [the meaning of] "And you shall love ... with all your heart (levavcha)": with both your inclinations, with the good inclination and with the evil inclination.

Through this contemplation the heart is set aflame. The Sages read "with all your heart (levavcha)," with its doubled letter, as "with both your inclinations," the good inclination and the evil one.

פ"י שגם היצה"ר שהוא כח יסוד האש הטבעי הוא העולה ונכלל לאהבה את ה' בהתלהבות הנ"ל:

That is, even the evil inclination, which is the power of the natural element of fire, is what rises and is absorbed into loving G-d with the fervor mentioned above.

So the evil inclination, which is the natural fire, is itself raised up and joins in the burning love for G-d. This is the offering of the Shema, in which the fire from above consumes the fire below.

SECTION 4 • ¶12-13

Fervor is not enough: the dwelling below

12 ג אך אמנם ענין זה ומדרגה זו להגביר יסוד האש האלהי שבנפשו להלהיב לבו לדבקה בו אין זו עבודה

תמה ותמידית (וכמ"ש לא תהו בראה לשבת יצרה)¹¹²

3. However, this matter and this level, strengthening the G-dly element of fire in one's soul to set one's heart aflame to cleave to Him, is not a complete and constant service (as it is written, "He did not create it for chaos (tohu); He formed it for dwelling (lasheves)")

The third section turns to the limit of the service described so far. Strengthening the G-dly fire so that the heart burns to cleave to G-d is not yet complete or constant service, for Isaiah says the world was made not for chaos but "for dwelling."

(בישעיה ס"י מ"ה י"ח) ועמ"ש סד"ה וישלח יעקב¹¹³ מלאכים¹¹⁴ בענין בן עזאי ועמ"ש במ"א ע"פ הזח"א

וירא דקיי"ב¹¹⁵ א' בפסוק וגם אמנה אחותי בת אבי היא^{116, 117} כו

(Isaiah, chapter 45, [verse] 18). And see what is written at the end of the discourse beginning "And Yaakov sent messengers," regarding Ben Azzai; and see what is written elsewhere on the Zohar, Part I, Vayeira, 112a, on the verse "And moreover she is indeed my sister, the daughter of my father," etc.

The Alter Rebbe refers to two other discussions: of Ben Azzai, at the end of the discourse "And Yaakov sent messengers," and of a passage in the Zohar on the verse "And moreover she is indeed my sister."

וזהו ענין לשבת יצרה והוא בחינת ארץ מושבותיכם כדלקמן וע"ז אמרו הקורא ק"ש בלא תפילין כו'.

And this is the meaning of "He formed it for dwelling," and it is the level of "the land of your dwellings," as will be explained below. And of this they said, "One who recites the Shema without tefillin," etc.

The world's purpose is "dwelling," and this is the meaning of "the land of your dwellings," as the maamar will explain. This is also why the Sages said that the Shema without tefillin is lacking, like an offering without its libations.

13 וענין התפילין¹¹⁸ דרך כלל הוא כלל כל התורה והמצוות מעשיות כי הוקשה כל¹¹⁹ התורה לתפילין כמו

שבתפילין מלובשים מוחין עליונים שבועשר ספירות עליונות¹²⁰ בתמונות אותיות גשמיות והוא

The matter of tefillin, in general terms, is that which encompasses the whole Torah and the mitzvos of action, for the whole Torah is likened to tefillin: just as in tefillin the supernal intellect (mochin) of the ten supernal Sefiros is enclothed in the forms of physical letters. And this is

The Alter Rebbe now turns to tefillin, the second half of the Sages' comparison. Tefillin stand for the whole Torah and all its practical mitzvos, since the Talmud likens the whole Torah to tefillin; and just as in tefillin the highest divine intellect is clothed in physical letters on parchment, so the Torah and mitzvos clothe G-dliness in physical things.

כי צריך האדם להשפיל עצמו ולומר די לעבד להיות כרבו¹²¹ ולעשות מכון לשבתו להיות לו דירה בתחתונים.^{122, 123}

because a person must lower himself and say, "It is enough for the servant to be like his master," and make a fixed place for His dwelling, so that He has a dwelling place among the lower realms.

The reason is that a person must lower himself, for "it is enough for the servant to be like his master": as G-d, so to speak, comes down to the lower world, so must man. In this way he makes for G-d a fixed place to dwell, fulfilling the Midrash's teaching that G-d desired a dwelling place among the lower realms.

דהיינו במקרא משנה ותלמוד הלכות ואגדות שהם מדכרים מענינים תחתונים גשמיים והם כלים מכלים שונים¹²⁴ ויין מלכות שהוא אור א"ס ב"ה המלובש בהם רב כיד המלך שהוא ענין היד הגדולה

That is, in Scripture, Mishnah and Talmud, halachos and aggados, which speak of lower, physical matters; and they are "vessels of diverse vessels," and "royal wine," which is the Infinite Light (Or Ein Sof), blessed be He, enclothed in them, "in abundance, according to the hand of the king"; this is the matter of "the great hand"

This is done through Torah study: Scripture, Mishnah, Talmud, halachah and aggadah all speak of lowly physical matters. The Alter Rebbe borrows the language of Achashverosh's feast in Megillas Esther: the Torah's subjects are the "vessels of diverse vessels," and the "royal wine" poured into them "according to the hand of the king" is the Infinite Light itself, which is "the great hand."

(עמ"ש בד"ה אם בחקתי תלכו^{125, 126} ובפי בשלח ע"פ וירא ישראל)¹²⁷ וכמ"ש וירא ישראל את היד¹²⁸ הגדולה אשר עשה הוי' במצרים.

(see what is written at the end of the discourse beginning "If you walk in My statutes," and in Parshas Beshalach on the verse "And Israel saw"), as it is written, "And Israel saw the great hand that Havayah had wrought in Egypt."

He refers to two discourses where "the hand of the king" and "the great hand" are discussed, in Likkutei Torah on Bechukosai and in Torah Ohr on Beshalach. The phrase "the great hand" comes from the verse after the splitting of the Sea: "Israel saw the great hand that Havayah had wrought in Egypt."

פי' הגדולה היא התפשטות אשר נתפשטה עד אין קץ ותכלית והיא ענותנותו¹²⁹ אשר עשה ה' במצרים.

The meaning: "great" is an expansion that has spread forth without end or limit; and it is His humility, "which Havayah wrought in Egypt."

"Great" here means an expansion that spreads forth without limit. That boundless spreading down is G-d's humility: as the Talmud says, wherever one finds G-d's greatness, one finds His humility.

פי' כי פעל ועשה בחי' שם הוי' אפילו בארץ מצרים שהוא בחינת מצרים וגבולים כמו כל עניני הלכות זרעים מועד כו' שהם מדברים מעניני¹³⁰ העולם הגשמי

That is, the level of the Name Havayah acted and wrought even in the land of Egypt (Mitzrayim), which is the level of straits (meitzarim) and boundaries, like all the matters of the laws of Zera'im, Mo'ed, etc., which speak of the matters of the physical world

"Which Havayah wrought in Egypt" teaches that the Name Havayah, which is beyond all limits, acted even in Mitzrayim, read as meitzarim, "straits" and boundaries. In the same way the laws of the Mishnah's orders, such as Zera'im (agriculture) and Mo'ed (the festivals), deal with the physical world, and Havayah is present in them.

(ועמ"ש בד"ה וירא ישראל את היד הגדולה כו' בת"א פי' בשלח. ועמ"ש בד"ה ביום השמע"צ בפי' זה היום עשה¹³¹ הוי' ועמ"ש בד"ה לך לך מארצך¹³² ובד"ה באתי לגני גבי אריתי מורי.¹³³)

(and see what is written in the discourse beginning "And Israel saw the great hand," etc., in Torah Ohr, Parshas Beshalach. And see what is written in the discourse beginning "On the eighth day, an assembly (Shemini Atzeres)," on the meaning of "This is the day Havayah has made"; and see what is written in the discourse beginning "Go forth from your land," and in the discourse beginning "I have come into My garden," regarding "I have gathered My myrrh."

In a parenthesis the Alter Rebbe lists related discourses: in Torah Ohr on "And Israel saw the great hand," and on "This is the day Havayah has made" (for Shemini Atzeres), "Go forth from your land," and "I have come into My garden ... I have gathered My myrrh."

ופי היד הגדולה י"ל ע"ד מ"ש באדר"ז שהחכמה מלבשת לבחינת חסד עילאה בחינת ורב חסד ועמ"ש מזה בד"ה ה' יחתו מריכו¹³⁴ ומבחינה זו נמשך להיות התפשטות החכמה עילאה גם למטה כנ"ל ועמ"ש מענין זה ג"כ בד"ה שחורה אני ונאווה¹³⁵

The meaning of "the great hand" can be explained along the lines of what is said in the Idra Zuta: that Chochmah (wisdom) clothes the level of supernal Chesed (kindness), the level of "and abundant in kindness"; and see what is written about this in the discourse beginning "Havayah, those who contend with Him shall be broken"; and from this level it comes about that there is an expansion of supernal Chochmah even below, as mentioned above. And see what is written on this subject also in the discourse beginning "I am black but comely."

He adds a Kabbalistic reading of "the great hand": the Idra Zuta teaches that Chochmah clothes itself in supernal Chesed, the attribute "abundant in kindness." Through that kindness supernal wisdom spreads down even into the lowest levels, the expansion described above; he refers to two more discourses on the theme.

ואפילו בעסקים ומו"מ אם הוא נושא ונותן באמונה הרי עולם זה חסד יבנה¹³⁶ וגם אח"כ יתן צדקה מיגיעו שהוא ממדת החסד והוא ענף החכמה כמ"ש מוריד הטל מכלכל חיים בחסד

And even in business affairs and commerce, if he deals faithfully, then this world "is built with kindness"; and afterwards, too, he will give charity from his toil, which is of the attribute of Chesed, and it is a branch of Chochmah, as it is said, "He causes the dew to descend; He sustains the living with kindness";

This applies even to business: one who deals honestly builds the world with kindness, as the Psalm says, "The world is built with kindness." And the charity he later gives from his earnings is Chesed, which is a branch of Chochmah; he cites the Amidah's words linking the descent of dew with sustaining the living through kindness.

וגם כמו שהחכמה תחיה¹³⁷ כו', כך בצדקה שנותן לעני מחיה נפשו רק אם ישים אליו לבו רוחו ונשמתו אליו¹³⁸ כו'

and also, just as "wisdom gives life," etc., so through the charity he gives to the poor man he revives his soul. Only, if "he sets his heart upon Him, his spirit and his breath to Him," etc.,

As Koheles says that "wisdom gives life," so charity, a branch of wisdom, revives the poor man's soul. But all this depends on a prior condition: that the person has set his heart on G-d, "his spirit and his breath to Him," in the words of Iyov.

בק"ש כנ"ל אזי רוח אייתי רוח ואמשיך רוח להיות שורה ה' אחד גם בתורה ומצות מעשיות (ועמ"ש בפ' וארא סדי"ה לכן אמור לבניי).¹³⁹

in the Shema, as mentioned above, then “spirit brings spirit and draws down spirit,” so that the One G-d rests also in the Torah and the mitzvos of action (and see what is written in Parshas Va'eira, at the end of the discourse beginning “Therefore say to the children of Israel”).

That devotion is achieved in the Shema, as explained above. Then “spirit brings spirit and draws down spirit”: the person’s own spirit of devotion draws down a divine spirit, so that the One G-d rests in his Torah study and practical mitzvos as well.

והנה ענין עבודה זו להמשיך דירתו ית' בתחתונים להיות אין עוד מלבדו¹⁴⁰ היא למעלה מעלה ממדרגת התלהבות הנק' בשם גדפין לבד לפי שעכ"פ מוכרח להיות שיצייר

Now, this service, drawing down His dwelling, may He be blessed, among the lower realms, so that “there is nothing else besides Him,” is far, far above the level of fervor, which is called only “wings” (gadfin); because in any case he must necessarily picture

The Alter Rebbe now ranks the two services. Drawing G-d’s dwelling into the lower realms, so that “there is nothing else besides Him,” is far higher than fervor, which is called only “wings” (love and awe being the soul’s two wings). The reason, given next, is that fervor still involves a sense of one’s own existence.

איזה יש ודבר בפני עצמו בחינת לב ונפש שמתלהב משא"כ בבחינת אין עוד וביטול במציאות לגמר י לא ימציא מקום לעצמו כלל ואין לו רצון אחר

some existence, a thing in itself: a heart and soul that is aflame. Not so at the level of “there is nothing else” and self-nullification (bittul) of one’s existence entirely: he leaves no place for himself at all, and he has no other will

In fervor, a person still pictures some self that exists in its own right: a heart and soul that is burning. At the level of “there is nothing else,” and complete nullification of one’s existence, he leaves no room for himself at all and has no will of his own.

כי אם רצון השי"ת ורצון ה' הוא שוה למטה כמו למעלה כמ"ש במ"א (ע"פ בהעלותך את¹⁴¹ וסדי"ה וארא אל אברהם כו') והנה ע"ז נאמר סוף מעשה במחשבה תחלה

but the will of G-d, may He be blessed; and G-d’s will is the same below as above, as is explained elsewhere (on the verse “When you raise up...” and at the end of the discourse beginning “And I appeared to Avraham,” etc.). And of this it is said, “Last in deed, first in thought.”

He has only G-d’s will, and G-d’s will is the same below as above: a physical mitzvah carries it as fully as any spiritual level. This is the sense of the phrase “last in deed, first in thought”: physical deed, which comes last, was first in G-d’s intention.

והנה בחינה זו נקי ארץ כנען מלשון הכנעה והשפלה (עמ"ש סד"ה ויהי בשלח פרעה¹⁴² ועמ"ש ע"פ וישב יעקב)¹⁴³ שנופל ומשפיל א"ע למטה.

Now, this level is called "the land of Canaan" (Kena'an), from the term for submission (hachna'ah) and lowliness (see what is written at the end of the discourse beginning "And it came to pass, when Pharaoh sent," and see what is written on the verse "And Yaakov dwelt"), for he falls and lowers himself below.

This level of lowering oneself into physical deeds is called "the land of Canaan," for Kena'an is related to hachna'ah, submission. The person bends down to the lowest place; the Alter Rebbe refers to two discourses in Torah Ohr on this theme.

ובבחי' זו כתיב רגליה יורדות מות¹⁴⁴ וכי מאחר שהוא מקושר למטה בענינים גשמיים אפשר לו ליפול ח"ו בתאוות גשמיים וע"ז כתיב ובערת הרע מקרבך

And of this level it is written, "Her feet go down to death," etc.; for since he is bound below in physical matters, he can fall, G-d forbid, into physical desires. And of this it is written, "And you shall eradicate the evil from your midst."

Going down into physical matters carries a danger, alluded to in the verse "Her feet go down to death": being bound up with the physical, one can fall into physical desires, G-d forbid. Against this the Torah commands, "You shall eradicate the evil from your midst."

(ועמ"ש במ"א בפי מ"ש בירושלמי ומטבע ארוך פותח בברוך וחותם בברוך בפי בראשית בד"ה להבין ענין הברכות, וע' סד"ה ביום השמיני שלח¹⁴⁵ גבי ולפני קרתו¹⁴⁶ ובפי וארא בביאור ע"פ לכן אמור בפי אל הארץ אשר נשאתי את ידי¹⁴⁷ כו')

(And see what is explained elsewhere on the meaning of what is said in the Jerusalem Talmud, "and a long formula opens with 'Blessed' and closes with 'Blessed,'" in Parshas Bereishis, in the discourse beginning "To understand the matter of the blessings"; and see the end of the discourse beginning "On the eighth day he sent," regarding "and before His cold"; and in Parshas Va'eira, in the explanation on the verse "Therefore say," on the meaning of "to the land concerning which I raised My hand," etc.)

Another parenthesis with related discussions: on the Jerusalem Talmud's rule that a long blessing opens and closes with "Blessed," on "before His cold" (in the discourse on "On the eighth day he sent the people away"), and on "the land concerning which I raised My hand" in Parshas Va'eira.

וכתיב כי יביאך אל ארץ הכנעני כוי גדולים ועצומים כוי וכתיב וגם את הצרעה ישלח¹⁴⁸ ה' אלקיך במ
עד אבוד הנשאים והנסתרים מפניך.

And it is written, "When He brings you to the land of the Canaanite," etc., "great and mighty," etc.; and it is written, "And also the hornet will Havayah your G-d send among them, until those who are left and those who hide from you perish."

Two verses about the conquest of Canaan: the nations there are "great and mighty," and G-d promises to send "the hornet" until even those who remain and hide are destroyed. The Alter Rebbe will read both as describing a person's inner struggle with evil.

וענין הצרעה כי הנה אמרו רז"ל שהצרעה היתה מסמא את עיניהם מלמעלה ומסרסם מלמטה.¹⁴⁹
וביאור הענין הנה ארז"ל שמזיעתן של חיות יוצא נהר דינור על ראש רשעים בגיהנם.¹⁵⁰

The matter of the hornet: our Sages, of blessed memory, said that the hornet would blind their eyes above and castrate them below. The explanation of the matter: our Sages, of blessed memory, said that from the sweat of the chayos the river of fire (nehar dinur) goes forth upon the head of the wicked in Gehinnom.

The Talmud says that the hornet blinded the Canaanites' eyes from above and castrated them from below. To explain this he brings another teaching: the river of fire that pours upon the head of the wicked in Gehinnom comes from "the sweat of the chayos," the holy angels of the divine Chariot.

פי' זיעה הוא ארס וחימה וכמ"ש (ירמיה כ"ג י"ט) הנה סערת ה' חימה יצאה וגו'

That is, "sweat" is venom and wrath, as it is written (Jeremiah 23:19), "Behold, a storm of Havayah, wrath has gone forth," etc.

"Sweat" here means venom and wrath, as the prophet speaks of "a storm of Havayah" going forth in wrath. The angels' burning fervor produces a residue of fierce anger.

והוא פסולת שלהם כי בכל עולם ועולם יש בחינת טוב ורע ואין ר"ל רע ממש ח"ו

And it is their waste; for in each and every world there is the level of good and evil, and this does not mean actual evil, G-d forbid,

That wrath is the angels' "waste." In every world there is something called good and evil, but in the higher worlds this is not real evil, G-d forbid.

אלא רע מלשון כעס וחמימה והוא ענין חו"ג שבכל העולמות (ועי' בלק"ת בפ' בראשית בענין פי' עה"ד טו"ר) וכן הענין באדם שהוא עולם קטן¹⁵¹ יש בו ג"כ בחינות אלו

but ra in the sense of anger and wrath; and this is the matter of Chesed and Gevurah (restraint) in all the worlds (and see the Arizal's Likkutei Torah, Parshas Bereishis, on the meaning of the Tree of Knowledge of good and evil). And so too with man, who is a small world: these levels are in him as well,

There "evil" means anger and wrath, the side of severity: Chesed and Gevurah as they exist in every world. He points to the Arizal's Likkutei Torah on the Tree of Knowledge of good and evil, and notes that man, called "a small world," has these same levels within him.

וצריך לעורר הגבורות שבו על עצמו דהיינו על הרע שבו שהוא מסטרא דס"מ ונוקביה שהם הם הרשעים. וכמ"ש על ראש רשעים יחול¹⁵².^{153, 154, 155}

and he must arouse the Gevuros in him against himself, that is, against the evil in him, which is from the side of Samael and his female counterpart, which are "the wicked"; as it is written, "it shall whirl upon the head of the wicked."

So a person must turn the Gevuros within him, his power of anger, against himself, that is, against the evil in him, which comes from Samael and his female counterpart, the forces of impurity called "the wicked." Upon these the storm of wrath "shall whirl upon the head of the wicked."

SECTION 5 • ¶14-16

The hornet: holy anger against one's evil

14 וכמארז"ל לעולם ירגיז אדם יצר טוב על יצר הרע.¹⁵⁶ ופי' לעולם כי הרי תמיד יש לו בחי' הרוגז

As our Sages, of blessed memory, said: "A person should always rouse the good inclination to rage against the evil inclination." The meaning of "always": for he always has in him the level of anger (rogez),

The Talmud teaches: "A person should always rouse his good inclination to rage against the evil inclination." The Alter Rebbe explains "always": the capacity for anger is always present in a person.

שהוא מצד הגבורה שאין לך אדם שאינו כלול מטוב ורע והרע היינו הרוגז והחמימה והכל הוא מסטרא דרע

which comes from the side of Gevurah (restraint); for there is no person who is not composed of good and evil, and the evil is the anger and the wrath, and all of it is from the side of evil,

Anger comes from the side of Gevurah. Every person is a mixture of good and evil, and the "evil" in him is this anger and wrath, all of which comes from the side of evil.

וכמאמר רז"ל רע לשמים ורע לבריות¹⁵⁷ והרוגז והכעס ישפוך על הרע שבו שיקצוף מאד ויחרה אפו

as our Sages, of blessed memory, said, "bad to Heaven and bad to people." And the anger and the rage he should pour out on the evil within him, so that he is very angry and his wrath is kindled:

The Talmud describes the truly wicked man as "bad to Heaven and bad to people." The anger that could make a person bad to others should instead be poured out on the evil within himself, so that he is furious with it.

למה הוא כך והתעוררות בחי' הגבורה הנ"ל הוא מזיעתן של חיות¹⁵⁸ שהוא ההתלהבות בפי ראשונה

של ק"ש ויש בה בחינת גבורות ג"כ

why is he like this? And the arousal of the level of Gevurah mentioned above is from "the sweat of the chayos," which is the fervor in the first section of the Shema; and it too has in it the level of Gevuros.

He should be angry at himself: why is he like this? This arousal of Gevurah is the "sweat of the chayos" mentioned above: the fervor of the first section of the Shema, which itself contains Gevuros, just as the angels' fervor yields their "sweat."

לכן צריך הוא לשפוך חמתו וירגז על יצרו הרע ביתר שאת כאשר יעמיק בשכלו ענין ההתבוננות

באמונת ה' אחד

Therefore he must pour out his wrath and rouse anger against his evil inclination with greater intensity, when he goes deep with his intellect into the contemplation of the faith that G-d is One,

Therefore the deeper his contemplation of G-d's oneness, the more intensely he should rage at his evil inclination. The anger grows out of the contemplation itself.

ושישראל עלו במחשבה ושלכן רוצה לדבק מחשבתו להתכלל באחד אז יעשן אפו מדוע לא היה כזאת

בכל עת ואפילו שלא בשעת התפלה.

and that Israel arose in thought, and that therefore he wishes to cleave with his thought, to be absorbed in the One. Then his anger will smoke: why was he not like this at all times, even when not at the time of prayer?

When he understands that Israel arose in G-d's thought, and longs to merge his thought with the One, his anger "will smoke" at himself. He asks why he has not been like this at every moment, even outside the time of prayer.

15 וזהו ענין פי שניה שבק"ש וחרה אף¹⁵⁹ כוי שנמשך מהתלהבות הפרשה ראשונה ולכך כתיב התם וסרתם ועבדתם אלהים אחרים¹⁶⁰

And this is the matter of the second section of the Shema, "And the anger will be kindled," etc., which is drawn from the fervor of the first section. That is why it is written there, "and you turn aside and serve other gods."

The second section of the Shema warns, "And the anger will be kindled." The Alter Rebbe says this section grows out of the fervor of the first, and that is why it speaks of turning aside to serve other gods, as the next lines explain.

כי באמת שלא בשעת התפלה אינו כעוברי רצונו וכפורק עול ח"ו¹⁶¹ אף בשעה שאינו עובד ה' כלל משא"כ בשעת

For in truth, when it is not the time of prayer, he is not like those who transgress His will, or like one who casts off the yoke, G-d forbid, even at a time when he is not serving G-d at all. Not so at the time of

Outside the time of prayer, a person who is simply not occupied with serving G-d is not considered one who transgresses His will or casts off His yoke. The time of the Shema, described next, is different.

ק"ש בהתלהב לבו ידמה בעיניו מה שהיה רחוק מה' כל היום כאלו פורק עול ח"ו ממש וכמ"ש פן יפתה לבבכם מיחודו ואחדותו

the Shema: when his heart is aflame, it will seem in his eyes that his having been far from G-d all day is as if he had actually cast off the yoke, G-d forbid; as it is written, "lest your heart be enticed," [away] from His oneness and unity;

During the Shema, when his heart is aflame, his distance from G-d during the day looks to him like a real casting off of the yoke. He reads the verse "lest your heart be enticed" as being drawn away from G-d's oneness and unity.

והרי זה כאלו וסרתם ועבדתם והיטב יחרה לו¹⁶² ובזה הוא מקרר הכעס והחמה שברע גמור ולא יהיה רע לאחרים כלל.^{163, 164, 165, 166, 167, 168, 169, 170}

and this is as if "you turn aside and serve." And he will be exceedingly angry; and through this he cools the anger and the wrath that are in the utter evil, and he will not be bad to others at all.

Seen this way, his distance is like "turning aside and serving other gods," and he becomes deeply angry at himself. This anger, aimed at the evil within, cools the heat and wrath of the evil itself, so that he will not be harmful to others at all.

16 וזהו ענין הצרעה שמסרס את הרע פי שמקררו להיות כמו סריס שאין בו חמימות ולכן אינו מוליד¹⁷¹

And this is the matter of the hornet, which castrates the evil: that is, it cools it so that it is like a eunuch, who has no heat in him and therefore does not beget.

This is the meaning of the hornet that “castrates” the evil: holy anger cools the evil inclination until it is like a eunuch, without heat. Without that heat it can no longer beget anything.

וגם מסמא את העינים פי שלא יביט על אחרים לא במילי דעלמא ולא בעבודתם בעין רעה וקנאה שמצד הרע

It also blinds the eyes: that is, he will not look at others, neither in worldly matters nor in their service [of G-d], with an evil eye and envy, which come from the side of evil.

The hornet also “blinds the eyes”: the person no longer looks at others, either in worldly matters or in their service of G-d, with the evil eye and envy that come from the side of evil.

כי אין הברכה שורה¹⁷² אלא על דבר הסמוי מן העין¹⁷³ וכן ברכת ה' היא המשכת אלהות אינה שורה כ"א בעין טובה:

For blessing rests only on a thing hidden from the eye; and so too the blessing of G-d, which is the drawing down of G-dliness, rests only with a good eye.

The Talmud teaches that blessing rests only on what is hidden from the eye. So too G-d's blessing, the drawing down of G-dliness, rests only where there is a good eye; blinding the evil eye makes room for blessing.

SECTION 6 • ¶17-18

The spies, the seven nations, and the land of your dwellings

17 ד ובזה יובן ענין המרגלים שלא רצו ליכנס לארץ כנען שהוא ענין ההשפלה למטה במצות מעשיות שהם ענינים הגשמיים באמונת יחודו בתחתונים כי אמרו ארץ אוכלת יושביה היא.¹⁷⁴

4. With this the matter of the spies will be understood. They did not want to enter the land of Canaan, which is the matter of lowering [oneself] below, into the mitzvos of action, which are physical matters, in the faith in His unity among the lower realms; for they said, “It is a land that consumes its inhabitants.”

The fourth section turns to the spies. The land of Canaan stands for lowering oneself into the physical mitzvos, with faith that G-d's unity is found in the lower realms; the spies did not want this, and said that the land “consumes its inhabitants.”

פ"י יושביה אין תופסין מקום לעצמן כלל ומבטלין עצמן ליחודו ית' שבתחתונים להיות אין עוד כו' כי היו דור דעה כו' ושרש נשמתם למעלה מעלה.¹⁷⁵

That is: its inhabitants take up no place for themselves at all, and nullify themselves to His unity, may He be blessed, among the lower realms, so that "there is nothing else," etc. For they were the generation of knowledge (dor de'ah), etc., and the root of their souls was far, far above.

The Alter Rebbe reads their words as a spiritual statement: those who dwell in such a land take up no place for themselves and are wholly nullified to G-d's unity below. The spies, of the "generation of knowledge," had souls rooted very high, and did not want to descend to such self-nullification in physical deeds.

18 וגם החתי והיבוסי והאמורי יושב בהר¹⁷⁶ שהם הם השבעה אומות עובדי כוכבים שבאמת היו דרים בה בעת ההיא ושרשם משבע מדות דעולם התהו

And also, "the Hittite, the Jebusite and the Amorite dwell in the mountains": these are the very seven idolatrous nations who in truth were living in it at that time; and their root is from the seven attributes (middos) of the World of Tohu,

The spies reported that "the Hittite, the Jebusite and the Amorite dwell in the mountains." These are the seven nations who actually lived in the land, and their spiritual root is the seven emotive attributes of the World of Tohu ("chaos"), whose intense, unharmonized attributes shattered.

והם שרש השבע מדות רעות אשר צריך לזהר מאד שלא ליפול בהמדות ההם ח"ו כי רגליה יורדות מות¹⁷⁷ כו' וכמ"ש שבעה גוים גדולים ועצומים כו'.

and they are the root of the seven evil attributes, regarding which one must take great care not to fall into those attributes, G-d forbid; for "her feet go down to death," etc.; and as it is written, "seven nations, great and mighty," etc.

From those attributes of Tohu come the seven evil traits in a person, and he must take great care not to fall into them, for "her feet go down to death." This is why the seven nations are described as "great and mighty."

אך באמת אמר ועצומים ממך ממך דוקא פ"י שאתה מגדלם כמ"ש ירמיהו ואתם למדתם אותם¹⁷⁸ עליכם אלופים לראש

But in truth it says, "and mightier than you" (mimcha): mimcha, "from you," specifically, meaning that you make them great; as Yirmeyahu says, "And you have trained them as chiefs over you, at the head."

But the verse says they are "mightier than you" (mimcha), and the Alter Rebbe stresses the word: their might comes from you, because you make them great. Yirmeyahu says the same: "You have trained them as chiefs over you."

כי מה שנחשבו לאלופי ודבר גדול הוא מחמתכם שאתם מחשיבים אותם ליש וגדול הוא בעיניכם.

For that they are regarded as chiefs and as something great is because of you: because you regard them as something (yesh), and it is great in your eyes.

The evil traits seem powerful only because a person treats them as real and important. Their greatness exists in his own eyes.

אבל באמת צריך להקטין אותם בעיניו וכמ"ש כלב סר צלם מעליהם¹⁷⁹ והי אתנו פי' שהי' נמשך אתנו במקרא משנה כו' וכלים מכלים שונים כנ"ל

But in truth one must make them small in his eyes; as Kalev said, "Their shade has departed from them, and Havayah is with us." That is, Havayah is drawn down with us in Scripture, Mishnah, etc., and "vessels of diverse vessels," as mentioned above.

In truth one must make them small in one's eyes, as Kalev said, "Their shade has departed from them, and Havayah is with us." "Havayah is with us" means that G-d is drawn down into the Torah we study, Scripture, Mishnah and the rest, the "vessels of diverse vessels" described above.

(וענין שילוח המרגלים היה ע"ד שמברכים על המצות עובר לעשייתן והיינו שקודם העלאת מ"נ שהוא העלאת הדבר הגשמי שבו נעשית המצוה כמו האתרוג דנוגה צריך תחלה להיות המשכת מ"ד מלמעלה המעורר העלאת מ"נ כו')

(The matter of the sending of the spies was along the lines of blessing over the mitzvos before their performance. That is, before the raising of mayin nukvin (feminine waters), which is the raising of the physical thing with which the mitzvah is done, such as the esrog, which is of nogah, there must first be a drawing down of mayin duchrin (masculine waters) from above, which arouses the raising of mayin nukvin, etc.

A parenthesis explains why spies were sent at all. Just as a blessing is said before a mitzvah is done, so before the mayin nukvin, the raising up of the physical object of a mitzvah (such as the esrog, which belongs to nogah, the mixed realm that can be elevated), there must first be mayin duchrin, a flow from above that arouses that raising.

ועדיי קודם שנכנסו כל ישראל לארץ שלח מרבעייה איש אחד¹⁸⁰ שנשמתם נמשכו מבחינת אחד כולם אנשים¹⁸¹ שהיו מבחי' עלמא דדכורא והוא ענין מ"ד לעורר המ"ן כו',

In the same way, before all Israel entered the Land, Moshe our teacher, peace be upon him, sent "one man," whose souls were drawn from the level of "One"; "all of them men," who were from the level of the masculine world (alma dedechura); and this is the matter of mayin duchrin, to arouse the mayin nukvin, etc.

In the same way, before Israel entered the Land, Moshe sent one man from each tribe, men whose souls came from the level of "One" and from "the masculine world," the realm that gives rather than receives. Their mission was to be the mayin duchrin that would arouse the elevation of the Land.

אך עדי"מ כשצריכים להגביה איזה דבר שהוא ענין המ"ן צריך להשפיל א"ע למטה כדי להגביהו והם לא היה בהם שפלות זו להשפיל א"ע למטה.

But, by way of analogy, when one needs to lift something up, which is the matter of the mayin nukvin, one must lower oneself down in order to lift it; and they did not have this lowliness, to lower themselves down.

But to lift something up, which is the work of mayin nukvin, one must bend down to it. The spies lacked this lowliness: they were unwilling to lower themselves.

אבל באמת ע"י השפלה והכנעה זו אזי אח"כ אותו הדבר שמגביה נושא את נושאו ומגביה אותו למעלה מעלה ויובן ממ"ש במ"א ע"פ¹⁸² הרע"מ פ' תשא בענין אבנא למשקל בה דא יו"ד כו') וזהו ענין מנחה ונסכים.

But in truth, through this lowering and submission, afterwards the very thing that he lifts "carries its carriers" and lifts him far, far above. This will be understood from what is explained elsewhere on the Raaya Mehemna, Parshas Tisa, on the matter of "a stone to weigh with: this is the yud," etc.) And this is the matter of the meal offering and the libations.

Yet through bending down and submitting, the thing one lifts ends up lifting the one who lifts it, as the Ark "carried its carriers." He refers to his explanation of the Raaya Mehemna on Tisa, "a stone to weigh with: this is the yud," and then returns to the main theme: this is the meaning of the meal offering and the libations.

שהמנחה היא מבחינת צומח (והצומח הוא מיסוד המים היפך החי שהוא בחי' אש) וכל קרבן מנחתך במלח תמלח¹⁸³

For the meal offering is of the level of the vegetative (and the vegetative is from the element of water, the opposite of the animal, which is the level of fire); and “every offering of your meal offering you shall season with salt,”

The meal offering comes from the vegetative realm, which belongs to the element of water, unlike the animal offering, which belongs to fire. And every meal offering had to be salted.

שהוא בחינת דומם וכך ענין התפילין ושאר המצות מעשיות ירדו ונשתלשו בבחי' דומם כגון התפילין שבפסוק ואהבת שבק"ש.

which is the level of the inanimate. And so is the matter of tefillin and the other mitzvos of action: they descended and were drawn down by stages into the level of the inanimate, such as the tefillin in the verse “And you shall love” of the Shema.

Salt belongs to the inanimate realm. So too tefillin and the other practical mitzvos have come down into the inanimate: the tefillin of the Shema are parchment and ink.

וכן קדש לי כל בכור¹⁸⁴ שהוא בחינת חכמה עילאה נתגשם על הקלף ואותיות בדיו שהם ענינים גשמיים

And likewise “Sanctify to Me every firstborn,” which is the level of supernal Chochmah, was made physical on the parchment and in letters of ink, which are physical things;

For example, the passage “Sanctify to Me every firstborn,” one of the passages in the tefillin, expresses supernal Chochmah, the first of the Sefiros, yet it is made physical in letters of ink on parchment.

רק שצריך להסיר הרע שבהם כמ"ש ובערת הרע מקרבך ואז נקרא ארץ מושבותיכם כמ"ש וישב ה' מלך לעולם.¹⁸⁵

only, one must remove the evil in them, as it is written, “And you shall eradicate the evil from your midst.” And then it is called “the land of your dwellings,” as it is written, “And Havayah sits as King forever.”

Only the evil in physical things must be removed, as the Torah commands, “You shall eradicate the evil from your midst.” Then the land is called “the land of your dwellings,” as the Psalm says, “Havayah sits as King forever.”

פיי ישיבה הוא מלשון הורדה¹⁸⁶ והשפלה שהיושב מוריד ומשפיל עצמו ממקום עמידתו להיות לו דירה בתחתונים וכמארז"ל משחרב בהמ"ק אין לו להקב"ה¹⁸⁷ בעולמו

The meaning: sitting (yeshivah) is a term of bringing down and lowering, for one who sits brings down and lowers himself from the place where he stood, so that He has a dwelling place among the lower realms. And as our Sages, of blessed memory, said: "Since the Holy Temple was destroyed, the Holy One, blessed be He, has in His world

"Sitting" (yeshivah) means descent: one who sits lowers himself from his standing height. G-d's "sitting" is His coming down to have a dwelling place in the lower realms; and the Talmud teaches that since the Holy Temple was destroyed, G-d has in His world only the four cubits of halachah.

אלא ד' אמות של הלכה ובהמ"ק כתיב כי האמנם ישב אלקים על הארץ^{188, 189} (מ"א סי' ה' כ"ז) וכמ"ש מזה ברבות תרומה פל"ד קנ"ב א'.

only the four cubits of halachah." And of the Holy Temple it is written, "Will G-d indeed dwell on the earth?" (1 Kings, chapter 8, [verse] 27). And as is explained about this in Midrash Rabbah, Terumah, chapter 34, 152a,

The Holy Temple was G-d's "sitting" on earth, as Shlomo asked in wonder, "Will G-d indeed dwell on the earth?" The Midrash on Terumah describes this same wonder, that G-d whose glory fills all worlds should dwell in a Mishkan or a Temple.

ובפי נשא פי"ב¹⁹⁰ קרוב לר"פ. ועד"ז מעין זה הוא בעסק התורה כמ"ש ברבות פ' שמות פרשה ה' ע"פ בשבתו עם זקני ארץ^{191, 192} ובפי שמיני ס"פ י"א

and in Parshas Nasso, chapter 12, near the beginning of the chapter. And along these lines, something like this applies to the study of Torah, as is written in Midrash Rabbah, Parshas Shemos, chapter 5, on the verse "when he sits among the elders of the land," and in Parshas Shemini, at the end of chapter 11.

The Midrash on Nasso has the parallel passage. Something similar applies to Torah study: on "when he sits among the elders of the land," the Midrash describes G-d as present, as it were, among the judges of the Sanhedrin.

אך היינו ע"י שמתחלה נודע בשערים בעלה^{193, 194} ע"י שיעמיק ויתבונן בגדולת א"ס ב"ה כפי עומק מחשבתו לכל חד לפום שיעורא דיליה

But this is through, first, "Her husband is known in the gates": through his going deep and contemplating the greatness of the Infinite One (Ein Sof), blessed be He, according to the depth of his thought, "to each one according to his own measure,"

But this "sitting" comes about only when first "her husband is known in the gates": each person contemplates the greatness of the Infinite One as deeply as he can. The Zohar reads "gates" (she'arim) as measuring: to each according to his own measure.

כמו דמשער בלבו כמ"ש בז"א וירא דק"ג ע"א וכמשנ"ת לעיל ר"פ במדבר¹⁹⁵ והיינו כי ישיבה ודירה זו עושין ישראל בכוונתם בתפלתם כו'

"as he measures in his heart," as is written in the Zohar, Part I, Vayeira, folio 103a, and as was explained above at the beginning of Parshas Bamidbar. That is, this sitting and dwelling Israel make through their intention in their prayer, etc.,

That is, "as he measures in his heart," as the Zohar explains and as the Alter Rebbe developed at the start of Parshas Bamidbar. Israel make G-d's "sitting" and dwelling below through the intention of their prayer.

דרוח אייתי רוח ואמשיך רוח (ועמ"ש סד"ה בשעה שהקדימו¹⁹⁶ ישראל נעשה¹⁹⁷ בענין פי גבורי כח עושי דברו לשמוע בקול דברו)¹⁹⁸

for "spirit brings spirit and draws down spirit" (and see what is written at the end of the discourse beginning "When Israel put 'we will do' first," on the meaning of "mighty in strength, who do His word, to hearken to the voice of His word").

For "spirit brings spirit and draws down spirit": the person's spirit of devotion in prayer draws down G-d's presence. He refers to a discourse on Israel's "we will do" before "we will hear," explaining "mighty in strength, who do His word."

ולכן נקרא ארץ מושבותיכם דייקא שאתם מיישבים אותה וכמארז"ל א"ת בניך אלא בוניך ע"י ההלכות המלוכשים בדברים תחתונים

Therefore it is called "the land of your dwellings," precisely: that you settle it. And as our Sages, of blessed memory, said, "Do not read banayich ('your children') but bonayich ('your builders')": through the halachos that are encloded in lower things,

This is why the Torah says "the land of your dwellings": it is you who settle it, making it a dwelling for G-d. As the Sages read "your children" as "your builders," Israel build that dwelling through the halachos, which are clothed in lowly physical things.

כמו דומם וצומח שבנסכים וד"ל (ועמ"ש ע"פ וישב יעקב כו' בארץ כנען¹⁹⁹ וזהו כענין ארץ מושבותיכם המבואר כאן שאתם מיישבים אותה וע"י בזהר בפ' בהר) (דק"ח ע"א) הה"ד

like the inanimate and the vegetative in the libations; and this suffices for one who understands. (And see what is written on the verse "And Yaakov dwelt," etc., "in the land of Canaan"; and this is like the matter of "the land of your dwellings" explained here, that you settle it. And see the Zohar, in Parshas Behar) (folio 108a): as it is written,

Those lowly things are like the inanimate and vegetative elements of the libations, and the rest is left for the reader to grasp. In a parenthesis he refers to a discourse on "And Yaakov dwelt ... in the land of Canaan," which makes the same point about settling the land, and to the Zohar on Behar.

כי תבאו וגו' ושבתה הארץ²⁰⁰ נייחא ודאי²⁰¹ ועמ"ש סד"ה המגביהי לשבת²⁰² ועיין ברבות בשלח ר"פ כ"ג ע"פ נכון כסאך מאז²⁰³ בענין המשל אגוסטוס יושב²⁰⁴ כו'

"When you come," etc., "the land shall rest": rest, indeed. And see what is written at the end of the discourse beginning "Who is enthroned on high"; and see Midrash Rabbah, Beshalach, at the beginning of chapter 23, on the verse "Your throne is established from of old," regarding the parable "Augustus is seated," etc.;

The Zohar reads "When you come into the land ... the land shall rest" as true rest. He also refers to a discourse on "Who is enthroned on high" and to the Midrash on "Your throne is established from of old," whose parable contrasts a king, who stands, with an Augustus, who is seated.

ע"ש וזהו ועתיק יומין יתיב.²⁰⁵ ועמ"ש ע"פ תבנה ותכונן עיר סיחון.²⁰⁶ וע"פ וכל בניך²⁰⁷ כו' בענין בוניך.

see there. And this is [the meaning of] "and the Ancient of Days (Atik Yomin) sat." And see what is written on the verse "Let the city of Sichon be built and established," and on the verse "And all your children," etc., on the matter of "your builders."

In the Midrash, G-d's throne becomes settled, He is "seated," once Israel sing at the Sea; this, the Alter Rebbe says, is the meaning of Daniel's vision, "and the Ancient of Days sat." He also refers to explanations of "Let the city of Sichon be built and established" and of "And all your children," read as "your builders."

ועיין בזח"ג דקמ"א ע"ב ע"פ כתפארת אדם לשבת בית^{208, 209} ועמ"ש מענין בית וחצר הפנימית בד"ה וארשתך לי:²¹⁰

And see the Zohar, Part III, folio 141b, on the verse "according to the beauty of a man, to dwell in a house"; and see what is written on the matter of the house and the inner courtyard in the discourse beginning "And I will betroth you to Me."

Last, he points to the Zohar on "according to the beauty of a man, to dwell in a house," and to a discourse on "And I will betroth you to Me" about the house and the inner courtyard, images of G-d's dwelling.

SECTION 7 • 119

Summary

19 קיצור. ענין השרפים הם מבחי יסוד האש האלקי וכמ"כ יש בחינה זו בנפש האלקית רק שהוא כלולה מד"י.

Summary. The matter of the seraphim: they are from the level of the G-dly element of fire. And likewise this level is in the G-dly soul, only that it is composed of the four elements.

The maamar closes with a summary. The seraphim come from the G-dly element of fire; the G-dly soul has this same fire, but in man it is joined with all four elements.

והיינו ע"י ק"ש בהתבוננות באמרו הוי אלקינו²¹² ועי"ז יבא לבחינת וכתב והוי יגיה חשכי.²¹¹ ואהבת.²¹³

And it is written, "And Havayah illumines my darkness." That is, through the Shema, with contemplation, when he says "Havayah is our G-d"; and through this he will come to the level of "And you shall love."

The verse "Havayah illumines my darkness" is fulfilled through the Shema, by contemplating "Havayah is our G-d." This contemplation brings a person to "And you shall love," the love of G-d.

וזהו אש אוכלת. ועכ"ז להגביר רק יסוד האש האלקי אין די כ"א שצ"ל אח"כ המשכה ע"י מצות וזהו הוקשה כל התורה לתפילין²¹⁴ וזהו את היד הגדולה²¹⁵ כו

And this is "a consuming fire." Even so, strengthening only the G-dly element of fire is not enough; rather, there must afterwards be a drawing down through mitzvos. And this is [the meaning of] "The whole Torah is likened to tefillin," and this is "the great hand," etc.

That love is "fire consuming fire," the G-dly fire consuming the natural one. Yet fervor alone is not enough: it must be followed by drawing G-dliness down through mitzvos, the meaning of "the whole Torah is likened to tefillin" and of "the great hand."

אך בהשוב צריך לזהר שלא יפול והיינו על ידי לעולם ירגיז.²¹⁶ וזהו ענין מנחה ונסכים. ארץ מושבותיכם:²¹⁷

But in the returning (shov) one must take care not to fall, and that is through "A person should always rouse to rage." And this is the matter of the meal offering and the libations. "The land of your dwellings."

In the "return" (shov), the descent from fervor back into physical deeds, one must guard against falling, by rousing the good inclination against the evil inclination. This is the meaning of the meal offering and the libations, and of "the land of your dwellings."

IN ONE'S AVODAH

Recite the Shema with real contemplation of G-d's oneness and of the soul's root in Him, so that the heart's fire for G-d overpowers the heat of worldly desire. But do not rest on that fervor: draw it down into tefillin, Torah study and practical mitzvos, even honest business and charity, lowering yourself to G-d's will. In that descent, guard against falling by turning your anger against your own evil inclination, never against others: in the Shema, see a day spent far from G-d as if it were casting off the yoke, and do not regard the evil traits as great, for "Havayah is with us" in the Torah.

QUESTIONS FOR DISCUSSION

1. Why is the fervor of the Shema compared to a burnt offering, and what is the "fire consuming fire" in a person?
2. Why is self-nullification in physical mitzvos higher than the fervor of love, which is called only "wings"?
3. How can "the great hand," the boundless Infinite Light, be present in laws about agriculture, festivals or business?
4. Why, according to the maamar, did the spies, "the generation of knowledge," refuse to enter Canaan, and what does this say about lofty spiritual experience?
5. What does it mean to rouse the good inclination to rage against the evil inclination, and how does that anger make a person kinder to others?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **בפ' נסכים**

The note dates this maamar to the year 5557 (1796-97), referring to the list of maamarim at the end of Maamarim Ketzarim.

KEHOT'S NOTE

המאמר משנת תקנ"ז — ראה ברשימת המאמרים שבסו"ט מאמרים קצרים ע' תריח הערה 91. בדרך מצויתך צג, ב מציינ "תורה ברבים ב' שלח ב' נסכים כי תבואו אל ארץ מושבתיכם שם נתי' הטעם ענין הקרבנות ובנסכים". ממאמר אדה"א במדבר-ג ע' אקפח. מיוסד על מאמר זה. אוה"ת כרך-ו ע' איתשצב ובשינוים וההגות אחרות שם ע' איתתב. קצורים ע' איתתג. ראה גם ד"ה זה ש"פ שלח תשמ"ג. ד"ה להבין ענין הנסכים תשמ"ז.

2 “Speak to the children of Israel and say to them: When you come into the land of your dwellings that I give you.” These words open the Torah’s section on the libations and the maamar.

במדבר ט"ו:ב' Numbers 15:2

דְּבַר אֱלֹהֵינוּ יִשְׂרָאֵל וְאַמְרַת אֱלֹהִים כִּי תִבְאוּ אֶל־אֶרֶץ מוֹשְׁבֵיתֵכֶם אֲשֶׁר
אֲנִי נֹתֵן לָכֶם:

Speak unto the children of Israel, and say unto them: When ye are come into the land of your habitations, which I give unto you,

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3 ועשיתם אשה לה' עולה

“And you make a fire-offering to Havayah, a burnt offering or a sacrifice.” These are the offerings that the libations accompany.

Numbers 15:3 ט"ו:ג' Numbers 15:3

וְעִשְׂתֶּם אִשָּׁה לְה' עֲלֶיהָ אֵיזֶכָה לְפִלְאֵנֶדֶר אוֹ בְנִדְבָה אוֹ בְּמַעֲדִיכֶם
לְעִשּׂוֹת רֵיחַ נִיחָח לְה' מִן־הַבֶּקֶר אוֹ מִן־הָעָאן:

and will make an offering by fire unto the L-RD, a burnt-offering, or a sacrifice, in fulfilment of a vow clearly uttered, or as a freewill-offering, or in your appointed seasons, to make a sweet savour unto the L-RD, of the herd, or of the flock;

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4 מבכל התורה שנק' ארץ כנען

On the words “where it is called the land of Canaan,” the note asks the reader to compare Torah Ohr 26c, which asks, “And what praise of lineage is there in this?”

KEHOT'S NOTE

להעיר מתו"א כו, ג "ומה הוא היחוס שבח אי" בזה".

הגדלתי מעשי

"I made great my works; I built myself houses; I planted myself vineyards." The verse in Koheles on which the

Midrash cited here comments.

קהלת ב' ד' Ecclesiastes 2:4

הִגְדַּלְתִּי מַעֲשֵׂי בְנֵיתִי לִי בָתִּים נִטְעַתִּי לִי כְרָמִים:

I made me great works; I builded me houses; I planted me vineyards;

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6 “Go, eat your bread with joy, and drink your wine with a glad heart, for G-d has already favored your deeds.” The Midrash reads it as the libations and the entry into the Land.

קהלת ט׳:ז Ecclesiastes 9:7

לֹא אָכַל בְּשִׁמְחָה לַחֲמֵהּ וּשְׂמָהּ בְּלֵב־טוֹב יִיגֶה כִּי כָבֵד רָצָה הָאֱלֹקִים אֶת־
מַעֲשֵׂיהָ:

Go thy way, eat thy bread with joy, And drink thy wine with a merry heart; For G-d hath already accepted thy works.

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7 One reading in the Midrash: “eat your bread with joy” is the section of challah, “drink your wine with a glad heart” is the section of libations, and “for G-d has already favored your deeds” is the bringing of Israel into the Land, as it says, “When you come into the land.”

Kohelet Rabbah 9:7:1 א"י:א' קוהלת רבה

לֶךְ אֲכַל בְּשִׁמְחָה לַחֲמֹה, אָמַר רַבִּי הוּנָא בְּרִיהַ דְּרַבִּי אֲחָא בְּשִׁעָה שֶׁהִתְיַנּוּקוֹת נִפְטְרִין מִבֵּית רַבּוֹ, בַּת קוֹל יוֹצֵאת וְאוֹמֶרֶת לָהֶם: לֶךְ אֲכַל בְּשִׁמְחָה לַחֲמֹה, נִתְקַבֵּל הָעַל פִּיכֶם לִפְנֵי כָרִים נִיחּוּחַ. וּבְשִׁעָה שֶׁיִּשְׂרָאֵל נִפְטְרִין מִבֵּתֵי כְּנָסִיּוֹת וּמִבֵּתֵי מִדְרָשׁוֹת, בַּת קוֹל יוֹצֵאת וְאוֹמֶרֶת: לֶךְ אֲכַל בְּשִׁמְחָה לַחֲמֹה, כָּבֵד נִשְׁמָעָה תַּפְלַתְכֶּם לִפְנֵי כָרִים נִיחּוּחַ. דָּבָר אַחֵר, לֶךְ אֲכַל בְּשִׁמְחָה לַחֲמֹה, זוֹ פֶּרֶשֶׁת חֵלֶה. וְשֵׁתָה בְּלֵב טוֹב יִיגֵד, זוֹ פֶּרֶשֶׁת נֹסְכִים. כִּי כִבֵּר רָצָה הָאֱלֹקִים אֶת ...

“Go, eat your bread joyfully, and drink your wine goodheartedly, as G-d has already accepted your actions” (Ecclesiastes 9:7). “Go, eat your bread joyfully.” Rabbi Huna son of Rabbi Aha said: When the children take their leave from school, a Divine Voice emerges and says to them: “Go, eat your bread joyfully,” - your breath has been accepted before Me as a pleasing aroma. When Jews take their leave of synagogues and study halls, a Divine Voice emerges and says to them: “Go, eat your bread joyfully” - your prayer ...

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8 ארץ מלשון רצון

The note says that the reading of *eretz* as *ratzon*, from Bereishis Rabbah, is explained in Or HaTorah on Bereishis.

KEHOT'S NOTE

בראשית רבא פרשה ה. נתבאר באוה"ת בראשית-ב דף תפא, ב.

9

ארץ מלשון רצון

"Why was it called eretz? Because it desired (ratszah) to do the will (retzon) of its Maker." Kehot gives this Midrash as the source for reading eretz as ratzon.

בראשית רבה ה'ח"ח:5 Bereshit Rabbah

ויקרא אלקים ליבשה ארץ - למה נקרא שמה ארץ שרצתה לעשות רצון קונה רבי נתן בשם ר' אחא ור' ברכיה בשם רבי יצחק אמר אני אל שדי אני שאמרתי לשמים וארץ די שאלמלא כן היו מותחים והולכין עד עכשיו ולמקוה המים קרא ימים א"ר יוסי ב"ר חלפתא והלא ים אחד הוא ומה ת"ל ימים אלא אינו דומה טעם דג העולה מעכו לעולה מצידון ולעולה מאספמיה:

"G-d called the dry land Earth, and the gathering of the waters He called Seas, and G-d saw that it was good" (Genesis 1:10). "G-d called the dry land Earth [eretz]." Why was it called eretz? It is because it hastened [ratzeta] to perform the will of its Maker. Rabbi Natan in the name of Rabbi Aha, and Rabbi Berekhya in the name of Rabbi Yitzhak said: "I am G-d Almighty [shadai]" (Genesis 17:1) - I am the One who [she] said to the heavens and the earth: Enough [dai]. ...

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10

ארץ מלשון רצון

In the entry eretz the Pardes writes that the Shechinah is called eretz "from the term ratzon," for it is pleased with the good flow it has received. This is the place in Erchei HaKinuyim that the text cites.

Pardes Rimmonim 23:1:212 פרדס רמון כ"ג:א'ר"י

... והוא אותו הצד התחתון שבה שהיא הבחינה האחרונה שבעצמותה שהיא המקבלת מכלם יחד ולכן היא מנא דכלהו. אמנם נקראת ארץ מלשון רצון שכבר נתרצה מהשפע הטוב שקבלה. וכן פי' הרשב"י ע"ה בזהר פ' בראשית (ד"יב) בפסוק ויקרא אלקים ליבשה ארץ וז"ל ומה דהות יבשה אתעבידת ארץ וכי' ארעא רעוא שלים כדקא יאות עכ"ל.

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11

וכ"ה בפרדס . . ערך ארץ

Alongside the Pardes's entry on eretz, the note sends the reader to a further discussion in Or HaTorah on Vayikra.

KEHOT'S NOTE

ראה גם אוה"ת ויקרא-ב ע' תמב.

12

היום הזה ה' אלהיך מצוך

"This day Havayah your G-d commands you to do these statutes and ordinances." The verse on which another discourse the text cites is built.

Deuteronomy 26:16 דברים כ"ו:ט"ז

היום הזה ה' אלקיך מצוך לעשות את החקים האלה ואת המשפטים ושמרם ועשית אותם בכל לבבך ובכל נפשך:

This day the L-RD thy G-d commandeth thee to do these statutes and ordinances; thou shalt therefore observe and do them with all thy heart, and with all thy soul.

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13

(פ"ב דברכות) כל הקורא ק"ש

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

KEHOT'S NOTE

יד, סע"ב.

14

The Talmud brings two sayings: one who recites the Shema without tefillin is as if he testified falsely about himself, and it is as if he offered a burnt offering without a meal offering and a sacrifice without libations. The maa-mar builds on the second.

Berakhot 14b:24 ברכות י"ד ב:כ"ד

אמר עולא: כל הקורא קריאת שמע בלא תפילין, כאילו מעיד עדות שקר בעצמו. אמר רבי חייא בר אבא אמר רבי יוחנן: כאילו הקריב עולה בלא מנחה, וזבח בלא נסכים.

'Ulla said : Whoever reads the Shema' without Tefillin is as though he spoke false testimony against himself. R. Hiyya b. Abba said in the name of R. Johanan : It is as though he had offered a burnt-offering without a meal-offering (cf. Num. xxviii. 5) and a sacrifice without drink-offerings (ibid. v. 14).

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15

אש מן השמים ע"ג המזבח

At the dedication of the Sanctuary, "fire went out from before Havayah and consumed upon the altar the burnt offering and the fats." Kehot gives this verse for the fire that came down onto the altar.

ויקרא ט':כ"ד Leviticus 9:24

ותצא אש מלפני ה' ותאכל על-המזבח את-העלה ואת-החלבים וירא קל-העם וירגו ויפלו על-פניהם:

And there came forth fire from before the L-RD, and consumed upon the altar the burnt-offering and the fat; and when all the people saw it, they shouted, and fell on their faces.

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KEHOT'S NOTE

ראה ויקרא ט, כד.

16

Kehot's note points to II Chronicles 7:7 for these words.

II Chronicles 7:7 דברי הימים ב ז':ז

ויקדש שלמה את-תוך החצר אשר לפני בית-ה' כיעשה שם העלות ואת חלבי השלמים כיימזבח הנחשת אשר עשה שלמה לא יכול להכיל את-העלה ואת-המנחה ואת-החלבים:

Moreover Solomon hallowed the middle of the court that was before the house of the L-RD; for there he offered the burnt-offerings, and the fat of the peace-offerings; because the brazen altar which Solomon had made was not able to receive the burnt-offering, and the meal-offering, and the fat.

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17

כי הנה האדם הוא מורכב מד' יסודות

At the end of 5a the discourse "And the number of the children of Israel will be" opens: "man is a small world," as in Avos deRabbi Nossan, and as the world has four elements, fire, air, water and earth, so does the human soul.

KEHOT'S NOTE

מסומן לעיל ה, סעי' מאדר"נ פנ"א ובשם ע"ח שמ"א פ"ג.

18

והיה מספר

"And the number of the children of Israel will be like the sand of the sea." The verse opens the earlier discourse in Bamidbar where the four elements are explained.

הושע ב' א':1 Hosea

והיה מספר בני ישראל כחול הים אשר לא ימד ולא יספר והיה במקום אשר יאמר להם לא עמי אתם יאמר להם בני אל-הי:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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19

בד"ה והי מספר בני

There the Alter Rebbe explains that just as the world is made of four elements, fire, air, water and earth, so is the human soul.

KEHOT'S NOTE

לעיל ה, ב.

20

נגד ד' אותיות של שם הוי

In that discourse the Alter Rebbe cites Etz Chaim, Sha'ar 41, chapter 3, for the four elements corresponding to the four letters of Havayah; there he adds that they are also the four worlds of Atzilus, Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

בלקריית שם מציין לע"ה שמ"א פ"ג.

21

ע"פ כי תצא

The discourse on "When you go out to war" explains that an animal was offered so that fire would come down from heaven and consume it, since the life of the animal soul is from the element of fire.

KEHOT'S NOTE

לקמן פ' תצא לד, ג. וראה גם לקמן פנחס עה, סע"ד.

22

שרפים עומדים

In Isaiah's vision, "Seraphim stood above Him; each had six wings." The Alter Rebbe reads the name seraphim as "burning ones," angels of the G-dly fire.

ישעיהו ו' ב':2 Isaiah

שרפים עומדים ממעל לו שש כנפים שש כנפים לאחד בשמים יכסה פניו ובשמים יכסה רגליו ובשמים 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 ו, ב.

23

בביאור ע"פ והניף הכהן

The explanation on "And the kohen shall wave them" teaches that man's soul is rooted in the world of Tikkun

while the inanimate, vegetative and animal are rooted in Tohu.

KEHOT'S NOTE

לעיל פ' אמור לו, ג ואילך.

24

והניף הכהן אותם על לחם הכורים

"And the kohen shall wave them with the bread of the first fruits, a wave offering before Havayah." The verse on which the explanation in Parshas Emor that the text cites is built.

ויקרא כ"ג:20 Leviticus

והניף הכהן אתם על לחם הכורים תנופה לפני ה' על-שני כבשים קדש יהיו לה' לכהן:

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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25

כרשפי אש שלהבת

"Its flashes are flashes of fire, a flame of G-d." The image describes the G-dly soul's fiery thirst for G-d.

שיר השירים ח':6 Song of Songs

שימני כחותם על-לבה כחותם על-זרועה כיעצה כמות אהבה קשה כשואל קנאה רשפיה רשפי אש שלהבתיה:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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26

"My dove, in the clefts of the rock, in the hiding place of the cliff." The verse on which a discourse the text cites is built.

שיר השירים ב':14 Song of Songs

יונתי בחגוי הסלע בסתר המדרגה הראיני את-מראיה השמיעני את-קולך כיקולך ערב ומראיה נאנה:

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

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27

יסוד א' פשוט

A long gloss there on "one simple element" cites the Rambam's Commentary on the Mishnah on the single element and on man's being made of four elements.

KEHOT'S NOTE

באוה"ת במדבר כרך-ו ע' אתשצג הג"ה ארוכה בשם פ"י המשניות להרמב"ם בענין יסוד א' והאדם מד' יסודות.

28

"The heavens are My throne and the earth is My footstool." The verse on which a discourse the text cites is built.

ישעיהו ס"ו:1 Isaiah

כה אמר ה' השמים כסאי והארץ הדם רגלי אייזה בית אשר תבנולי ואייזה מקום מנוחתי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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29 | Kehot's note points to Leviticus 23:37 for these words.

ויקרא כ"ג:ל"ז

אלה מועדי ה' אשר תקראו אתם מקראי קדש להקריב אשה לה' עליה ומנחה זבח ונסכים דבריו ביום:

These are the appointed seasons of the L-RD, which ye shall proclaim to be holy convocations, to bring an offering made by fire unto the L-RD, a burnt-offering, and a meal-offering, a sacrifice, and drink-offerings, each on its own day;

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30 | האזינו השמים

"Give ear, O heavens, and I will speak; and let the earth hear the words of my mouth." The verse on which another discourse the text cites is built.

Deuteronomy 32:1

הָאֲזִינוּ הַשָּׁמַיִם וְאֶדְבָּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־יְיָ:

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

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PARAGRAPH 2

31 | אע"ג דאיהו לא חזי

Daniel saw a vision while the men with him did not, yet they were seized with great terror; the Talmud explains, "Even though they did not see, their mazal saw." The Alter Rebbe takes mazal as the root of the soul above.

Megillah 3a:14

אמר רבינא: שמע מינה: האי מאן דמיפיעית, אף על גב דאיהו לא חזי, מזליה חזי. מאי תשנתייה? לקרי קריאת שמע. ואי קאים במקום השנופת — לינשוף מדוכתיה ארבע גרמידי. ואי לא — לימא הכי: "עייזא דבי טבחי שמינא מינאי".

Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

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KEHOT'S NOTE

מגילה ג, א.

32 | יזל מים

Bilaam's blessing: "Water shall flow from his buckets." The Alter Rebbe derives mazal from this yizal, "flow."

Numbers 24:7

יזל־מים מדליו וזרעו במים רבים וזרם מאנג מלכו ותנשא מלכותו:

Water shall flow from his branches, And his seed shall be in many waters; And his king shall be higher than Agag, And his kingdom shall be exalted.

...כפי נסכים כתיב כי תבאו אל ארץ מושבותיכם

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KEHOT'S NOTE

במדבר כד, ז.

PARAGRAPH 3

33 | ישראל עלו במחשבה

Six things preceded the creation of the world: some were created, and some, among them the Patriarchs and Israel, "arose in thought" to be created. The Alter Rebbe reads this as the souls' root in G-d's thought, above His speech.

Bereshit Rabbah 1:4

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו'". ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'". שמו של משיח מנין שנאמר (תהלים עב, יז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם, ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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KEHOT'S NOTE

ב"ר א, ה. נסמן לעיל פ' צו טז, ג ולקמן פ' מטות פג, ג. באוה"ת במדבר ו-ע' אתשצה מפרש: "ר"ל דלפיכך הנשמות שבכל עולם הם במעלה יתירה על המלאכים שבעולמות (הם) פ".

34 | כי הנפש מלאה אותיות

In Nasso the Alter Rebbe explains that all things were created through the letters of the Ten Utterances, and that the human soul too is full of letters, for G-d "breathed into his nostrils the breath of life," by the breath of His mouth.

KEHOT'S NOTE

נסמן לעיל פ' נשא כו, ב.

35 | כי לא מחשבותי מחשבותיכם

"For My thoughts are not your thoughts, nor are your ways My ways, says Havayah." The Alter Rebbe cites it to qualify the analogy from human thought.

Isaiah 55:8

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם ה'

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישעיה נה, ח.

36

אפס קצוה

Balak tells Bilaam, “Only the edge of it will you see, and all of it you will not see.” The phrase describes the little we can grasp of G-d’s thought.

Numbers 23:13ג:יג

ויאמר אליו בלק לכה־נא אתי אל־מקום אחר אשר תראהו משם אפס קצוהו תראה וכלו לא תראה וקבנו־לי משם:

And Balak said unto him: ‘Come, I pray thee, with me unto another place, from whence thou mayest see them; thou shalt see but the utmost part of them, and shalt not see them all; and curse me them from thence.’

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37

ושמץ מנהו תקח אזנינו

“A word came to me stealthily, and my ear received a whisper of it.” The phrase describes the faint trace of understanding the analogy gives.

Job 4:12ב:יב

ואלי דבר יגנב ותקח אזני שמץ מנהו:

Now a word was secretly brought to me, And mine ear received a whisper thereof.

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38

ע"פ אני ישנה ולבי ער

At this point Or HaTorah has a long gloss, which refers to Torah Ohr, the discourse beginning “Zachor.”

KEHOT’S NOTE

באוה"ת שם עי א'תרצה יש כאן הג"ה ארוכה ומציין לתו"א בד"ה זכור.

39

אני ישנה ולבי ער

“I sleep, but my heart is awake; the voice of my beloved knocks.” The verse on which a discourse the text cites is built.

Song of Songs 5:2ב:יב

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

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

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40

להסיר החמימות שבלבו

Kuntres HaAvodah notes that removing the heart’s heat for worldly pleasures is what Tanya, chapter 43, describes: that it not be clothed in anything of pleasure.

KEHOT’S NOTE

בקונטרס העבודה עי 26 מציין שזהו כמו שכתוב בתניא פמ"ג: שלא תתלבש בשום דבר הנאה.

41

ולוהיות גובר . . להכלל באחדותו ית'

The gloss explains why the soul can rule the animal soul: the soul’s root is in the supernal thought, while the animal

soul’s root and origin came about, through many stages of descent, from the level of speech.

KEHOT’S NOTE

באוה"ת במדבר כרך-ו עי א'תשצה יש הג"ה: (כי לפי ששרש הנשמה ממחשבה עילאה לכך יש לה שליטה על נה"ב ששרשה ומקור התהוותה ע"י רבוי השתלשלות מבחי' הדבור כו')

42

ונקדשתי בתוך

“And I will be sanctified among the children of Israel; I am Havayah who sanctifies you.” The verse on which the discourse in Parshas Emor that the text cites is built.

Leviticus 22:32ב:יב

ולא תחללו את־שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם:

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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43

שבכל עת שמגביר כח יסוד האש

In Vaes'chanan the Alter Rebbe explains that the world conceals G-d’s light, so one must first subdue the darkness and then turn it into light: the natural element of fire in the natural soul, which desires every desire, is to be transformed from the darkness of this physical world into a desire to cleave to G-d.

KEHOT’S NOTE

ראה לקמן פי' ואתחנן ב, ג. חוקת נו, ב.

44

אש אוכלה אש

Among six kinds of fire, the Talmud lists a “fire that consumes fire,” the fire of the Shechinah. The Alter Rebbe applies it to the G-dly fire consuming the natural fire.

Yoma 21b:5-6ו"ב:ה

פי' קא אמרינן — ב'הדיוט. דתנא: "ונתנו ב'הרן הבהן אש על המזבח", אף על פי שאש יורדת מן השמים, מצוה להביא מן ההדיוט. רבוצה פארי. והתנא, אמר רבי חנינא סגן הכהנים: אני ראיתי, ורבוצה ככלב! לא קשיא: כאן — במקדש ראשון, כאן — במקדש שני.

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KEHOT’S NOTE

יומא כא, ב.

45

כמ"ש בזה"א וירא דק"ג ע"א

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

KEHOT’S NOTE

ראה לעיל פי' במדבר א, א. ולקמן פי' משות פה, ב.

PARAGRAPH 4

46

כי אתה תאיר נרי ה'

In David’s song in the book of Shmuel the verse reads, “For You are my lamp, Havayah, and Havayah illumines my darkness.” Kehot gives this place and notes that the word “light” is missing there.

II Samuel 22:29ט"כ:ב

KEHOT’S NOTE

ש"ב כב, כט ושם כתיב [תי תאיר לי] נרי הוי, יעו"ש. [כ].

- 47 “For You light my lamp; Havayah my G-d illumines my darkness.” The Alter Rebbe reads it as G-d rekindling the soul’s G-dly fire.

Psalms 18:29 ט"ח:כ"ט

כִּי־אַתָּה תֹאִיר נִרִי ה' אֱלֹקֵי יָגִיה חֲשָׁכִי:

For Thou dost light my lamp; the L-RD my G-d doth lighten my darkness.

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- 48 להשלים חסרונו
At this point Or HaTorah has a gloss on Binah, which is called “rock.”

KEHOT’S NOTE

באזה"ת במדבר-ו ע' איתשצו יש כאן הג"ה בענין בינה שנק' צור.

- 49 כי אשב בחשך ה' אור לי
“Do not rejoice over me, my enemy; though I have fallen, I shall rise; though I sit in darkness, Havayah is a light to me.” G-d’s light shines into the darkness of one who has fallen short.

Micah 7:8 ח"ז:מ"ז

אַל־תִּשְׂמַחַי אִיְבֹתִי לִי כִי נָפַלְתִּי קָמְתִּי כִּי־אֲשֹׁב בַּחֹשֶׁךְ ה' אֹר לִי:

Rejoice not against me, O mine enemy; Though I am fallen, I shall arise; Though I sit in darkness, the L-RD is a light unto me.

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KEHOT’S NOTE

מִיכָה ז, ח.

- 50 רני ושמחי בת
“Sing and rejoice, O daughter of Zion, for behold, I come and I will dwell in your midst.” The verse on which the discourse in Parshas Mikeitz that the text cites is built.

Zechariah 2:14 י"ד:ב"ז

רְנִי וְשִׂמְחִי בַת־צִיּוֹן כִּי הִנֵּנִי־בָא וְשִׁכְנִיתִי בְּתוֹכְךָ נְאֻם־ה'

'Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the L-RD.

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- 51 “For on this day He shall atone for you, to purify you.” The verse on which another discourse the text cites is built.

Leviticus 16:30 ו'ל:ל"ז

כִּי־בַיּוֹם הַזֶּה יִכָּפֹר עֲלֵיכֶם לְטָהֵר אֶתְכֶם מִכָּל חַטָּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

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

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- 52 ושמתיך בנקרת הצור
“And I will place you in the cleft of the rock, and I will cover you with My hand until I have passed by.” The passage in that discourse to which the text refers.

Exodus 33:22 כ"ב:ל"ג

וְהָיָה בְּעֵבֶר כְּבֹדִי וְשִׁמְתִּיךָ בְּנִקְרַת הַצּוּר וְשִׁכַּחְתִּי כַּפִּי עָלֶיךָ עַד־עָבְרִי:

...כפי נסכים כתיב כי תבאו אל ארץ מושבותיכם

And it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand until I have passed by.

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- 53 שנותיו שבעים שנה

“The days of our years are seventy years, or with strength eighty years.” The span of a lifetime in which the natural fire is gradually raised.

Psalms 90:10 י"ז:90

יַמֵּי־שְׁנוֹתֵינוּ כָּהֶם שְׁבַעִים שָׁנָה וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה וְרַחֲבֶם עֲמָל וְאֵן כִּי־גָן חַיִּשׁ וְנִצָּעָה:

The days of our years are threescore years and ten, Or even by reason of strength fourscore years; Yet is their pride but travail and vanity; For it is speedily gone, and we fly away.

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KEHOT’S NOTE

ראה תהלים צ, י.

- 54 Kehot’s note points to Ecclesiastes 8:15 for these words.

Ecclesiastes 8:15 ט"ו:ח

וְשִׁבְחִיתִי אֲנִי אֶת־הַשִּׂמְחָה אֲשֶׁר אֵין־טוֹב לֶאֱדָם תַּחַת הַשָּׁמֶשׁ כִּי אִם־ לֶאֱכֹל וְלִשְׂתּוֹת וְלִשְׂמֹחַ וְהוּא יִלְוֶנוּ בַּעֲמָלּוֹ יְמֵי חַיָּיו אֲשֶׁר־נִתְּנוּ־לָהּ הָאֱלֹקִים תַּחַת הַשָּׁמֶשׁ:

So I commended mirth, that a man hath no better thing under the sun, than to eat, and to drink, and to be merry, and that this should accompany him in his labour all the days of his life which G-d hath given him under the sun.

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- 55 וענין הק"ש

The note refers to Or HaTorah on Parshas Re'eh for the substance of the Shema.

KEHOT’S NOTE

ראה אוה"ת פ' ראה ע' תשפב.

- 56 הוי שהוא היה הוי ויהי

Etz Chaim explains that the great four-letter Name Havayah is so called because it denotes G-d’s eternal being, “was, is and will be,” before creation, while creation lasts, and after it. Kehot gives this place for “was, is and will be.”

Sefer Etz Chaim 1:1 א'א:1

- 57 אני ה' לא שניתי

“For I, Havayah, have not changed; and you, the children of Yaakov, have not ceased.” G-d is the same before and after creation.

Malachi 3:6 ו'ג:3

כִּי אֲנִי ה' לֹא שִׁנִּיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כָלִיתֶם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT’S NOTE

מלאכי ג, ו.

58 אתה הוא עד שלא נבה"ע

The note gives the morning prayers as the source of "You were the same before the world was created," and also refers to the Shelah, 3b.

KEHOT'S NOTE

תפלת השחר. של"ה ג, ב.

59 כולא קמ"י כלא חשיב

The Zohar's phrase "all before Him is considered as nothing." The Alter Rebbe uses it to explain why creation brings no change in G-d.

Zohar I, 11b; זח"א יא, כב

KEHOT'S NOTE

זח"א יא, ב.

60 ואת אילי הארץ לקח

In Ezekiel's parable, the king of Babylon made a covenant with one of the royal seed "and took the mighty (eilei) of the land." The Alter Rebbe derives Elokeinu from this word for strength.

Ezekiel 17:13; יחזקאל י"ז:י"ג

וַיִּקַּח מֵעֵץ הַמְּלוּכָה וַיִּכְרֹת אֹתוֹ בְּרִית וַיָּבֵא אֹתוֹ בְּאֵלָה וְאֶת־אֵילֵי הָאָרֶץ לָקַח:

and he took of the seed royal, and made a covenant with him, and brought him under an oath, and the mighty of the land he took away;

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61 בפי פנחס בדי"ה קדש ישראל

There the Alter Rebbe explains that as the earth reveals its power of growth every day, the "higher earth" reveals the power of bringing into being something from nothing, and new angels come into being daily.

KEHOT'S NOTE

לקמן עט, ג.

62 קדש ישראל

"Israel is holy to Havayah, the first of His produce." The verse on which the discourse in Parshas Pinchas that the text cites is built.

Jeremiah 2:3; ירמיהו ב':ג

קֹדֶשׁ יִשְׂרָאֵל לַיהוָה רִאשִׁית תְּבוּאָתָהּ כָּל־אֲכָלֶיךָ יִאֲשְׁמוּ רָעָה תִּבְאֵ אֱלֹהִים נְאֻם־יְהוָה

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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63 בשכמל"ו

When Yaakov's sons declared, "Hear, O Israel, Havayah is our G-d, Havayah is One," he responded, "Blessed be the Name of the glory of His kingdom forever and ever." The

Alter Rebbe cites the words for G-d's kingship over creation.

Pesachim 56a; פסחים נ"ו א

KEHOT'S NOTE

פסחים נ"ו, א.

64 מלכותו בכל משלה

"Havayah has established His throne in the heavens, and His kingdom rules over all." The life of all creatures comes from G-d's kingship.

Psalms 103:19; תהילים ק"ג:י"ט

ה' בַּשָּׁמַיִם הָכִין כִּסְאוֹ וּמַלְכוּתוֹ בְּכָל מְשָׁלָה:

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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KEHOT'S NOTE

תהלים קג, יח.

65 Kehot's note points to Psalms 103:19 for these words.

Psalms 103:19; תהילים ק"ג:י"ט

ה' בַּשָּׁמַיִם הָכִין כִּסְאוֹ וּמַלְכוּתוֹ בְּכָל מְשָׁלָה:

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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66 מלכותך מלכות כ"ע

"Your kingdom is a kingdom of all worlds, and Your dominion is throughout all generations." Even the higher worlds receive their life from His kingship.

Psalms 145:13; תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמַמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:

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.

67 כי ממך הכל

David's words when the people gave for the Temple: "For all is from You, and from Your hand we have given to You." Nothing exists apart from G-d.

I Chronicles 29:14; דברי הימים א כ"ט:י"ד

וְכִי מִי אֲנִי וּמִי עַמִּי כִּי־נִעְצָר כָּח לְהַתְּנִידָב כְּזֹאת כִּי־מִמֶּךָ הִכָּל וּמִיָּדְךָ נִתְּנוּ לָךְ:

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.

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KEHOT'S NOTE

דה"א כט, יד.

68 כי ה' הוא האלקים

"Know this day and take it to your heart, that Havayah is Elokim in the heavens above and on the earth below; there

is no other.” The concealing Name Elokim is itself Havayah.

דברים ד:39 ט"ל

וידעת היום והשבת אל־לִבְכָּךְ כִּי ה' הוּא הָאֱלֹקִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

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

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KEHOT'S NOTE

דברים ד, לט.

69

וכהדין קמצא דלבושי

The Midrash compares the angel clothed in linen to “this locust whose garment is of itself and within itself.” The Alter Rebbe uses the image for the concealment of Elokim, which comes from Havayah itself.

Bereshit Rabbah 21:5 ה"א

... שמע ישראל ה' אלקינו ה' אחד. רבנן אמרי: כגבריאל, שנאמר (דניאל י'): והנה איש אחד לבוש הבדים, כהדין קמצא, דלבושיה מיניה וביה. ריש לקיש אמר: כינוה. מה זה בורח משליחותו של מקום, שנאמר (יונה ב'): ויקם יונה לברוח תרשישה מלפני ה', אף זה בורח מלקיים צווי המקום. מה זה לא לן בכבודו, אף זה לא לן כבודו עמו. רבי ברכיה בשם רבי חנינא אמר: כאליהו. מה זה לא טעם טעם מות, אף זה לא היה ראוי לטעום טעם מות. היא דעתיה דרבי ברכיה בשם רבי חנין דאמר: כל זמן שהיה ...

Rabbi Papus expounded: “Behold, the man has become as one of us” - like one of the ministering angels. Rabbi Akiva said to him: Enough, Papus. He said to him: How then do you explain: “Behold, the man has become as one of us”? He said to him: That the Holy One blessed be He gave him two paths, the path of life and the path of death, and he selected for himself another path. is interpreted as “from him.” He chose “one” path, by himself. Rabbi Yehuda bar Simon ...

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KEHOT'S NOTE

ב"ר כא, ה.

70

ביו"ד נברא העוה"ב

The Talmud teaches that this world was created with the letter hei and the World to Come with the letter yud. The small yud shows how small the creative radiance is.

Menachot 29b:13-14 י"ג-י"ד

מפני מה נברא העולם הבא ביו"ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס"ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנו

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KEHOT'S NOTE

מנחות כט, ב.

...כפי נסכים כתיב כי תבאו אל ארץ מושבותיכם

הודו על ארץ ושמים

“Let them praise the Name of Havayah, for His Name alone is exalted; His glory is above earth and heaven.” G-d’s glory is beyond all the worlds.

Psalms 148:13 קמ"ח

יהללו את־שֵׁם ה' כִּי־נִשְׁבַּח שְׁמוֹ לְבַדּוֹ הוֹדוּ עַל־אָרֶץ וְשָׁמַיִם:

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

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KEHOT'S NOTE

תהלים קמח, יג.

72

עם קרובו

“He has raised up the horn of His people ... for the children of Israel, the people near to Him.” Israel is near to the G-d whose glory is above earth and heaven.

Psalms 148:14 קמ"ח

וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהַלֶּה לְכָל־חֲסִידָיו לְבָנֵי יִשְׂרָאֵל עִם קָרְבּוֹ הִלְלוּ־קָה:

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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73

On “G-d made man upright” the Midrash says that man was upright, and cites “Behold, man has become like one of us,” like one of the ministering angels. The Alter Rebbe brings it to link “upright” with this verse.

Kohelet Rabbah 7:29 א"ט

לְבַד רָאָה זֶה מִצָּאֵתִי אֲשֶׁר עָשָׂה הָאֱלֹקִים אֶת הָאָדָם יֹשֵׁר, יֹשֵׁר הָיָה, שְׁנֵאֲמָר: אֲשֶׁר עָשָׂה הָאֱלֹקִים אֶת הָאָדָם יֹשֵׁר, וּכְתִיב (בראשית ג, כב): הֵן הָאָדָם הָיָה כְּאֶחָד מִמֶּנּוּ, כְּאֶחָד מִמַּלְאָכֵי הַשָּׁרָת, וְכֵינֵן שֶׁנַּעֲשֶׂה שְׁנֵי־מִן, וְהֵמָּה בִקְשׁוּ חֲשִׁבֹנוֹת רַבִּים.

“But, see, this I have found: G-d made man upright, but they have sought many schemes” (Ecclesiastes 7:29). “But, see, this I have found: G-d made man upright” - he was upright, as it is stated: “G-d made man upright,” and it is written: “Behold, man has become like one of us” (Genesis 3:22) - like one of the ministering angels. When they became two, “but they have sought many schemes.”

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74

אשר עשה האלקים את האדם ישר

“Only see, this I have found: that G-d made man upright, but they have sought many schemes.” The Alter Rebbe reads “upright” as receiving G-d’s power directly.

Ecclesiastes 7:29 כ"ט

לְבַד רָאָה־זֶה מִצָּאֵתִי אֲשֶׁר עָשָׂה הָאֱלֹקִים אֶת־הָאָדָם יֹשֵׁר וְהֵמָּה בִקְשׁוּ חֲשִׁבֹנוֹת רַבִּים:

Behold, this only have I found, that G-d made man upright; but they have sought out many inventions.

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75

לעשות הישר בעיני ה'

"When you hearken to the voice of Havayah your G-d ... to do what is upright in the eyes of Havayah your G-d." The verse of the discourse the text cites.

דברים י"ג:ט"ט:19:13 Deuteronomy

כי תשמע בקול ה' אלקיך לשמר את כל מצותיו אשר אנכי מצוך היום לעשות הישר בעיני ה' אלקיך:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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76

וכמ"ש במדרש קהלת

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

KEHOT'S NOTE

ז, ג.

77

"And Havayah Elokim said: Behold, man has become like one of us, knowing good and evil." The next paragraph explains this verse.

בראשית ג:כ"ב:22:3 Genesis

ויאמר ה' אלקים הן האדם הנה כאחד ממנו לדעת טוב ורע ועתה פן ישלח ידו ולקח גם מעץ החיים ואכל וחי לעולם:

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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78

הי' הוה ויהי'

The note sends the reader to the discourse "A song of ascents: from the depths" later in Likkutei Torah, at the end of its first section, for "was, is and will be."

KEHOT'S NOTE

ועליק בד"ה ש"ה ממעמקים [ר"ה סב, ד] סופ"א. [כ]. ראה שו"ע אדה"ז או"ח סי' ה. עץ חיים שער דרוש עיגולים ויושר ענף א'. באוה"ת במדבר-ו ע' איתשצו מבאר כאן ענין שהזמן הוא נברא ומחודש.

79

פקודי ה' ישרים

"The precepts of Havayah are upright, gladdening the heart." The verse on which the discourse cited elsewhere is built.

תהילים י"ט:ט"ט:9:19 Psalms

פקודי ה' ישרים משמחי לב מצות ה' כרה מאירת עינים:

The precepts of the L-RD are right, rejoicing the heart; the commandment of the L-RD is pure, enlightening the eyes.

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PARAGRAPH 5

80

"And Havayah Elokim said: Behold, man has become like one of us, knowing good and evil." The verse the Midrash interprets.

בראשית ג:כ"ב:22:3 Genesis

ויאמר ה' אלקים הן האדם הנה כאחד ממנו לדעת טוב ורע ועתה פן ישלח ידו ולקח גם מעץ החיים ואכל וחי לעולם:

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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81

Among the readings of "like one of us," one sage says "like the Unique One of the world," as it says, "Hear, O Israel, Havayah is our G-d, Havayah is One." The Alter Rebbe takes it to mean that man's power comes straight from Havayah.

בראשית רבה כ"א:ה"י:21:5 Bereshit Rabbah

דרש רבי פפוס: הן האדם היה כאחד ממנו, כאחד ממלאכי השרת. אמר לו ר' עקיבא: דיין פפוס! אמר לו: מה אתה מקיים הן האדם היה כאחד ממנו? אמר לו: שנתן לו המקום לפניו שני דרכים: דרך החיים, ודרך המות, ובירר לו דרך אחרת. רבי יהודה בר סימון אמר: כיחידו של עולם, שנאמר (דברים ו'): שמע ישראל ה' אלקינו ה' אחד. רבנן אמרי: כגבריאיל, שנאמר (דניאל י'): והנה איש אחד לבוש הבדים, כהדין קמצא, דלבושיה מיניה וביה. ריש לקיש אמר: כיונה. מה זה בורח משליחותו של מקום, שנאמר (יונה ב'): ויקם ...

Rabbi Papus expounded: "Behold, the man has become as one of us" - like one of the ministering angels. Rabbi Akiva said to him: Enough, Papus. He said to him: How then do you explain: "Behold, the man has become as one of us"? He said to him: That the Holy One blessed be He gave him two paths, the path of life and the path of death, and he selected for himself another path. is interpreted as "from him." He chose "one" path, by himself. Rabbi Yehuda bar Simon ...

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82

שמע ישראל ה' אלקינו ה' אחד

"Hear, O Israel, Havayah is our G-d, Havayah is One." The Midrash cites it as the proof of G-d's uniqueness.

דברים ו':ד"ד:6:4 Deuteronomy

שמע ישראל Havayah אלקינו Havayah אחד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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83

ישראל ישר אל

The note gives this commentary as a source for reading Yisrael as yashar Kel.

KEHOT'S NOTE

ראה ר"מ בוטריל לספר יצירה פ"א מ"א (טו, א). רמ"ז ר"פ שמיני. ראה אוה"ת משפטים ע' אשטו. תצוה ב'תשעח.

84

אשריך ישראל

“Happy are you, Israel; who is like you, a people saved by Havayah, the shield of your help.” Moshe’s final blessing, read as Israel’s strength coming from Havayah.

Deuteronomy 33:29 ט"ז:כ"ט

אשריך ישראל מי כמוך עם נושע בִּהַבַּיָּה מִגֵּן עֲזָרָה וְאַשְׁרֵי־חֶרֶב גִּבּוֹרְתָהּ וַיִּכְחָשׁוּ אֹיְבֶיךָ לָךְ וְאַתָּה עַל־בְּמוֹתֵימָו תִּדְרֹךְ:

Happy art thou, O Israel, who is like unto thee? A people saved by the L-RD, The shield of thy help, And that is the sword of thy excellency! And thine enemies shall dwindle away before thee; And thou shalt tread upon their high places.

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KEHOT'S NOTE

דברים לג, כט.

85

מי כמוך באלים

“Who is like You among the mighty, Havayah; who is like You, glorious in holiness.” From the Song at the Sea; the Alter Rebbe reads eilim as powers, above which Havayah stands.

Exodus 15:11 ט"ו:י"א

KEHOT'S NOTE

שמות טו, יא.

86

אשריך ישראל מי כמוך

At the opening of the Idra Rabba, after speaking of Atik Yomin, the Zohar cites “Happy are you, Israel; who is like you” together with “Who is like You among the mighty, Havayah.” This is the passage the text cites.

Zohar, Idra Rabba 1:4-3:14 ט"ד:ג-י"ד:4-1

87

מי כמוכה באלים הוי

The passage in the Zohar on Emor that the text cites for “Who is like You among the mighty, Havayah,” read there as setting the Name Havayah apart from the other Names.

Zohar, Emor 24:104-111 ק"ד:ק"י-111-104:24

It is like a son who enters the house of his father and mother and eats there whenever he desires. A king, we will say, had a son whom he fondly loved, and to whom he assigned a number of companions. One day he said: It would be a good thing to invite my son's companions and to show my affection and esteem for them. So he invited the companions, but the son did not need an invitation, since he could go into his father's house and eat and drink ...

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

88

אני הוי לא שנית

“For I, Havayah, have not changed.” The encompassing light of Havayah does not change with the worlds.

Malachi 3:6 ו'ג:3

כִּי אֲנִי ה' לֹא שֵׁנִיתִי וְאַתֶּם בְּנֵי־יִשְׂרָאֵל לֹא קִלִּיתֶם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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89

ע"פ ועתה יגדל נא

The note identifies the explanation of “And now, let the power of Ado-nai be great” that the text refers to: a discourse of the year 5563 (1802-03).

KEHOT'S NOTE

סה"מ תקס"ג ע' תקאו ואילך. אוה"ת פ' שלח ע' תפו ואילך. שם ע' תעט.

90

העונה יהא שמייה רבא מברך בכל כחו

The Talmud teaches that whoever answers “Amen, may His great Name be blessed” with all his power has his harsh decree torn up. The Alter Rebbe reads “his power” as revealing what is hidden.

Shabbat 119b:5 ה'כ"ט:119b

אמר רבי יהושע בן לוי: כל העונה “אמן יהא שמיה רבא מברך” בכל כחו, קורעין לו גזר דינו, שנאמר: “בפרוע פְּרָעוֹת בְּיִשְׂרָאֵל בְּהִתְנַדֵּב עִם בְּרַכּוֹ ה'”. מאי טעמא “בפרוע פְּרָעוֹת” — משום ד”ברכו ה'”. רבי חייה בר אבא אמר רבי יוחנן: אפילו יש בו שמץ של עבודה זרה — מוחלין לו. כתיב הָכָא: “בפרוע פְּרָעוֹת”, וכתוב הָתָם: “כִּי פְרוּעַ הוּא”. אמר ריש לקיש: כל העונה “אמן” בכל כחו פותחין לו שערי גן עדן, שנאמר: “פתחו שערים ויבא גוי צדיק” ...

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91

Moshe tells the spies to see whether the land is fat or lean, “whether there is a tree in it or not.” The Ramaz’s commentary on the Zohar on this verse speaks of two kinds of flow.

Numbers 13:20 כ"ג:13

וְהָיָה הָאָרֶץ הַשְּׂמֵנָה הוּא אִם־רַחֲוָה הִישִׁיבָה עַץ אִם־אֵין וְהִתְחַזְקֶתֶם וְלִקְחֶתֶם מִפְּרֵי הָאָרֶץ וְהַיְמִים יָמִי בְכוּרֵי עֲנָבִים:

and what the land is, whether it is fat or lean, whether there is wood therein, or not. And be ye of good courage, and bring of the fruit of the land.—Now the time was the time of the first-ripe grapes.—

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92

After the sin of the spies Moshe prays, “And now, let the power of Ado-nai be great, I pray, as You have spoken.” The verse on which the explanation the text cites is built.

Numbers 14:17 י"ז:14

וְעַתָּה יִגְדַּל־נָא כַח אֲדֹנָי כְּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

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

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PARAGRAPH 6

93

סה"ה וידבר וארא

Near the end of that discourse the Alter Rebbe compares the soul, which before entering the body was wholly nullified before the Infinite Light and once in the body sees the world as a separate existence, to the sparks of Tohu that fell into the kelipos and were hidden from the Infinite Light.

KEHOT'S NOTE

תו"א נו, ד.

94

וארא אל אברהם

“And I appeared to Avraham, to Yitzchak and to Yaakov as Kel Shaddai, but by My Name Havayah I was not known to them.” The verse that opens the discourse the text cites.

Exodus 6:3: שמות ו'

וארא אל־אברהם אל־יצחק ואל־יעקב באל שדי ושמי ה' לא נודעתי להם:

and I appeared unto Avraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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95

וידעתם כי אני הווי והייתי לכם לאלקים

“I will take you to Me for a people, and I will be to you as Elokim, and you shall know that I am Havayah your G-d.” The Alter Rebbe reads it as Havayah Himself being Israel’s Elokim.

Exodus 6:7: שמות ו'

ולקחתי אתכם לי לעם והייתי לכם לאלקים וידעתם כי אני ה' אלקיכם המוציא אתכם מתחת סבלות מצרים:

and I will take you to Me for a people, and I will be to you a G-d; and ye shall know that I am the L-RD your G-d, who brought you out from under the burdens of the Egyptians.

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PARAGRAPH 7

96

אשר לו אלקים קרובים

“For what great nation is there that has G-d so close to it, as Havayah our G-d is whenever we call upon Him?” The Midrash notes the word order: G-d is close to the nation.

Deuteronomy 4:7: דברים ז'

כי מייגוי גדול אשר־לו אלקים קרובים אליו פה אלקינו בכל־קראנו אליו:

For what great nation is there, that hath G-d so nigh unto them, as the L-RD our G-d is whensoever we call upon Him?

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KEHOT’S NOTE

דברים ז, ו.

PARAGRAPH 8

97

לבני ישראל עם קרובו

“He has raised up the horn of His people ... for the children of Israel, the people near to Him.” The verse before it says, “Let them praise the Name of Havayah,” so the passage speaks of the Name Havayah.

Psalms 148:14: תהילים קמ"ח:יד

ויגם קרן לעמו תהלה לכל־חסידי לבני ישראל עם קרבו תלדיקה:

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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PARAGRAPH 9

98

כי קרוב אליך

“For the word is very near to you, in your mouth and in your heart, to do it.” The Alter Rebbe reads “the word” as Malchus.

Deuteronomy 30:14: דברים ל':יד

כיקרוב אליך הדבר מאד בפיך ובלבך לעשתו:

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

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KEHOT’S NOTE

דברים ל, יד.

99

באשר דבר מלך

“Inasmuch as the word of a king is power, who may say to him, What are you doing?” A king rules through his word; so “the word” is Malchus.

Ecclesiastes 8:4: קהלת ח':ד

באשר דבר־מלך שלטון ומי יאמר־לו מה־תעשה:

Forasmuch as the king’s word hath power; and who may say unto him: ‘What doest thou?’

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KEHOT’S NOTE

קהלת ח, ד.

100

ובמדרש רבה ס"פ נצבים

Alongside this Midrash, the note refers to Yahel Or, the Tzemach Tzedek’s work on Psalms.

KEHOT’S NOTE

ראה גם יהל אור ע' כז.

101

לבני ישראל עם קרובו הללויה

“For the children of Israel, the people near to Him. Halleluyah.” The Midrash cites it for G-d calling Israel near when the words of Torah are near to them.

Psalms 148:14: תהילים קמ"ח:יד

ויגם קרן לעמו תהלה לכל־חסידי לבני ישראל עם קרבו תלדיקה:

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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PARAGRAPH 10

102

בד"ה כי תשמע בקול

There the Alter Rebbe takes up “When you hearken to the voice of Havayah your G-d ... to do what is upright in the eyes of Havayah your G-d,” and explains it from the teaching that the Torah is called the inner keys and the fear of Heaven the outer keys.

KEHOT’S NOTE

לקמן פ' ראה כב, ד.

103

כי תשמע בקול

"When you hearken to the voice of Havayah your G-d ... to do what is upright in the eyes of Havayah your G-d." The verse that opens the discourse the text cites.

Deuteronomy 13:19 ט"ז: דברים

כי תשמע בקול ה' אלקיך לשמר את כל מצותיו אשר אנכי מצוך היום לעשות הישר בעיני ה' אלקיך:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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104

מפתחות הפנימיות

The Talmud says that one who has Torah but no fear of Heaven is like a treasurer who was given the inner keys but not the outer ones. The Torah is the "inner keys."

Shabbat 31b:1 א"ב: שבת

יראת שמים, דומה לגנב שמסרו לו מפתחות הפנימיות ומפתחות החיצונות לא מסרו לו, בהי עייל? מכריו רבי ינאי: חבל על דלית לקה דרמא ותרעא לדרמא עבד. אמר רב יהודה: לא ברא הקדוש ברוך הוא את עולמו אלא כדי שיראו מלפניו, שנאמר: "והאלקים עשה שיראו מלפניו".

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

105

בד"ה יונתי בחגי הסלע

In "My dove, in the clefts of the rock" the Alter Rebbe explains that in exile the soul's love and fear, its "wings," are caught in the physical body and in worry over a livelihood, like a dove in the clefts of a rock that cannot spread its wings, so that its love stays hidden.

KEHOT'S NOTE

לקמן שה"ש ז, ב.

106

יונתי בחגי

"My dove, in the clefts of the rock, in the hiding place of the cliff." The verse that opens another discourse the text cites.

Song of Songs 2:14 ד"ה: שיר השירים

יונתי בחגי הסלע בסתר המדרגה הראיני את מראיך השמיעני את קולך כי קולך ערב ומראיך נאה:

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

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PARAGRAPH 11

107

שמע ישראל

"Hear, O Israel, Havayah is our G-d, Havayah is One." The Alter Rebbe reads Shema as "gather."

Deuteronomy 6:4 ד"ה: דברים

שמע ישראל Havayah אלקינו Havayah אחד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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108

וישמע שאול

"And Shaul summoned the people and counted them in Tela'im." Here vayeshama means gathering.

I Samuel 15:4 ט"ו:ד' שמואל

וישמע שאול את העם ויפקדם בטללים אלף רגלי ועשרת אלפים את איש יהודה:

And Saul summoned the people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.

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KEHOT'S NOTE

ש"א טו, ד.

109

שלא ישוב עוד לכסלה

"For He will speak peace to His people and to His pious ones, and let them not return to folly." The phrase describes the resolve for the future.

Psalms 85:9 ט"ה: תהילים

אשמעה מה ידבר האל ה' כי ידבר שלום אליעמו ואלי חסידיו ואל ישובו לכסלה:

I will hear what G-d the L-RD will speak; For He will speak peace unto His people, and to His saints; But let them not turn back to folly.

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110

ואהבת בכל לבבך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The verse that follows the Shema.

Deuteronomy 6:5 ה"ה: דברים

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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111

ואהבת בכל לבבך בשני יצריך

The Mishnah expounds "with all your heart (levavcha)": with both your inclinations, the good inclination and the evil inclination. The Alter Rebbe reads it as the natural fire joining the love of G-d.

Berakhot 54a:6-7 א"ו: ברכות

חייב אדם לברך על הרעה כשם שמברך על הטובה, שנאמר: "ואהבת את ה' אלקיך בכל לבבך וגו'". "בכל לבבך" — בשני יצריך, ביצר טוב וביצר הרע. "ובכל נפשך" — אפילו הוא נוטל את נפשך. "ובכל מאדך" — בכל ממונה. דבר אחר: "בכל מאדך" — בכל מדה ומדה שהוא מויד לך הוי מודה לו. לא יקל אדם את ראשו כנגד שער המזרח שהוא מכוון כנגד בית קדשי הקדשים. ולא יקנס להר הפית במקלו, ובמנעלו, ובפונדתו, ובאבק שעל רגליו. ...

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil

impulse ; "with all thy soul," i.e. even if He take thy soul;
"with all thy might," i.e. with all thy wealth. Another ...

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Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות נד, א.

PARAGRAPH 12

112 לא תהו בראה לשבת יצרה

"He did not create it for chaos; He formed it for dwelling."
The goal of creation is a settled dwelling, not only a soaring upward.

ישעיהו מ"ח:18

כי כה אמר-ה' בורא השמים הוא האלקים יצר הארץ ועשה כוונה
לא-תהו בראה לשבת יצרה אני ה' ואין עוד:

For thus saith the L-RD that created the heavens, He is G-d;
That formed the earth and made it, He established it, He created it not to be empty or chaotic, He established it to be settled and inhabited: I am the L-RD, and there is none else.

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113 סד"ה וישלח יעקב

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

KEHOT'S NOTE

תו"א כה, ב.

114 וישלח יעקב מלאכים

"And Yaakov sent messengers before him to Esav his brother." The verse that opens the discourse the text cites.

בראשית ל"ב:4

וישלח יעקב מלאכים לפניו אל-עשו אחיו ארצה שעיר שדה אדום:

And Jacob sent messengers before him to Esau his brother
unto the land of Seir, the field of Edom.

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115 ע"פ הוח"א וירא דקיי"ב א'

The note identifies the explanation of this Zohar passage
that the text refers to as the Mittlerer Rebbe's Biurei
HaZohar.

KEHOT'S NOTE

ביאה"ז לאדה"א.

116 וגם אמנה אחותי בת אבי היא

Avraham tells Avimelech, "And moreover she is indeed
my sister, the daughter of my father, but not the daughter
of my mother." The verse on which the Zohar passage the
text cites comments.

בראשית כ"ב:12

וגם-אמנה אחתי בת-אבי הוא אך לא בת-אמי ותהיילי לאשה:

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

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...כפי נסכים כתיב כי תבאו אל ארץ מושבותיכם

117 וגם אמנה אחותי בת אבי היא

The passage of the Zohar, Vayeira, on this verse that the
text cites.

ספר הזוהר, וירא כ"ג:שמ"ט-שנ"ד349-354

Later he said: "And moreover she is my sister, the daughter
of my father, but not the daughter of my mother." Was it really so? In truth he was alluding all the time to the Shekinah.
At first he said, "she is my sister" in conformity with the admonition, "Say to wisdom, Thou art my sister." Then he amplified this by saying "moreover she is my sister, the daughter of my father", i.e. the daughter of Supernal Wisdom, for which reason she is called "my sister" and also Wisdom-"but not ...

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

PARAGRAPH 13

118 וענין התפילין

The note refers to the Tzemach Tzedek's Or HaTorah on
Va'eschanan, the parsha of the Shema and tefillin, for
more on the matter of tefillin.

KEHOT'S NOTE

ראה אוה"ת ואתחנן ע' רס.

119 הוקשה כל התו' לתפילין

The Talmud derives from the verse on tefillin, "so that the
Torah of Havayah may be in your mouth," that "the whole
Torah is likened to tefillin." The Alter Rebbe reads it as
saying that tefillin embody the whole Torah and its mitzvos.

קידושין ל"ה:א:35a:5

ומנו - רב אחא בר יעקב: אמר קרא: "והיה לך לאות על ידך ולזכרון
בין עיניך למצו תהיה תורת ה' בפיה" - הוקשה כל התורה כולה
לתפילין, מה תפילין מצות עשה שהזמן גרמה, ונשים פטורות - אך כל
מצות עשה שהזמן גרמה - נשים פטורות. ומדמצות עשה שהזמן גרמה -
נשים פטורות, מכלל דמצות עשה שלא הזמן גרמה - נשים חייבות.

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KEHOT'S NOTE

קידושין לה, א.

120 שבעשר ספירות עליונות

A different reading: in place of "of the ten supernal
Sefiros," Or HaTorah reads "from six supernal Sefiros,"
explained as the Chochmah, Binah and Daas of Z'eir
Anpin and Nukva.

KEHOT'S NOTE

באוה"ת במדבר כרך-ו ע' איתשצו: מששה ספירות עליונות (היינו חב"ד
דו"ג).

121

די לעבד להיות כרבו

"It is enough for the servant to be like his master." Here it means that man must lower himself as G-d, so to speak, lowers Himself to dwell below.

ברכות נ"ח ב:ד' 58b: Berakhot

... מה הר ציון עתיד הקדוש ברוך הוא להחזירו לשוכו, אף בתיקו של צדיקים עתיד הקדוש ברוך הוא להחזירן לשוכו. תזניה דלא מיישבא דעתיה. אמר לקה: דיו לעבד שיהא כרבו.

He said to him, "Thus spake R. Johanan : From the day the Temple was destroyed, a decree was issued that the houses of the righteous should be destroyed ; as it is said, 'In mine ears said the L-rd of hosts : Of a truth many houses shall be desolate, even great and fair, without inhabitant' (Is. v. 9). Also said R. Johanan: The Holy One, blessed be He, will restore them to habitation ; as it is said, 'A Song of Ascents. They that trust in the L-rd ...

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KEHOT'S NOTE

ברכות נח, ב. ובכ"מ.

122

דירה בתחתונים

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

KEHOT'S NOTE

ראה תנחומא בחקותי ג. נשא טז.

123

להיות לו דירה בתחתונים

When G-d created the world He desired a dwelling place among the lower realms, as He has among the higher. The source of the phrase "a dwelling place among the lower realms."

מדרש תנחומא, נשא ט"ז:א' 16:1 Midrash Tanchuma

... באתי לגני אחותי כלל (שה"ש ה, א). אמר רבי שמואל בר נחמן, בשעה שבא הקדוש ברוך הוא את העולם, נתאנה שיהא לו דירה בתחתונים כמו שיש בעליונים. ברא את האדם וצוה אותו ואמר לו: מכל עץ הגן אכל תאכל, ומעץ הדעת טוב ורע לא תאכל ממנו (בראשית ב, טז-טז). ועבר על צויו. אמר לקה הקדוש ברוך הוא, כך הייתי מתאנה שיהא לי דירה בתחתונים כמו שיש לי בעליונים, ודבר אחד צויתי אותך ולא שמרת אותו. מיד סלק הקדוש ...

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

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

124

כלים מכלים שונים

At Achashverosh's feast the drinks were served "in golden vessels, vessels of diverse vessels, and royal wine in abundance, according to the hand of the king." The Alter Rebbe

applies it to the Torah's many subjects, which hold the Infinite Light.

אסתר א' 7:1 Esther

והשקות בכלי זהב וכלים מפלים שונים ויין מלכות רב פיד המלך:

And they gave them drink in vessels of gold—the vessels being diverse one from another—and royal wine in abundance, according to the bounty of the king.

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KEHOT'S NOTE

אסתר א, ז.

125

סד"ה אם בחקתי תלכו

That discourse explains that the 248 positive mitzvos are "the limbs of the King": as a limb is a vessel through which life flows from its source in the brain, each mitzvah is a vessel for G-d's light.

KEHOT'S NOTE

לקו"ת בחוקתי מה, ג דשם מביא בענין ביד המלך.

126

אם בחקתי תלכו

"If you walk in My statutes and keep My commandments." The verse that opens the discourse in Likkutei Torah to which the text refers.

ויקרא כ"ו:3:26 Leviticus

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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127

ע"פ וירא ישראל

There "which Havayah wrought in Egypt" is read as the higher level of Havayah acting through Mitzrayim, a level reached only through turning from evil and self-nullification; doing good, such as charity, which is an expansion, brings about the expansion of the letter hei above.

KEHOT'S NOTE

תוי"א בשלח סב, א.

128

וירא ישראל את היד

After the splitting of the Sea, "Israel saw the great hand that Havayah had wrought in Egypt, and the people feared Havayah." The Alter Rebbe reads "the great hand" as the Infinite Light reaching down without limit.

שמות י"ד:31 Exodus

וירא ישראל את־היד הגדלה אשר עשה ה' במצרים וייראו העם את־הי ויאמינו בה' ובמשה עבדו:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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KEHOT'S NOTE

שמות יד, לא.

129

והיא ענותנותו

Rabbi Yochanan teaches that wherever one finds the greatness of the Holy One, blessed be He, one finds His humili-

ty. The text identifies the boundless “great hand” with that humility.

מגילה ל"א א Megillah 31a
KEHOT'S NOTE

ראה מגילה לא, א.

130 שהם מדברים מעניני עולם הגשמי

The gloss adds that the drawing down of the Infinite Light, blessed be He, even into physical matters comes specifically from the level of “the great hand.”

KEHOT'S NOTE

ראה הגי' באוה"ת שלח כרך-ו ע' אתשצח "ושיומשך א"ס ב"ה אפי' בעניני גשמי זה נמשך דוקא מבחי' יד הגדולה" ע"ש.

131 זה היום עשה הוי"

“This is the day Havayah has made; let us rejoice and be glad in it.” A verse explained in the discourse for Shemini Atzeres to which the text refers.

Psalms 118:24 תהילים קי"ח כ"ד

זה היום עשה ה' נגילה ושמחה בו:

This is the day which the L-RD hath made; We will rejoice and be glad in it.

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132 לך לך מארצך

G-d's call to Avraham, “Go forth from your land.” The opening of another discourse the text cites.

בראשית י"ב:א' Genesis 12:1

ויאמר ה' אל-אברהם לך-לך מארצך ומולדתך ומבית אביך אל-ארץ אשר אראך:

Now the L-RD said unto Abram: ‘Get thee out of thy country, and from thy kindred, and from thy father’s house, unto the land that I will show thee.

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133 באתי לגני גבי אריתי מורי

“I have come into My garden, my sister, my bride; I have gathered My myrrh with My spice.” The verse of the discourse the text cites, in its explanation of “I have gathered My myrrh.”

Song of Songs 5:1 שיר השירים ה' א'

באתי לגני אחתי כלה אריתי מורי עם-בשמי אכלתי יערי עם-דבשי שתיתי ייני עם-חלבי אכלו רעים שתו ושקרו דודים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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134 ה' יחתו מריביו

From Chanah's song: “Havayah, those who contend with Him shall be broken.” The verse that opens the discourse the text cites on Chochmah and Chesed.

I Samuel 2:10 שמואל א ב' י"י

Havayah יחתו מריבו עלו בשמים ירעם Havayah ידיו אפסי-ארץ

ויתן-עז למלכו וירם קרן משיחו:

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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135 שחורה אני ונאווה

“I am black but comely, O daughters of Jerusalem.” The opening of another discourse cited on this theme.

Song of Songs 1:5 שיר השירים א' ה'

שחורה אני ונאווה בנות ירושלם כאהלי קדר כיריעות שלמה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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136 עולם זה חסד יבנה

“For I said: the world is built with kindness.” Honest business, the Alter Rebbe says, builds the world through Chesed.

Psalms 89:3 תהילים פ"ט ג'

כי-אמרת עולם חסד יבנה שמים תכון אמונתך בהם:

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

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137 החכמה תחיה

“Wisdom gives life to those who have it.” As wisdom gives life, so charity, a branch of wisdom, revives the poor.

Ecclesiastes 7:12 קהלת ז' י"ב

כי בצל החכמה בצל הכסף ויתרון דעת החכמה תחיה בעליה:

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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138 ישים אליו לבו ורוחו ונשמתו אליו

“If He sets His heart upon him, gathers to Himself his spirit and his breath.” The Alter Rebbe uses the words for the person who gives his heart and spirit to G-d in the Shema.

איוב ל"ד:יד Job 34:14

אם-ישים אליו לבו ורוחו ונשמתו אליו יאסף:

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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perish.” The Alter Rebbe reads the hornet as the person’s holy anger against his own evil.

Deuteronomy 7:20: כִּי־זָכֹר

וְגַם אֶת־הַצִּרְעָה יִשְׁלַח ה' אֱלֹקֶיךָ בָּם עַד־אֲבֹד הַנִּשְׁאָרִים וְהַנִּסְתָּרִים מִפְּנֵיהֶ:

Moreover the L-RD thy G-d will send the hornet among them, until they that are left, and they that hide themselves, perish from before thee. .

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149 מסמא את עיניהם מלמעלה ומסרסם מלמטה

Reish Lakish says the hornet stood at the bank of the Jordan, cast venom at the Canaanites, blinded their eyes from above and castrated them from below. The text explains both effects in the following paragraphs.

סוטה ל"ו א: ט"ז: 36a:9 Sotah

אמר רבי שמעון בן לקיש: על שפת ירדן עמדה, וזרקה בהן מרה. וסימיתה עיניהן מלמעלה, וסירסמן מלמטה, שנאמר: "ואנכי השמדתי את האמרי מפניהם אשר כגבה ארזים גבהו וחסן הוא כאלונים ואשמיד פריו מפעל ושרשיו מתחת וגו'".

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150 מזיעתן של חיות יוצא נהר דינור על ראש רשעים בגינהם

The Talmud asks where the river of fire comes from and answers, "from the sweat of the chayos," and that it pours "upon the head of the wicked in Gehinnom," citing Jeremiah. The Alter Rebbe reads the "sweat" as the wrath produced by the angels' fervor.

חגיגה י"ג ב: י"ד: 13b:14 Chagigah

מהיכן נפיק? מויעתן של חיות. ולהיכן שפיר? אמר רב ווטרא בר טוביה אמר רב: על ראש רשעים בגינהם, שנאמר: "הנה סערת ה' חמה יצאה וסער מתחולל על ראש רשעים יחול". ורב אחא בר יעקב אמר: על אשר קומטו, שנאמר: "אשר קומטו ולא עת נהר יוצק יסודם". תנא, אמר רבי שמעון הקטיר: אלו תשע מאות ושבעים וארבע דורות שקומטו להיבדאות.

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151 באדם שהוא עולם קטן

The Midrash teaches that the Mishkan corresponds to the whole world and to the creation of man, "who is a small world." So the levels found in every world are found in man too.

Midrash Tanchuma, Pekudei 3:3-4: ד"ג: ג' פקודי

... ואמלא אותו רוח אלקים בחכמה (שמות לא, ג). ללמדך, שהמשכן שקול כנגד כל העולם, וכנגד יצירת האדם שהוא עולם קטן. כיצד, כשברא הקדוש ברוך הוא את עולמו, כילוד אשה בראו. מה ילוד אשה מתחיל משבורם ומותח לזכא ולזכא לארבעה צדדיו, כך התחיל הקדוש ברוך הוא לבראת את עולמו מאבן שתיה תחלה, וממנה השתת העולם. ולמה נקרא שמה אבן שתיה, מפני שממנה התחיל הקדוש ברוך הוא לבראת את עולמו. וכרא בית המקדש ...

Another explanation of It hath been already (Eccles. 1:10). It is written: The L-rd by wisdom founded the earth (Prov. 3:19) and also: I have filled him with the spirit of wisdom

...כפי נסכים כתיב כי תבאו אל ארץ מושבותיכם

(Exod. 31:3). This teaches us that the Tabernacle was equal both to all the world and to a human embryo, which is a world in miniature. 5:75, n. 20. How is that so? When the Holy One, blessed be He, created His world, He did so just as a child is born to a woman. A child starts ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

152 “Behold, a storm of Havayah, wrath has gone forth, a whirling storm; it shall whirl upon the head of the wicked.” The verse the Talmud cites for the river of fire.

ירמיהו כ"ג: ט"ט: 23:19 Jeremiah

הנה סערת ה' חמה יצאה וסער מתחולל על ראש רשעים יחול:

Behold, a storm of the L-RD is gone forth in fury, Yea, a whirling storm; It shall whirl upon the head of the wicked.

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153 Kehot's note points to Numbers 8:1-12:16 for these words.

במדבר ח"א-י"ב: ט"ז: 8:1-12:16 Numbers

154 “And I appeared to Avraham, to Yitzchak and to Yaakov.” The opening of another discourse cited on the same point.

שמות ו: ג: 6:3 Exodus

וארא אל-אברהם אל-יצחק ואל-יעקב באל שדי ושמי ה' לא נודעת ליהם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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155 Kehot's note points to Genesis 18:1-22:24 for these words.

בראשית י"ח: כ"ב: כ"ד: 18:1-22:24 Genesis

PARAGRAPH 14

156 לעולם ירגיז אדם יצר טוב על יצר הרע

Reish Lakish teaches that a person should always rouse his good inclination against his evil inclination, as it says, “Tremble and do not sin.” The Alter Rebbe reads it as turning one’s anger against the evil within.

ברכות ה' א: כ"ב: 5a:2 Berakhot

אמר רבי לוי בר חמא, אמר רבי שמעון בן לקיש: לעולם ירגיז אדם יצר טוב על יצר הרע, שנאמר: "רגזו ואל תחטאו" אם נצחו — מוטב, ואם לאו — יעסוק בתורה, שנאמר: "אמרו בלבבכם". אם נצחו — מוטב, ואם לאו — יקרא קריאת שמע, שנאמר: "על משפככם". אם נצחו — מוטב, ואם לאו — יזכור לו יום המיתה, שנאמר: "ודמו סלה".

R. Levi b. Hamma said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

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157 רע לשמים ורע לבריות

The Talmud defines the thoroughly wicked man as one who is “bad to Heaven and bad to people.” Anger that harms others comes from the side of evil.

קידושין מ' א:ט'-י"ד:40a:9-Kiddushin

כיוצא בדרך אתה אומר: “אוי לרשע רע כי גמול ידיו יעשה לו.” וכי יש רשע רע ויש שאינו רע? אלא: רע לשמים ורע לבריות – הוא רשע רע, רע לשמים ואינו רע לבריות – זהו רשע שאינו רע. הזכות יש לה קרן ויש לה פירות, שנאמר: “אמרו צדיק כי טוב וגו'” – עבירה יש לה קרן ואין לה פירות, שנאמר: “אוי לרשע רע וגו'”

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158 מזיעתן של חיות

The river of fire comes “from the sweat of the chayos.” Here that sweat is the Gevuros within the fervor of the Shema.

חגיגה י"ג ב:י"ד:13b:14-Chagigah

מהיכן נפיק? מיעתן של חיות. ולהיכן שפיר? אמר רב זוטרא בר טוביה אמר רב: על ראש רשעים בגיהנום, שנאמר: “הנה סערת ה' חמה יצאה וסער מתחולל על ראש רשעים יחול.” ורב אחא בר יעקב אמר: על אשר קומטו, שנאמר: “אשר קומטו ולא עת נהר יוצק יסודם.” תנא, אמר רבי שמעון הקסיד: אלו תשע מאות ושבעים וארבע דורות שקומטו להיבראות

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PARAGRAPH 15

159 וחרה אף

In the second section of the Shema: “And the anger of Havayah will be kindled against you, and He will shut up the heavens.” The Alter Rebbe reads this anger as flowing from the fervor of the first section.

דברים י"א:י"ז:11:17-Deuteronomy

וחרה אפיה בכם ועצר את השמים ולא יהיה מטר והאדמה לא תתן את יבולה ואבדתם מהרה מעל הארץ הטבה אשר ה' נתן לכם:

and the anger of the L-RD be kindled against you, and He shut up the heaven, so that there shall be no rain, and the ground shall not yield her fruit; and ye perish quickly from off the good land which the L-RD giveth you.

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160 וסרתם ועבדתם אלהים אחרים

“Take heed lest your heart be enticed, and you turn aside and serve other gods.” In the fervor of the Shema, being far from G-d all day seems to the person like this.

דברים י"א:ט"ז:11:16-Deuteronomy

השמרו לכם פן יפתה לבבכם וסרתם ועבדתם אלהים אחרים והשתחיתם להם:

Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them;

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161 אינו כעוברי רצונו וכפורק עול חיו

A different reading: in place of “like those who transgress His will, or like one who casts off the yoke,” Or HaTorah reads “he is not like one who worships the stars and constellations, G-d forbid.”

KEHOT'S NOTE

באוה"ת שלח-ו ע' איתשצט “אינו כעובד כומ"ז חיו”.

162 והיטב יחרה לו

Or HaTorah adds that this is along the lines of “And the anger will be kindled,” and that the Idra Rabba explains it as the Gevuros and judgments drawn from the “nose” of Z'eir Anpin.

KEHOT'S NOTE

”(וזהו ד"ד וחרה אף וכו', ובאד"ר ביאר שהוא הגבורות והדינים הנמשכים מחוטא דז"א) — אוה"ת נ"ך-ג ע' אקסה.

163 כי בכל עולם . . שבכל העולמות

Kehot's note points to where this is explained further: The Rebbe Rashab's maamar “(5658) ויעמוד העם מרחוק”.

KEHOT'S NOTE

ראה ד"ה ויעמוד העם מרחוק תרנ"ח. אוה"ת בראשית כרך-ג דף תקסב, א. ובאוה"ת נ"ך-ג ע' אקסד. ד"ה חייב אדם לברך תרל"ח ע' כח.

164 ועי בלקו"ת פי בראשית

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

להאריז"ל. ”(דמחזה דז"א ולמטה מתחיל עה"ד טו"ר ופשיטא שאין שייך שם רע חיו) — אוה"ת שלח כרך-ז ע' איתשצט. וראה לקמן פי בלק סט, ב. מסעי ז, א.

165 באדם שהוא עולם קטן

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

KEHOT'S NOTE

תנחומא פקודי ג. ועוד. נסמן לעיל פי במדבר לדף ה, א.

166 על ראש רשעים יחול

The words here quote Jeremiah 23:19; the passage is shown below.

Jeremiah 23:19 ירמיהו כ"ג:י"ט

הנה סערת ה' חמה יצאה וסער מתחולל על ראש רשעים יחול:

Behold, a storm of the L-RD is gone forth in fury, Yea, a whirling storm; It shall whirl upon the head of the wicked.

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KEHOT'S NOTE

ירמ"י כג, יט.

167 לעולם ירגיז אדם

The words here quote Berachot 5a:2; the passage is shown below.

Berachot 5a:2 ברכות א' כ"ב:א

אמר רבי לוי בר חמא, אמר רבי שמעון בן לקיש: לעולם ירגיז אדם יצר טוב על יצר הרע, שנאמר: “רגזו ואל תחטאו” אם נצחו — מוטב, ואם לאו — יעסוק בתורה, שנאמר: “אמרו כלבבכם.” אם נצחו — מוטב,

ראה יבמות פ, ב. ובכ"מ.

ואם לאו — יקרא קריאת שמע, שנאמר: "על משכבכם". אם נצחו — מוטב, ואם לאו — יזכור לו יום המיתה, שנאמר: "ודמו סלה".

R. Levi b. Hamma said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

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KEHOT'S NOTE

ברכות ה, א.

168 רע לשמים ורע לבריות

The words here quote Kiddushin 40a:9-10; the passage is shown below.

Kiddushin 40a:9-10"א:ט-י"ד

כיוצא בדבר אתה אומר: "אוי לרשע רע כי גמול דניו יעשה לו". וכי יש רשע רע ויש שאינו רע? אלא: רע לשמים ורע לבריות — הוא רשע רע, רע לשמים ואינו רע לבריות — והו רשע שאינו רע. הוכות יש לה קרן ויש לה פירות, שנאמר: "אמרו צדיק כי טוב וגו'" — עבירה יש לה קרן ואין לה פירות, שנאמר: "אוי לרשע רע וגו'".

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KEHOT'S NOTE

קידושין מ, א.

169 והרוגו והכעס

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ראה אוה"ת מסעי עי איתו.

170 ויש כה בחינת גבורות ג"כ

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"(שהוא בחי שם מ"ב) — אוה"ת נ"ך-ג עי אקסד.

PARAGRAPH 16

171 סריס . . ולכן אינו מוליד

The Talmud lists the signs of a saris, one who cannot beget; among them, that his body gives off no steam when he bathes in the rainy season. The Alter Rebbe's eunuch "who has no heat in him" echoes this.

Yevamot 80b:4"ד:ב:פ' יבמות

תנו רבנן: איזהו סריס חמשה? כל שהוא בן עשרים, ולא הביא שתי שערות. ואפילו הביא לאחר מכאן הרי הוא כסריס לכל דבריו. ואלו הן סימניו: כל שאין לו זקן, ושעריו לקוי, ובשרו מחליק. רבן שמעון בן גמליאל אומר משום רבי יהודה בן יאיר: כל שאין מימיו מצלין רתיחות.

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KEHOT'S NOTE

אין הברכה שורה

Rabbi Yitzchak teaches that blessing is found only in a thing hidden from the eye. The Alter Rebbe applies it to the evil eye of envy, which keeps blessing away.

Taanit 8b:13"ג:ח:ב:תענית

ואמר רבי יצחק: אין הברכה מצויה אלא בדבר הסמוי מן העין, שנאמר: "יצו ה' אתה את הברכה באסמיה". תנא דבי רבי ישמעאל: אין הברכה מצויה אלא בדבר שאין העין שולטת בו, שנאמר: "יצו ה' אתה את הברכה באסמיה".

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KEHOT'S NOTE

תענית ח, ב. ושי"ג. טוש"ע או"ח סר"ל, ב.

173 אין הברכה שורה אלא על דבר הסמוי מן העין

The law that one who measures his grain and then prays for blessing on it prays in vain, since blessing is found only in what is hidden from the eye.

Shulchan Arukh, Orach Chayim 230:2"אורח חיים

הנכנס למוד את גרנו אומר יהי רצון מלפניך ה' אלקי שתשלח ברכה בכרי הזה התחיל למוד אומר ברוך השולח ברכה בכרי הזה מדד ואח"כ בירך ה"ז תפלת שוא שאין הברכה מצויה אלא בדבר הסמוי (פי' הנעלם ואינו נראה) מן העין:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

PARAGRAPH 17

174 ארץ אוכלת יושביה היא

The spies' evil report: "The land through which we passed to scout it is a land that consumes its inhabitants." The Alter Rebbe reads it as the self-nullification of those who live there.

Numbers 13:32"ג:ל"ב:במדבר

ויציאו דבת הארץ אשר תרו אתה אליבני ישראל לאמר הארץ אשר עברנו בה לתור אתה ארץ אוכלת יושביה הוא וכל העם אשר יראינו בתוכה אנשי מדות:

And they spread an evil report of the land which they had spied out unto the children of Israel, saying: "The land, through which we have passed to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

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175 ושרש נשמתם למעלה מעלה

As the note says, Or HaTorah explains at length that the root of the spies' souls was very high.

KEHOT'S NOTE

באוה"ת במדבר-ו עי איתת מבאר זה באריכות.

PARAGRAPH 18

176

החתי היבוסים והאמורי יושב בהר

The spies' report: "Amalek dwells in the land of the Negev, and the Hittite, the Jebusite and the Amorite dwell in the mountains." The Alter Rebbe reads the nations as the seven evil traits rooted in Tohu.

Numbers 13:29: "ג:כ"ט

עמלק יושב בארץ הנגב והחתי והיבוס והאמרי יושב בהר והכנעני יושב על־הים ועל יד הירדן:

Amalek dwelleth in the land of the South; and the Hittite, and the Jebusite, and the Amorite, dwell in the mountains; and the Canaanite dwelleth by the sea, and along by the side of the Jordan.

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KEHOT'S NOTE

במדבר יג, כט.

177

רגליה יורדות מות

"Her feet go down to death." Applied again to the danger of falling into the evil traits.

Proverbs 5:5: "ה:ה"ה

רגליה ירדות מות שאל צעדיה יתמכו:

Her feet go down to death; Her steps take hold on the nether-world;

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178

כמ"ש ירמיה ואתם למדתם אותם

The prophet says to Jerusalem: "You yourself trained them as chiefs over you, at the head." The Alter Rebbe applies it to the evil traits, which grow great because a person makes them so.

Jeremiah 13:21: "כ"א"ג

KEHOT'S NOTE

ירמיה יג, כא.

179

סר צלם מעליהם

Yehoshua and Kalev tell the people not to fear the inhabitants of the land: "Their shade has departed from them, and Havayah is with us." Here it means making the evil traits small, since G-d is with us in the Torah.

Numbers 14:9: "ט"ד

אך בה' אל־תמרדו ואתם אל־תיראו את־עם הארץ כי לִחְמֵנוּ הֵם סָר צִלָּם מֵעֲלֵיהֶם וְה' אִתָּנוּ אֶל־תִּירָאֵם:

Only rebel not against the L-RD, neither fear ye the people of the land; for they are bread for us; their defence is removed from over them, and the L-RD is with us; fear them not.'

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KEHOT'S NOTE

במדבר יד, ט.

180

איש אחד

G-d tells Moshe to send men to scout the land, "one man each from the tribe of his fathers." The Alter Rebbe reads

...כפי נסכים כתיב כי תבאו אל ארץ מושבותיכם

"one" as the level from which their souls came.

Numbers 13:2: "ב"ג

שְׁלַח־לְךָ אֲנָשִׁים וַיְתֵּרוּ אֶת־אֶרֶץ כְּנָעַן אֲשֶׁר־אֲנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ אֶחָד לְמִשְׁתָּה אֲבֹתָיו תִּשְׁלָחוּ כָל נָשִׂיא בָהֶם:

'Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, every one a prince among them.'

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181

כולם אנשים

"All of them men, heads of the children of Israel." Read here as their being from "the masculine world."

Numbers 13:3: "ג"ג

וַיִּשְׁלַח אֹתָם מֹשֶׁה מִמִּדְבַּר פָּאֶרָן עַל־פִּי ה' כָּל־אֶחָד מִבְּנֵי־יִשְׂרָאֵל הֵמָּה:

And Moses sent them from the wilderness of Paran according to the commandment of the L-RD; all of them men who were heads of the children of Israel.

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182

במ"א ע"פ ברע"מ פ' תשא

The note identifies the explanation "elsewhere" of the Raaya Mehemna on Tisa, "a stone to weigh with: this is the yud," as the one in the Mitteler Rebbe's Biurei HaZohar.

KEHOT'S NOTE

ביא"ז לאדה"א.

183

וכל קרבן מנחתך במלח תמלח

"And every offering of your meal offering you shall season with salt." Salt adds the inanimate realm to the vegetative meal offering.

Leviticus 2:13: "ג"י"ב

וְכָל־קֶרְבֶּן מִנְחָתְךָ בְּמֶלַח תִּמְלַח וְלֹא תִשְׁבִּית מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתְךָ עַל כָּל־קֶרְבְּנְךָ תִּקְרִיב מֶלַח:

And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy G-d to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt.

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KEHOT'S NOTE

ויקרא ב, יג.

184

קדש לי כל בכור

"Sanctify to Me every firstborn," the opening of one of the passages written in tefillin. The Alter Rebbe sees in it supernal Chochmah made physical in ink on parchment.

Exodus 13:2: "ב"ג

קִדְּשִׁי לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בְּבְנֵי יִשְׂרָאֵל פֶּאֶדָם וּבְהֶמָּה לִי הוּא:

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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KEHOT'S NOTE

שמות יג, ב.

185

וישב ה' מלך לעולם

"Havayah sat at the flood; Havayah sits as King forever."
The Alter Rebbe reads G-d's "sitting" as His descent to dwell below.

Psalms 29:10 ט"ט: תהילים

ה' למבול יָשָׁב וַיֵּשֶׁב ה' מֶלֶךְ לְעוֹלָם:

The L-RD sat enthroned at the flood; Yea, the L-RD sitteth as King for ever.

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KEHOT'S NOTE

תהלים כט, ו.

186

פני ישיבה הוא מלשון הורדה

The note points there for "sitting" (yeshivah) as a term of lowering.

KEHOT'S NOTE

ראה ספר החקירה פ, ב.

187

משחרב ביהמ"ק אין לו להקב"ה

"Since the day the Holy Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah." G-d's dwelling below is now in the halachah.

Berachot 8a:18-19 ט"ח-ט"ט: ברכות

והיינו דאמר רבי חי'א בר אמי משמיה דעולא: מיום שחרב בית המקדש אין לו להקדוש ברוך הוא בעולמו אלא ארבע אמות של הלכה בלבד. ואמר אביי: מריש הנה גריסנא בגו ביתא ומצלינא בבי כנישתא. כיון דשמענא להא דאמר רבי חי'א בר אמי משמיה דעולא — מיום שחרב בית המקדש אין לו להקדוש ברוך הוא בעולמו אלא ארבע אמות של הלכה בלבד — לא הנה מצלינא אלא היכא דגריסנא.

That agrees with what R. Hiyya b. Ammi said in the name of 'Ulla : Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, in His Universe the four cubits of Halakah alone. And Abbai said ; At first I used to study at home and pray in Synagogue, but after hearing the statement of R. Hiyya b. Ammi in the name of 'Ulla — "Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, ...

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KEHOT'S NOTE

ברכות ח, א.

188

כי האמנם ישב אלקים על הארץ

At the dedication of the Temple Shlomo asks, "Will G-d indeed dwell on the earth? The heavens and the heavens of heavens cannot contain You." The text cites the verse itself.

I Kings 8:27 כ"ז: מלכים א

כִּי הָאֵמֶנָם יֵשֶׁב אֱלֹהִים עַל־הָאָרֶץ הִנֵּה הַשָּׁמַיִם וְהַשָּׁמַיִם לֹא יִכְלְלוּךָ אֶף כִּי־הַבַּיִת הַזֶּה אֲשֶׁר בִּנֵּיתִי:

But will G-d in very truth dwell on the earth? behold, heaven and the heaven of heavens cannot contain Thee; how much less this house that I have builded!

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189

כי האמנם ישב אלקים על הארץ

When told to make a Mishkan, Moshe wondered that G-d, whose glory fills the higher and lower worlds, should ask for one, and saw Shlomo say of the greater Temple, "Will G-d indeed dwell on the earth?" This is the passage on Terumah the text cites.

Shemot Rabbah 34:1 א"ד: שמות רבה

... כבודו של הקב"ה מלא עליונים ותחתונים, והוא אומר עשה לי משכן?! ועוד היה מסתכל וראה ששלמה עומד ובונה בית המקדש, שהוא גדול מן המשכן, ואמר לפני הקב"ה (מלכים א ח): כי האמנם ישב אלקים על הארץ. אמר משה: ומה בהמ"ק שהוא יותר ויותר מן המשכן, שלמה אומר כן, משכן אעכ"ו! לכך אמר משה (תהלים צא): יושב בסתר עליון. אמר רבי יהודה בר ר' סימון: יושב בסתר הוא עליון על כל ברייתו. מהו בצל שדי? בצל אל, בצל רחום, בצל חנון אין כתיב כאן, אלא בצל שדי, בצל שעשה בצלאל, ...

"They shall craft an Ark of acacia wood: its length shall be two and a half cubits, and its width a cubit and a half, and its height a cubit and a half" (Exodus 25:10). "They shall craft an Ark of acacia wood," that is what is written: "The Almighty, we cannot find Him; He is exalted in power" (Job 37:23). Our great rabbi said: We must give credit to Job, as everything that Elihu said, he came and added to his statements. Job said to his comrades: 'What do ...

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190

ברכות תרומה פל"ד . . ובפ' נשא פיי"ב

As the note says, the wording of these Midrashim, on Terumah, chapter 34, and on Nasso, chapter 12, is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת נ"ך כרך-א ע' קכח.

191

בשבתו עם זקני ארץ

Shlomo says, "I saw Him sitting with them and judging among them," as it says, "Her husband is known in the gates, when he sits among the elders of the land." The passage in Shemos Rabbah, chapter 5, that the text cites for Torah study.

Shemot Rabbah 5:12 ב"ב: שמות רבה

... סנהדרין היתה כחצי גורן עגולה, כדי שיהיו רואים זה את זה, ושני סופרי הדיינים יושבין לפנייהם וכו'. אמר שלמה: אני ראיתיו יושב עמהן, ודן בתוכם, שנאמר (משלי לא, כג): נודע בשערים בעלה בשבתו עם זקני ארץ:

"Moses and Aaron went and gathered all the elders of the children of Israel" (Exodus 4:29). "Moses and Aaron went and gathered..." - Rabbi Akiva said: Why was Israel analogized to the bird? Just as a bird flies only by virtue of its wings, so too, Israel is able to stand only by virtue of the elders [zekenim]. is an acronym for zeh shekana hokhma, one who acquired wisdom. Therefore, there can be both elderly Sages and young Sages. Great is Zikna; if it is in the elderly, they are beloved ...

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burnt on the altar, there was ease and comfort throughout, and the Spouse was with her Husband. Hence it is written, "and the earth shall rest a sabbath for the L-rd"; for such it was literally.

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

202 המגביהי לשבת

"Who is like Havayah our G-d, who is enthroned on high." The opening of the discourse the text cites.

Psalms 113:5:ה'יג:ה' תהילים

מי כה' אֱלֹהֵינוּ הַמִּגְבִּיהִי לְשִׁבְתָּ:

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

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203 נכון כסאך מאז

"Your throne is established from of old; You are from eternity." The verse on which the Midrash builds its parable.

Psalms 93:2:ב'יג:ה' תהילים

נכון כסאך מאז מעולם אָתָּה:

Thy throne is established of old; Thou art from everlasting.

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204 נכון כסאך מאז בענין המשל אגוסטוס יושב

The Midrash says G-d's throne was not settled until Israel sang at the Sea, like a king made Augustus after his victory: the king stands, the Augustus sits. So G-d, as it were, "sits" once Israel praise Him.

Shemot Rabbah 23:1:א'ג:ה' שמות רבה

אז ישיר משה - הדא הוא דכתיב (תהלים צג, ב): נכון כסאך מאז. אמר רבי ברכיה, בשם רבי אבהו: אף על פי שמעולם אתה, לא נתישב כסאך ולא נודעת בעולמך, עד שאמרו בניך שירה, לכך נאמר: נכון כסאך מאז. משל למלך, שעשה מלחמה ונצח, ועשו אותו אגוסטוס. אמרו לו: עד שלא עשית המלחמה היית מלך, עכשיו עשינוך אגוסטוס. מה יש כבוד בין המלך לאגוסטוס? אלא, המלך עומד על הלוח ואגוסטוס יושב. כך אמרו ישראל: באמת עד שלא בראת עולמך, היית אתה, משבראת אותו אתה הוא, אלא כביכול עומד, שנאמר (חבקוק ...

"Then Moses and the children of Israel sang this song to the L-rd, and spoke, saying: I will sing to the L-rd, for He is exalted; the horse and his rider He cast into the sea" (Exodus 15:1). "Then [az] Moses...sang" - that is what is written: "Your throne is established of old [me'az]; [You have existed from eternity]" (Psalms 93:2). Rabbi Berekhya said in the name of Rabbi Abahu: Even though "You have existed from eternity," Your throne was not settled and You were not known in Your world ...

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...כפי נסכים כתיב כי תבאו אל ארץ מושבותיכם

ועתק יומין יתיב

"Thrones were set, and the Ancient of Days sat." The Alter Rebbe links this "sitting" to the Midrash.

Daniel 7:9:י"ט:ז דניאל

הָיָה הָיִית עַד דַּי כְּרִסְוֹן רְמִיּוֹ וְעֵתִיק יוֹמִין יִתֵּב לְבוּשָׁה כְּתֹלָג חֹר וְשֹׁעַר רֹאשָׁה כְּעֶמֶר נָקֵא כְּרִסְיָה שְׂבָכִין דִּי-נֹר גְּלָגְלוּהִי נֹר דְּלָק:

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 built and flames, and the wheels thereof burning fire.

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206 תבנה ותכונן עיר סיחון

"Let the city of Sichon be built and established." A verse explained elsewhere along the same lines.

Numbers 21:27:י"ז:כ"א במדבר

עֲלֵיכֶן יֹאמְרוּ הַמְּשָׁלִים בְּאוֹ חֶשְׁבוֹן תִּבְנֶה וְתִכְוֹנֶן עִיר סִיחוֹן:

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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207 וכל בניך

"And all your children shall be taught of Havayah," which the Sages read as "your builders." The text refers to its explanation of this verse.

Isaiah 54:13:י"ג:ה' ישעיהו

וְכָל-בְּנֵיךָ לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֵיךָ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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208 כתפארת אדם לשבת בית

"According to the beauty of a man, to dwell in a house." The verse the Zohar cites.

Isaiah 44:13:י"ג:ה' ישעיהו

חָרֵשׁ עֹצֵם נֹטֶה קוֹ יִתְאַרְהוּ בְּשֹׁרֵךְ יַעֲשֶׂהוּ בְּמִקְצְעוֹת וּבְמַחְזָגָה יִתְאַרְהוּ וַיַּעֲשֶׂהוּ כְּתִבְנִית אִישׁ כְּתַפְאֶרֶת אָדָם לְשִׁבְתָּ בֵּית:

The carpenter stretcheth out a line; He marketh it out with a pencil; He fitteth it with planes, And he marketh it out with the compasses, And maketh it after the figure of a man, According to the beauty of a man, to dwell in the house.

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209 כתפארת אדם לשבת בית

In the Idra Rabba, where Z'eir Anpin and Nukva together are called Adam, the Zohar cites "according to the beauty of a man, to dwell in a house." The passage the text cites.

ספר הזוהר, האדרא רבא מ"א:רצ"ז-42:309-41:297 Zohar, Idra Rabba

210 וארשתיך לי

"And I will betroth you to Me forever." The opening of the discourse the text cites on the house and the inner

courtyard.

Hosea 2:21א"כ: הושע ב'

וארשתיה לי לעולם וארשתיה לי בצדק ובמשפט ובחסד וברחמים:

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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PARAGRAPH 19

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והוי יגיה חשכי

"For You are my lamp, Havayah, and Havayah illumines my darkness." Recalled from the beginning of the second section of the maamar.

II Samuel 22:29ט"ב: כ"ב: שמואל ב'

כִּי־אָתָּה יְיָרִי Havayah וְחַשְׁכִּי Havayah יִגִּיָּה חֲשָׁכִי:

For Thou art my lamp, O L-RD; And the L-RD doth lighten my darkness.

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הוי אלקינו

"Hear, O Israel, Havayah is our G-d, Havayah is One." The contemplation of the Shema.

Deuteronomy 6:4ד"ו: דברים ו'

שְׁמַע יִשְׂרָאֵל הָאֵלֹהִים הָאֶחָד Havayah אֱלֹהֵינוּ Havayah אֶחָד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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ואהבת

"And you shall love Havayah your G-d with all your heart." The love to which the contemplation leads.

Deuteronomy 6:5ה'ו: דברים ו'

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

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

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הוקשה כל התורה לתפילין

"The whole Torah is likened to tefillin." The drawing down through mitzvos that must follow fervor.

Kiddushin 35a:5ה"ה:א: קידושין

ומנו - רב אחא בר יעקב: אמר קרא: "והיה לה לאות על ידך ולזכרון בין עיניך למען תהיה תורת ה' בפיך" - הוקשה כל התורה כולה לתפילין, מה תפילין מצות עשה שהזמן גרמה, ונשים פטורות - אף כל מצות עשה שהזמן גרמה - נשים פטורות. ומדמצות עשה שהזמן גרמה - נשים פטורות, מכלל דמצות עשה שלא הזמן גרמה - נשים חייבות.

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

...כפי נסכים כתיב כי תבאו אל ארץ מושבותיכם

את היד הגדולה

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"And Israel saw the great hand." The Infinite Light reaching down into physical matters.

Exodus 14:31א"י: שמות י"ד:

וַיַּרְא יִשְׂרָאֵל אֶת־יַד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת־ה' וַיֹּאמְרוּ בְּה' וּבְמֹשֶׁה עָבָדוּ:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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לעולם ירגיז

"A person should always rouse his good inclination to rage against the evil inclination." The safeguard against falling.

Berakhot 5a:2ב"א: ברכות ה'

אָמַר רַבִּי לִוִּי בַר חֲמָא, אָמַר רַבִּי שְׁמַעוֹן בֶּן לֵקִישׁ: לְעוֹלָם יִרְגִּזוּ אָדָם יֵצֶר טוֹב עַל יֵצֶר הָרָע, שְׁנֹאֲמַר: "רַגְזוּ וְאַל תַּחֲטְאוּ" אִם נִצָּחוּ — מוֹטֵב, וְאִם לֹא — יַעֲסוֹק בַּתּוֹרָה, שְׁנֹאֲמַר: "אִמְרוּ בְּלִבְכֶּם". אִם נִצָּחוּ — מוֹטֵב, וְאִם לֹא — יִקְרָא קְרִיאַת שְׁמַע, שְׁנֹאֲמַר: "עַל מִשְׁכַּכְכֶּם". אִם נִצָּחוּ — מוֹטֵב, וְאִם לֹא — יִזְכּוֹר לֹו יוֹם הַמִּיתָה, שְׁנֹאֲמַר: "וְדַמּוּ סֵלָה".

R. Levi b. Hamma said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

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ארץ מושבותיכם

"When you come into the land of your dwellings." The verse with which the maamar opened.

Numbers 15:2ב"ט: במדבר ט'

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי תָבֹאוּ אֶל־אֶרֶץ מוֹשְׁבֹתֵיכֶם אֲשֶׁר אָנִי נֹתֵן לָכֶם:

Speak unto the children of Israel, and say unto them: When ye are come into the land of your habitations, which I give unto you,

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THE CHASSIDISHE PARSHA

About this edition

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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