LIKKUTEI TORAH · THE CHASSIDISHE PARSHA

פרשת ואתחנן

Parshas Va’eschanan

The 12 maamarim of Likkutei Torah on the parsha.

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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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

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ואתחנן אל ה' וגו' אתה החילות וגו'

"And I pleaded with Havayah … You have begun"

Moshe called everything he had seen only a "beginning" because at Sinai he had received the Torah as a pure arousal from above, a free gift from G-d's very essence that no human effort can reach. He pleaded to draw that gift into Knesses Yisrael in the Land, but it came only through the mitzvos, an arousal from below, until the time to come, when "they shall see eye to eye."

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 Moshe call the splitting of the sea, the Exodus and Sinai only a "beginning"? The answer starts from the saying that before Creation there was "He and His Name." Man was created so that G-d be known, and his soul is a lamp that reveals the Name Havayah in this dark world. Revelation is not abstract knowledge of G-d's presence but an arousal felt in the soul's essence; this is the "blessing" of Baruch She'amar and of "Blessed are You, Havayah." Havayah is beyond the chain of cause and effect: the worlds are created from nothing by "His goodness," His essence, through the letters of the Name, and "His Name" is the Infinite Light, His capability to reveal Himself. Love reaches the inner and the outer heart through prayer, an arousal from below. Torah study draws down an arousal from above that no effort reaches, a free gift; this was the "You have begun" of Sinai. Moshe, rooted in "I who I am," pleaded for this gift, to draw it into the Land by "seeing." It was not granted then: Israel entered with mitzvos, preceded by blessings. In the time to come, "they shall see eye to eye."

OUTLINE

1 **Only a beginning?** ¶1–2

How could Moshe call all the miracles only a beginning? The answer starts from "before the world was created there was He and His Name": man was created so that G-d be known, and the soul is the lamp of Havayah that turns this world's darkness into light.

2 Blessing as revelation ¶3–4

Blessing means drawing G-dliness from the hidden world into the revealed world. Knowing in the mind that G-d fills and encompasses all worlds remains a makif; revelation touches the soul's essence. The thirteen "Blessed" of Baruch She'amar are flows like hairs, and the thirteenth, "Blessed are You, Havayah," includes them all.

3 Beyond the chain of cause and effect ¶5–8

The worlds unfold level by level as thought unfolds from intellect and speech from thought, but creation from nothing cannot come through that chain, since nothing created compares to G-d. It comes from "His goodness," His essence, through the letters of Havayah; "He" is the essence and "His Name" the Infinite Light.

4 Love in two hearts ¶9–10

"And you shall love" is the heart's will for Havayah to dwell in a person; es, read as eis, shows that revelation comes within time. The inner heart is moved from the hidden love; the outer heart first subdues, then transforms the animal soul's fire, through prayer, an arousal from below.

5 Torah, the gift from above ¶11–13

All Torah study, even of matters with no practical bearing, draws down an arousal from above that no human arousal reaches, as a gift "from the wilderness." This was Sinai's "You have begun." Even mitzvos need an arousal from above first, which is why a blessing precedes them; Moshe wanted to draw Sinai's gift into Knesses Yisrael.

6 Sight, grace and the free gift ¶14–16

This arousal from above is grasped only as "sight," a flash beyond intellect, which Moshe merited. He pleaded "to Havayah," drawing from the grace that is the source of Havayah, for a free gift beyond the mitzvos. It was not granted then, and Israel entered with mitzvos; in the time to come "they shall see eye to eye."

KEY CONCEPTS

Arousal from above (isarusa dile'eila) אתערותא דלעילא

Divine initiative that does not wait for human effort. Its highest form, from G-d's essence, comes as a free gift through Torah study, as at Sinai, and no arousal from below can reach it.

Arousal from below (isarusa dilesata) אתערותא דלתתא

Human initiative, in prayer and mitzvos, that awakens a matching response above, "as in water, face answers to face." It too must first be set in motion by an arousal from above.

Revelation (gilui) גילוי

Knowledge of G-d that reaches the soul's essence and stirs the heart, as opposed to knowledge that only encompasses a person from above (makif) and leaves him unchanged. Drawing it down is what "blessing" means.

The order of the chain of descent (seder hishtalshelus) סדר ההשתלשלות

The unfolding of levels from cause to effect, each revealing what was hidden in the one above it. It applies only among created and emanated levels; creation from nothing comes from G-d's essence, beyond the chain.

His Name שמו

The Infinite Light as it was contained in G-d's essence before Creation: the essence's capability to reveal itself, as a name exists for others.

A free gift (matnas chinam) מתנת חנם

What is given without being earned, "without mitzvos." Moshe's plea, Va'eschanan, asked for this gift from a level beyond what mitzvos reach.

Sight (re'iyah) ראיה

A direct perception beyond intellect, like a flash of lightning the mind cannot contain. The arousal from above is grasped only this way, and Moshe merited it.

SECTION 1 • ¶1–2

Only a beginning?

1 ואתחנן[1] אל[2,3] ה' וגו' אתה החילות וגו'. להבין מהו החילות וכי לא היה הרבה נסים כגון

"And I pleaded with Havayah," etc., "You have begun," etc. [We need] to understand what "You have begun" means. Were there not many miracles, such as

> The maamar opens with Moshe's plea at the start of Parshas Va'eschanan to be allowed to cross into the Land: "And I pleaded with Havayah at that time … You have begun to show Your servant Your greatness" (Deuteronomy 3:23-24). The Alter Rebbe asks why Moshe calls all that G-d had shown him until then only a "beginning."

קריעת ים סוף ויצי"מ [ויציאת מצרים] ומ"ת [ומתן תורה] ומלחמת עמלק וכיוצא בהם ואיך שייך לקרות כל זה התחלה בלבד. הנה ארז"ל [אמרו רבותינו זכרונם לברכה] עד שלא נבה"ע [נברא העולם][4,5] היי' [היה] הוא ושמו בלבד.[6]

the splitting of the Sea of Reeds, the Exodus from Egypt, the Giving of the Torah, the war with Amalek and the like? How, then, can all this be called only a beginning? Now, our Sages, of blessed memory, said: before the world was created, there was He and His Name alone.

> Moshe had already seen the splitting of the sea, the Exodus, the Giving of the Torah and the victory over Amalek, so how can all this be called merely a beginning? The answer will be built on a saying of the Sages (Pirkei DeRabbi Eliezer, chapter 3): before the world was created, there was only G-d and His Name.

2 ולכאורה אינו מובן איך שייך קודם בריאת העולמות להיות בחי' שם להקב"ה ומי קראו בשמו.

On the face of it, this is not understood: how can there be, before the creation of the worlds, the aspect of a name for the Holy One, blessed be He? And who called Him by His name?

> A name is for others: by it they call and refer to someone. Before Creation there was no one to call G-d by any name, so what can "His Name" mean then?

אך הענין דהנה איתא בזוה"ק [בזוהר הקדוש] דתכלית בריאת האדם בגין לאשתמודע לי' וביאור הדברים כי הנה ירידות[7] והשתלשלות המדרגות בצמצומים רבים היא צורך עליה

But the explanation is this. It is stated in the holy Zohar that the purpose of the creation of man is "so that He be known." The explanation of these words: the descents and the chain of descending levels (hishtalshelus), through many contractions (tzimtzumim), are for the sake of an ascent,

> The answer begins from the Zohar's teaching that man was created "so that He be known," so that G-d be known in the world. The whole descent of divine light through level after level, each a contraction (tzimtzum) of the one above it, is a descent for the sake of a greater ascent.

כדי לאתהפכא חשוכא לנהורא[8] ולזה ברא אלקים את האדם על הארץ כי להיות עוה"ז הוא עולם השפל והחשך עב כפול ומכופל

in order to transform darkness into light. And for this G-d created man upon the earth. For since this world is the lowly world, and the darkness is thick, doubled and redoubled,

> That ascent is the transformation of darkness itself into light, a phrase taken from the Zohar. This world is the lowest of all worlds, where G-dliness is hidden most thickly, and man was put here precisely for this work.

וצריך להרבות בנרות להאיר את החשך ע"כ ברא אלקים את האדם שהוא בחי' האור והנר כמ"ש נר הוי' נשמת אדם[9] שהוא נר המאיר הארת שם הוי' בבחי' גילוי להאיר את העוה"ז ולאהפכא חשוכא לנהורא.[10]

and one must multiply lamps to illuminate the darkness, therefore G-d created man, who is the aspect of the light and the lamp, as it is written, "The lamp of Havayah is the soul of man": it is a lamp that shines the radiance of the Name Havayah in a revealed manner, to illuminate this world and to transform darkness into light.

> A deep darkness needs many lamps, and the human soul is such a lamp: "The lamp of Havayah is the soul of man" (Proverbs 20:27). The soul's task is to make the light of the Name Havayah shine openly in this world, turning its darkness into light.

SECTION 2 · ¶3–4

Blessing as revelation

3 וע"ז נאמר והיה ברכה.[11] ברכה בקרב הארץ[12] וכתיב כי הם זרע ברך[13] הי' שהוא לשון המשכה כמו המבריך[14] והמרכיב[15] כו'

Of this it is said, "And you shall be a blessing," "a blessing in the midst of the earth." And it is written, "For they are the seed that Havayah has blessed"; ["blessed"] is a term for drawing down, as in "one who layers [a vine] and one who grafts," etc.,

> Avraham was told "And you shall be a blessing" (Genesis 12:2), and Israel is called "a blessing in the midst of the earth" (Isaiah 19:24) and "the seed that Havayah has blessed" (Isaiah 61:9). The Alter Rebbe reads berachah, blessing, as drawing down, like the farmer's havrachah (Mishnah Kilayim 7:1): bending a vine down into the soil so that it takes root there.

בכדי להיות ברוך ה' מן העולם ועד העולם[16] מעלמא דאתכסייא לעלמא דאתגלייא להיות הוי' בבחינת גילוי והממשיכים גילוי זה הם ישראל שהם זרע ברך ה' ונר ה' נשמת אדם ריבוא נשמות

so that there be "Blessed is Havayah from world to world": from the hidden world to the revealed world, that Havayah be in a state of revelation. And those who draw down this revelation are Israel, who are "the seed that Havayah has blessed" and "the lamp of Havayah, the soul of man": myriads of souls,

> "Blessed is Havayah from world to world" (Psalms 106:48) is read as "from the hidden world to the revealed world": blessing draws G-dliness down from where it is hidden to where it is revealed. Those who draw it down are the Jewish people, "the seed that Havayah has blessed," each soul a "lamp of Havayah."

שהם כמה ריבוא נרות שלפי ריבוי החשך ועביו הכפול ומכופל כך צל ריבוי הנרות בנשמות וגילוי זה הוא שיהיה התפעלות בלב האדם מקרב איש ולב עמוק[17] לצאת הנפש מנרתקה ולהיות כלתה נפשי לה'.[18]

which are so many myriads of lamps. For according to the abundance of the darkness and its thickness, doubled and redoubled, so must be the abundance of lamps in the souls. And this revelation is that there be an arousal in a person's heart, from "the inward part of man, and a deep heart," for the soul to go out of its sheath, and to be [in the state of] "my soul pines away" for Havayah.

> Because the darkness is so great, many souls, that is, many lamps, are needed. The revelation is an arousal felt in the depths of the heart ("the inward part of man and a deep heart," Psalms 64:7), so strong that the soul longs to leave its "sheath," the body, as in "my soul pines away" (Psalms 84:3).

(ועמ"ש בד"ה רני ושמחי[19] הראשון[20] בענין נר הוי' נשמת אדם שנשמת אדם הוא בחי' נשימה ברצוא ושוב אז הוא בחי' נר להאיר ולהמשיך גילוי שם הוי' כו')

(See what is written in the first discourse beginning "Sing and rejoice," on the subject of "The lamp of Havayah is the soul of man": that [when] the soul (neshamah) of man is the aspect of breath (neshimah), in "running and returning," then it is the aspect of a lamp, to illuminate and to draw down the revelation of the Name Havayah, etc.)

> The Alter Rebbe refers to his first discourse "Sing and rejoice" (Torah Ohr, Miketz), where neshamah, soul, is connected with neshimah, breath. Like breath, which goes out and comes back, the soul moves in "running and returning" toward G-d and back, and in this way it becomes a lamp that draws down the light of Havayah.

ולא די בהתבוננות במחשבתו בלבד[21] שהוא ית' ממלא כ"ע [כל עלמין] וסוכ"ע ולית אתר פנוי מיניה[22, 23, 24] שאין זה בחי' גילוי

And it is not enough to contemplate in one's thought alone that He, blessed be He, fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin), and that "there is no place empty of Him"; for this is not the level of revelation,

> It is not enough to think about G-d's presence everywhere: that He fills all worlds (memalei), encompasses all worlds (sovev), and that "there is no place empty of Him" (Tikkunei Zohar). Knowing this in the mind alone does not yet make it revealed.

אלא הוא בחי' עלמא דאתכסייא שהוא בבחי' העלם שאינו מתפשט ומאיר אל תוך נקודת לבבו

but rather the level of the hidden world, which is in a state of concealment, which does not spread out and shine into the point of his heart;

> Such knowledge remains in "the hidden world": it stays concealed and does not reach into the point of the heart, the person's innermost self.

אלא הוא רק בבחי' מקיף מלמעלה כנודע ממארז"ל [ממאמר רבותינו זכרונם לברכה] גנבא אפום מחתרתא[25] כו' שאין נוגע אל עצמיות ומהות הנפש ממש להיות לאחדים ממש אלא הוא

rather, it is only in the mode of a makif, encompassing from above, as is known from the saying of our Sages, of blessed memory, "The thief at the mouth of the tunnel," etc. For it does not touch the actual essence and being of the soul, so as to become truly one; rather, it is

> It remains a makif, something that hovers over a person from above without entering him. The Sages' saying about the thief (Berakhot 63a in the Ein Yaakov version) shows this: about to break in, he calls upon G-d for success, so he believes in G-d, yet his belief does not touch his essence or change what he does.

כמו דבר נפרד ועומד מלמעלה משא"כ בחי' גילוי הוא להיות נוגע אל עצמיות הנפש ממש כאשר ישים אל לבו איך שהוא ית' ממכ"ע [ממלא כל עלמין] וסוכ"ע כו'.

like something separate, standing above. Whereas the level of revelation means that it touches the actual essence of the soul, when he takes to heart how He, blessed be He, fills all worlds and encompasses all worlds, etc.

> Such belief stays apart from the person, like something separate standing above him. Revelation, by contrast, is when the knowledge that G-d fills and encompasses all worlds reaches the soul's very essence, because he truly takes it to heart.

ואי לזאת לא תוכל הנפש שאת מהכיל התלבשותה בגוף הגשמי בחשך תאות העולם רק רוחו ונשמתו אליו יאסוף[26] ותתאחד הנפש במקורה

And because of this, the soul cannot bear to endure its being clothed in the physical body, in the darkness of worldly desire; rather, "he would gather his spirit and his soul to Him," and the soul would become united with its source.

> When this knowledge truly touches the soul, the soul can no longer bear to stay clothed in a body amid the darkness of worldly desires. It longs to rise and unite with its source, in the words of Job 34:14, "he would gather his spirit and his soul to Him."

(וזהו ענין בגין לאשתמודע ליי שהדעת הוא הכרה והרגשה[27] ממש וכמ"ש לקמן ע"פ וידעת היום ועמ"ש בפ' חקת ע"פ ויקחו אליך[28] ובפ' ואלה המשפטים[29] כו') ועל דרך זה תיקנו קודם פסוקי דזמרה לומר ברוך שאמר והיה העולם.

(And this is the meaning of "so that He be known": for Daas (knowledge) is actual recognition and feeling, as is explained below on the verse "And you shall know this day"; and see what is written in Parshas Chukas on the verse "that they bring to you," and in Parshas "And these are the laws," etc.) In the same vein, [the Sages] instituted saying "Blessed is He who spoke and the world came into being" before the Verses of Praise (Pesukei deZimrah).

> This is the meaning of the Zohar's "so that He be known": Daas is not mere information but recognition and feeling, as Tanya (end of chapter 46) says, "Daas is a term for feeling in the soul." After pointing to other discourses on this, the Alter Rebbe gives an example from the prayers: "Blessed is He who spoke and the world came into being" (Baruch She'amar), said before the Verses of Praise.

פי' להיות בחי' שאמר והיה העולם בבחי' ברוך וגילוי שיהיה נמשך התפעלות הלב ממה שאמר והיה העולם כי הוא אמר[30] ויהי ובמאמר א' נברא העולם כו'.[31]

That is: that the level of "who spoke and the world came into being" be in a state of "blessed" and revelation, so that an arousal of the heart be drawn forth from [the fact] that He "spoke and the world came into being"; for "He spoke and it came to be," and "with one utterance the world was created," etc.

> "Blessed" here means drawn down and revealed. The prayer asks that the fact that G-d "spoke and the world came into being," by a single utterance, be revealed and felt in the heart, so that the heart is stirred by it.

4 וכן ברוך הוא שיהיה בחי' הוא בבחינת גילוי בלב שיהיה הבל מתפעל כו' ודרך כלל הם י"ג ברוך כנגד י"ג תקוני דיקנא[32]

Likewise, "Blessed is He": that the level of "He" be in a state of revelation in the heart, so that the heart be stirred, etc. And in general there are thirteen [times] "Blessed," corresponding to the thirteen tikkunei dikna (adornments of the beard),

> In the same way, "Blessed is He" asks that "He," G-d spoken of in the third person, be revealed in the heart and stir it. The prayer Baruch She'amar has thirteen phrases beginning "Blessed," corresponding to the thirteen tikkunei dikna, the "adornments of the beard" of which the Kabbalah speaks.

שהם בחי' שערות פי' שהם המשכות שנמשכו דרך בחינת שערות עד"מ כמו שער שאינו נוגע אל עצמות ומהות הגוף והראש אלא הוא מותרות.

which are the aspect of hairs. That is, they are flows that were drawn down by way of the aspect of hairs. By way of analogy, it is like hair, which does not touch the essence and being of the body and the head, but is surplus.

> The adornments of the beard are hairs, and the Alter Rebbe explains why this matters: a hair grows from the body but is not part of its essence; it is an excess. These flows are drawn from their source the way hair grows from the head, without touching the source itself.

כך הנה ההמשכות אלו להיות גילוי בלב האדם הוא דבר שאינו נוגע אל עצמיות ומהות הדבר שממנו נמשך הגילוי שעצמיות הדבר

So too, these flows, to become revelation in a person's heart, are something that does not touch the essence and being of the thing from which the revelation is drawn. For the essence of the thing

> Likewise, the revelation in a person's heart is drawn from G-dliness without affecting its essence. The source gives without being changed by the giving.

שהוא מקור ההמשכה לא ישתנה בשום שינוי או גירעון ותוספת בפעולת ההמשכה בשינוי ההתפעלות והגילוי בלב (ועמ"ש במ"א ע"פ והיה לכם[33] לציצית)

that is the source of the flow does not change by any change, nor by decrease or addition, through the act of drawing down, through the change in the arousal and the revelation in the heart. (See what is written elsewhere on the verse "And it shall be tzitzis for you.")

> Whether the heart's arousal is great or small, the essence that is its source is neither diminished nor increased. The Alter Rebbe refers to his discussion elsewhere on the verse of tzitzis (Numbers 15:39).

והנה י"ב ברוך הם בחי' המשכות פרטיות והי"ג הוא הכולל כל ההמשכות[34] והוא ברוך אתה הוי' אמ"ה [אלקינו מלך העולם] פי' שיהיה בחי' הוי' בבחי' גילוי

Now, the twelve [times] "Blessed" are the aspect of particular flows, and the thirteenth is the one that includes all the flows: it is "Blessed are You, Havayah, our G-d, King of the world." That is: that the level of Havayah be in a state of revelation,

> Twelve of the thirteen "Blessed" phrases draw down particular flows; the thirteenth, the blessing "Blessed are You, Havayah, our G-d, King of the world," includes them all. Its aim is that Havayah itself be revealed.

כאילו הוא לנוכח בחי' אתה להיות אלקינו שיתייחד עלינו שיהא שלנו ממש ובחי' הוי' הוא הכולל כל הבחי' הפרטיות הנאמרים בי"ב ברוך והוא ראשיתן ועיקרן:

as though He were present [before us], the aspect of "You"; to be "our G-d," that He unite Himself with us, that He be truly ours. And the level of Havayah is what includes all the particular aspects stated in the twelve [times] "Blessed," and it is their beginning and their essence.

> "You" addresses G-d directly, as though He were present, and "our G-d" means that He unites Himself with us and is truly ours. Havayah includes all the particular aspects named in the other twelve and is their beginning and core.

SECTION 3 • ¶5–8

Beyond the chain of cause and effect

5 ב וביאור ענין[35] זה יובן במאמר ובטובו מחדש[36] בכל יום תמיד מעשה בראשית כי צריך להבין מהו מחדש והלא כל הימים שוים ויום זה דומה ליום של אתמול.

2. The explanation of this will be understood through the saying, "And in His goodness He renews each day, continually, the work of Creation." For one must understand what "renews" means: are not all days alike, and this day similar to yesterday?

> A new section begins. Each morning, in the blessing before the Shema (the Yotzer blessing), we say that G-d "in His goodness renews each day, continually, the work of Creation"; but if every day looks like the one before, what is renewed?

אלא הענין כי יש בחי' שנקי'[37] סדר ההשתלשלות מעילה לעילה ויש בחי' שנקי' למעלה מדרך סדר ההשתלשות.

But the explanation is that there is a level called the order of the chain of descending worlds (seder hishtalshelus), from cause to cause, and there is a level called above the way of the order of hishtalshelus.

> The answer distinguishes two modes of divine activity: the ordered chain of descent (seder hishtalshelus), in which each level is caused by the one above it, and a level that is beyond that ordered chain altogether.

מה שהוא בבחינת סדר ההשתלשלות דרך כלל הוא עד"מ כמו אצל האדם שכל ומדות ומחשבה ודבור שהשכל מוליד המדות ומהם נעשה המחשבה כו'.

What is on the level of the order of hishtalshelus is, in general, by way of analogy, like intellect, emotive attributes (middos), thought and speech in a person: the intellect gives birth to the emotive attributes, and from them thought is formed, etc.

> The ordered chain resembles the workings of a person's mind: intellect gives rise to emotions, and the emotions to thought, and thought to speech. Each stage is already present, in hidden form, in the one before it.

כך הענין בהשתלשלות העולמות וריבוי ירידות המדריגות מעילה לעילה נקרא עד"מ בחי' כי לא מחשבותי מחשבותיכם[38] שיש למעלה ג"כ כביכול בחינת מחשבה

So it is in the chain of descending worlds and the many descents of the levels from cause to cause: by way of analogy, it is called the aspect of "For My thoughts are not your thoughts," for above, too, there is, so to speak, the aspect of thought,

> The descent of the worlds level by level is likened to this. Isaiah's verse "For My thoughts are not your thoughts" (Isaiah 55:8) implies that above, too, there is "thought," so to speak, though not like ours.

אלא שאינה מחשבה גשמיות כמו אצל האדם ח"ו [חס ושלום] כי מחשבת האדם אינה פועלת כלום מה שאין כן במחשבה שלמעלה נבראו העולמות

except that it is not physical thought as in a person, G-d forbid. For a person's thought accomplishes nothing, whereas through the thought above the worlds were created;

> The difference is that human thought by itself accomplishes nothing outside the person, whereas G-d's "thought" brings the worlds into being.

וכן בדבור בדבר ה' שמים נעשו[39] אלא בחינת מחשבה ודבור הוא בחינת גילוי העולמות שיצאו מכח אל הפועל ומההעלם אל הגילוי כדרך שהמחשבה הוא בחינת

and likewise through speech: "By the word of Havayah the heavens were made." Rather, the level of thought and speech is the level of the revelation of the worlds, which came out from potential to actual and from concealment to revelation, just as thought is the aspect of

> The same is true of divine speech: "By the word of Havayah the heavens were made" (Psalms 33:6). Divine "thought" and "speech" mean the stages by which the worlds emerge from potential into actuality and from concealment into revelation, just as thought reveals what was in the intellect.

גילוי השכל והדבור הוא גילוי המחשבי וכמה בחי' ומיני מדריגות ירידות והשתלשלות במדרגות רבים ועצומים וצמצומים שונים וכולם נק' מחשבה וכמ"ש בזהר[40] דכמה מחשבתין למחשבתין כו'

the revelation of the intellect, and speech is the revelation of thought. And there are many aspects and kinds of levels, descents and chains of descent, through many and mighty levels and various contractions (tzimtzumim), and all of them are called "thought," as it says in the Zohar, "how many thoughts upon thoughts," etc.,

> Just as speech reveals thought, each stage reveals the one before it. There are countless such stages and contractions, and all of them are called "thought"; as the Zohar puts it, there are many "thoughts," one above another.

דא מוחא לדא[41, 42, 43, 44] כו' וכן בבחי' דבור והתחלקות רבוי המדרגות האלו הם במלאכים וגם בנשמות שיש מיכאל ואברהם בבחי' מחשבה ויש בבחי' דבור.

"this is the brain to that," etc. So too in the aspect of speech. And the division of these many levels is found in the angels and also in the souls: there is a Michael and an Avraham on the level of thought, and there is [a Michael and an Avraham] on the level of speech.

> "This is the brain to that": each level is the inner core of the level below it, and the same holds for "speech." This layering exists among angels and among souls alike: there is a Michael (an angel) and an Avraham (a soul) on the level of "thought," and again on the level of "speech."

6 ובחי' מחשבה מעולם שלמטה נק' בחי' דבור לגבי עולם שלמעלה ממנו עד רום המעלות דא מוחא לדא כו'

And the level of thought of a lower world is called the level of speech relative to the world above it, up to the highest heights: "this is the brain to that," etc.

> In this chain, what counts as "thought" in a lower world is only "speech," an outward expression, relative to the world above it, and so on up to the highest levels. Each higher level is the "brain," the inner core, of the one below.

ובלשון גמרא נק' בתי גוואי ובתי בראי[45] הם בחי' פנימיות ובחי' חיצוניות ופנימיות שלמטה נקרא חיצוניות לגבי שלמעל' [שלמעלה] ממנו ועד"ז כמה ריבוא השתלשלות המדרגות עצמו מספר וכמ"ש היש מספר לגדודיו[46] כו'.

In the language of the Talmud they are called "inner chambers" and "outer chambers," which are the aspect of the inner dimension (pnimiyus) and the aspect of the outer dimension (chitzoniyus); and the inner dimension of what is below is called the outer dimension relative to what is above it. And in this way there are many myriads of chains of descending levels, beyond number, as it is written, "Is there any number to His legions?" etc.

> The Talmud (Chagigah 5b) speaks of G-d's "inner chambers" and "outer chambers," which correspond to the inner and outer dimensions. What is inner at one level is outer relative to the level above it, and so the levels are beyond number, like the "legions" of which Job speaks (Job 25:3).

אך כל זה נק' בחי' השתלשלות בסדר המדרגו שיציאתן מההעלם אל הגילוי[47] הוא שבחי' ומדרגות ההעלם מוציא מה שהיה בכחו בהעלם להיות בבחי' גילוי הגם שהכח שבהעלם הוא ביתר שאת ומעלה מבחי' הגילוי שנחשב ירידה כו'

But all this is called the aspect of hishtalshelus in the order of the levels, for their emergence from concealment to revelation is that the aspects and levels of concealment bring out what was in their power, in concealment, to be revealed. Although the power in concealment is of greater dignity and superior to the revealed aspect, which is considered a descent, etc.,

> In this ordered chain every revelation was already present, hidden, in its source; the higher level only brings out what it held in potential. The hidden power is superior to what it reveals, since being revealed is a descent.

מ"מ הרי הכח שבהעלם הוא המקור לבחי' הגילוי ויש בכח ההוא בחי' הגילוי כ"כ [כל כך] אלא שהוא בהעלם וכמשל השכל ומדות ומחשבה הנ"ל ובחי' השתלשלות הלזו לא שייך

nevertheless the power in concealment is the source of the revealed aspect, and that power contains the revealed aspect to the same extent, only in concealment, as in the analogy of intellect, emotive attributes and thought mentioned above. And this aspect of hishtalshelus does not apply

> Still, the hidden power is the direct source of the revelation and contains all of it, only in concealed form, just as the intellect contains the emotions and thoughts it later produces. This kind of chain, however, has a limited scope.

אלא בבחי' הנאצלים והנבראים כי גבוה מעל גבוה שומר[48] כו'. אבל לגבי המאציל עצמו יתי' אין ערוך אליו יתי' כלל.

except to the level of the emanated and created beings, for "One higher than the high watches," etc. But relative to the Emanator Himself, blessed be He, there is no comparison to Him, blessed be He, at all.

> It applies only among emanated and created levels, where "one higher than the high watches" (Ecclesiastes 5:7), each level standing above another. But G-d Himself, the Emanator, bears no comparison to any level at all, so the chain of cause and effect cannot lead from Him to the worlds.

7 וא"א להיות בריאות העולמות כלל בדרך ההשתלשלות מעילה לעילה כי אין ערוך נברא לגבי בורא

And it is impossible for the creation of the worlds to come about at all by way of hishtalshelus from cause to cause, for a created being bears no comparison to the Creator,

> Creation therefore cannot come about through the ordered chain of cause and effect. An effect is always comparable to its cause, but nothing created is comparable to its Creator.

יתי' ואיך יקבלו חיותם מכח עצמותו ומהותו כביי [כביה] ואיך יתכן להיות בחי' כח עצמותו כביי [כביה] לצאת מההעלם אל הגילוי להיות מזה כח נברא כו'

blessed be He. How, then, could they receive their life-force (chayus) from the power of His essence and being, so to speak? And how is it possible for the power of His essence, so to speak, to come out from concealment to revelation, so that from it there be a created power, etc.?

> How could creatures receive their life from G-d's very essence, and how could His essence "reveal" itself as a created thing? In the chain, a revelation is only what was hidden in its source, but G-d's essence does not contain created things in that way.

כי הוא רם ונשא למעלה עד אין קץ ואי אפשר להיות התהוות נברא אפי' [אפילו] בריבוי השתלשלות אין קץ לפי שאינו בגדר זה של ההש תלשלות [וזהו ענין אנת הוא חד ולא בחושבן[49, 50] שאין ערוך כו'

For He is exalted and lofty, higher without end, and the coming into being of a creation is impossible even through an endless multitude of hishtalshelus, because He is not within this category of hishtalshelus. [And this is the meaning of "You are One, but not in number": that there is no comparison, etc.,

> G-d is infinitely exalted, so even an endless series of steps would never lead from Him to a creature; He is outside the category of a chain altogether. Hence the Tikkunei Zohar's "You are One, but not in number": He is not the first in a series.

וכמשנ"ת [וכמו שנתבאר] לקמן ד"ה ענין ק"ש [קריאת שמע] ובד"ה היום הזה מצוך ובד"ה פתח אליהו][51] אלא בריאת העולמות הוא ע"י בחי'

as is explained below in the discourse beginning "The matter of the recital of Shema," in the discourse beginning "This day [Havayah your G-d] commands you," and in the discourse beginning "Elijah opened."] Rather, the creation of the worlds is through the aspect of

> The Alter Rebbe refers to other discourses that explain this further. Creation, instead, comes about through a different level.

כי ובטובו מחדש שבטובו פי' טוב שלו עצמו דהיינו בחי' עצמותו כבי' [כביה] הרי זה מחדש מעשה בראשית שנעשה חדש ממש[52] מאין ליש וכמ"ש והחכמה מאין תמצא.[53]

"And in His goodness He renews." For "in His goodness" means His own goodness, that is, the aspect of His essence, so to speak: this renews the work of Creation, so that it becomes truly new, from nothing to something, as it is written, "And wisdom is found from nothing (me'ayin)."

> That level is "His goodness," His own goodness, meaning His very essence. Only the essence can make something truly new, something from nothing; so the verse "Wisdom, from where (me'ayin) shall it be found?" (Job 28:12) is read as saying that wisdom itself comes from ayin, nothingness.

שהחכמה הוא בחי' ראשית[54, 55, 56, 57, 58] והיא תמצא מאין בבחי' התחדשות[59] שנעשה דבר חדש מה שלא היה בכח המקור המוציאו

For Chochmah (wisdom) is the aspect of "beginning," and it is found from nothing, as a renewal: a new thing comes into being, which was not in the power of the source that brings it forth.

> Chochmah is the "beginning" of all things, and it comes from nothing as a true innovation: something that was not contained in its source, unlike the ordered chain, where the effect was already hidden in its cause.

והוא ע"י בחי' יו"ד שהוא בחי' צמצום ואח"כ הו"ה ה"א הוא התפשטות אורך ורוחב ויש ה' עילאה והי' תתאה עלמא דאתכסייא ועלמא דאתגלייא.[60]

And this is through the aspect of the yud, which is the aspect of contraction (tzimtzum), and afterwards [the letters] hei, vav, hei: the hei is expansion in length and breadth. And there is an upper hei and a lower hei, the hidden world and the revealed world,

> This happens through the letters of the Name Havayah: the yud, a single point, is contraction (tzimtzum), and the hei, with its length and breadth, is expansion. The first hei is "the hidden world" and the last hei "the revealed world."

8 והוי"ו המחברם כו'. וזהו בחי' הוי"ה שאומרים ברוך אתה הוי"ה שיהי' [שיהיה] בחי' הוי' בבחי' גילוי שהוא מקורא דכולא דהיינו להיות התפעלות הלב ממה שהוא יתי' למעלה מבחי' ההשתלשלות ואין ערוך אליו יתי'

and the vav that joins them, etc. And this is the aspect of Havayah, of which we say, "Blessed are You, Havayah": that the aspect of Havayah, which is "the source of all," be revealed; that is, that there be an arousal of the heart from [the fact] that He, blessed be He, is above the level of hishtalshelus, and there is no comparison to Him, blessed be He;

> The vav joins the two hei's, completing the Name Havayah, "the source of all." When we say "Blessed are You, Havayah," we ask that this be revealed: that the heart be stirred by knowing that G-d is beyond the whole chain of levels and beyond all comparison.

אלא שמהווה כל העולמות בבחי' הוי"ה ע"י בחי' צמצום והתפשטות כו' כנ"ל [וזהו עד שלא נברא העולם][61] היה הוא ושמו בלבד.[62]

yet He brings all the worlds into being through the aspect of Havayah, by means of the aspect of contraction and expansion, etc., as mentioned above. [And this is [the meaning of] "Before the world was created, there was He and His Name alone."

> Yet this same G-d brings all the worlds into being through the Name Havayah, by contraction and expansion. This also explains the saying with which the maamar began: "Before the world was created, there was He and His Name alone."

הוא היינו מהותו ועצמותו[63] יתי' ושמו הוא האור והגילוי[64] שהוא ג"כ א"ס ונקי' אא"ס [אור אין סוף] שהיה כלול בעצמותו

"He" is His being and essence, blessed be He; and "His Name" is the light and the revelation, which is also infinite (Ein Sof) and is called the Infinite Light (Or Ein Sof), which was included in His essence;

> "He" is G-d's very essence. "His Name" is the light and revelation that comes from Him, which is itself infinite and is called the Infinite Light (Or Ein Sof), and which before Creation was contained within His essence.

דהיינו מה שיש ביכולת במהותו ועצמותו כביכול שיומשך ממנו גילוי אור א"ס ויכולת זו נק' שמו[65] ועמ"ש מזה בד"ה קול דודי[66] ובפ' פנחס[67] ד"ה צו את בנ"י [בני ישראל]].

that is, there is the capability in His being and essence, so to speak, that a revelation of the Infinite Light be drawn forth from Him, and this capability is called "His Name." See what is written on this in the discourse beginning "The voice of my beloved," and in Parshas Pinchas, the discourse beginning "Command the children of Israel."]

> "His Name" is the capability within His essence to radiate the Infinite Light. This answers the opening question: a "name" existed before Creation as this potential for revelation, before there was anyone to call Him by it.

SECTION 4 · ¶9–10

Love in two hearts

9 וזהו ואהבת את[68] הוי' אלקיך פי' ואהבת אהבה מלשון אבה[69] והה' הנוספת הוא בחי' הבל הלב שאבה פי' רצון המוח[70]

And this is [the meaning of] "And you shall love Havayah your G-d." The explanation: ve'ahavta, ahavah (love), is from the word avah (to be willing), and the added hei is the aspect of the breath (hevel) of the heart; for avah means the will of the mind,

> This is how the Alter Rebbe reads "And you shall love Havayah your G-d" (Deuteronomy 6:5). Ahavah, love, comes from avah, to want; the extra letter hei stands for the warm breath of the heart, since avah alone is the will of the mind.

ואהבה הוא רצון הלב ואהבת שיהיה הרצון והתשוקה שבלב להיות הוי' שיהי' [שיהיה] בחי' הוי' עצמו שורה בך להיו אלוה שלך ממש שיתאחד בך בבחי' גילוי

and ahavah is the will of the heart. "And you shall love": that the will and the longing in the heart be for Havayah to be, that is, for the level of Havayah itself to rest within you, to be truly your G-d, uniting with you in a revealed manner.

> Ahavah, then, is will that has entered the heart. The commandment to love asks that the heart truly long for Havayah Himself to dwell within the person and be his own G-d, united with him openly.

וזהו את ה' אלקיך פי' את כמו עת[71,72] לאהוב[73] בעיי"ן לפי שהוא בחי' הגילוי להיות סדר זמנים.

And this is [the meaning of] "es Havayah your G-d": es is like eis, as in "a time (eis) to love," [spelled] with an ayin, because it is the aspect of revelation, so as to be an order of times.

> The word es before "Havayah your G-d," a grammatical marker with no meaning of its own, is read as eis, "time," as in "a time to love" (Ecclesiastes 3:8). Revelation comes within the framework of time, in measured moments.

שהזמן הוא בחי' נברא[74] שהזמן לא שייך אלא במדת מלכותו יתי' מלך מלך וימלוך משא"כ למעלה וכמ"ש מזה סד"ה שובה ישראל עד.

For time is the aspect of a created thing: time applies only in the attribute of His Malchus (sovereignty), blessed be He, "is King, was King and will reign," which is not so above. See what is written on this at the end of the discourse beginning "Return, O Israel, unto [Havayah your G-d]."

> Time itself is created: it belongs only to G-d's Malchus, His sovereignty over the worlds, as in "is King, was King and will reign," present, past and future. Above Malchus there is no time; the Alter Rebbe refers to the end of the discourse "Return, O Israel."

אלא שבחי' גילוי זה במקורו קודם שבא לידי גילוי הזמן נק' את באלף כמו את בשרו את הטפל[75] לבשרו כך בחי' גילוי במקורו הוא הטפל להעלם

However, this aspect of revelation in its source, before it comes to the revelation of time, is called es with an alef, as in "es besaro" (his flesh): es is what is ancillary to his flesh. So too the aspect of revelation in its source is what is ancillary to the concealment,

> At its source, before it enters time, revelation is es spelled with an alef. The Sages (Bava Kamma 41b) teach that the es in "es besaro," "his flesh," includes what is ancillary to the flesh; so too revelation at its source is ancillary to the hidden essence from which it comes.

כי הוא גילוי כח ההעלם[76] כנ"ל ועמ"ש עוד מענין את הטפל ע"פ וידעת היום והמשכת גילוי בחי' הוי' יהי' [יהיה] בכל לבבך[77] תוך שני לבבות[78] פנימיות וחיצוניות

for it is the revelation of the power of the concealment, as mentioned above; and see further what is written on es as what is ancillary, on the verse "And you shall know this day." And the drawing down of the revelation of the level of Havayah will be "with all your heart": within two hearts, the inner (pnimiyus) and the outer (chitzoniyus),

> Revelation is only the hidden power shown outwardly, as explained earlier. The love is to be drawn "with all your heart": as the Mishnah (Berachos 9:5) reads levavcha as two inclinations, so here there are two hearts, the heart's inner and outer dimensions.

שהם שהם בחי' בתי גוואי ובתי בראי עמ"ש בפי' ראה ע"פ כי תשמע בקול פנימיות הלב הוא התפעלות מבחי' עצמותו ומהותו יתב' דלית מחשבה תפיסא בך כלל.[79, 80, 81, 82]

which are the aspect of "inner chambers" and "outer chambers" (see what is written in Parshas Re'eh on the verse "When you listen to the voice"). The inner dimension of the heart is an arousal from the level of His essence and being, blessed be He, [of whom it is said,] "No thought can grasp You at all."

> The two hearts correspond to the "inner chambers" and "outer chambers" mentioned earlier. The inner heart is stirred by G-d's very essence, of which the Tikkunei Zohar says, "No thought can grasp You at all."

10 וכמ"ש אתה הראת לדעת כי[83] ה' הוא האלהים אין עוד והראת הוא בחי' גילוי בבחי' פנימיות הלב והוא מבחי' האהבה המסותרת שבטבע כל אדם כו'

As it is written, "You have been shown, to know that Havayah is G-d; there is none else." "You have been shown" is the aspect of revelation in the inner dimension (pnimiyus) of the heart, and it comes from the hidden love that is in the nature of every person, etc.,

> "You have been shown, to know that Havayah is G-d; there is none else" (Deuteronomy 4:35) describes the revelation in the inner heart. It comes from the hidden love that is part of every person's nature.

ורשימו נשאר כל היום אפילו אחר התפלה כו' וחיצוניות הלב הוא שנתפשט האהבה לאכפייא לסט"א ולאהפכא כו' מתחלה לאכפייא

and an impression of it remains all day, even after prayer, etc. And the outer dimension (chitzoniyus) of the heart is that the love spreads out to subdue the sitra achra (the other side) and to transform [it], etc.: first to subdue,

> Its impression stays with a person all day, even after prayer. The outer heart is the love spreading outward to deal with the sitra achra, the side opposed to holiness: first subduing it (iskafya), then transforming it (is'hapcha).

כדכתיב עוצם עיניו מראות ברע[84] וכתיב ולא תתורו אחרי לבבכם[85] שירצה להיות גם הגילוי בחי' הוי' שהנה העולם נק' מלשון העלם שמעלים ומסתיר אור ה' מלהיות בגילוי וצריך לאכפייא כו' ואח"כ לאתהפכא חשוכא לנהורא.

as it is written, "He shuts his eyes from looking upon evil," and it is written, "And you shall not stray after your heart," so that he will want the revelation of the level of Havayah to be there as well. For the world (olam) is so called from the word helem (concealment), because it conceals and hides the light of Havayah from being revealed; and one must subdue, etc., and afterwards transform darkness into light.

> Subduing means refusing to look at evil (Isaiah 33:15) or to stray after the heart's desires (Numbers 15:39), so that Havayah is revealed in the outer heart as well. This is needed because olam, "world," comes from helem, "concealment": the world hides G-d's light. Only after subduing comes the transforming of darkness into light.

פי' שהכח יסוד האש הטבעי שבנפשו הטבעית להתאוות כל תאוה יתהפך מן החושך של עוה"ז הגשמי להיות מתאווה לדבקה בו ית' כי יסוד האש הוא טבעי בתגבורת החום ועי"ז מתאווה כל תאוה שנמשך אחריו.

That is: the power of the natural element of fire in his natural soul, to desire every desire, will be transformed from the darkness of this physical world to desiring to cleave to Him, blessed be He. For the element of fire is natural, in the intensity of heat, and through this he desires every desire, being drawn after it.

> Transforming means that the natural fire of the animal soul, its heat and appetite for every pleasure, is turned from the physical world to a longing to cleave to G-d. Fire by nature burns hot, and that heat is what makes a person crave.

אך כשמסיר החמימות מלמשוך אחרי העוה"ז ע"י שמקרר אצלו תאוות עוה"ז ומואס ברע הנה ע"י מאליו וממילא יהי' [יהיה] התגברות החום הטבעי באלהות עמ"ש בפ' שלח בד"ה בפ' נסכים[86]

But when he removes the heat from being drawn after this world, by cooling within himself the desires of this world and despising evil, then through this, of itself and as a matter of course, the natural heat will intensify toward G-dliness; see what is written in Parshas Sh'lach, in the discourse beginning "In the section on libations."

> When a person cools his desire for worldly things and comes to despise evil, the same natural heat turns of itself toward G-dliness. The Alter Rebbe refers to the discourse on the libations in Parshas Sh'lach.

והיינו להיות ואהבת בכל לבבך שיתאווה להיות גילוי בחי' עלמא דאתכסייא בעלמא דאתגלייא ולאהפכא חשוכא לנהורא הוא ע"י אתעדל"ת [אתערותא דלתתא] בתפלה בבחי' צעקל לבם

And this is [how one comes] to "And you shall love … with all your heart": that he desire the revelation of the hidden world in the revealed world, and to transform darkness into light. This is through the arousal from below (isarusa dilesata) in prayer, in the manner of "their heart cried out,"

> This is the love "with all your heart": a longing for the hidden world to be revealed in the revealed world, and for darkness to become light. It comes through the arousal from below (isarusa dilesata) in prayer, a crying out of the heart, as in "their heart cried out" (Lamentations 2:18).

כדכתיב ויצעקו אל[87] ה' בצר להם להיות ממארי דחושבנא[88] ואז ע"י רוח אייי רוח ואמשיך רוח להיות ברכה והמשכה בגילוי ברוך אתה הוי' כו':[89,90]

as it is written, "And they cried out to Havayah in their distress," so as to be among the "masters of accounting." And then, through this, "spirit brings spirit and draws down spirit," so that there be blessing and drawing down in revelation: "Blessed are You, Havayah," etc.

> "They cried out to Havayah in their distress" (Psalms 107:6) describes one who makes an honest reckoning of his soul, one of the Zohar's "masters of accounting." Then, as the Zohar says, "spirit brings spirit": the person's arousal draws down an answering arousal from above, the blessing and revelation of "Blessed are You, Havayah."

SECTION 5 • ¶11–13

Torah, the gift from above

11 ג אך ות"ת [ותלמוד תורה] כנגד כולם.[91,92] כי הנה לימוד התורה הוא מצות והגית בו יומם ולילה[93] אפילו בדבר שעדיין אינו יודע אם יוצא ממנו הפסק דין למעשה כגון כל קושיות הגמרא שאינן אליבא דהלכתא

3. However, "and the study of Torah is equal to them all." For the study of Torah is the mitzvah of "And you shall meditate in it day and night," even in a matter from which he does not yet know whether a practical ruling emerges, such as all the questions of the Gemara that do not follow the halachah,

> A third section begins with the Mishnah (Peah 1:1): "the study of Torah is equal to them all." The command "you shall meditate in it day and night" (Joshua 1:8) covers all study, even of discussions in the Gemara that do not lead to the final halachah.

וגם אפילו מי שאינו מבין הפסק דין מתוך הגמרא וגם אפילו בדבר שאינו נוגע למעשה כלל ועמ"ש מזה בפ' אחרי ע"פ כי ביום הזה יכפר

and even one who does not understand the practical ruling from the Gemara, and even in a matter that has no bearing on practice at all; see what is written on this in Parshas Acharei, on the verse "For on this day He shall atone."

> It applies even to one who cannot derive the ruling from the Gemara, and even to subjects with no practical bearing at all. The Alter Rebbe refers to his discussion in Parshas Acharei on "For on this day He shall atone."

והענין כי תלמוד תורה הוא רק המשכה מאתעדל"ע [מאתערותא דלעילא] וכמ"ש ודברי אשר שמתי בפיך[94] והמשכה זו נעשית שלא ע"י אתעדל"ת [אתערותא דלתתא] שאין אתעדל"ת [אתערותא דלתתא] יכולה להשיגה[95]

The explanation is that Torah study is solely a drawing down from the arousal from above (isarusa dile'eila), as it is written, "And My words which I have put in your mouth." And this drawing down is brought about not through an arousal from below (isarusa dilesata), for an arousal from below cannot reach it;

> Why does all study count? Because Torah study draws down an arousal from above (isarusa dile'eila), G-d's own initiative, as in "My words which I have put in your mouth" (Isaiah 59:21). No human effort from below can reach this level on its own.

רק ע"י לימוד התורה בצירופי אותיו הוא ממשיך וכמ"ש קרוב ה' לכל קוראיו[96] לכל אשר יקראוהו באמת ואין אמת

only through the study of Torah, in the combinations of its letters, does he draw it down, as it is written, "Havayah is near to all who call upon Him, to all who call upon Him in truth"; and there is no truth

> A person draws it down only by studying, through the very letters and words of the Torah. "Havayah is near to all who call upon Him in truth" (Psalms 145:18), and the Sages say there is no "truth" but Torah.

אלא[97] תורה[98, 99] ועמ"ש בביאור ע"פ אלה מסעי[100] ויכתוב משה כו' שע"י הורה קורא וממשיך בחי' הוי'.

but Torah. See what is written in the explanation on the verse "These are the journeys … and Moshe wrote," etc., that through the Torah one calls and draws down the level of Havayah.

> So by studying Torah a person "calls" G-d and draws down the level of Havayah. The Alter Rebbe refers to his explanation on "These are the journeys … and Moshe wrote."

12 ולכן נקרא קורא בתורה כמ"ש במ"א. וזהו והיו הדברים האלה[101] אשר אנכי מצוך[102] היום על לבבך ודברת בם[103] כו'

This is why [one who studies] is called korei baTorah, "one who calls in the Torah," as is explained elsewhere. And this is [the meaning of] "And these words, which I (Anochi) command you today, shall be upon your heart, and you shall speak of them," etc.:

> Because Torah study "calls" G-d, as just explained, studying is described with the word korei, which means both "reads" and "calls." The Alter Rebbe now reads the verse of the Shema, "And these words, which I command you today, shall be upon your heart, and you shall speak of them" (Deuteronomy 6:6–7), in this light.

שגם הדברים אשר אנכי מי שאנכי[104] מצוך יהי' [יהיה] מאליהם וממילא על לבבך ע"י ודברת בם כי ודברת מלשון הנהגה והמשכה כמו ידבר עמים[105] לכומר

that even the words which Anochi, "I who I am," commands you will be upon your heart of themselves, as a matter of course, through "and you shall speak (vedibarta) of them." For vedibarta is a term of leading and drawing, as in "He shall lead (yadber) peoples." That is to say,

> Anochi, "I," is read as Anochi mi she'Anochi, "I who I am," G-d's very essence. The words He commands will settle on the heart by themselves through vedibarta, "you shall speak of them," for the root d-b-r also means to lead and draw, as in "He shall lead (yadber) peoples" (Psalms 47:4).

כי בם בעצמם תדבר ותמשיך בחי' אנכי מי שאנכי שהוא בחי' אתעדל"ע [אתערותא דלעילא] שנעשית שלא ע"י אתעדל"ת [אתערותא דלתתא] כלל מפני שהיא למעלה מעלה מאתעדל"ת [מאתערותא דלתתא] (וז"ש [וזהו שכתוב] בפי תרומה)

that "in them," in the words themselves, you shall lead and draw down the level of "I who I am," which is the level of the arousal from above (isarusa dile'eila) that comes about not through an arousal from below (isarusa dilesata) at all, because it is far, far above the arousal from below. (And this is what is written in Parshas Terumah)

> By speaking words of Torah a person leads and draws down G-d's essence itself. This is an arousal from above that does not depend on any arousal from below, because it is far beyond anything human effort could reach.

(קכ"ח[106] א') אשתדלותא דאורייתא[107] כו' וזהו ענין ותורתך חנני[108] (בתלים קי"ט כ"ט) אתה חוננת' [חוננתני] למדע תורתך והיינו כדלקמן בפי' ואתחנן מתנת חנם.

(128a): "The exertion in Torah," etc. And this is the meaning of "and graciously grant me Your Torah" (in Psalms 119:29): "You have graced us with knowledge of Your Torah." And this is as [explained] below, in the interpretation of "Va'eschanan" as "a free gift."

> The Zohar (Terumah, 128a) contrasts exertion in Torah, which may be acquired for free, with exertion in a mitzvah, which must not be done "for nothing." So too the Psalmist asks, "graciously grant me Your Torah" (Psalms 119:29), and in the Havdalah insertion of the Amidah we say, "You have graced us with knowledge of Your Torah": the Torah is a gift of grace, as the maamar will explain when it reads "Va'eschanan" as a free gift.

ועמ"ש בפ' במדבר ענין וממדבר מתנה כי בחי' מדבר הוא כמ"ש במדבר כו' בארץ אשר לא עבר בה איש

And see what is written in Parshas Bamidbar on the subject of "and from the wilderness, a gift." For the aspect of "wilderness" is as it is written, "in the wilderness," etc., "in a land through which no man passed

> The Alter Rebbe refers to his discussion in Parshas Bamidbar of "and from the wilderness, a gift" (Numbers 21:18). The "wilderness" is described by Jeremiah (2:6) as "a land through which no man passed."

ולא ישב אדם שם[109] פי' שאין האתעדל"ת [האתערותא דלתתא] של האדם מגעת שם כלל והיינו כי ענין אתעדל"ת [אתערותא דלתתא] הוא כמ"ש כמים הפנים[110] כו'

and where no man (adam) dwelt." That is, man's arousal from below does not reach there at all. For the matter of the arousal from below is as it is written, "As in water, face [to face]," etc.:

> Its continuation, "and where no man (adam) dwelt," means that human arousal from below does not reach that level. Ordinarily, arousal from below works like a reflection: "As in water, face answers to face" (Proverbs 27:19).

כן האתעדל"ת [האתערותא דלתתא] של לב האדם מעורר אתעדל"ע [אתערותא דלעילא] מבחי' אדם העליון משא"כ בבחי' כי לא אדם הוא[111] אין אתעדל"ת [אתערותא דלתתא] מגעת שם

so the arousal from below of a person's heart awakens an arousal from above from the level of the supernal Man (Adam). Whereas at the level of "for He is not a man," the arousal from below does not reach there.

> Just as a face is mirrored in water, a person's heartfelt arousal awakens a matching arousal above, from the "supernal Man," the divine attributes as they correspond to the human form. But the level of "for He is not a man" (1 Samuel 15:29) mirrors nothing, so no arousal from below reaches it.

וזהו ולא ישב אדם שם כו' אלא שנמשך[112] אתעדל"ע [אתערותא דלעילא] מצד עצמו בבחי' מתנה והוא ענין המשכה שע"י עסק התורה שנאמר בה וממדבר מתנה[113] כו' וזהו

And this is "and where no man dwelt," etc. Rather, the arousal from above is drawn down of its own accord, as a gift; and this is the drawing down that comes through occupation with Torah, of which it is said, "and from the wilderness, a gift," etc. And this is

> From that level the arousal from above flows of its own accord, as a gift. This is what Torah study draws down, which is why of the Torah it is said, "and from the wilderness, a gift."

כי באור פניך נתת לנו[114] תורת חיים (ועמ"ש בפ' ראה ע"פ אחרי[115] ה' כו' תלכו בענין ובקולו תשמעו ובד"ה בשעה שהקדימו ישראל[116] נעשה לנשמע גבי שבועות. ובאג"ה [ובאגרת הקודש] בסופו ד"ה דוד זמירות קרית להו)

"for by the light of Your countenance You gave us a Torah of life." (See what is written in Parshas Re'eh on the verse "After Havayah," etc., "you shall walk," on the subject of "and to His voice you shall listen"; and in the discourse beginning "When Israel put 'we will do' before 'we will hear,'" for Shavuos; and in Iggeres HaKodesh, at its end, the discourse beginning "David, You called them songs.")

> So we say in the blessing Sim Shalom, "for by the light of Your countenance You gave us a Torah of life": the Torah is given from G-d's own "countenance." The Alter Rebbe refers to further discussions in Parshas Re'eh, in a discourse for Shavuos and at the end of Iggeres HaKodesh.

וזהו אתה החילות להראות את עבדך כי משה קיבל תורה מסיני[117, 118] ושם הוא אתה החילות אתעדל"ע [אתערותא דלעילא] לבד ועי' בסד"צ [בספרא דצניעותא] (תרומה קע"ו א') (וברבות כאן אתה החלות כו' אתה התחלת לבוא אצלי כו')

And this is "You have begun to show Your servant": for Moshe received the Torah from Sinai, and there it is "You have begun," the arousal from above alone. And see the Sifra DiTzniusa (Terumah 176a). (And in the [Midrash] Rabbah here: "You have begun," etc.: "You began to come to me," etc.)

> This explains "You have begun to show Your servant": Moshe received the Torah at Sinai (Avos 1:1), a revelation that came wholly from above, the arousal from above alone. The text also refers to the Sifra DiTzniusa, and to the Midrash on this verse, which reads it as "You began to come to me."

וגם לבחי' אתעדל"ת [אתערותא דלתתא] להיות אתעדל"ע [אתערותא דלעילא] צריך להיות תחלה אתעדל"ע [אתערותא דלעילא] שהוא בחי' ב"ק [בת קול] יוצאת מהר חורב[119, 120] כו' הארה מלמעלה להיות הרהורי תשובה כו'.

And even for the arousal from below to bring about an arousal from above, there must first be an arousal from above, which is the aspect of "a heavenly voice goes forth from Mount Chorev," etc., an illumination from above, so that there be thoughts of teshuvah (return), etc.

> Even where an arousal from below is what awakens a response above, it must itself first be set in motion by an arousal from above. This is the heavenly voice that "goes forth from Mount Chorev" every day (Avos 6:2), an illumination from above that stirs thoughts of teshuvah.

ועד"ז תקנו חכמים ברכות המצות עובר לעשייתן[121] כי אשר קדשנו במצותיו פי' שע"י המצות שהם בחי'

Along these lines the Sages instituted the blessings over the mitzvos [to be said] before their performance. For "Who has sanctified us with His commandments" means that through the mitzvos, which are the aspect of

> The same pattern explains why the Sages instituted a blessing before each mitzvah (Pesachim 7b). "Who has sanctified us with His commandments" means that the mitzvos, an arousal from below, bring holiness down.

אתעדל"ת [אתערותא דלתתא] שנעשים בדב רים גשמים ציצית של צמר ותפילין של קלף סוכה לולב כו' נעשה אתעדל"ע [אתערותא דלעילא] והוא להיות שורה קדושה עליונה.

the arousal from below, done with physical things, tzitzis of wool and tefillin of parchment, sukkah, lulav, etc., an arousal from above comes about, namely, that supernal holiness comes to rest.

> Mitzvos are done with physical things, woolen tzitzis, parchment tefillin, a sukkah, a lulav, and through them supernal holiness comes to rest: an arousal from above in response to one from below.

אך כדי להיות קדשנו במצותיו וצונו[122] להיות אתעדל"ת [אתערותא דלתתא] גורם ומעורר אתעדל"ע [אתערותא דלעילא] הוא ע"י אתעדל"ע [אתערותא דלעילא] תחלה

But for there to be "Who has sanctified us with His commandments and commanded us," so that the arousal from below causes and awakens an arousal from above, this is through an arousal from above first,

> But for the mitzvah's arousal from below to have this effect at all, an arousal from above must come first.

שהיא ההארה הבאה מלמעלה להיות באי"י [ברוך אתה ה'] אמ"ה [אלקינו מלך העולם] שיהי' [שיהיה] ברוך ונמשך בחי' גילוי הוי' למטה שעי"ז אשר קדשנו במצותיו וצונו.[123]

which is the illumination that comes from above so that there be "Blessed are You, Havayah, our G-d, King of the world": that the revelation of the level of Havayah be blessed and drawn down below, so that through this [there be] "Who has sanctified us with His commandments and commanded us."

> That first arousal from above comes through the blessing itself, "Blessed are You, Havayah": the revelation of Havayah is drawn down below, so that the mitzvah that follows can sanctify us.

13 ולכן תקנו הברכה קודם המצוה שע"י הברכה היא שנעשית ההמשכה להיות עשיית המצוה באתעדל"ת [באתערותא דלתתא] גורם אתעדל"ע [אתערותא דלעילא] ועמ"ש בד"ה ביום השמע"צ [השמיני עצרת] בענין גדול תלמוד[124] שמביא לידי מעשה

This is why they instituted the blessing before the mitzvah: for it is through the blessing that the drawing down is accomplished, so that the performance of the mitzvah, as an arousal from below, brings about an arousal from above; see what is written in the discourse beginning "On the day of Shemini Atzeres," on the subject of "Great is study, for it leads to action."

> This is why the blessing comes before the mitzvah: the blessing draws down the light from above that allows the mitzvah, an arousal from below, to awaken an arousal from above. The Alter Rebbe refers to his discourse for Shemini Atzeres on the Talmudic teaching "great is study, for it leads to action."

וזהו שביקש משה אעברה נא ואראה את הארץ[125] כו' כי ארץ העליונה הוא[126] כנסת ישראל שנק' ארץ חפץ[127] ורצה משה להמשיך בה בחי' אתה החילות שהוא בחינת אתערותא דלעילא הנעשית שלא ע"י אתעדל"ת [אתערותא דלתתא]:[128]

And this is what Moshe asked: "Let me cross over, please, and see the land," etc. For the supernal "land" is Knesses Yisrael, which is called "a land of desire," and Moshe wanted to draw down into it the level of "You have begun," which is the level of the arousal from above that comes about not through an arousal from below.

> Now Moshe's plea "Let me cross over, please, and see the land" (Deuteronomy 3:25) is understood. The supernal "land" is Knesses Yisrael, the collective soul of Israel, called "a land of desire" (Malachi 3:12), and Moshe wanted to draw into it the level of "You have begun," the arousal from above that needs no arousal from below.

SECTION 6 • ¶14–16

Sight, grace and the free gift

14 ד והנה בחי' אתעדל"ע [אתערותא דלעילא] בבחי' זו לא תמשך למטה להיות בבחי' גילוי ממש בשכל והשגת המחשבה ממש כי לית מחשבה תפיסא בך כלל.

4. Now, the arousal from above of this level is not drawn down below so as to be truly revealed in the intellect and in the actual grasp of thought, for "No thought can grasp You at all."

> A fourth section begins. This arousal from above, from G-d's essence, cannot be drawn down into the intellect so as to be understood, for, in the words quoted earlier, "No thought can grasp You at all."

ואינו נתפס כ"א בבחי' ראיה והסתכלות הלב וכמ"ש עיניך יונים[129, 130] דהיינו כשכנ"י [כשכנסת ישראל] היא בבחי' יונתי תמתי[131, 132, 133] שאז היא במדרגה עליונה מא נעלה

It is grasped only in the manner of sight and the gaze of the heart, as it is written, "Your eyes are doves": that is, when Knesses Yisrael is in the state of "my dove, my perfect one," for then she is on a very exalted level,

> It can be grasped only by a kind of "seeing," an inner gaze of the heart, as in "Your eyes are doves" (Song of Songs 1:15). This happens when Knesses Yisrael is at the exalted level called "my dove, my perfect one" (Song of Songs 5:2).

ואזי היא בבחי' עינים שהוא בחי' הסתכלות לבד שאין המשכה זו נתפסת בגילוי וההתלבשות בהמחשבה כ"א הארה בעלמא כענין מ"ש ויצא כברק חצו[134]

and then she is in the aspect of "eyes," which is the aspect of gazing alone; for this drawing down is not grasped in revelation and in being clothed in thought, but is only a mere glimmer, as in what is written, "And His arrow shall go forth like lightning,"

> At that level she is "eyes": pure gazing, without grasping the matter in thought. What is drawn down is only a fleeting glimmer, like the lightning of "His arrow shall go forth like lightning" (Zechariah 9:14).

שהוא כעין ברק המבריק במוחו שהוא למעלה מכדי השגתו שאין כח השגת מוחו יכול להכיל.

which is like a flash of lightning that flashes in his mind, which is beyond what he can grasp, for the power of his mind's comprehension cannot contain it.

> It is like a flash of lightning in the mind: an insight beyond what the mind can grasp, which its power of understanding cannot contain.

15 וע"כ אשתומם כשעה חדא[135, 136] ולכן כתיב ואראה את הארץ שרצה משה להמשיך בחי' זו בבחי' ראיה

And therefore "he was astonished for about an hour." And this is why it is written, "and let me see the land": Moshe wanted to draw down this level in the manner of sight.

> Such a flash leaves the mind stunned, as in "he was astonished for about an hour" (Daniel 4:16, quoted in the Talmud, Chullin 21a). Moshe asked to "see" the land because he wanted to draw this level into it in the mode of sight.

ואנכה"ג [ואנשי כנסת הגדולה] שתקנו הברכות של המצות להמשיך בחי' אתעדל"ע [אתערותא דלעילא] הם הנק' חכמים עיני העדה[137, 138] שהם מבחי' עיניך יונים להמשיך הארה מבחי' ראי' [ראיה] והסתכלות

And the Men of the Great Assembly, who instituted the blessings over the mitzvos in order to draw down the level of the arousal from above (isarusa dile'eila), are those called the Sages, "the eyes of the congregation," who are of the level of "Your eyes are doves," to draw down an illumination from the level of sight and gazing.

> The Men of the Great Assembly, who instituted the blessings over the mitzvos to draw down the arousal from above, are the Sages called "the eyes of the congregation" (see Taanis 24a). They belong to the level of "Your eyes are doves," and draw down an illumination from the level of sight.

(ועמ"ש בד"ה לבבתני גבי באחד מעיניך[139] וע"פ לעשות הישר בעיני ה' וזהו אתה החילות להראת את עבדך דלפי פשוטו אינו מובן מהו לעבדך דייקא והרי גם לכל ישראל הראה הוא יתי כל האותות והמופתים ובמ"ת [ובמתן תורה] פב"פ [פנים בפנים] דבר ה' עמכם כתיב

(See what is written in the discourse beginning "You have captured my heart," on "with one of your eyes," and on the verse "to do what is right in the eyes of Havayah." And this is "You have begun to show Your servant": according to its plain meaning, it is not understood why "Your servant" specifically, since He, blessed be He, also showed all Israel all the signs and wonders, and of the Giving of the Torah it is written, "Face to face Havayah spoke with you."

> In a parenthesis the Alter Rebbe refers to his discourse on "You have captured my heart with one of your eyes" (Song of Songs 4:9). He then asks why "to show Your servant" singles out Moshe, when all Israel saw the signs and wonders, and at Sinai G-d spoke with them "face to face" (Deuteronomy 5:4).

אלא כי פי׳ להראות הוא כמ״ש וירא ראשית לו[140] שמשה זכה לבחי׳ ראיה הנ״ל שהיא הנמשכת מבחי׳ אתה החילות כו׳ כנ״ל וע״כ אעברה נא ואראה את הארץ להמשיך בה ג״כ בחי׳ ראיה זו כנ״ל)

Rather, "to show" is as it is written, "He saw the first portion for himself": Moshe merited the level of sight mentioned above, which is drawn from the level of "You have begun," etc., as mentioned above. And therefore, "Let me cross over, please, and see the land," to draw into it, too, this level of sight, as mentioned above.)

> "To show" refers to the special "sight" Moshe merited, as in "He saw the first portion for himself" (Deuteronomy 33:21). This sight comes from "You have begun," the arousal from above, and Moshe wanted to draw it into the Land as well.

וכדי להמשיך בחינה זהו הקדים משה ואמר ואתחנן אל הוי׳ והענין כי הנה בשלמה[141] כשבנה בהמ״ק [בית המקדש] כתיב אשר התחננתי לפני[142, 143] הוי׳ וכאן כתיב אל הוי׳.

And in order to draw down this level, this is why Moshe began by saying, "And I pleaded with Havayah." The explanation: of Shlomo, when he built the Holy Temple, it is written, "with which I pleaded before Havayah," whereas here it is written, "with (el) Havayah."

> To draw this down, Moshe began with "Va'eschanan," pleading for grace. Shlomo, when he built the Temple, spoke of pleading "before Havayah" (1 Kings 8:59), but Moshe pleaded el Havayah, "to Havayah," and the difference matters.

והענין כי הנה כתיב ה׳ אל רחום וחנון[144] כו׳ וכתיב חנון ורחום[145, 146] ה׳ אך הנה פי׳ הוי׳ אל רחום וחנון שמבחי׳ הוי׳ מקור כל ההתהוות[147] נמשכו המדות להיות חנון ורחום.

The explanation is this. It is written, "Havayah, G-d, compassionate and gracious," etc., and it is written, "Gracious and compassionate is Havayah." Now, "Havayah, G-d, compassionate and gracious" means that from the level of Havayah, the source of all coming-into-being, the attributes (middos) are drawn down to be gracious and compassionate.

> Two verses order the words differently. In "Havayah, G-d, compassionate and gracious" (Exodus 34:6) Havayah comes first: from Havayah, the source of all existence, the attributes of grace and compassion flow down.

אבל חנון ורחום[148] ה' פי' שכדי להיות בחי' הוי' שהוא בחי' צמצום והתפשטות כו' כל זה הוא מחמת שהוא חנון ורחום כו' כמ"ש במ"א סד"ה שובה ישראל.[149, 150]

But "Gracious and compassionate is Havayah" means that for there to be the level of Havayah, which is the aspect of contraction and expansion, etc., all this is because He is gracious and compassionate, etc., as is explained elsewhere, at the end of the discourse beginning "Return, O Israel."

> In "Gracious and compassionate is Havayah" (Psalms 111:4, 145:8) grace comes first: Havayah itself, the contraction and expansion that bring the worlds into being, exists only because G-d is gracious and compassionate. Moshe drew from that higher grace.

16 וזהו ואתחנן אל הוי' שהמשכתי מבחי' חנון כדי להיות בחי' הוי'. וזהו שאמרו אין ואתחנן אלא מתנת חנם[151, 152, 153] כו'.

And this is "And I pleaded with Havayah": I drew down from the level of "gracious" so that there be the level of Havayah. And this is what [the Sages] said: "Va'eschanan means nothing but a free gift," etc.

> Now the plea "Va'eschanan" is explained: Moshe drew from the level of "gracious," which is the source of Havayah itself. As the Sifrei and Rashi teach, the word Va'eschanan means asking for a free gift.

פי' חנם בלא מצות[154, 155] דהיינו שהמשיך מבחי' גבוה ונעלה מאד למעלה מעלה מבחי' המצות שאין המצות מגיעות שם (ועמ"ש ע"פ ובשביעית יצא לחפשי חנם)[156, 157]

The meaning of "free" (chinam) is without mitzvos: that is, he drew down from a very high and exalted level, far above the level of the mitzvos, which the mitzvos do not reach. (See what is written on the verse "And in the seventh he shall go out free, for nothing.")

> "Free" (chinam) means without mitzvos: not earned by any deed. Moshe drew from a level far above anything mitzvos can reach; the Alter Rebbe refers to his explanation of "in the seventh he shall go out free" (Exodus 21:2), where chinam is likewise read as "without mitzvos."

שהוא בחי' מדרגת ומעלת מקור אור התורה ושרשה לעילא שהוא בחי' ומדריגת משה שנא' [שנאמר] עליו אנכי עומד בין[158] ה' וביניכם להגיד לכם את דבר ה' כו' שהי' [שהיה] שרש נשמתו מבחי' אנכי מי שאנכי

This is the level and the rank of the source of the light of the Torah and its root above, which is the level and rank of Moshe, of whom it is said, "I (Anochi) stand between Havayah and you, to tell you the word of Havayah," etc.: the root of his soul was from the level of "I who I am."

> This level is the source and root of the light of the Torah, and it is Moshe's own level. He could say "I (Anochi) stand between Havayah and you" (Deuteronomy 5:5) because his soul was rooted in Anochi, "I who I am," G-d's essence.

ולכן היה בו כח להמשיך בחי' הוי' שהוא בחי' אתעדל"ע [אתערותא דלעילא][159] בעת ההיא פי' שיהי' [שיהיה] בחי' עלמא דאתכסייא שהוא נק' בשם ההיא להיות בגילוי בבחי' עת לאהוב

Therefore he had the power to draw down the level of Havayah, which is the level of the arousal from above (isarusa dile'eila), "at that time" (ba'eis hahi): that is, that the level of the hidden world, which is called by the name hahi ("that"), be revealed, in the manner of "a time (eis) to love."

> So Moshe could draw down the arousal from above "at that time" (Deuteronomy 3:23). Hahi, "that," a word that points to something not present, names the hidden world, and Moshe sought to reveal it, "a time (eis) to love," as es was read above.

(והוא ע"ד מ"ש בזהר פ' שלח) (דף קע"ז א') בפי' יום ההוא כו' דאחיד סיפא בשירותא וע' מזה ג"כ בפרדס.

(And this is in the manner of what is written in the Zohar, Parshas Sh'lach) (folio 177a), in the interpretation of "that day," etc., which joins the end to the beginning. And see on this also in the Pardes.

> The Alter Rebbe compares this to the Zohar's reading of "that day" as joining the end to the beginning. He also refers the reader to the Pardes.

והיינו לפי שאתה החילות שכבר התחלת להיות אתעדל"ע [אתערותא דלעילא] לבד. והנה אז לא נתקיימה בקשה זו שיהי' [שיהיה] אתעדל"ע [אתערותא דלעילא] לבדה בבחי' גילוי

And this is because "You have begun": You have already begun, so that there be the arousal from above alone. But at that time this request was not fulfilled, that the arousal from above alone be revealed;

> Moshe's plea rested on "You have begun": at Sinai G-d had already begun with an arousal from above alone. But his request, that this arousal from above be revealed on its own, was not granted at that time.

אלא אתעדל"ע [אתערותא דלעילא] להיות אתערותא דלתא שעל ידי גילוי אתערותא דלתתא זו יהי' [יהיה] גילוי אתערותא דלעילא.

rather, an arousal from above so that there be an arousal from below (isarusa dilesata), so that through the revelation of this arousal from below there will be a revelation of the arousal from above.

> What was granted instead was an arousal from above that would awaken an arousal from below, so that through the revealed arousal from below the arousal from above would be revealed.

וזו היתה מדריגת יהושע וכל ישראל שנכנסו לארץ וקיימו מצות באתעדל"ת [באתערותא דלתתא] וכן עד"ז הברכות של המצות שהם בחי' אתערותא דלעילא לאתעדל"ת [לאתערותא דלתתא].

And this was the level of Yehoshua and all Israel, who entered the Land and fulfilled mitzvos as an arousal from below; and likewise, along these lines, the blessings over the mitzvos, which are the aspect of an arousal from above for the arousal from below.

> That was the level of Yehoshua and the people who entered the Land: they fulfilled the mitzvos, an arousal from below. The blessings over the mitzvos follow the same pattern: an arousal from above that makes the arousal from below possible.

אבל לעתיד לבא כתיב כי עין בעין יראו[162, 161, 160] וגו' (וע' בפ' נשא קל"ז ע"א[163] ק"ל ע"א):[164]

But of the time to come it is written, "For they shall see eye to eye," etc. (And see Parshas Nasso, 137a, 130a.)

> But in the time to come "they shall see eye to eye" (Isaiah 52:8): the arousal from above will be seen directly, the "sight" Moshe asked for. The Alter Rebbe refers to the Zohar on Parshas Nasso.

IN ONE'S AVODAH

Do not settle for knowing in the mind that G-d fills and encompasses all worlds; take it to heart until it touches the soul and stirs it, as Baruch She'amar, said before Pesukei deZimrah, asks. In prayer, cry out from the heart, first subduing worldly desire and then turning its fire toward G-d. And study every part of the Torah, even what has no practical bearing, for through its very words a person draws down G-d's essence as a free gift that no effort of his own could reach.

QUESTIONS FOR DISCUSSION

1. Why is knowing that G-d fills and encompasses all worlds not yet "revelation," and what does the thief at the mouth of the tunnel show about such knowledge?
2. How does creation from nothing differ from the chain of cause and effect, and why can the worlds not come from G-d through that chain?
3. Why does Torah study, even of matters with no practical bearing, draw down what prayer and mitzvos cannot?
4. If the mitzvos are an arousal from below, why must a blessing, an arousal from above, come before them?
5. What did Moshe ask for in pleading "to Havayah" rather than "before Havayah," and why was it left for the time to come?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ואתחנן**

The Mitteler Rebbe's transcript (hanachah) of this maamar is printed there, in the volume of the Alter Rebbe's maamarim of 5564.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ד ע' קצו. מאמר זה בשינויים ותוס' הגהות וביאורים באוה"ת ואתחנן ע' מה ואילך. שם ע' קיג הגהה נוספת לסוף הביאור.

2 **ואתחנן אל ה' גו' אתה החילות**

The words here quote Deuteronomy 3:23; the passage is shown below.

Deuteronomy 3:23 דברים ג׳:כ״ג

וָאֶתְחַנַּן אֶל־ה' בָּעֵת הַהִוא לֵאמֹר:

And I besought the L-RD at that time, saying:

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KEHOT'S NOTE

דברים ג, כג-כד.

3 **ואתחנן אל ה' וגו' אתה החילות**

Moshe pleads to be allowed to cross the Jordan: "You have begun to show Your servant Your greatness and Your strong hand." The whole maamar explains the word "begun" and the plea "Va'eschanan."

Deuteronomy 3:23–24 דברים ג׳:כ״ג-כ״ד

וָאֶתְחַנַּן אֶל־ה' בָּעֵת הַהִוא לֵאמֹר: אֲדֹנָי ה' אַתָּה הַחִלּוֹתָ לְהַרְאוֹת אֶת־עַבְדְּךָ אֶת־גָּדְלְךָ וְאֶת־יָדְךָ הַחֲזָקָה אֲשֶׁר מִי־אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה כְמַעֲשֶׂיךָ וְכִגְבוּרֹתֶךָ:

And I besought the L-RD at that time, saying: 'O L-rd GOD, Thou hast begun to show Thy servant Thy greatness, and Thy strong hand; for what god is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts?

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4 **עד שלא נבה"ע הי' הוא ושמו**

The note refers there for a further discussion of the saying that before Creation there was He and His Name alone.

KEHOT'S NOTE

פדר"א פ"ג. וראה סה"מ באתי לגני ע' ר. והנסמן במאמרי אדה"ז — פרשיות לע' תקעב.

5 **עד שלא נבה"ע הי' הוא ושמו בלבד**

Before the world was created there was only the Holy One, blessed be He, and His great Name. The Alter Rebbe asks what a "name" can mean before there was anyone to call Him by it.

Pirkei DeRabbi Eliezer 3:2 פרקי דרבי אליעזר ג׳:ב׳

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבָד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשָׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלְטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹצָאָיו וּמוֹבָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה.

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be …

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6 **ראה לעיל בהערות מכ"ק אדמו"ר מוהרש"ב נ"ע שכותב על מאמר זה**

The Rebbe Rashab writes of this maamar that it is "mugah," edited, by "our Rebbe, of blessed memory."

KEHOT'S NOTE

"מוגה מרבינו נ"ע". וכ"ה באוה"ת על מארז"ל וענינים ריש ע' קכח. ד"ה זה במאמרי אדה"א ע' קכ ובמאמרי אדה"א הנחות תקע"ז ע' רסא מיוסדים על מאמר זה. בד"ה ואתחנן מבאר שהתפלה היא אתעדל"ת לעורר אתעדל"ע, והתורה היא אתעדל"ע מצד עצמה מלמעלמ"ט, וע"ז ביקש משה ואתחנן שיכניס הוא את ישראל לארץ ואזי היה ממשיך בכנס"י הבחי' הזו דההמשכה מלמעלמ"ט שע"י התורה וע"י שראה הארץ מרחוק המשיך בחי' זו עכ"פ ביחידי סגולה שתורתם אומנתם — אוה"ת ויקרא כרך א ע' רנד. וראה גם סה"מ תרכ"ז ע' רסז. בד"ה ואתחנן דתקס"ג שלא נדפס בלקו"ת [סה"מ תקס"ג ע' תרסז] המשל בזה"ל שיחודם וקירובם זה עם זה הוא בשני אופנים אם שהתחתון יעלה למעלה אם שהעליון ירד למטה כו' ההפרש בין תפלה ובין תורה כו', יעו"ש. הובא באוה"ת [מקץ] (שמז רע"ב), יעו"ש. ועל"ק תקעו הב' רפ"ג — המשל רק. ובד"ה ושמתי כדכד האי פ"ד הב' סופ"ג. ובתו"א וישב סד"ה ונתתי לך מהלכים. וע"ל פ' בהר ד"ה את שבתתי פ"ד (מב, סע"ג) כורע בברוך זוקף בשם. ועל"ק בי' שובה ישראל האי (סה, ד). [כ].

PARAGRAPH 2

7 **כי הנה ירידות**

This passage, on the descent of the levels for the sake of an ascent, is quoted there.

KEHOT'S NOTE

מובא באוה"ת דברים כרך ה ע' א'תתקצא.

8 **לאתהפכא חשוכא לנהורא**

The Zohar asks, "Who among you turn darkness into light and taste bitterness as sweetness?" The Alter Rebbe makes this the purpose of the descent of the levels and of man's creation.

Zohar I, 4a זח"א ד, א

KEHOT'S NOTE

ראה זח"א ד, א.

9 **נר הוי' נשמת אדם**

"The lamp of Havayah is the soul of man, searching all the inward chambers." Here the soul is the lamp G-d placed in this world to light up its darkness.

Proverbs 20:27 משלי כ:כ"ז

נֵר ה' נִשְׁמַת אָדָם חֹפֵשׂ כָּל־חַדְרֵי־בָטֶן׃

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

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

Daniel 2:22 דניאל ב:כ"ב

הוּא גָּלֵא עֲמִיקָתָא וּמְסִתְרָתָא יָדַע מָה בַּחֲשׁוֹכָא וּנְהוֹרָא עִמֵּהּ שְׁרָא׃

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

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PARAGRAPH 3

11 **והיה ברכה**

G-d's promise to Avraham: "and you shall be a blessing." The Alter Rebbe reads "blessing" as drawing G-dliness down into the world.

Genesis 12:2 בראשית י"ב:ב'

וְאֶעֶשְׂךָ לְגוֹי גָּדוֹל וַאֲבָרֶכְךָ וַאֲגַדְּלָה שְׁמֶךָ וֶהְיֵה בְּרָכָה׃

And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing.

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12 **ברכה בקרב הארץ**

Isaiah foresees Israel as "a blessing in the midst of the earth." Israel's role is to draw blessing, divine revelation, into the earth itself.

Isaiah 19:24 ישעיהו י"ט:כ"ד

בַּיּוֹם הַהוּא יִהְיֶה יִשְׂרָאֵל שְׁלִישִׁיָּה לְמִצְרַיִם וּלְאַשּׁוּר בְּרָכָה בְּקֶרֶב הָאָרֶץ׃

In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth;

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KEHOT'S NOTE

ישעי' י"ט, כד.

13 **כי הם זרע ברך ה'**

All who see them will recognize "that they are the seed that Havayah has blessed." Since "bless" means drawing down, Israel are the seed through whom the Name Havayah is drawn down and revealed.

Isaiah 61:9 ישעיהו ס"א:ט'

וְנוֹדַע בַּגּוֹיִם זַרְעָם וְצֶאֱצָאֵיהֶם בְּתוֹךְ הָעַמִּים כָּל־רֹאֵיהֶם יַכִּירוּם כִּי הֵם זֶרַע בֵּרַךְ ה'׃

And their seed shall be known among the nations, And their offspring among the peoples; All that see them shall acknowledge them, That they are the seed which the L-RD hath blessed.

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KEHOT'S NOTE

ישעי' סא, ט.

14 **המבריך**

The Mishnah discusses one who "layers" a vine, bending it down into the ground so that it roots there. From this sense of the root the Alter Rebbe learns that berachah means drawing down.

Mishnah Kilayim 7:1 משנה כלאים ז':א'

הַמַּבְרִיךְ אֶת הַגֶּפֶן בָּאָרֶץ, אִם אֵין עָפָר עַל גַּבָּהּ שְׁלֹשָׁה טְפָחִים, לֹא יָבִיא זֶרַע עָלֶיהָ, אֲפִלּוּ הִבְרִיכָהּ בְּדַלַּעַת אוֹ בְסִילוֹן. הִבְרִיכָהּ בְּסֶלַע, אַף עַל פִּי שֶׁאֵין עָפָר עַל גַּבָּהּ אֶלָּא שָׁלֹשׁ אֶצְבָּעוֹת, מֻתָּר לְהָבִיא זֶרַע עָלֶיהָ. הָאַרְכָּבָה שֶׁבֶּגֶפֶן, אֵין מוֹדְדִין לָהּ אֶלָּא מִן הָעִקָּר הַשֵּׁנִי׃

If one has bent a vine into the ground [and then brought it back up elsewhere], then if there is not soil over it to the height of three handbreadths, he may not sow seed above it, even if he bent [and conducted it underground] through a gourd or through a pipe. If he bent it [and conducted] it through rocky soil, then even if there is not soil over it only to the height of three fingerbreadths, it is permitted to sow seed above it. As for a knee-like …

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15 **המבריך והמרכיב**

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

KEHOT'S NOTE

כלאים רפ"ז.

16 **ברוך ה' מן העולם ועד העולם**

"Blessed is Havayah, the G-d of Israel, from world to world." The Alter Rebbe reads it as drawing G-dliness from the hidden world into the revealed world.

Psalms 106:48 תהילים ק"ו:מ"ח

בָּרוּךְ־ה' אֱלֹקֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעוֹלָם וְאָמַר כָּל־הָעָם אָמֵן הַלְלוּ־יָהּ׃

Blessed be the L-RD, the G-d of Israel, from everlasting even to everlasting, and let all the people say: 'Amen.' Hallelujah.

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KEHOT'S NOTE

תהלים קו, מח.

17 **מקרב איש ולב עמוק**

The verse speaks of "the inward part of man and a deep heart." Here it describes the depth from which the arousal

must come.

Psalms 64:7 תהילים ס"ד:ז'

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

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

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18 **כלתה נפשי להי'**

"My soul longs, indeed it pines away, for the courts of Havayah." Here it describes the soul's yearning to leave the body and cleave to G-d.

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

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

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KEHOT'S NOTE

תהלים פד, ג.

19 Kehot's note points to Zechariah 2:14 for these words.

Zechariah 2:14 זכריה ב':י"ד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ 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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20 **בד"ה רני ושמחי הראשון**

At the column cited, the Alter Rebbe explains the letters of the Name Havayah: the yud is the contraction (tzimtzum) without which nothing could come into being, the first hei is thought, and the second hei is speech, the source of worlds, angels and souls.

KEHOT'S NOTE

תו"א לו, ב.

21 **ולא די בהתבוננות במחשבתו בלבד**

The note sends the reader there for a long treatment of this point: that contemplating in one's mind alone that G-d fills and encompasses all worlds is not enough.

KEHOT'S NOTE

ראה בארוכה בהמשך בששה"ק תער"ב ח"ג ע' א'ת ואילך.

22 **לית אתר פנוי מיני'**

A passage in the supplements to Vayikra that the note gives as a further place on "there is no place empty of Him."

KEHOT'S NOTE

ת"ז תנ"ז. ת"ע קכב, ב. וראה לעיל הוספות לויקרא נ, ב.

23 **לית אתר פנוי מיניה**

Tikkunei Zohar (Tikkun 57) teaches that "there is no place empty of Him." The Alter Rebbe says that knowing this in one's mind alone is not yet revelation.

Tikkunei Zohar 91b:6 תקוני הזהר צ"א ב:ו'

... בְּכָל סְפִירָן, וּבְכָל כָּרְסַיָּין, וּבְכָל מַלְאָכִין, וּבְכָל אֵבֶר וְאֵבֶר דְּבַר נַשׁ, דְּלֵית אֲתַר פָּנוּי מִנֵּיהּ לָא בְּעָלְאִין וְלָא בְתַתָּאִין, יהו"ה לָא אִתְקְרֵי בְּיִחוּדָא דְאַרְבַּע אַתְוָון אֶלָּא בְּעִלַּת הָעִלּוֹת דְּמְיַחֵד לוֹן, וּבְגִין דְּאִיהוּ מְיַחֵד

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24 **לית אתר פנוי מיניה**

The same phrase appears again in Tikkun 70, as the Kehot note records.

Tikkunei Zohar 122b:5 תקוני הזהר קכ"ב ב:ה'

וּבְכָל אֵבֶר וְאֵבֶר אִיהוּ יהו"ה, וְאִיהוּ שְׁעוּרָא דְכָל אֵבֶר וְאֵבֶר, בְּגִבְהָא בְאָרְכָּא עִילָּא וְתַתָּא, וּלְאַרְבַּע סִטְרִין, וְאִיהוּ בֵּין כָּל אֵבֶר וְאֵבֶר, לֵית אֲתַר פָּנוּי מִנֵּיהּ, כְּנִשְׁמָתָא דְאִשְׁתְּכַחַת בְּכָל אֵבֶר וְאֵבֶר דְּגוּפָא, וְאִית אֵבֶר עִלָּאָה דְאִתְקְרֵי יהו"ה עַל שְׁמֵיהּ, דְּשָׁלְטָנוּתֵיהּ בַּאֲתַר יְדִיעָא, הֲדָא הוּא דִּכְתִיב (זכריה יד ט) וְהָיָה יהו"ה לְמֶלֶךְ עַל כָּל הָאָרֶץ.

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25 **גנבא אפום מחתרתא**

The note points to the discourse "Zion shall be redeemed through justice," earlier in Likkutei Torah on Devarim, for the saying about the thief, and to the sources listed there.

Berakhot 63a ברכות ס"ג א

KEHOT'S NOTE

ברכות סג, א ע"פ ג'י ע"י. וע"ל בד"ה ציון במשפט. ושי"נ [כ].

26 **רוחו ונשמתו אליו יאסוף**

Elihu says that if G-d set His heart upon it, "He would gather to Himself his spirit and his breath." Here the words describe the soul, roused by true knowledge of G-d, being gathered back to its source.

Job 34:14 איוב ל"ד:י"ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

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

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KEHOT'S NOTE

איוב לד, יד.

27 **שהדעת . . והרגשה**

Near the end of this chapter the Alter Rebbe writes, "as is known, Daas is a term for feeling in the soul," and that it includes Chesed and Gevurah.

Tanya, Likkutei Amarim 46:11 תניא, חלק ראשון; ליקוטי אמרים מ"ו:י"א

... כְּלוֹמַר שֶׁאַף עַל פִּי שֶׁאֲנִי כִּבְהֵמָה בִּהְיוֹתִי עִמְּךָ, וְלֹא אֵדַע וְלֹא אַרְגִּישׁ בְּנַפְשִׁי יְחוּד זֶה – שֶׁתִּפּוֹל עָלַיָּה אֵימָתָה וָפַחַד תְּחִלָּה, וְאַחַר כָּךְ אַהֲבָה רַבָּה בְּתַעֲנוּגִים אוֹ כִּרְשָׁפֵי אֵשׁ, כְּמִדַּת הַצַּדִּיקִים שֶׁנִּזְדַּכְּךָ חוּמָרָם; וְכַנּוֹדָע, שֶׁדַּעַת הוּא לְשׁוֹן הַרְגָּשָׁה בַּנֶּפֶשׁ, וְהוּא כּוֹלֵל חֶסֶד וּגְבוּרָה – אַף־עַל־פִּי־כֵן, "אֲנִי תָמִיד עִמָּךְ", כִּי אֵין הַחוֹמֶר מוֹנֵעַ יְחוּד הַנֶּפֶשׁ בְּאוֹר־אֵין־

סוֹף בָּרוּךְ־הוּא הַמְמַלֵּא כָּל עָלְמִין, וּכְמוֹ שֶׁכָּתוּב: "גַּם חוֹשֶׁךְ לֹא יַחְשִׁיךְ מִמֶּךָּ".

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KEHOT'S NOTE

ראה תניא ספמ"ו. הנסמן במאמרי אדה"ז — פרשיות לע' תרא. במאמרי אדה"א הנחות תקע"ז ע' רנו "דעת הוא לשון הרגשה והוא החוש (הנק' בל"א דערהער כו')". וראה גם לקמן ד, א.

28 **בפ' חקת ע"פ ויקחו אליך**

There "that they take to you a red heifer" is read with emphasis on "to you": a person takes himself out of the ways of Egypt to the level of Moshe, which is Daas.

KEHOT'S NOTE

לעיל חקת סא, ב.

29 **ובפי' ואלה המשפטים**

The text itself refers on this point to the discourse on "And these are the laws" in Torah Ohr, Parshas Mishpatim.

KEHOT'S NOTE

תו"א פ' משפטים.

30 **כי הוא אמר ויהי**

"For He spoke and it came to be; He commanded and it stood." The world exists only through G-d's word.

Psalms 33:9 תהילים ל"ג:ט'

כִּי הוּא אָמַר וַיֶּהִי הוּא־צִוָּה וַיַּעֲמֹד׃

For He spoke, and it was; He commanded, and it stood.

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KEHOT'S NOTE

תהלים לג, ט.

31 **ובמאמר א' נבה"ע**

The Zohar teaches that when it arose in G-d's thought to create His world, all the worlds arose in one thought and were created by it, all in one moment. The Kehot note refers here for "with one utterance the world was created."

Zohar II, 20a זח"ב כ, א

KEHOT'S NOTE

ראה זח"ב כ, א.

PARAGRAPH 4

32 **כנגד י"ג תקוני דיקנא**

Or HaTorah explains there a difficulty (tzarich iyun) that arises at this point, where the thirteen "Blessed" are set against the thirteen tikkunei dikna.

KEHOT'S NOTE

באוה"ת פ' ואתחנן ע' מז מבאר צ"ע שיש כאן.

33 The verse of tzitzis: "And it shall be tzitzis for you, and you shall see it and remember all the commandments of Havayah." The Alter Rebbe refers to his explanation of this verse elsewhere.

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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34 **והי"ג הוא הכולל כל ההמשכות**

There the Tzemach Tzedek explains that this thirteenth, which includes all the flows, is the aspect of "mazal notzer chesed."

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך ב ע' תשע שזהו ענין מזל נוצר חסד ע"ש.

PARAGRAPH 5

35 **וביאור ענין**

Part of this section is quoted there.

KEHOT'S NOTE

חלק מסעי' זה מובא בסה"מ תרל"ה כרך א ע' סא ואילך. וראה סה"מ תרע"ח ע' קמז ואילך.

36 **ובטובו מחדש בכי"ת**

There the Alter Rebbe explains the blessing "Master of wonders, who renews in His goodness every day, continually, the work of Creation": from the beginning of the chain to the end of all creations, everything is renewed each day from nothing to something.

KEHOT'S NOTE

ברכת יוצר. ראה תו"א סג, א.

37 **כי יש בחי' שנק' דרך סדר השתלשלות . . והחכמה מאין תמצא**

This passage, from "there is a level called the order of hishtalshelus" to "wisdom is found from nothing," is quoted there in brief, and the Tzemach Tzedek notes there that this maamar is "edited by our Rebbe, of blessed memory."

KEHOT'S NOTE

מובא בקיצור באוה"ת — ענינים ע' קכז ומציין שם כ"ק אדמו"ר הצ"צ שמאמר זה "מוגה מרבינו ז"ל". וראה בהנסמן לעיל לתחילת המאמר.

38 **כי לא מחשבותי מחשבותיכם**

"For My thoughts are not your thoughts, nor are your ways My ways." The Alter Rebbe infers that there is "thought" above too, though wholly unlike ours.

Isaiah 55:8 ישעיהו נ"ה:ח'

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם 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

ישע' נה, ח. נתבאר לקמן שה"ש יז, ג ואילך.

39 **בדבר ה' שמים נעשו**

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." Divine speech

brings the worlds into being.

Psalms 33:6 תהילים ל"ג:ו'

בִּדְבַר יְהוָה שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

40 וכמ"ש בזהר

A passage in Likkutei Torah, Parshas Balak, that the note gives alongside the Tikkunei Zohar on the many levels called "thought."

Tikkunei Zohar, Tikkun 69 תקו"ז תיקון ס"ט

KEHOT'S NOTE

ע' ת"ז ד' זיטאמיר (ת"ט דמ"א, ב) כמה מחשבין אינון. [וע"ל] בלק (סט, ב [ג]). [כ]. ראה ת"ז ת"י סט (דף קטו, א).

41 דא מוחא לדא

A passage in Likkutei Torah, Parshas Sh'lach, that the note gives on "this is the brain to that."

KEHOT'S NOTE

זח"א (כ, א). זח"ב (קמ, ב). הובא בפרדס ש' ערכי הכנויים פי"ג ערך מוח. וע' בפי שלח (נ' ד). [כ].

42 דא מוחא לדא

The Zohar describes all levels, from the supernal point to the end of all levels, as brain within brain, one within the other. Each higher level is the inner core of the one below it.

Zohar, Bereshit 9:106–10:117 ספר הזהר, בראשית ט':ק"ו-י':קי"ז

from the first mystic point up to the furthest removed of all the stages. They are all coverings one to another, brain within brain and spirit within spirit, so that one is a shell to another.

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

43 דא מוחא לדא

A further passage given in the Kehot note, which speaks of the brain resting within the shell: the inner and outer layers of every level.

Zohar, Terumah 26:261–28:270 ספר הזהר, תרומה כ"ו:רס"א-כ"ח:ע"ר

44 דא מוחא לדא

The Pardes quotes this phrase in its lexicon of Kabbalistic terms (Sha'ar Erchei HaKinuyim), under "brain" (moach), as the Kehot note records.

Pardes Rimmonim 23:13 פרדס רמונים כ"ג:י"ג

PARAGRAPH 6

45 בתי גוואי ובתי בראי

Asked whether there is sadness before the Holy One, blessed be He, the Talmud answers that in His "inner chambers" there is, and in His "outer chambers" there is strength and joy. The Alter Rebbe uses the pair for the inner and outer dimensions of every level.

Chagigah 5b:12 חגיגה ה' ב:י"ב

וּבְבָתֵּי בָרֵאי לָא? וְהָא כְּתִיב: "וַיִּקְרָא אֵד־נָי ה' צְבָאוֹת בַּיּוֹם הַהוּא לִבְכִי וּלְמִסְפֵּד וּלְקָרְחָה וְלַחֲגוֹר שָׂק"! שָׁאנֵי חָרְבָּן בֵּית הַמִּקְדָּשׁ, דַּאֲפִילּוּ מַלְאֲכֵי שָׁלוֹם בְּכוֹ, שֶׁנֶּאֱמַר: "הֵן אֶרְאֶלָּם צָעֲקוּ חוּצָה מַלְאֲכֵי שָׁלוֹם מַר יִבְכָיוּן".

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

KEHOT'S NOTE

חגיגה ה, ב. בלקו"ת כאן ובהביאור לא נתבאר ענין זה. אבל בסה"מ תקס"ד ע' רה נתבאר זה בהביאור. באוה"ת נ"ך כרך א ע' תשז ואילך נמצא ביאור על מארז"ל זה.

46 היש מספר לגדודיו

"Is there any number to His legions?" Bildad's words about the countless hosts above describe here the countless levels of the chain.

Job 25:3 איוב כ"ה:ג'

הֲיֵשׁ מִסְפָּר לִגְדוּדָיו וְעַל־מִי לֹא־יָקוּם אוֹרֵהוּ׃

Is there any number of His armies? And upon whom doth not His light arise?

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KEHOT'S NOTE

איוב כה, ג.

47 שיציאתן מההעלם אל הגילוי

On p. 128 the Tzemach Tzedek explains that in truth everything came into being from nothing through what arose in G-d's thought, and the purpose of the chain is the revelation of the worlds from potential to actual, for which many great descents are needed.

KEHOT'S NOTE

באוה"ת ענינים ע' קכח מבאר זה "כלומר שבאמת נתהוו כולם מאין ליש ע"י מה שעלה במחשבה אצלו להיות התהוות העולמות שע"ז נתהוו כולן, רק שתועלת בחי' השתלשלות הוא גילוי העולמות שיצאו מכח אל הפועל ומההעלם אל הגילוי כו' שצ"ל לזה ירידות והשתלשלות מדריגות רבי' ועצומים" ע"ש. בסה"מ תקס"ג ע' תז ובאוה"ת סידור ע' רכ כ' דכאן נתבאר דגילוי ההעלם זהו סדר השתלשלות עו"ע, והחידוש יש מאין זהו מה שלא היה כלול תחלה, והקשה מהמבואר בתקס"ג שברא לשון גילוי ההעלם, ומפרש "העיקר כמבואר בד"ה ואתחנן דעל הבריאה יש מאין אי שייך לומר כלל שהיו כלולים תחלה בהעלם במקורו . . אך כ"ז בבריאת העולמות יש מאין דהיינו בי"ע, אבל ענין ע"ס דאצי' שפיר יש דעות למקובלים הראשונים שהע"ס היו כלולים תחלה במאצילן ואח"כ נמשכו מההעלם אל הגילוי" ע"ש בארוכה. באוה"ת פ' ואתחנן ע' רכז מבאר בארוכה שלכאורה יש סתירה מכאן למ"ש בתו"א בביאור ע"פ ואלה המשפטים בענין פי' אצילות שהוא רק מההעלם אל הגילוי. ומבאר דמ"ש כאן הוא לפי דעת הר"מ מרקאנטי ע"ש. באוה"ת סידור ע' רכ מציין לכמה מקומות בדא"ח דשם מבואר דבריאה יש מאין הוא גילוי ההעלם, ומסיים שם ולכן העיקר כמבואר בד"ה ואתחנן דעל הבריאה יש מאין אין שייך לומר כלל שהיו כלולים תחלה בהעלם במקורן, ומציין ללקו"ת ר"ה נה, א. הענין נתבאר בארוכה בסה"מ תרע"ח ע' קמח ואילך, אף שאינו מזכיר הצ"ע מהצ"צ, אבל מבאר באריכות ההפרש בין עו"ע ליש מאין.

48 כי גבוה מעל גבוה שומר

"For one higher than the high watches, and there are higher ones above them." Every level has another above it; this belongs to the chain of emanated and created levels.

Ecclesiastes 5:7 קהלת ה':ז

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

קהלת ה, ז.

PARAGRAPH 7

49 אנת הוא חד ולא בחושבן

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אליי).

50 אנת הוא חד ולא בחושבן

Elijah's prayer at the opening of the Tikkunei Zohar (Patach Eliyahu): "You are One, but not in number." G-d's oneness is not the first of a series; He is beyond the chain altogether.

Tikkunei Zohar 17a:9–11 תקוני הזהר י"ז א:ט'-י"א

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

Constantinople, 1740 (CC-BY-NC)

51 ובד"ה פתח אליהו

The discourse "Elijah opened" is at the start of Torah Ohr, Parshas Vayera (13c).

KEHOT'S NOTE

בתו"א מג, ג.

52 מחדש מעשה בראשית שנעשה חדש ממש

Iggeres HaKodesh 20 explains that only the Emanator, whose existence is from His own essence and who is caused by nothing before Him, can create something from absolute nothing, without any other cause preceding it.

KEHOT'S NOTE

ראה אגה"ק סי' כ (דף קכט, ב). "גבי בלא סיבה אחרת קודמת ליש הזה" — אוה"ת סדור ע' רכ.

53 וההחכמה מאין תמצא

Job asks, "And wisdom, from where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from nothing": wisdom comes from the ayin, the nothingness that is above it.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

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

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KEHOT'S NOTE

איוב כח, יב.

54 שהחכמה . . ראשית

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

KEHOT'S NOTE

ראה זח"א לא, רע"ב. ת"ז רת"ל. פרדס שער ג פ"ג ע"ח שער דרושי אב"ע פ"א.

55 שהחכמה הוא בחי' ראשית

The Zohar explains that "beginning" (reshis) in "In the beginning" is Chochmah, as the Targum renders it, "with wisdom."

Zohar, Bereshit 35:339–36:352 ספר הזהר, בראשית ל"ה:של"ט-ל"ו:שנ"ב

These are the six supernal days which are specified in the verse: "Thine, O L-rd, are the Greatness (Gedulah), the Might (Geburah), the Beauty (Tifereth), the Victory (Nezah), and the Majesty (Hod)" (I Chron. 29, 11). The words "For all" refer to the Zaddik (righteous one), who is Yesod (foundation of the world).... The word Bereshith we interpret to mean "the second, i.e. Hokmah (Wisdom) is the starting-point", because the supernal Kether (Crown), which is really first, is too recondite and therefore is not counted; hence the second is the ...

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

56 שהחכמה הוא בחי' ראשית

At the start of Tikkun 30, which the Kehot note gives, the Tikkunei Zohar links "beginning" with Chochmah.

Tikkunei Zohar 73a:4 תקוני הזהר ע"ג א:ד'

בְּרֵאשִׁית מָאן רֵאשִׁית דָּא חָכְמָה, דָּא נְקוּדָה דִלְגָאו, דְּאִתְמַר בָּהּ (תהלים מה יד) כָּל כְּבוּדָה בַת מֶלֶךְ פְּנִימָה, וְדָא יִרְאָה דְּאִיהִי פְּקוּדָא קַדְמָאָה, וַעֲלָהּ אִתְמַר (משלי א ז) יִרְאַת יהוה רֵאשִׁית דָּעַת, וְאִיהִי רְמִיזָא בְּמִלַּת בְּרֵאשִׁית, וְאִית יִרְאָה רָעָה רְצוּעָה לְאַלְקָאָה לְחַיָּיבַיָּא, וְהַאי נְקוּדָה אִיהִי אוֹת שַׁבָּת וְיוֹמִין טָבִין וְאוֹת דִּתְפִלִּין וְאוֹת דִּבְרִית מִילָה, הַהִיא רְצוּעָה אִיהִי יִרְאָה רָעָה אִיהִי עָרְלָה, זַכָּאָה אִיהוּ מָאן דְּאַעֲבַר לָהּ מִנֵּיהּ, דְּלֵית לָהּ רְשׁוּ לְרְצוּעָה לְאַלְקָאָה לֵיקָה, וְהַאי נְקוּדָה עָלָהּ אִתְמַר ...

Tikkunei Zohar - Vocalized (Public Domain)

57 שהחכמה הוא בחי' ראשית

The Pardes cites Sefer Yetzirah's name for Chochmah, "the depth of the beginning," because it is first, in its discussion of whether Keser is counted among the Sefiros.

Pardes Rimmonim 3:4–5 פרדס רמונים ג':ד'-ה'

... ואדון יחיד אל מלך נאמן מושל בכולן ממעון קדשו ועד עדי עד עכ"ל. ואמרו כי מאחר שעומק ראשית היא החכמה ועומק אחרית היא

plains "He" as G-d's essence and "His Name" as the Infinite Light.

Pirkei DeRabbi Eliezer 3:2–3 פרקי דרבי אליעזר ג:ב-ג'

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבָד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשְׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלְטֵרִין שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹצָאָיו וּמוֹבָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתֻּשְׁבָּה. שִׁבְעָה דְבָרִים נִבְרְאוּ עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וְגֵיהִנֹּם, וְגַן עֵדֶן, וְכִסֵּא הַכָּבוֹד, ...

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

63 הוא היינו מהותו ועצמותו

In the name of the Shelah, the note gives that Hu, "He," is an acronym of "He and His Name are one."

KEHOT'S NOTE

ראה באוה"ת ענינים ע' קלט בשם השל"ה ובסה"מ תרס"ו ע' קפג "הוא" ר"ת הוא ושמו אחד. וע"ש הביאור. וראה בארוכה בסה"מ תרנ"ו ע' שעה ואילך.

64 ושמו הוא האור והגילוי

The Tzemach Tzedek explains that "His Name" refers to the ten Sefiros hidden within their Emanator, which are to the Holy One, blessed be He, as a person's name is to the person.

KEHOT'S NOTE

באוה"ת סידור ע' רכ מבאר שזה קאי על ע"ס הגנוזות במאצילן שהם לגבי הקב"ה כערך שם האדם אל האדם. וראה גם אוה"ת ענינים ע' קמ. המשך תרס"ו ע' קפג.

65 ויכולת זו נק' שמו

The note refers there on the capability within the essence that is called "His Name."

KEHOT'S NOTE

ראה סה"מ תרנ"ו ע' שפא ואילך.

66 בד"ה קול דודי

The discourse on "leaping over the mountains" also turns to "before the world was created, there was He and His Name alone," explaining that the life-force of all the worlds that comes from Him is only light and radiance.

KEHOT'S NOTE

לקמן שה"ש יד, ג.

67 ובפי פנחס בד"ה צו את בנ"י

The discourse on "Command the children of Israel... My offering, My bread" begins by asking why "and you shall say to them" is doubled: once for the offerings while the

הבינה כמו שביארו, א"כ הוא מוכרח כי מנין הספי' הם דוקא מהחכמה ולמטה ושאין הכתר במנין הספי' ועומק רום הנזכר במשנה הוא הדעת. ועוד הוסיפו להביא ראיה ממשנה אחרת כזו שבס"י וז"ל ע"ס בלימה. אחת רוח אלקים חיים ברוך ומבורך שמו של חי העולמים קול ורוח ודבור וזהו רוח הקודש. שתים רוח מרוח חצב וחקק בו עשרים ושתים אותיות שלש אמות ושבע כפולות ושתים עשרה פשוטות ...

Pardes Rimonim (Public Domain)

58 שהחכמה הוא בחי' ראשית

The first chapter of Sha'ar Derushei ABYA in Etz Chaim speaks of the Emanator and the emanated, and of the four letters of Havayah as Chochmah, Binah, Tiferes and Malchus.

Sefer Etz Chaim 42:3 עץ חיים מ"ב:ג'

... ונלע"ד שזה יובן במ"ש במ"א כי במה יוכר בחי' מעלת אבא על אמא וכן שאר הבחינת בבחינת העגולים והרי חצי העגולים הראשונים יהיו כסדר כתר על חכמה כו' אמנם חצי העגולים למטה יהיה להיפך כי עגול מל' עומד ע"ג עגול יסוד כו' א"כ במה יוכר בחי' מעלות הספירה זו מזו ושם בארנו כי יש חלונות דרך יושר ומשם אבא מאיר לאמא ואמא לז"א כו' וע"כ ניכר מדרגת מעלתן גם ידעת ענין פתחים ושערי רקיעין שדרך שם עולין ויורדין המלאכים והנשמות א"כ גם עד"ז הנזכר שבדרך אותו שער השמים והרקיע ...

Sefer Etz Chaim (Public Domain)

59 שו"ה שהחכמה — בבחי' התחדשות

Or HaTorah explains at length how this differs from Torah Ohr, Mishpatim, where Atzilus is a revealing of the hidden: here the Alter Rebbe follows the view of Recanati, and there the view of the Pardes.

KEHOT'S NOTE

באוה"ת ואתחנן ע' רכז מבאר בארוכה ההפרש למה שמבואר בתו"א משפטים עו, ב שענין אצילות הוא גילוי ההעלם, שכאן מבאר לפי דעת הר"א מריקנטי ובתו"א מבאר לפי דעת הפרדס ע"ש.

60 עלמא דאתכסייא ועלמא דאתגלייא

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

KEHOT'S NOTE

זח"א (יא, א).

PARAGRAPH 8

61 עד שלא נברא העולם

There the Alter Rebbe explains that the level the Zohar calls "light" is also called "name," citing this saying: a name does not touch a person's essence, and he does not need it for himself, yet his life-force is clothed in the letters of his name, as when Adam named the animals.

KEHOT'S NOTE

פדר"א פ"ג. וראה לעיל פ' בהר מא, ג. מג, ב ובמ"מ לשם.

62 עד שלא נברא העולם היה הוא ושמו בלבד

Before the world was created there was only the Holy One, blessed be He, and His great Name. The maamar now ex-

Temple stood, and once for all generations, the prayers instituted in place of the daily offerings.

KEHOT'S NOTE

לעיל פנחס עז, ג.

PARAGRAPH 9

68 **ואהבת את ה' אלקיך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe expounds its words one by one: ahavah, es and levavcha.

Deuteronomy 6:5 דברים ו:ה

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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KEHOT'S NOTE

דברים ו, ה. קטע מכאן בספר החקירה עז, א.

69 **אהבה מלשון אבה**

The note refers there again on ahavah as derived from avah.

KEHOT'S NOTE

ראה אוה"ת תשא ע' ב'נד. וראה ג"כ תו"א לט, א. לעיל נשא כו, ב. ספר החקירה צב, א.

70 **שאבה פי' רצון המוח**

The Mitteler Rebbe writes there that will begins in the vessel of the brain specifically, not in the heart: it is in thought, for as soon as a person thinks, he is aroused with a will and great desire beyond intellect and reason.

KEHOT'S NOTE

"שידוע שהרצון הוא מתחיל בכלי המוח דוקא ולא בלב והוא במחשבה שיחשוב מיד יתפעל ברצון וחשק גדול למעלה מהשכל וטעם כידוע" — מאמרי אדה"א פ' ואתחנן ע' קלג.

71 **את כמו עת**

A passage in Likkutei Torah, Parshas Pekudei, that the note gives on es as eis.

KEHOT'S NOTE

הובא בזהר תרומה (קנה, ב). וע"ל פקודי (ו, ב). [כ].

72 **את כמו עת**

Expounding "It is a time (eis) to act for G-d," the Zohar says there is eis and there is eis, "a time to love and a time to hate," and that the eis above is the mystery of faith. The Kehot note gives it for reading es as eis.

Zohar, Terumah 47:534–48:544 ספר הזהר, תרומה מ"ז:תקל"ד-מ"ח:תקמ"ד

The man accordingly then went on as follows: ' "It is time to act for the L-rd for they have made void thy Torah." There are times and times-"a time to love and a time to hate" (Eccl. 3, 8). There is a time which is above, the "time" which is a mystery of Faith, and this is called a "time of good will and grace". This always is the time for men to love the L-rd, as it says: "Love the L-rd thy G-d".

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

73 **עת לאהוב**

"A time to love and a time to hate." Es is read as eis, the "time" in which love is revealed.

Ecclesiastes 3:8 קהלת ג:ח

עֵת לֶאֱהֹב וְעֵת לִשְׂנֹא עֵת מִלְחָמָה וְעֵת שָׁלוֹם׃

A time to love, and a time to hate; A time for war, and a time for peace.

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KEHOT'S NOTE

קהלת ג, ח.

74 **שהזמן הוא בחי' נברא**

The note refers there on time as something created.

KEHOT'S NOTE

ראה לקו"ש|ח"י ע' 176. בתניא שער היחוד והאמונה פ"ח ובליקוט פי' — חיטריק לשם.

75 **את בשרו את הטפל**

The Gemara expounds the es in "es besaro" as including what is ancillary to the flesh. Here es with an alef is revelation at its source, ancillary to the hidden essence.

Bava Kamma 41b:5–7 בבא קמא מ"א ב:ה'-ז'

נָפְקָא לְהוּ מֵ"אֶת בְּשָׂרוֹ" - אֶת הַטָּפֵל לִבְשָׂרוֹ, מַאי נִיהוּ - עוֹרוֹ. וְהַאי תַּנָּא - "אֶת" לָא דָּרֵישׁ. כִּדְתַנְיָא: שִׁמְעוֹן הָעַמְסוֹנִי, וְאָמְרִי לַהּ נְחֶמְיָה הָעַמְסוֹנִי, הָיָה דּוֹרֵשׁ כָּל "אֶתְיִן" שֶׁבַּתּוֹרָה. כְּיוֹן שֶׁהִגִּיעַ לְ"אֶת ה' אֱלֹקֶיךָ תִּירָא", פֵּירַשׁ. אָמְרוּ לוֹ תַּלְמִידָיו: רַבִּי, כָּל "אֶתְיִן" שֶׁדָּרַשְׁתָּ - מָה תְּהֵא עֲלֵיהֶן? אָמַר לָהֶם: כְּשֵׁם שֶׁקִּבַּלְתִּי שָׂכָר עַל הַדְרִישָׁה, כָּךְ קִבַּלְתִּי שָׂכָר עַל הַפְרִישָׁה.

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

KEHOT'S NOTE

ב"ק מא, ב.

76 **ואהבת . . גילוי כח ההעלם**

The note refers there for this passage, from "And you shall love" to "the revelation of the power of the concealment."

KEHOT'S NOTE

ראה אוה"ת כי תשא ע' ב'נד.

77 **בכל לבבך**

"With all your heart" (levavcha): with both your inclinations, the good and the evil. The Alter Rebbe speaks of two hearts, the inner and the outer.

Mishnah Berakhot 9:5 משנה ברכות ט':ה'

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשֶׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמִאד מְאֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכָוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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78 **בכל לבבך תוך שני לבבות**

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

KEHOT'S NOTE

ראה ברכות פ"ט, מ"ה.

79 **העולם נק' מלשון העלם**

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

KEHOT'S NOTE

נסמן לקמן עקב י"ג, ג.

80 **אתה הראת לדעת**

The words here quote Deuteronomy 4:35; the passage is shown below.

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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KEHOT'S NOTE

דברים ד, לה.

81 **דלית מחי' תפיסא בך כלל**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

82 **דלית מחשבה תפיסא בך כלל**

In Elijah's prayer: "No thought can grasp You at all." The inner heart is moved by the essence that no thought can grasp.

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א:י'-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 10

83 **אתה הראת לדעת כי ה' הוא האלהים אין עוד**

"You have been shown, to know that Havayah is G-d; there is none else besides Him." "Shown" is read as revelation in the inner heart.

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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84 **עוצם עיניו מראות ברע**

Isaiah describes the righteous man who "shuts his eyes from looking upon evil" (the verse reads ve'otzem, as the Kehot note remarks). Here it is the first stage: subduing.

Isaiah 33:15 ישעיהו ל"ג:ט"ו

הֹלֵךְ צְדָקוֹת וְדֹבֵר מֵישָׁרִים מֹאֵס בְּבֶצַע מַעֲשַׁקּוֹת נֹעֵר כַּפָּיו מִתְמֹךְ בַּשֹּׁחַד
אֹטֵם אָזְנוֹ מִשְּׁמֹעַ דָּמִים וְעֹצֵם עֵינָיו מֵרְאוֹת בָּרָע׃

He that walketh righteously, and speaketh uprightly; He that despiseth the gain of oppressions, That shaketh his hands from holding of bribes, That stoppeth his ears from hearing of blood, And shutteth his eyes from looking upon evil;

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KEHOT'S NOTE

ישע' לג, טו, ושם אי' ועצם [כ].

85 **ולא תתורו אחרי לבבכם**

The verse of tzitzis: "and you shall not stray after your heart and after your eyes." It, too, describes subduing the outer heart.

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם
וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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KEHOT'S NOTE

במדבר טו, לט.

86 **בפ' שלח בד"ה בפי נסכים**

The discourse on the libations explains that fire came down from heaven onto the altar to consume the offerings, and that so it is in the Shema: man is made of four elements, and the element of fire corresponds to the seraphim, angels of divine fire who burn with constant enthusiasm.

KEHOT'S NOTE

לעיל פ' שלח מ, ב. וראה באוה"ת סידור ע' נט.

87 **ויצעקו אל ה' בצר להם**

"And they cried out to Havayah in their distress; He delivered them from their straits." The same words recur in Psalms 107:28, as the Kehot note records.

Psalms 107:6 תהילים ק"ז:ו'

וַיִּצְעֲקוּ אֶל־ה' בַּצַּר לָהֶם מִמְּצוּקוֹתֵיהֶם יַצִּילֵם׃

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

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KEHOT'S NOTE

תהלים קז, ו. כח.

88 **להיות ממארי דחושבנא**

> The Zohar speaks of one who has good deeds or who is a "master of accounting," one who reckons his own deeds.

Zohar III, 178a זח"ג קעח, א

KEHOT'S NOTE

ראה זח"ג קעח, א.

89 **צעק לבם**

> "Their heart cried out to G-d." Prayer from below is a cry of the heart.

Lamentations 2:18 איכה ב:י"ח

צָעַק לִבָּם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה יוֹמָם וָלָיְלָה אַל־תִּתְּנִי פוּגַת לָךְ אַל־תִּדֹּם בַּת־עֵינֵךְ׃

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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KEHOT'S NOTE

איכה ב, יח.

90 **רוח אייתי רוח ואמשיך רוח**

> "Everything in the world depends on desire: spirit draws spirit and brings spirit." When a person arouses love toward the Holy One, blessed be He, love is aroused toward him from above.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

ראה זח"ב קסב, ב. וראה אוה"ת בראשית רפו, א.

PARAGRAPH 11

91 **ות"ת כנגד כולם**

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

KEHOT'S NOTE

פאה א, א.

92 **ות"ת כנגד כולם**

> Among the things whose fruits a person enjoys in this world while the principal remains for the World to Come, "the study of Torah is equal to them all."

Mishnah Peah 1:1 משנה פאה א:א

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר. הַפֵּאָה, וְהַבִּכּוּרִים, וְהָרָאָיוֹן, וּגְמִילוּת חֲסָדִים, וְתַלְמוּד תּוֹרָה. אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶן בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא. כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וְהַבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם׃

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

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93 **והגית בו יומם ולילה**

> "This book of the Torah shall not depart from your mouth, and you shall meditate in it day and night." The mitzvah covers every part of Torah study.

Joshua 1:8 יהושע א:ח

לֹא־יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהָגִיתָ בּוֹ יוֹמָם וָלָיְלָה לְמַעַן תִּשְׁמֹר לַעֲשׂוֹת כְּכָל־הַכָּתוּב בּוֹ כִּי־אָז תַּצְלִיחַ אֶת־דְּרָכֶךָ וְאָז תַּשְׂכִּיל׃

This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy ways prosperous, and then thou shalt have good success.

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KEHOT'S NOTE

יהושע א, ח.

94 **ודברי אשר שמתי בפיך**

> "And My words which I have put in your mouth shall not depart from your mouth." The words of Torah are G-d's own words, given from above.

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם׃

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע"י נט, כא.

95 **והענין . . שאין אתעדל"ת יכולה להשיגה**

> The note refers there for this passage: Torah study draws down an arousal from above that no arousal from below can reach.

KEHOT'S NOTE

ראה אוה"ת כי תצא ע' תתקלב.

96 **קרוב ה' לכל קוראיו**

> "Havayah is near to all who call upon Him, to all who call upon Him in truth." Calling "in truth" is calling through the Torah.

Psalms 145:18 תהילים קמ"ה:י"ח

קָרוֹב ה' לְכָל־קֹרְאָיו לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת׃

The L-RD is nigh unto all them that call upon Him, To all that call upon Him in truth.

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KEHOT'S NOTE

תהלים קמה, יח.

97 **ואין אמת אלא תו'**

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

KEHOT'S NOTE

ירושל' ר"ה פ"ג, ה"ח. חגיגה ג, ח. איכ"ר פתיחתא ב. ת"ז ת"נ. ובכ"מ.

98 **ואין אמת אלא תורה**

The Jerusalem Talmud reads "truth" as Torah: "there is no truth but Torah."

Jerusalem Talmud Rosh Hashanah 3:9 תלמוד ירושלמי ראש השנה ג:ט'

... בַּר נַשׁ בִּישׁ הוּא. כִּי דוֹר תַּהְפּוּכוֹת הֵמָּה. רִבִּי לֵוִי בְשֵׁם רִבִּי חָמָא בַּר חֲנִינָה. וְהָיָה הַנִּשּׁוּךְ אֵין כְּתִיב כָּאן אֶלָּא כָּל הַנִּשּׁוּךְ. אֲפִילּוּ נְשִׁיכַת כֶּלֶב. אֲפִילּוּ נְשִׁיכַת נָחָשׁ. וְלֹא דַמְיָא. נְשִׁיכַת כֶּלֶב וְרָאָה. נְשִׁיכַת נָחָשׁ וְהִבִּיט. רִבִּי יוּדָה גּוֹרְיָא בְשֵׁם רִבִּי אָחָא. נְשִׁיכַת כֶּלֶב שֶׁאֵינוֹ מִמִּינוֹ. וְרָאָה. נְשִׁיכַת נָחָשׁ שֶׁהוּא מִמִּינוֹ. וְהִבִּיט. וְרַבָּנִן אָמְרֵי. נְשִׁיכַת כֶּלֶב שֶׁאֵינוֹ מְחַלְחֵל. וְרָאָה. נְשִׁיכַת נָחָשׁ שֶׁהוּא מְחַלְחֵל. וְהִבִּיט.

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

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99 **ואין אמת אלא תורה**

The Midrash on Eichah likewise says, "there is no truth but Torah."

Eikhah Rabbah, Petichta 2 איכה רבה, פתיחתא ב'

... בְּפָשַׁע, בְּפִשְׁעָהּ שֶׁל תּוֹרָה, כָּל זְמַן שֶׁיִּשְׂרָאֵל מַשְׁלִיכִין דִּבְרֵי תוֹרָה לָאָרֶץ, הַמַּלְכוּת הִיא גּוֹזֶרֶת וּמַצָּלַחַת, שֶׁנֶּאֱמַר (דניאל ח, יב): וַתַּשְׁלֵךְ אֱמֶת אַרְצָה וגו', וְאֵין אֱמֶת אֶלָּא תּוֹרָה, שֶׁנֶּאֱמַר (משלי כג, כג): אֱמֶת קְנֵה וְאַל תִּמְכֹּר, אִם הִשְׁלִכְתָּ דִּבְרֵי תוֹרָה לָאָרֶץ מֵיָד הִצְלִיחָה הַמַּלְכוּת, הֲדָא הוּא דִכְתִיב (דניאל ח, יב): וְעָשְׂתָה וְהִצְלִיחָה. אָמַר רַבִּי יְהוּדָה בַּן פַּזִּי (הושע ח, ג): זָנַח יִשְׂרָאֵל טוֹב וגו', וְאֵין טוֹב אֶלָּא תּוֹרָה, שֶׁנֶּאֱמַר (משלי ד, ב): כִּי לֶקַח טוֹב נָתַתִּי לָכֶם וגו'. אָמַר רַבִּי אַבָּא בַּר כַּהֲנָא ...

Rabbi Abba bar Kahana began: "Who is the wise man who will understand this..." (Jeremiah 9:11). Rabbi Shimon ben Yoḥai taught: If you have seen towns uprooted from their place in the Land of Israel, know that they did not provide the salaries of the Bible teachers and the Mishna teachers, as it is stated: "For what reason did the land perish.... The L-rd said: Because they have forsaken My Torah" (Jeremiah 9:11-12). Rabbi [Yehuda HaNasi] would dispatch Rabbi Asi and Rabbi Ami to go out and establish [educational programs] ...

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100 **בביאור ע"פ אלה מסעי**

The explanation on "and Moshe wrote their goings forth according to their journeys" concludes (93c-d) that this arousal from above, Moshe's drawing down of "the seal of the Holy One, blessed be He, which is truth," comes through occupation with Torah, which is why it is called "a Torah of truth" and why we say, "by the light of Your countenance You gave us a Torah of life."

KEHOT'S NOTE

לעיל פי' מסעי צג, ג ואילך.

PARAGRAPH 12

101 **והיו הדברים האלה וגו' ודברת בם**

The words here quote Deuteronomy 6:6; the passage is shown below.

Deuteronomy 6:6 דברים ו':ו'

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

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

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KEHOT'S NOTE

דברים ו, ו-ז.

102 Kehot's note points to Deuteronomy 6:6-8 for these words.

Deuteronomy 6:6–8 דברים ו':ו'-ח'

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃ וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃ וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ׃

And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

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103 **והיו הדברים האלה אשר אנכי מצוך היום על לבבך ודברת בם**

"And these words, which I command you today, shall be upon your heart... and you shall speak of them." The Alter Rebbe reads Anochi as G-d's essence and vedibarta as drawing it down through words of Torah.

Deuteronomy 6:6–7 דברים ו':ו'-ז'

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃ וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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104 **אנכי מי שאנכי**

There the Alter Rebbe explains that although the Torah and mitzvos speak of physical things, they are the innermost of G-d's will, which descended into physical things like a great man who bends down to lift a small child onto his arms and raise him high.

KEHOT'S NOTE

נסמן לעיל פינחס פ, ב.

105 **ידבר עמים**

"He shall lead (yadber) peoples under us, and nations under our feet." Here the root d-b-r means leading.

Psalms 47:4 תהילים מ"ז:ד'

יַדְבֵּר עַמִּים תַּחְתֵּינוּ וּלְאֻמִּים תַּחַת רַגְלֵינוּ׃

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

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KEHOT'S NOTE

תהלים מז, ד.

106 **וז"ש בפ' תרומה (קכ"ח א') אשתדלותא דאורייתא**

The Tzemach Tzedek writes that the Zohar's commentators did not explain well why Torah differs from mitzvos here, and that it is clear from this maamar: a mitzvah draws its arousal from above through arousal from below specifically, so it must be done with one's own means, not with a borrowed lulav or tefillin, as "with all your might"; whereas Torah, an arousal from above drawn without arousal from below, is fine even for free.

KEHOT'S NOTE

"כל מאן דבעי זכה בה כו' בלא אגרא כלל אבל אשתדלותא דקוב"ה דקיימא בעובדא אסיר לנטלא ליה למגנא ובריקנייא בגין דלא זכי בההוא עובדא כלל כו' וע"ש דמוכח לון מקראי, ולא נת' שם היטב הטעם במפרשי הזהר מ"ש התורה ממצות, והוא מובן היטב לפי הנ"ל דלהיות מעשה המצות נמשך עיקר האתעדל"ע ע"י אתעדל"ת דוקא וכיון שצ"ל אתעדל"ת דוקא א"כ צ"ל האתעדל"ת בכל הבחי' ולא די שישאל לולב וינענע או שישאל תפילין מאחרים, רק יוצא ממונו ע"ז שהוא בחי' בכל מאדך שבזה מראה האתעדל"ת שמתעורר לעשות כל מה שביכלתו . . משא"כ ברקנייא ומגנא אין כאן אתערותא כ"כ אא"כ א"א לו . . משא"כ בתורה שהיא בחי' אתעדל"ע הנמשך בלי אתעדל"ת הלכך אפי' במגנא שפיר דמי דאין שום קפידא ע"ז" — אוה"ת פ' ואתחנן ע' נג ע"ש בארוכה.

107 **אשתדלותא דאורייתא**

The Zohar teaches that one who exerts himself in a mitzvah must not do so for nothing, but as is fitting, according to his means, whereas the Torah may be acquired freely. The Alter Rebbe cites it for Torah as a gift from above.

Zohar, Terumah 5:30–6:38 ספר הזהר, תרומה ה':ל-ו':ל"ח

108 "Remove from me the way of falsehood, and graciously grant me Your Torah." Torah is given as grace, a free gift.

Psalms 119:29 תהילים קי"ט:כ"ט

דֶּרֶךְ־שֶׁקֶר הָסֵר מִמֶּנִּי וְתוֹרָתְךָ חָנֵּנִי׃

Remove from me the way of falsehood; and grant me Thy law graciously.

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109 **במדבר . . בארץ לא עבר בה איש . . שם**

G-d led Israel "in the wilderness… in a land through which no man passed and where no man dwelt." The Alter Rebbe reads it as a level that no human arousal reaches.

Jeremiah 2:6 ירמיהו ב':ו'

וְלֹא אָמְרוּ אַיֵּה ה' הַמַּעֲלֶה אֹתָנוּ מֵאֶרֶץ מִצְרָיִם הַמּוֹלִיךְ אֹתָנוּ בַּמִּדְבָּר בְּאֶרֶץ עֲרָבָה וְשׁוּחָה בְּאֶרֶץ צִיָּה וְצַלְמָוֶת בְּאֶרֶץ לֹא־עָבַר בָּהּ אִישׁ וְלֹא־יָשַׁב אָדָם שָׁם׃

Neither said they: 'Where is the L-RD that brought us up Out of the land of Egypt; that led us through the wilderness, through a land of deserts and of pits, through a land of drought and of the shadow of death, through a land that no man passed through, and where no man dwelt?'

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KEHOT'S NOTE

ירמי' ב, ו.

110 **כמים הפנים**

"As in water, face answers to face, so the heart of man to man." This is how an arousal from below awakens an arousal from above.

Proverbs 27:19 משלי כ"ז:י"ט

כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם׃

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

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KEHOT'S NOTE

משלי כז, יט.

111 **כי לא אדם הוא**

"For He is not a man, that He should regret." Here it names the level beyond the "supernal Man," which no arousal from below reaches.

I Samuel 15:29 שמואל א ט"ו:כ"ט

וְגַם נֵצַח יִשְׂרָאֵל לֹא יְשַׁקֵּר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם׃

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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KEHOT'S NOTE

ש"א טו, כט.

112 **אין אתעדל"ת מגעת שם . . אלא שנמשך אתעלד"ע**

There the Tzemach Tzedek notes that this arousal from above, which no arousal from below reaches, is called chen, grace.

KEHOT'S NOTE

ראה ביהל אור ע' תלה שמציין שזה נק' חן ע"ש.

113 **וממדבר מתנה**

"And from the wilderness, Mattanah," read as "a gift": what comes from the "wilderness," where no man dwells, comes as a gift, like the Torah.

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חֲפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בִּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה׃

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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KEHOT'S NOTE

במדבר כא, יח.

114 **כי באור פניך נתת לנו**

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

KEHOT'S NOTE

ברכת שים שלום.

115 **בפ' ראה ע"פ אחרי ה'**

The discourse on "After Havayah your G-d you shall walk"; near the column cited it speaks of the inner awe and complete self-nullification of the bowing in the Shemoneh Esrei, before the Infinite Light itself.

KEHOT'S NOTE

לקמן כ, ב.

116 **ובד"ה בשעה שהקדימו ישראל**

The Shavuos discourse "When Israel put 'we will do' before 'we will hear,'" in Likkutei Torah on Bamidbar, to which the text itself refers.

KEHOT'S NOTE

לעיל פ' במדבר.

117 **משה קיבל תורה מסיני**

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

KEHOT'S NOTE

אבות רפ"א.

118 **משה קיבל תורה מסיני**

"Moshe received the Torah from Sinai." Here the receiving at Sinai is the arousal from above alone.

Pirkei Avot 1:1 משנה אבות א:א

מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי, וּמְסָרָהּ לִיהוֹשֻׁעַ, וִיהוֹשֻׁעַ לִזְקֵנִים, וּזְקֵנִים לִנְבִיאִים, וּנְבִיאִים מְסָרוּהָ לְאַנְשֵׁי כְנֶסֶת הַגְּדוֹלָה. הֵם אָמְרוּ שְׁלֹשָׁה דְבָרִים, הֱווּ מְתוּנִים בַּדִּין, וְהַעֲמִידוּ תַלְמִידִים הַרְבֵּה, וַעֲשׂוּ סְיָג לַתּוֹרָה:

Moses received the Torah at Sinai and transmitted it to Joshua, Joshua to the elders, and the elders to the prophets, and the prophets to the Men of the Great Assembly. They said three things: Be patient in [the administration of] justice, raise many disciples and make a fence round the Torah.

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119 **ב"ק יוצאת מהר חורב**

Kehot's note points to Berakhot 3a for these words.

Berakhot 3a ברכות ג' א

KEHOT'S NOTE

שם ו, ב. ראה ברכות ג, א. רות רבה ו. ובכ"מ.

120 **ב"ק יוצאת מהר חורב**

"Every day a heavenly voice goes forth from Mount Chorev." It is the illumination from above that first stirs thoughts of teshuvah.

Pirkei Avot 6:2 משנה אבות ו':ב

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי, בְּכָל יוֹם וָיוֹם בַּת קוֹל יוֹצֵאת מֵהַר חוֹרֵב וּמַכְרֶזֶת וְאוֹמֶרֶת, אוֹי לָהֶם לַבְּרִיּוֹת מֵעֶלְבּוֹנָהּ שֶׁל תּוֹרָה. שֶׁכָּל מִי שֶׁאֵינוֹ עוֹסֵק בַּתּוֹרָה נִקְרָא נָזוּף, שֶׁנֶּאֱמַר (משלי יא) נֶזֶם זָהָב בְּאַף חֲזִיר אִשָּׁה יָפָה וְסָרַת טָעַם. וְאוֹמֵר (שמות לב) וְהַלֻּחֹת מַעֲשֵׂה אֱלֹקִים הֵמָּה וְהַמִּכְתָּב מִכְתַּב אֱלֹקִים הוּא חָרוּת עַל הַלֻּחֹת, אַל תִּקְרָא חָרוּת אֶלָּא חֵרוּת, שֶׁאֵין לְךָ בֶּן חוֹרִין אֶלָּא מִי שֶׁעוֹסֵק בְּתַלְמוּד תּוֹרָה. וְכָל מִי שֶׁעוֹסֵק בְּתַלְמוּד תּוֹרָה הֲרֵי זֶה מִתְעַלֶּה, שֶׁנֶּאֱמַר (במדבר כא) וּמִמַּתָּנָה נַחֲלִיאֵל ...

Rabbi Joshua ben Levi said: every day a bat kol (a heavenly voice) goes forth from Mount Horeb and makes proclamation and says: "Woe unto humankind for their contempt towards the Torah", for whoever does not occupy himself with the study of Torah is called, nazuf (the rebuked. As it is said, "Like a gold ring in the snout of a pig is a beautiful woman bereft of sense" (Proverbs 11:22). And it says, "And the tablets were the work of G-d, and the writing was the writing of G-d, ...

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121 **ברכות המצות עובר לעשייתן**

The Talmud rules that over all the mitzvos one recites the blessing before performing them. The Alter Rebbe explains why: the blessing draws down the arousal from above that the mitzvah needs.

Pesachim 7b:9–10 פסחים ז' ב:ט'-י'

דְּכוּלֵּי עָלְמָא מִיהָא, מֵעִיקָּרָא בָּעֵינַן לְבָרוֹכֵי, מְנָלַן? דְּאָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: כָּל הַמִּצְוֹת מְבָרֵךְ עֲלֵיהֶן עוֹבֵר לַעֲשִׂיָּיתָן. מַאי מַשְׁמַע דְּהַאי "עוֹבֵר" לִישָׁנָא דְּאַקְדּוֹמֵי הוּא? אָמַר רַב נַחְמָן בַּר יִצְחָק, דְּאָמַר קְרָא: "וַיִּרֶץ אֲחִימַעַץ דֶּרֶךְ הַכִּכָּר וַיַּעֲבֹר אֶת הַכּוּשִׁי". אַבָּיֵי אָמַר, מֵהָכָא: "וְהוּא עָבַר לְפָנֵיהֶם". וְאִיבָּעֵית אֵימָא מֵהָכָא: "וַיַּעֲבֹר מַלְכָּם לִפְנֵיהֶם וַה' בְּרֹאשָׁם".

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

KEHOT'S NOTE

פסחים ז, ב. ושי"נ.

122 **אך כדי להיות קדשנו במצותיו וצונו**

The note refers there on this passage: that for the mitzvah, an arousal from below, to awaken an arousal from above, an arousal from above must come first.

KEHOT'S NOTE

ראה אוה"ת תצוה ע' א'תרי.

123 **אתה חוננתנו**

Or HaTorah cites this maamar to explain why "grace" is said of the Torah, in "You have graced us with knowledge of Your Torah" and in Ahavas Olam's "so be gracious to us and teach us": grace is a free gift, an arousal from above without arousal from below, whereas prayer draws down through the flames of "with all your might."

KEHOT'S NOTE

נוסח ההבדלה בחונן הדעת. באוה"ת סידור ע' נט מציין לכאן "בתורה ע"פ ואתחנן נת' פי' אתה חוננתנו למדע תורתך נז' לשון חנינה אתורה וכן אנו אומרים באהבת עולם כן תחננו ותלמדנו, כי חנינה היינו מתנת חנם והוא

אתעדל"ע בלי אתעדל"ת וזהו בחי' תורה כי תפלה ההמשכה ע"י אתעדל"ת רשפי אש דמאדך, משא"כ בתורה רק ע"י קורא בתורה כו' וז"ש תהלים ק"י ותורתך חננו".

PARAGRAPH 13

124 **בענין גדול תלמוד**

A discourse of Shabbos Nachamu 5567 explains that action will be greater in the time to come: Ban will be greater than Mah, for it will be raised to the level of Sag.

KEHOT'S NOTE

ע' בתורת שבת נחמו דתקס"ז [ראה סה"מ תקס"ז ע' שיז] ענין מעשה גדול לע"ל כו' שיהי' בי"ן גדול ממ"ה. כי יתעלה בבחי' ס"ג. ועד"ה קול דודי משמח חתן עם הכלה יעו"ש ועיין אור התורה בראשית (מ, סע"ב) וע"ל רד"ה אם בחקותי הב' [ב].

125 **אעברה נא ואראה את הארץ**

"Let me cross over, please, and see the good land." Moshe wished to draw the arousal from above into the Land, the supernal "land" being Knesses Yisrael.

Deuteronomy 3:25 דברים ג:כ"ה

אֶעְבְּרָה־נָּא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הָהָר הַטּוֹב הַזֶּה וְהַלְּבָנוֹן׃

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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126 **כי ארץ העליונה הוא כנס"י**

The statement that the supernal "land" is Knesses Yisrael is quoted there.

KEHOT'S NOTE

מובא באוה"ת פ' שלח ע' תסב.

127 **ארץ חפץ**

"All the nations shall call you fortunate, for you shall be a land of desire." Israel itself is called a "land."

Malachi 3:12 מלאכי ג:י"ב

וְאִשְּׁרוּ אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיוּ אַתֶּם אֶרֶץ חֵפֶץ אָמַר ה' צְבָאוֹת׃

And all nations shall call you happy; For ye shall be a delightsome land, Saith the L-RD of hosts.

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KEHOT'S NOTE

מלאכי ג, ב.

128 **ורצה משה להמשיך בה . . בחי' אתעדל"ע . . שלא ע"י אתעדל"ת**

Or HaTorah explains at length how Moshe wished to draw into Knesses Yisrael the arousal from above that comes without arousal from below.

KEHOT'S NOTE

נתבאר בארוכה באוה"ת פ' ואתחנן ע' נה ואילך.

PARAGRAPH 14

129 **עיניך יונים**

"Behold, you are fair, my beloved; your eyes are doves." The eyes stand for a perception by sight, beyond grasp.

Song of Songs 1:15 שיר השירים א:ט"ו

הִנְּךָ יָפָה רַעְיָתִי הִנְּךָ יָפָה עֵינַיִךְ יוֹנִים׃

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves. .

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KEHOT'S NOTE

שה"ש א, טו. ד, א.

130 **עיניך יונים**

The same words recur: "your eyes are doves," as the Kehot note records.

Song of Songs 4:1 שיר השירים ד':א'

הִנְּךָ יָפָה רַעְיָתִי הִנְּךָ יָפָה עֵינַיִךְ יוֹנִים מִבַּעַד לְצַמָּתֵךְ שַׂעְרֵךְ כְּעֵדֶר הָעִזִּים שֶׁגָּלְשׁוּ מֵהַר גִּלְעָד׃

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves behind thy veil; Thy hair is as a flock of goats, that trail down from mount Gilead.

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131 **יונתי תמתי**

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

KEHOT'S NOTE

שם ה, ב. ו, ט.

132 **יונתי תמתי**

"Open to me, my sister, my love, my dove, my perfect one." It names the exalted level of Knesses Yisrael.

Song of Songs 5:2 שיר השירים ה':ב'

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

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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133 **יונתי תמתי**

"My dove, my perfect one, is one." The same title, as the Kehot note records.

Song of Songs 6:9 שיר השירים ו':ט'

אַחַת הִיא יוֹנָתִי תַמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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134 **ויצא כברק חצו**

"And His arrow shall go forth like lightning." The illumination from above comes like a flash, beyond what the mind can hold.

Zechariah 9:14 זכריה ט':י"ד

וַה' עֲלֵיהֶם יֵרָאֶה וְיָצָא כַבָּרָק חִצּוֹ וַאדֹנָי ה' בַּשּׁוֹפָר יִתְקָע וְהָלַךְ בְּסַעֲרוֹת תֵּימָן׃

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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KEHOT'S NOTE

זכרי' ט, יד. וע' לעיל רד"ה אז ישיר ישראל רד"ה וגילוי [חקת סב, ג]. וש"נ [כ].

PARAGRAPH 15

135 **אשתומם כשעה חדא**

The Talmud uses Daniel's words, "he was astonished for about an hour," as the Kehot note records.

Chullin 21a:2–3 חולין כ"א א:ב'-ג'

כי סליק רבי זירא אשכחיה לרי אמי דיתיב וקאמר לה להא שמעתא אמר ליה וכי מתה עומד ומולק (דניאל ד, טז) אשתומם כשעה חדא אמר ליה אימא כך הוא עושה חותך שדרה ומפרקת בלא רוב בשר תניא נמי הכי כיצד מולקין חטאת העוף חותך שדרה ומפרקת בלא רוב בשר עד שמגיע לווושט או לקנה הגיע לווושט או לקנה חותך סימן אחד או רובו ורוב בשר עמו ובעולה שנים או רוב שנים

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KEHOT'S NOTE

חולין כא, א. פסוק הוא בדניאל ד, טז ושם חדה [כ].

136 **אשתומם כשעה חדא**

"Then Daniel… was astonished for about an hour" (the verse reads chadah), on hearing a vision beyond his grasp.

Daniel 4:16 דניאל ד':ט"ז

אֱדַיִן דָּנִיֵּאל דִּי־שְׁמֵהּ בֵּלְטְשַׁאצַּר אֶשְׁתּוֹמַם כְּשָׁעָה חֲדָה וְרַעְיֹנֹהִי יְבַהֲלֻנֵּהּ עֲנַה מַלְכָּא וְאָמַר בֵּלְטְשַׁאצַּר חֶלְמָא וּפִשְׁרָא אַל־יְבַהֲלָךְ עָנָה בֵלְטְשַׁאצַּר וְאָמַר מָרִאי חֶלְמָא לְשָׂנְאָךְ וּפִשְׁרֵהּ לְעָרָךְ׃

Then Daniel, whose name was Belteshazzar, was appalled for a while, and his thoughts affrighted him. The king spoke and said: 'Belteshazzar, let not the dream, or the interpretation, affright thee.' Belteshazzar answered and said: 'My lord, the dream be to them that hate thee, and the interpretation thereof to thine adversaries.

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137 **חכמים עיני העדה**

The Talmud speaks of "the eyes of the congregation," and Rashi explains that these are the Sages.

Taanit 24a תענית כ"ד א

KEHOT'S NOTE

ראה תענית כד, א. רש"י ד"ה מעיני העדה. ע"ח שער דרושי הנקודות פי"א. הנסמן במאמרי אדה"ז — פרשיות לע' רסד. על"ק (צא, ד). וש"נ. [כ].

138 **חכמים עיני העדה**

The first chapter of Sha'ar Derushei HaNekudos describes the world of Nekudim as lights that issue through the "eyes" of Adam Kadmon. The Kehot note gives it for the Sages as the "eyes."

Sefer Etz Chaim 8:4 עץ חיים ח':ד

ונבאר עתה מציאות יציאתן לחוץ. הנה כאשר יצאו אלו הנקודות שהם מכתר עד מלכות היתה יציאתן היפך יציאת העקודים כי שם ביציאת העקודים יצאת מל' תחילה וכתר באחרונה וכאן בנקודים הוא להיפך כי הכתר שלהם יצא בראשונה ובו היו כלולים כל הט' אחרים ואח"כ יצאה החכמה ובו כלולים כל הח' וכעד"ז יצאה אמא ובה היו כלולים כל הז' אורות ואז היתה היא נקראת אם הבנים ואח"כ הוציאה היא הז' כולם כלולים בחסד, ואח"כ מתגלים בגבורה וכעד"ז עד לסוף עד שנמצאת שיוצאת המל' באחרונה מכולם. עוד יש הפרש ב' והוא כי …

Sefer Etz Chaim (Public Domain)

139 **באחד מעיניך**

"You have captured my heart… with one of your eyes." The Alter Rebbe refers to his discourse on this verse.

Song of Songs 4:9 שיר השירים ד':ט

לִבַּבְתִּנִי אֲחֹתִי כַלָּה לִבַּבְתִּנִי בְּאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיִךְ׃

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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140 **וירא ראשית לו**

"He saw the first portion for himself, for there the lawgiver's portion is hidden." Moshe's "seeing" is the special sight he merited.

Deuteronomy 33:21 דברים ל"ג:כ"א

וַיַּרְא רֵאשִׁית לוֹ כִּי־שָׁם חֶלְקַת מְחֹקֵק סָפוּן וַיֵּתֵא רָאשֵׁי עָם צִדְקַת ה' עָשָׂה וּמִשְׁפָּטָיו עִם־יִשְׂרָאֵל׃

And he chose a first part for himself, For there a portion of a ruler was reserved; And there came the heads of the people, He executed the righteousness of the L-RD, And His ordinances with Israel. .

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KEHOT'S NOTE

דברים לג, כא.

141 **כי הנה בשלמה**

Or HaTorah explains: of Shlomo, who was below Moshe's level, it says "before Havayah" and not "to Havayah," because his grace was below the Name Havayah, the mercy and grace that flow from Havayah of Atzilus; Moshe drew from the thirteen attributes of mercy of Arich Anpin "to Havayah," Z'eir Anpin, and the grace within Z'eir Anpin's attributes bears no comparison to the thirteen of Arich Anpin.

KEHOT'S NOTE

נתבאר באוה"ת כי תשא ע' ב'ימו "בשלמה שהי' למטה ממדריגת משה נאמר בו אשר התחננתילפני הוי' ולא אל הוי' מפני שבחי' החנינה זו שבשלמה הוא למטה משם הוי' דהיינו מדת הרחמים והחנינה המושפעת משם הוי'

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

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147 **מקור כל ההתהוות**

The Tzemach Tzedek explains that this Havayah is the Name above the chain of descent, as in "Havayah, Havayah" with a pause between the two Names.

KEHOT'S NOTE

ראה באוה"ת פ' כי תשא ע' ב'מו מבאר: "(ר"ל שם הוי' שלמעלה מהשתלשלות כמ"ש הוי' הוי' ופסיק טעמא בינייהו וכמ"ש [תו"א סב, א] בד"ה וירא ישראל כו' ויראו העם את הוי' ויאמינו בהוי' ע"ש)".

148 **אבל חנון ורחום ה' פי' שכדי להיות בחי' הוי'**

The Tzemach Tzedek explains that this Havayah is the Name of Z'eir Anpin, which is the source of the chain of descent.

KEHOT'S NOTE

באוה"ת כי תשא ע' ב'מו מבאר: "(ר"ל שם הוי' דז"א שהוא מקור ההשתלשלות)".

149 **פנים בפנים**

"Face to face Havayah spoke with you on the mountain." All Israel saw at Sinai; so what was special in what Moshe was shown?

Deuteronomy 5:4 דברים ה':ד

פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ׃

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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KEHOT'S NOTE

דברים ה, ד.

150 **סד"ה שובה ישראל**

Near the end of "Return, O Israel" the Alter Rebbe speaks of the revelation of the Name Havayah as the renewal of all coming-into-being, and refers on to his discussion of "For with You is forgiveness, so that You may be feared."

KEHOT'S NOTE

לקמן ש"ש סה, ב. וראה יהל אור ע"פ חנון ורחום ע' תרעה. אוה"ת ויגש תתקפד, ב.

PARAGRAPH 16

151 **אין ואתחנן אלא מתנת חנם**

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

KEHOT'S NOTE

ספרי ר"פ ואתחנן. רש"י ר"פ ואתחנן. [כ].

152 **אין ואתחנן אלא מתנת חנם**

The Sifrei says that Israel's two good leaders, Moshe and David, could have relied on their good deeds, yet asked

דאצי' . . אבל במשה נאמר בו ואתחנן אל הוי' שהמשיך מי"ג מדה"ר דא"א אל הוי' שהוא בחי' ז"א כו', ובודאי עם היות שגם במדות דז"א שייך בחי' חנון מ"מ אין זה ערך לי"ג ת"ד דא"א ממש".

142 **אשר התחננתי לפני ה'**

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

KEHOT'S NOTE

מ"א ח, נט.

143 **אשר התחננתי לפני הוי'**

Shlomo at the dedication of the Temple: "these words of mine, with which I pleaded before Havayah." He pleaded "before," not "to."

I Kings 8:59 מלכים א ח':נ"ט

וְיִהְיוּ דְבָרַי אֵלֶּה אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי ה' קְרֹבִים אֶל־ה' אֱלֹקֵינוּ יוֹמָם וָלָיְלָה לַעֲשׂוֹת מִשְׁפַּט עַבְדּוֹ וּמִשְׁפַּט עַמּוֹ יִשְׂרָאֵל דְּבַר־יוֹם בְּיוֹמוֹ׃

And let these my words, wherewith I have made supplication before the L-RD, be nigh unto the L-RD our G-d day and night, that He maintain the cause of His servant, and the cause of His people Israel, as every day shall require;

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144 **ה' א-ל רחום וחנון**

From the Thirteen Attributes of Mercy: "Havayah, Havayah, G-d, compassionate and gracious." Havayah precedes the attributes.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת׃

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

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KEHOT'S NOTE

שמות לד, ו.

145 **חנון ורחום ה'**

"Gracious and compassionate is Havayah." Here grace precedes Havayah.

Psalms 111:4 תהילים קי"א:ד'

זֵכֶר עָשָׂה לְנִפְלְאוֹתָיו חַנּוּן וְרַחוּם ה'

He hath made a memorial for His wonderful works; The L-RD is gracious and full of compassion.

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KEHOT'S NOTE

תהלים קיא, ד. קמה, ח.

146 **חנון ורחום ה'**

"Gracious and compassionate is Havayah, slow to anger and great in kindness." The same order, as the Kehot note records.

Psalms 145:8 תהילים קמ"ה:ח'

חַנּוּן וְרַחוּם ה' אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד׃

G-d only for a free gift. The Alter Rebbe reads "free" as beyond the mitzvos.

Sifrei Devarim 26 ספרי דברים כ"ו

153 **אין ואתחנן אלא מתנת חנם**

Rashi: chanun always denotes a free gift; though the righteous could rely on their good deeds, they ask of G-d only a free gift.

Rashi on Deuteronomy 3:23:1 רש"י על דברים ג':כ"ג:א'

ואתחנן. אֵין חִנּוּן בְּכָל מָקוֹם אֶלָּא לְשׁוֹן מַתְּנַת חִנָּם - אַע"פִּ שֶׁיֵּשׁ לָהֶם לַצַּדִּיקִים לִתְלוֹת בְּמַעֲשֵׂיהֶם הַטּוֹבִים אֵין מְבַקְּשִׁים מֵאֵת הַמָּקוֹם אֶלָּא מַתְּנַת חִנָּם, (לְפִי שֶׁאָמַר לוֹ וְחַנֹּתִי אֶת אֲשֶׁר אָחֹן אָמַר לוֹ בִּלְשׁוֹן וָאֶתְחַנַּן); דָּ"אַ זֶה אֶחָד מֵעֲשָׂרָה לְשׁוֹנוֹת שֶׁנִּקְרֵאת תְּפִלָּה, כִּדְאִיתָא בְּסִפְרֵי:

ואתחנן — All forms of the verb חנן signify an ex gratia gift. Although the righteous might make a claim to reward depend Upon their good deeds, yet they solicit from the Omnipresent only an ex gratia gift. [Because He had said to him, (Exodus 33:19) "I will show grace (וחנתי) unto him to whom I will show grace", he (Moses) when referring to his entreaty of G-d uses the expression (lit., spoke to Him) "I implored grace (ואתחנן)" (Midrash Tanchuma 5:2:3] — Another explanation is that the idea of ...

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154 **פי' חנם בלא מצות**

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

KEHOT'S NOTE

ספרי במדבר יא, ה פי' פז.

155 **חנם בלא מצות**

On "the fish we ate in Egypt for free," the Sifrei asks whether the Egyptians gave them fish for free, and answers: "free" means free of mitzvos.

Sifrei Bamidbar 87 ספרי במדבר פ"ז

זכרנו את הדגה. וכי יש בענין, שהיו המצרים נותנים להם דגים בחנם? והלא כבר נאמר (שמות ה) ואתם לכו עבדו ותבן לא ינתן לכם. אם תבן לא היו נותנים להם בחנם, דגים היו נותנים להם בחנם? - ומה אני אומר חנם - חנם מן המצות: ואת הקשואים. ר' שמעון אומר מפני מה המן משתנה להם לכל דבר שהיו רוצים חוץ מחמשת המינים הללו? משל למלך בשר ודם שמסר בנו לפדגוג, והיה יושב ומפקדו ואומר לו: הנראה שלא יאכל מאכל רע, ולא ישתה משקה רע! ובכל כך היה הבן ההוא מתרעם ...

(Bamidbar 11:5) "We remember the fish that we would eat in Egypt, free": Is it possible that the Egyptians gave them fish free? Is it not written (Shemot 5:18) "And now, go and work, and straw will not be given you": If they did not give them straw free, would they give them fish free? How, then, are we to understand "free"? "Free" of mitzvoth. R. Shimon says: The manna would change for them to any flavor they desired, except for (that of) these five things (Ibid "cucumbers, melons, leeks, ...

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156 **ע"פ ובשביעית יצא לחפשי חנם**

There "in the seventh he shall go out free" is read as "free, without mitzvos": although we do not hold that the mitzvos will be abolished in the future, they will then be in another manner, not ascents and descents but rest for eternal life.

KEHOT'S NOTE

ראה תו"א עו, ג.

157 **ובשביעית יצא לחפשי חנם**

"Six years he shall work, and in the seventh he shall go out free, for nothing." The Alter Rebbe's explanation of this verse also reads chinam as "without mitzvos."

Exodus 21:2 שמות כ"א:ב'

כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבַשְּׁבִעִת יֵצֵא לַחָפְשִׁי חִנָּם:

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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158 **אנכי עומד בין ה' וביניכם**

"I stand between Havayah and you at that time, to tell you the word of Havayah." The Alter Rebbe reads Anochi as the root of Moshe's soul in "I who I am."

Deuteronomy 5:5 דברים ה':ה'

אָנֹכִי עֹמֵד בֵּין־ה' וּבֵינֵיכֶם בָּעֵת הַהִוא לְהַגִּיד לָכֶם אֶת־דְּבַר ה' כִּי יְרֵאתֶם מִפְּנֵי הָאֵשׁ וְלֹא־עֲלִיתֶם בָּהָר לֵאמֹר:

I stood between the L-RD and you at that time, to declare unto you the word of the L-RD; for ye were afraid because of the fire, and went not up into the mount—saying: .

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KEHOT'S NOTE

דברים ה, ה.

159 **שהוא בחי' אתעדל"ע**

Quoting this passage of Likkutei Torah, Or HaTorah adds after "the arousal from above" the words "which is above the arousal from below."

KEHOT'S NOTE

באוה"ת פ' כי תשא שם מוסיף "שלמעלה מאתעדל"ת עכ"ל". [— מלקו"ת כאן].

160 **כי עין בעין יראו**

"For they shall see eye to eye when Havayah returns to Zion." In the time to come the arousal from above will be seen directly.

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בְּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן:

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

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KEHOT'S NOTE

ישע' נב, ח.

161 **כי עין בעין יראו**

The Zohar (Idra Rabba) says that the righteous are destined to see the light of the supernal eye with a spirit of wisdom, as it is written, "For they shall see eye to eye."

Zohar, Idra Rabba 8:50–9:63 ספר הזהר, האדרא רבא ח׳:נ׳-ט׳:ס״ג

162 **כי עין בעין יראו**

The Zohar (Idra Rabba) reads "Your eyes shall see Jerusalem, a tranquil dwelling" as said of Atik Yomin, whose eye is tranquil, an eye of mercy; the note gives it alongside 130a.

Zohar, Idra Rabba 29:209–220 ספר הזהר, האדרא רבא כ״ט:ר״ט-ר״כ

163 **וע' בפ' נשא קל״ז ע״א**

Or HaTorah notes that the Zohar at 137a interprets "Your eyes shall see Jerusalem, a tranquil dwelling" as said of the time to come.

KEHOT'S NOTE

"בפי' הפסוק עיניך תראינה ירושלים נוה שאנן לעת״י אתמר" — אוה״ת ואתחנן ע' פט.

164 **בפ' נשא קל״ז ע״א ק״ל ע״א**

Citing the Zohar on Nasso (130a), Or HaTorah explains "they shall see eye to eye" as the revelation of the "open eye" of Arich Anpin, which will be revealed in the eyes of Z'eir Anpin, and notes that 137a is along the same lines.

KEHOT'S NOTE

בזהר. באוה״ת נ״ך כרך א ע' רסד מציין נשא דק״ל ע״א פי' כי עין בעין יראו היינו התגלות עינא פקיחא דא״ק שיתגלה בעינים דז״א . . בדף קל״ז ע״א ג״כ ע״ד הנ״ל״.

קיצור מהדרוש ע"פ ואתחנן אל ה'

A Summary of the Discourse on "And I Pleaded with Havayah"

Man, "the lamp of Havayah," reveals G-d's power to create from nothing in his own heart through prayer, an arousal from below; but Torah, and Moshe's plea, reach a higher revelation that comes from G-d's free grace alone and can only be glimpsed, like a flash of lightning.

THE MAAMAR IN BRIEF

This short text outlines, section by section, the preceding discourse in Likkutei Torah on Moshe's plea, "And I pleaded with Havayah." Section 1: because this world is the lowly world, G-d created man as "the lamp of Havayah" to illuminate it, and he does so in the Shema and prayer, when he is stirred from the depths of his heart and the Name Havayah shines there; this is "Blessed are You, Havayah." Section 2: that revelation comes from understanding that "in His goodness" G-d renews creation every day from nothing, not by a chain of descent; this is what Havayah signifies, and loving Havayah "with all your heart," inner and outer, is the arousal from below that draws down blessing from above. Section 3: Torah study draws down an arousal from above that no human arousal reaches, the level of "You have begun," and even human arousal needs such a beginning; Moshe wanted to bring it into the land. Section 4: this level is grasped only as a flash of "seeing," like lightning; hence "let me see the land" and the Sages' blessings over mitzvos. To reach it, Moshe appealed to G-d's attribute "Gracious," the treasury of free gifts.

OUTLINE

1 **The heading** ¶1

The text presents itself as a summary of the discourse on "And I pleaded with Havayah."

2 **Man, the lamp of Havayah** ¶2

Man was created to illuminate the lowly world; in the Shema and prayer, when his heart is deeply stirred, the Name Havayah shines in it, the meaning of "Blessed are You, Havayah."

3 Creation renewed, and the love of Havayah ¶3

G-d renews creation daily "in His goodness," as a new creation from nothing, which the Name Havayah signifies; many sources explain "good." Loving Havayah with both hearts is an arousal from below that draws down blessing from above.

4 Torah and "You have begun" ¶4

Torah study draws down an arousal from above that human effort cannot reach, and every human arousal needs one first; Moshe asked to bring this level into the land.

5 A flash of seeing, and the plea to the Gracious One ¶5

This level is received only as a glimpse, like lightning, as in Moshe's request to "see" and the Sages' blessings over mitzvos; Moshe reached it by appealing to "Gracious," the treasury of free gifts.

KEY CONCEPTS

Havayah הוי"ה

The Name of G-d that speaks of bringing into being; here it stands for G-d's power to create something truly new from nothing, which a person should feel revealed in his heart.

Creation from nothing, not a chain of descent מאין ליש / השתלשלות

In a chain of descent (hishtalshelus) each level only reveals what was hidden in the level above it; the world's daily renewal is an entirely new creation from nothing, which only G-d's own goodness can bring about.

Arousal from below and arousal from above אתערותא דלתתא / אתערותא דלעילא

Human initiative, such as love in prayer and the doing of mitzvos, which draws a divine response; and divine initiative that comes unprompted. Every arousal from below needs an arousal from above before it.

"You have begun" אתה החילות

Moshe's words, read as the revelation that G-d begins on His own, beyond the reach of any human effort; it is drawn down through Torah study.

Seeing ראיה

A grasp of what is higher than intellect, received in a flash like lightning rather than understood and enclothed in thought; hence Moshe's "let me see the land," and the Sages as "the eyes of the congregation."

Gracious; the treasury of free gifts חנון / אוצר מתנת חנם

The attribute from which G-d gives regardless of merit, where no arousal from below reaches; Moshe's "va'eschanan" appealed to it in order to draw down Havayah as an arousal from above.

SECTION 1 • ¶1

The heading

1 קיצור מהדרוש ע"פ ואתחנן אל[1] ה'

A summary of the discourse on "And I pleaded with Havayah."

> This short text is a summary (kitzur) of the discourse on Moshe's plea "And I pleaded with Havayah" (Deuteronomy 3:23), which comes just before it in Likkutei Torah. Its four sections condense, in order, the four sections of that longer discourse.

SECTION 2 • ¶2

Man, the lamp of Havayah

2 אות א' יבאר כי להיות עולם הזה הוא עולם השפל ע"כ ברא אלקים את האדם

Section 1 will explain that, since this world is the lowly world, G-d therefore created man,

> The first section starts from why man was created. This physical world is the lowest of the worlds, the place where G-dliness is most hidden, and so G-d created the human being to bring light into it.

שהוא נר הוי' נשמת אדם[2] להאיר את העוה"ז ועמ"ש מענין נר הוי"ה בביאור ע"פ וירד הגבול.[3,4] ומ"ש ע"פ גם את העולם נתן בלבם[5] בד"ה והיה מספר בנ"י [בני ישראל].[6,7]

who is "the lamp of Havayah, the soul of man," to illuminate this world. And see what is written on the subject of "the lamp of Havayah" in the explanation on "And the border shall descend," and what is written on "He has also set the world in their heart" in the discourse beginning "And the number of the children of Israel shall be."

> The soul is called "the lamp of Havayah" (Proverbs 20:27): a lamp through which the light of the Name Havayah shines into the darkness of this world. Two other discourses are cited: the explanation of "And the border shall descend" in Parshas Masei, which discusses this "lamp," and the discourse "And the number of the children of Israel shall be" in Parshas Bamidbar, which explains the verse "He has also set the world in their heart."

והיינו ע"י ק"ש [קריאת שמע] ותפלה שיאיר שם הוי"ה בלבו ע"י שיתפעל מקרב איש ולב[8] עמוק וזהו ענין ברוך אתה הוי"ה כו':

That is, through the recital of the Shema and prayer, so that the Name Havayah shines in his heart, through his being stirred "from the inward part of a man and a deep heart." And this is the meaning of "Blessed are You, Havayah," etc.

> The soul gives light through the Shema and prayer: when a person is stirred from the depths of his heart, the Name Havayah shines in his heart openly. In the full discourse "blessed" (baruch) is read as "drawn down," so "Blessed are You, Havayah" asks that Havayah, which is hidden, be drawn down and revealed.

SECTION 3 · ¶3

Creation renewed, and the love of Havayah

3 אות ב' יבאר פי' וענין הגילוי שם הוי"ה בלבו דהיינו ע"י שיבין ענין ובטובו מחדש בכל יום מע"ב [מעשה בראשית].

Section 2 will explain the meaning and substance of the revelation of the Name Havayah in his heart: namely, through his understanding the matter of "And in His goodness He renews every day the work of creation."

> Section 2 explains what it means for the Name Havayah to be revealed in a person's heart. It comes from understanding the words of the morning blessings before the Shema, "In His goodness He renews every day the work of creation": G-d creates the world anew each day.

בריאה חדשה ממש מאין ליש. ולא דרך השתלשלות שהוא ענין גילוי ההעלם לבד. וע"ז מורה שם הוי'.

[That is,] a truly new creation, from nothing to something, and not by way of the chain of descending worlds (hishtalshelus), which is only a matter of revealing what was hidden. And to this the Name Havayah points.

> This daily renewal is a truly new creation from nothing, not a chain of descent (hishtalshelus), in which each lower level only reveals what was already hidden in the level above it. The Name Havayah, which speaks of bringing into being, points to exactly this creation from nothing.

(ועיין מענין[9] פי' טוב בזח"א [בזהר חלק א] פ' בראשית)[10] (ד"ל ע"ב)[11] ומ"ש ע"ז במא"א [במאורי אור] (אות[12] טי"ת סעיף ה')

(And see on the subject of the meaning of "good" in the Zohar, Part I, Parshas Bereishis) (30b), and what is written on this in Me'orei Or (the letter Tes, section 5),

> Here begins a string of references on the word "good" (tov) in "in His goodness." The Zohar (Part I, 30b) reads the letters of tov and calls the Tes, the ninth letter, "the ninth of all," and the Kehot notes explain it as Yesod, the ninth Sefirah. Me'orei Or, a Kabbalistic lexicon, likewise says that tov is the Yesod of Z'eir Anpin: the Tes is the ninth, the Vav Tiferes and the Beis Malchus.

ובפ' נח[13] (ד"ס[14] ע"ב) ובפ' לך[15,16] (דפ"ב ע"ב) ובפ' תרומה (קכ"ח סע"ב [סוף עמוד ב])[17] ע"פ והטוב בעיניך עשיתי[18,19]

and in Parshas Noach (60b), and in Parshas Lech [Lecha] (82b), and in Parshas Terumah (end of 128b), on "And I have done what is good in Your eyes."

> In the Zohar on Noach, "good" is both the Holy One, blessed be He, and the tzaddik, the Righteous One (Yesod), as in "Say of the righteous that he is good"; in Lech Lecha the tzaddik who waters and nourishes everything is called "good." In Terumah the Zohar reads Chizkiyahu's words "And I have done what is good in Your eyes" as joining the blessing of redemption to the Amidah prayer.

אך פי' ובטובו[20] ע"ש בפ' תרומה (קס"ח ב')[21] ובמ"ש בד"ה ואכלת ושבעת וברכת[22,23] גבי הזן כו'

But for the meaning of "and in His goodness," see there, in Parshas Terumah (168b), and in what is written in the discourse beginning "And you shall eat and be satisfied and bless," concerning "Who nourishes," etc.,

> For the phrase "in His goodness" itself, the reader is sent to the Zohar on Terumah (Part II, 168b), which explains the words of Grace after Meals. He is also sent to the discourse "And you shall eat and be satisfied and bless" in Parshas Eikev, on the blessing "Who nourishes [the whole world] in His goodness."

בטובו כו' ועיין בגמרא פ"ב [פרק ב'] דחגיגה (די"ב ע"א) ע"פ האור כי טוב[24,25] ובזח"ב [ובזהר חלק ב'] פקודי[26] (דף ר"כ ע"ב) ובפי' הרמ"ז [הרב משה זכות] שם[27] ועמ"ש בענין הטוב

"in His goodness," etc. And see in the Gemara, chapter 2 of Chagigah (12a), on "the light, that it was good," and in the Zohar, Part II, Pekudei (folio 220b), and in the commentary of the Ramaz there. And see what is written on the subject of "The Good One,

> More sources follow on hidden goodness. The Talmud in Chagigah (12a) teaches that the light created on the first day, of which it says "G-d saw the light, that it was good," was hidden away for the righteous in the future. The Zohar on Pekudei (Part II, 220b) adds that although it is hidden, people in this world exist through it, and the Ramaz (Rabbi Moshe Zacuto) comments there that a glimmer of it shines and is enclothed within the supernal attributes.

כי לא כלו רחמיך בת"א [בתורה אור] פ' בשלח בד"ה אשירה[28] להוי"ה[29] וזהו ואהבת את הוי"ה[30] שיהיה שורה בך בבחינת גילוי.

for Your mercies have not ceased," in Torah Ohr, Parshas Beshalach, in the discourse beginning "I will sing to Havayah." And this is [the meaning of] "And you shall love Havayah": that [Havayah] should dwell in you in a revealed way.

> The last reference is to the Torah Ohr discourse "I will sing to Havayah," on "The Good One, for Your mercies have not ceased," words from the thanksgiving blessing of the Amidah. With this in place, the text reads "And you shall love Havayah" (Deuteronomy 6:5) as a longing that Havayah, the power that creates from nothing, dwell within a person openly.

והיינו בכל לבבך תוך שני לבבות פנימית וחיצוניות. וע"י אעדל"ת [אתערותא דלתתא] זו נמשך אתעדל"ע [אתערותא דלעילא] להיות ברכה והמשכה בגילוי ועמ"ש בד"ה הוי"ה לי בעוזרי:[31]

That is, "with all your heart": within two hearts, the inner dimension (pnimiyus) and the outer dimension (chitzoniyus). And through this arousal from below, an arousal from above is drawn down, so that there be blessing and drawing-down in revelation. And see what is written in the discourse beginning "Havayah is with me among my helpers."

> "With all your heart" is read as two hearts, the inner and the outer: in the full discourse the inner heart is stirred by G-d's very essence, while the love of the outer heart spreads out to subdue the sitra achra (the other side) and transform darkness into light. Such love is an arousal from below, a human initiative, and it draws down an arousal from above, so that G-d's blessing flows down openly.

SECTION 4 · ¶4

Torah and "You have begun"

4 אות ג' יבאר. אך ותלמוד תורה כנגד כולם[32] שהוא רק המשכה מאתעדל"ע [מאתערותא דלעילא] מבחינה שאין אתעדל"ת [אתערותא דלתתא] יכולה להשיגה וזהו אתה החילות[33]

Section 3 will explain. However, "and the study of Torah is equal to them all," for it is solely a drawing-down from an arousal from above, from a level that an arousal from below cannot reach; and this is [the meaning of] "You have begun."

> Section 3 begins from the Mishnah that "the study of Torah is equal to them all" (Peah 1:1). Torah study draws down an arousal from above, divine initiative, from a level that no arousal from below, no human initiative, can reach. This is what Moshe meant by "You have begun": the beginning came from G-d alone.

וגם כדי להיות אתעדל"ת [אתערותא דלתתא] צריך להיות תחלה אתעדל"ע [אתערותא דלעילא] כמ"ש ע"פ אלה מסעי[34] בענין ויכתוב משה את מוצאיהם למסעיהם. וע"ז ביקש משה אעברה נא ואראה להמשיך בה בחינת אתה החילות:[35,36]

And also, in order for there to be an arousal from below, there must first be an arousal from above, as is written on "These are the journeys," concerning "And Moshe wrote their goings-forth according to their journeys." And for this Moshe asked, "Let me cross over, I pray, and see": to draw into it [the land] the level of "You have begun."

> Even the arousal from below that a person does initiate needs an arousal from above first to make it possible, as explained in the discourse on "These are the journeys." So Moshe asked to cross over and "see," to draw this level of "You have begun" into the land, which in the full discourse is the supernal "land," the community of Israel.

SECTION 5 • ¶5

A flash of seeing, and the plea to the Gracious One

5 אות די יבאר שהמשכה מבחינה זו אינו נתפס בגילוי והתלבשות המחשבה כ"א הארה בעלמא כענין מ"ש ויצא כברק חצו[37] (בזכריה סי' ט' י"ד) (וע' מזה בת"ז [בתיקוני זהר])

Section 4 will explain that the drawing-down from this level is not grasped in revelation and in the enclothement of thought, but only [as] a mere glimmer, as in what is written, "And His arrow shall go forth like lightning" (in Zechariah, chapter 9, [verse] 14) (and see about this in the Tikkunei Zohar)

> Section 4 explains that what is drawn down from this level of "You have begun" cannot be grasped by the mind; it never becomes understanding enclothed in thought, only a passing glimmer. The text compares it to "His arrow shall go forth like lightning" (Zechariah 9:14): a flash that lights everything for an instant and is gone.

(תקון למ"ד דע"ז ע"ב) בענין שבמתן תורה היו קולות וברקים[38, 39] ועיין באג"ה [באגרת הקודש] סס"י [סוף סימן] טי"ו[40] דעת העליון כו' שהוא כנקודה וכברק המבריק על שכלו[41] כו' וע' במא"א [במאורי אור] אות ב' סל"ד.[42]

(Tikkun 30, [folio] 77b), on the matter that at the Giving of the Torah there were "thunders and lightnings." And see in Iggeres HaKodesh, at the end of section 15: "the upper Daas (knowledge)," etc., "which is like a point and like lightning flashing upon his intellect," etc. And see in Me'orei Or, the letter Beis, section 34.

> The references explain the image. The Tikkunei Zohar (Tikkun 30) ties the "thunders and lightnings" at the Giving of the Torah to this verse; Iggeres HaKodesh (end of section 15) describes the upper Daas, the first grasp of an idea's depth, as "like a point and like lightning flashing upon his intellect"; and Me'orei Or (letter Beis, 34) says that "lightning" is a name for Yesod.

וזהו וארא את הארץ[43] וכמש"ש [וכמה שכתוב שם] וה' עליהם יראה. עיניך יונים[44]. ועד"ז חכמים שהם עיני העדה[45, 46] תקנו ברכת המצות.

And this is [the meaning of] "and let me see the land," and as is written there, "And Havayah shall be seen over them." "Your eyes are doves." And in the same way, the Sages, who are "the eyes of the congregation," instituted the blessings over the mitzvos.

> This is why Moshe asked to "see" the land: such a level is received only by seeing, a direct glimpse beyond understanding, as in the same verse, "And Havayah shall be seen over them," and in "Your eyes are doves." In the same way the Sages, called "the eyes of the congregation," instituted the blessings before mitzvos, to draw down this glimmer from above before the deed.

ועמ"ש ע"פ צאינה וראינה כו' בעטרה[47] כו' וכדי להמשיך בחינה זו הקדים משה ואמר ואתחנן אל הוי"ה[48] להמשיך מבחינת חנון שהוא אוצר מתנ חנם שאין אתעדל"ת [אתערותא דלתתא] מגיע שם משם המשיך בחי' הוי"ה שהוא אתעדל"ע [אתערותא דלעילא]:

And see what is written on "Go out and see," etc., "with the crown," etc. And in order to draw down this level, Moshe first said, "And I pleaded with Havayah": to draw from the level of "Gracious" (Chanun), which is the treasury of free gifts, where an arousal from below does not reach; from there he drew down the level of Havayah, which is an arousal from above.

> After a reference to the discourse on "Go out and see," the text explains Moshe's opening word: va'eschanan, "I pleaded," is linked to Chanun, "Gracious," the treasury of free gifts that no human arousal reaches. From there Moshe drew down the level of Havayah as an arousal from above.

IN ONE'S AVODAH

In the Shema and prayer a person should contemplate that G-d creates the world anew from nothing each day until his heart is stirred from its depths, so that Havayah dwells in him openly, in both the inner and the outer heart; this arousal from below draws down blessing from above. Beyond his own reach, Torah study and the blessings said before mitzvos draw down an arousal from above that comes as a gift.

QUESTIONS FOR DISCUSSION

1. Why does it matter, for the revelation of Havayah in the heart, that creation is renewed each day from nothing rather than unfolding from what was already hidden?
2. How can Torah study draw down a level that no arousal from below can reach, when studying is itself a human act?
3. If even an arousal from below needs an arousal from above before it, what role is left for human effort?
4. Why is the highest revelation received as "seeing," a flash like lightning, rather than as understanding, and how does this explain Moshe's request to "see" the land?
5. What does Moshe's appeal to "Gracious," the treasury of free gifts, teach about asking for what lies beyond one's merit?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ואתחנן אל ה'**

"And I pleaded with Havayah at that time, saying." Moshe's plea to be allowed to enter the Land of Israel opens Parshas Va'eschanan and gives the discourse its name.

Deuteronomy 3:23 דברים ג׳:כ״ג

וָאֶתְחַנַּן אֶל־ה' בָּעֵת הַהִוא לֵאמֹר:

And I besought the L-RD at that time, saying:

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PARAGRAPH 2

2 **נר הוי' נשמת אדם**

"The soul of man is the lamp of Havayah, searching all the inward parts." The text reads it as man's purpose: the soul is a lamp through which the light of Havayah illuminates this world.

Proverbs 20:27 משלי כ׳:כ״ז

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

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

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3 **בביאור ע"פ וירד הגבול**

That explanation traces how the twelve "borders" descend from on high into Malchus and the lower worlds, and reads the Sea of Kinneres as a love "sweet as a harp (kinor)." Further on it reads kinor as kaf-vav (twenty-six, the numerical value of Havayah) and ner, "lamp," and calls the soul a lamp, as in "The soul of man is the lamp of Havayah."

KEHOT'S NOTE

ראה לעיל פ' מסעי צד, ב.

4 **וירד הגבול**

The verse traces the eastern border of the Land of Israel: "And the border shall descend … to the shoulder of the Sea of Kinneres eastward." Its words open the explanation in Parshas Masei that the text cites for "the lamp of Havayah."

Numbers 34:11 במדבר ל״ד:י״א

וְיָרַד הַגְּבֻל מִשְּׁפָם הָרִבְלָה מִקֶּדֶם לָעָיִן וְיָרַד הַגְּבֻל וּמָחָה עַל־כֶּתֶף יָם־כִּנֶּרֶת קֵדְמָה:

and the border shall go down from Shepham to Riblah, on the east side of Ain; and the border shall go down, and shall strike upon the slope of the sea of Chinnereth eastward;

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5 "He has made everything beautiful in its time; He has also set the world in their heart." The text cites the discourse in Parshas Bamidbar that explains this verse.

Ecclesiastes 3:11 קהלת ג׳:י״א

אֶת־הַכֹּל עָשָׂה יָפֶה בְּעִתּוֹ גַּם אֶת־הָעֹלָם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא־יִמְצָא הָאָדָם אֶת־הַמַּעֲשֶׂה אֲשֶׁר־עָשָׂה הָאֱלֹקִים מֵרֹאשׁ וְעַד־סוֹף:

He hath made every thing beautiful in its time; also He hath set the world in their heart, yet so that man cannot find out the work that G-d hath done from the beginning even to the end.

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6 **בד"ה והיה מספר בנ"י**

That discourse opens with the idea that man is a small world: just as the world has four elements, so does the human soul.

KEHOT'S NOTE

לעיל פ' במדבר.

7 **והיה מספר בנ"י**

"And the number of the children of Israel shall be as the sand of the sea, which cannot be measured or counted." These are the opening words of the discourse in Parshas Bamidbar that the text cites.

Hosea 2:1 הושע ב׳:א׳

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי:

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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8 The verse speaks of "the inward part of a man and a deep heart." The text borrows the phrase for an emotion that rises from the innermost depths of the heart, which is how Havayah comes to shine there.

Psalms 64:7 תהילים ס״ד:ז׳

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק:

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

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PARAGRAPH 3

9 **ועיין מענין טוב**

The Kehot note sends the reader to the Tzemach Tzedek's Or HaTorah on Parshas Va'eschanan for the subject of "good."

KEHOT'S NOTE

ראה אוה"ת פ' ואתחנן ע' שנט.

10 **פי' טוב בזח"א פ' בראשית**

On "And G-d saw the light, that it was good," the Zohar reads the letters of tov: the Tes is "the ninth of all," and the three letters of tov are included in "the Righteous One of the world," as in "Say of the righteous that he is good." It is the first of the text's sources for the meaning of "good."

Zohar, Bereshit 30:319–32:330-ספר הזהר, בראשית ל:שי"ט-ל"ב:ש"ל

AND GOD SAW THE LIGHT THAT IT WAS GOOD. We have learnt that every dream which contains the term tob (good) presages peace above and below, provided the letters are seen in their proper order... 1Here follow some lines on the inner significance of the letters of the word tob, viz. teth, representing the ninth grade (from the end, i.e. Wisdom) vau, the heavens, and beth, the two worlds.

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

11 **בזח"א פ' בראשית ד"ל ע"ב**

The Tzemach Tzedek sums up this Zohar there: "The meaning of tov: the Tes is Yesod, which is the ninth [Sefirah] counting from above downward, and it shines from Binah."

KEHOT'S NOTE

"פי' טוב הט"ית הוא יסוד שהוא התשיעי מלמעלמ"ט והוא מאיר מהבינה". — אוה"ת נ"ך כרך א ע' קג.

12 **במאו"א אות ט' סעיף ה'**

As quoted in the Kehot note, the entry reads: "Tov is called the Yesod of Z'eir Anpin, for the Tes is the ninth, the Vav is the secret of Tiferes, and the Beis the secret of Malchus."

KEHOT'S NOTE

"טוב נקרא יסוד ז"א כי ט' היא התשיעית ו' סוד הת"ת ובית סוד המל'" — אוה"ת נ"ך כרך א ע' קג. וכ"ה באוה"ת פ' בא ע' שצג.

13 **ובפ' נח**

Expounding "Good is the man who is gracious and lends," the Zohar says that "good" is the Holy One, blessed be He, who is called good, and alternatively the tzaddik, as in "Say of the righteous that he is good." The text prints this folio as 60b; the Kehot note gives 60a.

Zohar, Noach 1:12–4:23ספר הזהר, נח א:י"ב-ד:כ"ג

14 **ובפ' נח ד"ס ע"א**

There the Tzemach Tzedek quotes this Zohar: "Good is the man: this is the Holy One, blessed be He, who is called good ... Alternatively, good is the man: this is the tzaddik, as it is written, 'Say of the righteous that he is good.'"

KEHOT'S NOTE

טוב איש דא הקב"ה דאקרי טוב . . ד"א טוב איש דא צדיק דכתיב אמרו צדיק כי טוב". — אוה"ת נ"ך כרך א ע' קג.

15 **ובפ' לך לך דפ"ב ע"ב**

The Tzemach Tzedek comments there on this Zohar: "It is also implied that 'good' means a drawing-down of the inner dimension."

KEHOT'S NOTE

"משמע ג"כ דטוב היינו המשכה פנימיות" — אוה"ת נ"ך כרך א ע' קד.

16 **ובפ' לך**

The Zohar speaks of the seventh pillar on which the world stands, the tzaddik, who waters and nourishes everything, and applies to him "Say of the righteous that he is good." The Kehot note quotes the Tzemach Tzedek: this too implies that "good" means a drawing-down of the inner dimension.

Zohar, Lech Lecha 13:128–15:140-ספר הזהר, לך לך י"ג:קכ"ח-ט"ו:ק"מ

17 **ובפ' תרומה קכ"ח סע"ב**

There the Tzemach Tzedek brings this passage of Terumah, about joining redemption to prayer, and explains it "by way of analogy, when the drop has not yet been drawn outward."

KEHOT'S NOTE

"וכ"מ פ' תרומה . . דסמך גאולה לתפילה . . היינו עד"מ כשהטפה לא נמשכה עדיין לחוץ". — אוה"ת נ"ך כרך א ע' קד.

18 Chizkiyahu's prayer in his illness: "Remember now how I have walked before You in truth and with a whole heart, and I have done what is good in Your eyes" (repeated word for word in Isaiah 38:3, the verse the Zohar quotes). The Zohar on Terumah expounds these words, and the text cites that passage for the meaning of "good."

II Kings 20:3מלכים ב כ:ג

אָנָּה ה' זְכָר־נָא אֵת אֲשֶׁר הִתְהַלַּכְתִּי לְפָנֶיךָ בֶּאֱמֶת וּבְלֵבָב שָׁלֵם וְהַטּוֹב בְּעֵינֶיךָ עָשִׂיתִי וַיֵּבְךְּ חִזְקִיָּהוּ בְּכִי גָדוֹל׃

'Remember now, O L-RD, I beseech Thee, how I have walked before Thee in truth and with a whole heart, and have done that which is good in Thy sight.' And Hezekiah wept sore.

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19 **והטוב בעיניך עשיתי**

When Israel in prayer join the blessing of redemption to the Amidah, a herald proclaims that they have done "good" before the Holy One, blessed be He, the secret of "And I have done what is good in Your eyes." At that moment the Righteous One (tzaddik) is aroused to join where he should, and all the limbs are joined to one another.

Zohar, Terumah 6:38–7:45ספר הזהר, תרומה ו:ל"ח-ז:מ"ה

and a herald rises in the Heavenly courts and proclaims: "Blessed are ye, holy people, for that ye perform (make) good (tob)1Here a synonym for the Sefirah, Yesod or Zaddik. before the face of the Holy One, blessed be He!" This is the inner significance of the words, "I have done what is good in thine eyes" (Isa. 38, 3): namely, that King Hezekiah connected by his devotions "Redemption" with "Prayer". For when the praying people have reached the words "praises to the supreme G-d" (in the last hymn before ...

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

20 **פי' ובטובו**

Explaining Grace after Meals, the Zohar notes that we say "in His goodness" and not "from His goodness": "in His

goodness" is the supernal right side. It is called "good" (tov) when it holds everything within itself and does not yet spread downward, and "kindness" (Chesed) when it comes down and feeds the righteous and the wicked alike.

Zohar, Terumah 79:771–781 ספר הזהר, תרומה ע"ט:תשע"א-תשפ"א

21 **בפ' תרומה קס"ח ב'**

The wording of this Zohar on "in His goodness" is copied there.

KEHOT'S NOTE

הלשון נעתק ביהל אור ע' פט. וראה גם אוה"ת פ' תצוה ע' א'תשסג. פ' מסעי-במדבר כרך ז ע' א'תתקעט.

22 **בד"ה ואכלת ושבעת וברכת**

In that discourse the blessing "Who nourishes ... in His goodness" is explained as worded entirely in the third person because it draws from a very high level, the light that encompasses all worlds.

KEHOT'S NOTE

לקמן פ' עקב טו, ב.

23 **ואכלת ושבעת וברכת**

"You shall eat and be satisfied, and bless Havayah your G-d for the good land He has given you," the source of the mitzvah of Grace after Meals. Its opening words name the Likkutei Torah discourse cited here.

Deuteronomy 8:10 דברים ח':י

וְאָכַלְתָּ וְשָׂבָעְתָּ וּבֵרַכְתָּ אֶת־ה' אֱלֹקֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לָךְ׃

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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24 The light that G-d created on the first day was hidden away for the righteous in the future, as it says, "And G-d saw the light, that it was good," and "good" means only the righteous. The text cites it among its sources on the meaning of "good."

Chagigah 12a:10 חגיגה י"ב א:י

וּלְמִי גְּנָזוֹ — לַצַּדִּיקִים לֶעָתִיד לָבֹא, שֶׁנֶּאֱמַר: "וַיַּרְא אֱלֹקִים אֶת הָאוֹר כִּי טוֹב", וְאֵין "טוֹב" אֶלָּא צַדִּיק, שֶׁנֶּאֱמַר: "אִמְרוּ צַדִּיק כִּי טוֹב".

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

25 **האור כי טוב**

"And G-d saw the light, that it was good, and G-d separated between the light and the darkness." The Talmud and the Zohar cited here read this "good" light as the light hidden away for the righteous.

Genesis 1:4 בראשית א':ד

וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ׃

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

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26 **ובזח"ב פקודי**

The Zohar identifies the light hidden for the righteous, "the light, that it was good," with the "abundant goodness" G-d has stored away, and says that with this hidden light G-d made the work of the world. Although it is hidden, people in this world exist through it.

Zohar, Pekudei 2:3–4:12 ספר הזהר, פקודי ב':ג'-ד':י"ב

27 **ובזח"ב פקודי דף ר"כ ע"ב ובפי' הרמ"ז שם**

There too the Alter Rebbe cites the Ramaz on Pekudei (220b) for the exalted level called the hidden light, of which it is said "How abundant is Your goodness," and explains that this level is drawn down and revealed in the Malchus of Atzilus on Shemini Atzeres.

KEHOT'S NOTE

נזכר גם לקמן ברכה צד, ד. ראה אוה"ת פ' ואתחנן ע' שנח דמפרש דאע"ג שהוא גנוז עכ"ז ביה קיימין ב"נ בעלמא. ובפי' הרמ"ז שם שהארה ממנו מאיר ומתלבש בתוך המדות עליונות ע"ש. וראה גם באוה"ת בראשית כרך ג תצח, א. אוה"ת ויקרא כרך ב ע' תרעט.

28 **בת"א פ' בשלח בד"ה אשירה לה'**

There the Tzemach Tzedek writes: "The meaning is that this is the source of the thirteen attributes of mercy, as in the words 'The Good One, for Your mercies have not ceased.'"

KEHOT'S NOTE

"פי' שזהו מקור ליג"מ הרחמים כמאמר הטוב כי לא כלו רחמיך". — אוה"ת נ"ך ע' תקנט. וראה ביהל אור ע' צו בפי' הטוב כי לא כלו רחמיך.

29 **אשירה לה'וי"ה**

The Song at the Sea opens, "I will sing to Havayah, for He is highly exalted." These words open the Torah Ohr discourse on Parshas Beshalach that the text cites for "The Good One, for Your mercies have not ceased."

Exodus 15:1 שמות ט"ו:א'

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה' וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה' כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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30 **ואהבת את הוי"ה**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The text reads it as a longing that Havayah dwell in a person openly, and "with all your heart" as both the inner and the outer heart.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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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31 **הוי"ה לי בעוזרי**

"Havayah is with me among my helpers." These are the opening words of the discourse the text refers to at the end

of this section, on how an arousal from below draws down an arousal from above.

Psalms 118:7 תהילים קי"ח:ז'

ה' לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי:

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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PARAGRAPH 4

32 **ותלמוד תורה כנגד כולם**

The Mishnah lists deeds whose fruits a person enjoys in this world while the principal remains for the World to Come, and ends, "and the study of Torah is equal to them all." The text explains why: Torah draws down an arousal from above that no arousal from below can reach.

Mishnah Peah 1:1 משנה פאה א':א'

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר. הַפֵּאָה, וְהַבִּכּוּרִים, וְהָרָאָיוֹן, וּגְמִילוּת חֲסָדִים, וְתַלְמוּד תּוֹרָה. אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶן בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא. כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וַהֲבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם:

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

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

33 **אתה החילות**

"You have begun to show Your servant Your greatness and Your strong hand." The text reads "You have begun" as the level that G-d begins on His own, an arousal from above with no arousal from below.

Deuteronomy 3:24 דברים ג':כ"ד

אֲדֹנָי ה' אַתָּה הַחִלּוֹתָ לְהַרְאוֹת אֶת־עַבְדְּךָ אֶת־גָּדְלְךָ וְאֶת־יָדְךָ הַחֲזָקָה אֲשֶׁר מִי־אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה כְמַעֲשֶׂיךָ וְכִגְבוּרֹתֶךָ:

'O L-rd GOD, Thou hast begun to show Thy servant Thy greatness, and Thy strong hand; for what god is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts?

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34 **אלה מסעי**

"These are the journeys of the children of Israel, who went out of the land of Egypt." Its opening words name the discourse the text cites.

Numbers 33:1 במדבר ל"ג:א'

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:

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

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35 "And Moshe wrote their goings-forth according to their journeys, by the command of Havayah." The text cites the discourse on this verse for the principle that an arousal from below must be preceded by an arousal from above.

Numbers 33:2 במדבר ל"ג:ב'

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם:

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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36 "Let me cross over, I pray, and see the good land." The text says Moshe wanted to draw the level of "You have begun" into the land.

Deuteronomy 3:25 דברים ג':כ"ה

אֶעְבְּרָה־נָּא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הָהָר הַטּוֹב הַזֶּה וְהַלְּבָנוֹן:

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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PARAGRAPH 5

37 "And Havayah shall be seen over them, and His arrow shall go forth like lightning." The text uses the image of lightning for a revelation that flashes and is gone, and the verse's first words, "Havayah shall be seen," for the level of seeing.

Zechariah 9:14 זכריה ט':י"ד

וַה' עֲלֵיהֶם יֵרָאֶה וְיָצָא כַבָּרָק חִצּוֹ וַאדֹנָי ה' בַּשּׁוֹפָר יִתְקָע וְהָלַךְ בְּסַעֲרוֹת תֵּימָן:

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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38 **קולות וברקים**

The Tikkun says that at the Giving of the Torah G-d came down with "thunders and lightnings," and that the lightnings come from the side of the tzaddik (Yesod), of whom it says "His arrow shall go forth like lightning." This is the passage the text points to as Tikkun 30.

Tikkunei Zohar 74b:3 תקוני הזהר ע"ד ב:ג'

וְכַד נָחֲתַת לְגַבַּיְיהוּ נָחֲתַת לְמִפְרַק לוֹן בְּכַמָּה קָלִין וּבְרָקִין, הֲדָא הוּא דִכְתִיב (שמות יט טז) וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיוֹת הַבֹּקֶר וַיְהִי קוֹלֹת וּבְרָקִים וְגוֹמֵר, וַעֲלַיְיהוּ אִתְמַר (שם כ יח) וְכָל הָעָם רֹאִים אֶת הַקּוֹלֹת, אֶת דָּא שְׁכִינְתָּא תַּתָּאָה, דַּהֲוַת סָלְקָא בְּכָל קָלָא וְקָלָא מֵאִינּוּן שֶׁבַע קָלִין, וְאִיהִי הֲוַת בַּת קוֹל דְּכָל חַד וְחַד, קוֹל דְּבָרִים אַתֶּם שֹׁמְעִים (דברים ד

יב), דְּא קָלָא עִלָּאָה כְּלִילָא מִתְּלַת קָלִין עִלָּאִין, דְּאִינוּן תְּלַת סְפִירָן עִלָּאִין, וְעַל אִימָּא עִלָּאָה אִתְּמַר (שם) וּתְמוּנָה אֵינְכֶם רוֹאִים זוּלָתִי ...

Tikkunei Zohar - Vocalized (Public Domain)

39 **קולות וברקים**

"And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a heavy cloud on the mountain." This is the Giving of the Torah to which the Tikkunei Zohar passage refers.

Exodus 19:16 שמות י"ט:ט"ז

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיֹת הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל־הָהָר וְקֹל שֹׁפָר חָזָק מְאֹד וַיֶּחֱרַד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה:

And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled.

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40 **ועיין באנ"ה סס"י ט"ו**

A collection of commentaries and sources on Tanya; the note sends the reader there for the passage of Iggeres HaKodesh on the upper Daas that the text cites.

KEHOT'S NOTE

וראה בליקוט פירושים ומ"מ — חיטריק שם.

41 **דעת העליון כו' שהוא כנקודה וכברק המבריק על שכלו**

At the end of this letter the Alter Rebbe distinguishes the lower Daas, which spreads into the emotions, from the upper Daas, the bond with the source of intellect that grasps the depth of an idea, "which is like a point and like lightning flashing upon his intellect" before it spreads out into understanding. The text cites it as an example of a grasp that comes like lightning.

Tanya, Iggeres HaKodesh 15:34 תניא, אגרת הקדש ט"ו:ל"ד

וְיֵשׁ בְּחִינַת דַּעַת הָעֶלְיוֹן, שֶׁהוּא בְּחִינַת הִתְקַשְּׁרוּת וְחִיבּוּר מְקוֹר הַשֵּׂכֶל הַמַּשִּׂיג עוֹמֶק הַמּוּשָּׂג, שֶׁהוּא כִּנְקוּדָּה וּכְבָרָק הַמַּבְרִיק עַל שִׂכְלוֹ, שֶׁיִּתְפַּשֵּׁט לְמַטָּה וְיָבֹא עוֹמֶק הַמּוּשָּׂג לִידֵי הֲבָנָה, בְּהַרְחָבַת הַבִּיאוּר בְּאוֹרְךָ וְרוֹחַב, שֶׁהִיא בְּחִינַת בִּינָה, הַנִּקְרֵאת "רְחוֹבוֹת הַנָּהָר", כְּמוֹ שֶׁיִּתְבָּאֵר בִּמְקוֹמוֹ:

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42 **וע' במאו"א אות ב' סל"ד**

As quoted in the Kehot note, the entry reads: "Lightning (barak) is called Yesod, and the sign is 'His arrow shall go forth like lightning': it shoots like an arrow, and from its side come lightnings."

KEHOT'S NOTE

"ברק נק' יסוד וסי' ויצא כברק חצו יורה כחץ ומצדו ברקים" — הלשון נעתק באוה"ת פ' שלח ע' תריב. ובאוה"ת בראשית כרך ד תתכח, ב "ואפ"ל שזהו ענין גילוי פנימיות יסוד אבא". וראה גם באוה"ת בראשית כרך ו תתרמד, א.

43 **וארא את הארץ**

"Let me cross over, I pray, and see the good land that is across the Jordan." Moshe asks to "see," and the text explains that this level can be received only by seeing, not by understanding.

Deuteronomy 3:25 דברים ג':כ"ה

אֶעְבְּרָה־נָּא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הָהָר הַטּוֹב הַזֶּה וְהַלְּבָנֹן:

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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44 Kehot's note points to Song of Songs 3:11–4:1 for these words.

Song of Songs 3:11–4:1 שיר השירים ג':י"א-ד':א'

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ: הִנָּךְ יָפָה רַעְיָתִי הִנָּךְ יָפָה עֵינַיִךְ יוֹנִים מִבַּעַד לְצַמָּתֵךְ שַׂעְרֵךְ כְּעֲדֶר הָעִזִּים שֶׁגָּלְשׁוּ מֵהַר גִּלְעָד:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart. Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves behind thy veil; Thy hair is as a flock of goats, that trail down from mount Gilead.

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45 **חכמים שהם עיני העדה**

The Kehot note says the source of this phrase is marked above, in the full discourse on "And I pleaded." There the Alter Rebbe explains that the Sages instituted the blessing before a mitzvah so that an arousal from above comes first, enabling the mitzvah, an arousal from below, to draw down an arousal from above.

KEHOT'S NOTE

נסמן לעיל ב, ד.

46 **עיני העדה**

The verse speaks of an unwitting error made "by the eyes of the congregation." The text uses this phrase for the Sages, who see for the people and guide them.

Numbers 15:24 במדבר ט"ו:כ"ד

וְהָיָה אִם מֵעֵינֵי הָעֵדָה נֶעֶשְׂתָה לִשְׁגָגָה וְעָשׂוּ כָל־הָעֵדָה פַּר בֶּן־בָּקָר אֶחָד לְעֹלָה לְרֵיחַ נִיחֹחַ לַיהוָה וּמִנְחָתוֹ וְנִסְכּוֹ כַּמִּשְׁפָּט וּשְׂעִיר־עִזִּים אֶחָד לְחַטָּת:

then it shall be, if it be done in error by the congregation, it being hid from their eyes, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the L-RD—with the meal-offering thereof, and the drink-offering thereof, according to the ordinance—and one he-goat for a sin-offering.

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47 **צאינה וראינה כו' בעטרה**

"Go out and see, O daughters of Zion, King Shlomo, with the crown with which his mother crowned him on the day

> of his wedding." The text refers to the discourse on this verse, which itself calls on the daughters of Zion to "see."

Song of Songs 3:11 שיר השירים ג:יא

צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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48 **ואתחנן אל הוי"ה**

> "And I pleaded with Havayah at that time, saying." The text links va'eschanan with Chanun, "Gracious," the level of free gifts that no human arousal reaches.

Deuteronomy 3:23 דברים ג:כג

וָאֶתְחַנַּן אֶל־ה' בָּעֵת הַהִוא לֵאמֹר׃

And I besought the L-RD at that time, saying:

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ביאור ואתחנן

An explanation of "And I pleaded" (Va'eschanan)

Moshe's plea to enter the Land was a request to draw into the Congregation of Israel a revelation of "sight": an arousal from above, rooted in Chochmah and in the Thirteen Attributes of Mercy, that does not depend on any arousal from below. He drew only "hearing" and an encompassing light; the inner revelation of sight awaits the Time to Come.

THE MAAMAR IN BRIEF

The Biur opens with the blessing formula: "Blessed" draws the Name Havayah from above the chain of worlds, as Chochmah comes from Keser "something from nothing." Israel draws it down from below, refining sparks through prayer and mitzvos (mayin nukvin), which calls forth mayin duchrin from above. The blessing said before a mitzvah, instituted by the Sages, "the eyes of the congregation," draws from a higher level: the "gazing" of Arich Anpin and Atik, which empowers the union itself and stands above the exchange of Tohu and Tikkun. Moshe, Yesod of Abba, whose level is Chochmah and sight, wanted to draw this sight into the Land and turn Malchus face to face, but he drew only "hearing"; sight is reserved for Mashiach. His plea, va'eschanan, asked for a free gift from the Thirteen Attributes of Mercy above the Name Havayah, and so he named Ado-nai and Havayah, the two "lands of the living." Seeing the Land from afar gave it only an encompassing light, like the blessing over mitzvos; inner light needs an arousal from below. Even the Torah is fully received only after prayer, and Moshe's deepest wish was sight within Torah study.

OUTLINE

1 **Heading** ¶1

The maamar is an explanation of Moshe's plea, "And I pleaded."

2 **Blessing, gazing and Moshe's sight** ¶2

"Blessed" draws Havayah from above the chain of worlds; the blessing over mitzvos draws from the "gazing" of Arich Anpin and Atik, above mayin nukvin and mayin duchrin. Moshe wanted to draw this sight into the Land but drew only hearing, and sight will be revealed through Mashiach.

3 The free gift of the Thirteen Attributes ¶3

Va'eschanan asks for a free gift from the mercy above the Name Havayah; the Names Ado-nai and Havayah are the roots of the two lands of the living, and "let me cross over" is the passing of the Thirteen Attributes into the Land.

4 "Your G-d" and "our G-d"; encompassing and inner light ¶4

Moshe, at Binah and Chochmah, says "your G-d" of Z'eir Anpin and Nukva. Seeing the Land from afar drew only a makif, like the blessing over mitzvos, while inner light needs an arousal from below; even Torah is fully received only after prayer.

KEY CONCEPTS

Sight and gazing (re'iyah, histaklus) ראיה / הסתכלות

A grasp of the whole at once, above step-by-step understanding; above Atzilus it is the way union is empowered. It is an encompassing light, not absorbed inwardly.

Arousal from above and arousal from below אתערותא דלעילא / אתערותא דלתתא

Divine initiative and human initiative. Most of the flow from above answers human service; the highest level comes on its own, above any human arousal.

Mayin nukvin and mayin duchrin מיין נוקבין / מיין דוכרין

"Feminine" and "masculine waters": the upward offering of refined sparks through prayer and mitzvos, and the flow from above that answers it. They belong to Tohu and Tikkun.

Parsa (partition) פרסא

The partition between Keser and Chochmah that makes Chochmah's emergence "something from nothing"; in the Name Havayah it is the yud.

The Thirteen Attributes of Mercy י"ג מדות הרחמים

The great mercy above the Name Havayah, the source of Atzilus, revealed in Tishrei. Moshe's plea draws from it.

Encompassing light and inner light אור מקיף / אור פנימי

Light that surrounds without being absorbed, like seeing from afar or the blessing over a mitzvah, and light that enters and is taken in, like entering the Land or doing the mitzvah itself.

SECTION 1 • ¶1

Heading

1 ביאור ואתחנן[1,2]

An explanation of "And I pleaded" (Va'eschanan).

> The heading names this maamar a Biur, an "explanation," on the parsha's opening words, Moshe's plea "And I pleaded with Havayah at that time" (Deuteronomy 3:23). The whole Biur reads that plea, and his wish to see the Land, as a request to draw a revelation from above into the Congregation of Israel.

SECTION 2 • ¶2

Blessing, gazing and Moshe's sight

2 הנה ענין באי״י [ברוך אתה ה׳] שבברוך שאמר שהוא ענין ובטובו מחדש כו׳. כי הנה שם הוי׳ הוא באצילות

Now, the matter of "Blessed are You, Havayah" in Baruch She'amar is that it is the matter of "And in His goodness He renews," etc. For the Name Havayah is in the World of Atzilus (Emanation),

> The Biur begins with the formula "Blessed are You, Havayah" in the morning prayer Baruch She'amar, and links it to "And in His goodness He renews," words from the blessing before the morning Shema about G-d's making creation new. Its starting point is that the Name Havayah belongs to Atzilus, the highest world, still one with G-d.

והנה מחכמה ואילך הוא בחינת השתלשלות משא״כ החכמה מאין מצא[3] שלא בבחי׳ השתלשלות כי יש פרסא המפסיק בין חכמה לכתר (וע׳ בזהר פרשה נח)

and from Chochmah (wisdom) onward is the level of the chain of descending worlds (hishtalshelus); whereas Chochmah "is found from nothing (ayin)," not by way of hishtalshelus, for there is a parsa (partition) that separates Chochmah from Keser (the Crown) (and see in the Zohar, Parshas Noach)

> From Chochmah (wisdom) downward, each level comes out of the one above it by gradual descent. Chochmah itself, however, is "found from nothing (ayin)" (Job 28:12): a parsa, a partition, separates it from Keser (the Crown) above it, so it does not emerge from Keser by simple continuation.

ובמ״ש בביאור ע״פ כי ביום הזה יכפר[4] בפרשת אחרי וכל זה אחר הצמצום ומקום פנוי כו׳ (דס״ה א׳)

(65a), and in what is written in the explanation on the verse "For on this day He shall atone," in Parshas Acharei. And all this is after the tzimtzum (contraction) and the vacated space, etc.

> The text points to the Zohar on Parshas Noach (65a), which speaks of such a curtain, and to its own explanation on "For on this day He shall atone" (Leviticus 16:30) in Parshas Acharei. All of this, it adds, comes after the tzimtzum, the original contraction of the Infinite Light that left a "vacated space" for the worlds.

וע' בספ"ב [בספר של בינונים] ח"ב [חלק ב'] פ"ט בהג"ה [בהגהה] שעל ידי זה משתנה השפע למהות אחר ולא בבחי' השתלשלות עילה ועלול שמחכמה ולמטה כו'

And see Sefer Shel Beinonim [the Tanya], Part II, chapter 9, in the gloss: that through this the flow (shefa) is changed into another essence, and not by way of a chain (hishtalshelus) of cause and effect, as there is from Chochmah downward, etc.

> In Tanya, Part II, chapter 9, a gloss speaks of the tzimtzum by which the light is contracted to invest itself in the vessels of the Sefiros. Through such a contraction, the text says, the flow becomes something of a different essence, rather than an effect that continues its cause, as happens from Chochmah downward.

ולכן נקרא החכמה לגבי הכתר יש מאין וזהו ענין ובטובו מחדש ממש יש מאין והיינו ע"י יו"ד דשם הוי' שהוא בחי' הפרסא כו'

Therefore Chochmah, relative to Keser, is called "something from nothing" (yesh me'ayin). And this is the matter of "And in His goodness He renews": truly something from nothing. That is, through the yud of the Name Havayah, which is the level of the parsa, etc.

> Because of this break, Chochmah relative to Keser is "something from nothing," and this is what "He renews" means: a truly new creation. In the Name Havayah, the partition that makes this possible is the yud, its first letter.

(ע' [עיין] מק"מ [מקדש מלך] שם שפי' דפרסא היינו מוחא סתימאה וי"ל [ויש לומר] דהיינו קרומא דאתחפייא על מו"ס [מוחא סתימאה] דאתכסייא האי ח"ס [חכמה סתימאה] בההוא קרומא ע"כ נק' הקרומא פרסא.

(See the Mikdash Melech there, which explains that the parsa is Mocha Stima'ah (the hidden brain). And it may be said that this means the membrane that is spread over Mocha Stima'ah, for this hidden Chochmah is covered by that membrane; therefore the membrane is called parsa.

> The Mikdash Melech, a commentary on the Zohar, identifies the parsa with Mocha Stima'ah, the "hidden brain." The Alter Rebbe suggests it means more precisely the membrane over that brain, which veils the hidden Chochmah inside it.

וגם פי' שם עוד בחי' פרסא שלמעלה גם ממו"ס [ממוחא סתימאה] גם בפרדס שער הצחצחות פ"ו פי' דהפרסא היינו הכתר בעצמו כו' וזהו דהיו"ד דשם הוי' הוא בחינת הפרסא כי היו"ד וקוצו הוא חכמה וכתר)

He also explains there yet another level of parsa, which is above even Mocha Stima'ah. Also, in the Pardes, Shaar HaTzachtzachos, chapter 6, it is explained that the parsa is Keser itself, etc. And this is [the meaning of] the yud of the Name Havayah being the level of the parsa: for the yud and its tip (kotz) are Chochmah and Keser.)

> The Mikdash Melech also speaks of a parsa higher still, and the Pardes (Shaar HaTzachtzachos, chapter 6) identifies the parsa with Keser itself. This is why the yud of Havayah is the parsa: the yud is Chochmah, and the small tip on top of it is Keser.

וזהו ענין זרע ברך[5] הוי' שממשיכים גילוי שם הוי' למטה דהיינו מלמעלה מהשתלשלות והיינו על ידי אתעדל"ת [אתערותא דלתתא] בירורי רפ"ח ניצוצין בתפלה שהוא בחי' העלאת מ"ן [מיין נוקבין] ויצעקו אל[6] ה' כו'

And this is the matter of "the seed that Havayah has blessed": that they draw the revelation of the Name Havayah below, that is, from above hishtalshelus. And this is through an arousal from below (isarusa dilesata): the refinements (birurim) of the 288 sparks in prayer, which is the level of raising mayin nukvin (feminine waters), [as in] "And they cried out to Havayah," etc.

> Isaiah 61:9 calls Israel "the seed that Havayah has blessed"; in the light of "Blessed are You," the text reads this as Israel drawing the revelation of Havayah from above the chain of worlds down below. They do it from below, by refining the 288 fallen sparks in prayer, which "raises feminine waters" (mayin nukvin), the upward offering that calls forth a response, as in "they cried out to Havayah" (Psalms 107:6).

וכן העשייה דמעשה המצות קלף התפילין כו' הם בירורי רפ"ח ועי"ז נמשך מ"ד [מיין דוכרין] משרשו מח"ס [מחכמה סתימאה].

So too, the making involved in the performance of the mitzvos, the parchment of the tefillin, etc., are refinements of the 288; and through this mayin duchrin (masculine waters) are drawn from their root, from the hidden Chochmah.

> The physical mitzvos refine the same 288 sparks; for example, making the parchment of tefillin turns a material thing into a holy object. In response, "masculine waters" (mayin duchrin), the flow from above, are drawn down from their root in the hidden Chochmah.

והנה ענין ברכת המצות הוא המשכת אתעדל"ע [אתערותא דלעילא] לפני אתעדל"ת [אתערותא דלתתא] ולכן הוא עובר לעשייתן.[7] והמשכה זו שרשה מבחי' שאין אתעדל"ת [אתערותא דלתתא] מגעת שם

Now, the matter of the blessing over the mitzvos is the drawing down of an arousal from above (isarusa dile'eila) before the arousal from below; therefore it is [said] "before their performance" (over la'asiyasan). And this drawing down has its root in a level that the arousal from below does not reach,

> The blessing over a mitzvah draws an arousal from above before the person acts, which is why the Sages ruled that it is said "before (over) their performance." Its root is a level that no arousal from below can reach.

וזהו שהברכות תקנו אותם החכמים שהם עיני העדה[8] בחי' עיניך יונים והוא ע"ד מ"ש בע"ח [בעץ חיים] (שער א"א פי"ד [פרק י"ד / פרשה י"ד])

and this is why the blessings were instituted by the Sages, who are "the eyes of the congregation," the level of "your eyes are doves." And this is along the lines of what is written in Etz Chaim (Shaar Arich Anpin, chapter 14):

> For this reason the blessings were instituted by the Sages, who are called "the eyes of the congregation" (after Numbers 15:24) and are the "eyes" of "your eyes are doves" in the Song of Songs. The text compares this to what Etz Chaim teaches about the power of gazing.

שע"י הסתכלו או"א [אבא ואימא][9] או זו"נ [זעיר אנפין ונוקבא] באו"א או הסתכלות א"א בהם נמשך אליהם כח הזווג כו' והענין כי הזווג דמ"ן [דמיין נוקבין] ומ"ד [ומיין דוכרין] הוא רק באצילות לבד

that through the gazing of Abba and Imma (Chochmah and Binah), or of Z'eir Anpin and Nukva, at Arich Anpin, or the gazing of Arich Anpin at them, the power of union (zivug) is drawn to them, etc. The explanation is that the union of mayin nukvin and mayin duchrin is only in Atzilus alone;

> Etz Chaim (Shaar Arich Anpin, chapter 14) speaks of the partzufim of Abba and Imma, or Z'eir Anpin and Nukva, gazing at Arich Anpin, or being gazed at by it, and receiving from this the power for union (zivug). Union through mayin nukvin and mayin duchrin, an exchange of rising and descending flow, exists only within Atzilus.

אבל למעלה מאצי' שם היחוד בבחי' הסתכלות לבד מפני שממקום גבוה כ"כ [כל כך] א"א להיות הגילוי רק ע"י בחי' ראיה לבד (וכמ"ש בסוף ביאור חכלילי עינים)[10]

but above Atzilus, the union there is by way of gazing alone, because from so high a place the revelation can only come about through sight alone (as is written at the end of the explanation on "Red of eyes").

> Above Atzilus there is no such exchange; there the union is by gazing alone, for from so high a level revelation can come only by way of sight. The text refers to the end of its explanation on "Red of eyes" (Genesis 49:12).

ובחי' הסתכלות זו שנמשך ההארה ממצחא דעתיקא לזו"נ [לזעיר אנפין ונוקבא] הוא גורם יחוד מ"ן [מיין נוקבין] ומ"ד [ומיין דוכרין] דזו"נ [דזעיר אנפין ונוקבא] כי להיות היחוד הוא ע"י המשכת המוחין חחלה

And this gazing, through which the radiance is drawn from the Forehead of Atika to Z'eir Anpin and Nukva, brings about the union of mayin nukvin and mayin duchrin of Z'eir Anpin and Nukva; for the union comes about through the drawing down of the intellect (mochin) first,

> The radiance drawn by this gazing from the "Forehead" of Atika (Atik Yomin) to Z'eir Anpin and Nukva brings about their union of mayin nukvin and mayin duchrin. For any union depends first on intellect (mochin) being drawn into the partzufim.

כמו עד"מ למטה הקטן אינו מוליד[11] לפי שאין לו דעת[12] שהמוחין שלו הם בקטנות ואינן בשלימות וכשנעשה גדול ומתחזקין המוחין שלו ונגדלים

as, by way of analogy, below: a minor does not beget, because he has no Daas (knowledge), for his intellect is in a state of smallness and is not complete; and when he becomes an adult and his intellect grows strong and matures,

> The analogy is from human life: a minor cannot beget (Sanhedrin 68b), because he has no Daas; his intellect is still small and incomplete. As he grows up, it strengthens and matures.

אזי יש בו כח ההולדה וכך עד"מ יחוד עליון הוא ע"י המשכת מוחין עליונים לאו"א [לאבא ואימא] וזו"נ [וזעיר אנפין ונוקבא]

then he has the power to beget. So too, by way of analogy, the supernal union comes about through the drawing down of supernal intellect to Abba and Imma and to Z'eir Anpin and Nukva.

> Once his mind matures, he has the power to beget. So too above, the supernal union depends on higher intellect being drawn into Abba and Imma and into Z'eir Anpin and Nukva.

וזה נמשך בהם ע"י ההסתכלות דא"א שע"ז נמשך בהם הארה גדולה כמ"ש בע"ח [בעץ חיים] שם ובמ"מ מסכת זיווג או"א [אבא ואימא] לכן ע"ז נמשך בהם הכח לזיווג כו'

And this is drawn into them through the gazing of Arich Anpin, for through this a great radiance is drawn into them, as is written in Etz Chaim there and in Mishnas Chassidim, Tractate Zivug Abba ve-Imma; therefore, through this the power for union is drawn into them, etc.

> That intellect reaches them through the gaze of Arich Anpin, which brings them a great radiance and with it the power for union. The text cites Etz Chaim and the Mishnas Chassidim, Tractate Zivug Abba ve-Imma, for this.

ולכן עד"ז תקנו חכמים שנק' עיני העדה[13] את ברכת המצות שהוא המשכת הכח להיות אתעדל"ת [אתערותא דלתתא] ואתע דל"ע [אתערותא דלעילא] שע"י מעשה המצות

Therefore, in the same way, the Sages, who are called "the eyes of the congregation," instituted the blessing over the mitzvos, which is the drawing down of the power for there to be the arousal from below and the arousal from above that come through the performance of the mitzvos,

> In the same way, the Sages, "the eyes of the congregation," instituted the blessing over mitzvos. The blessing draws down the power that makes possible both the arousal from below and the arousal from above that come through doing the mitzvos.

שהם בחי' מ"ן [מיין נוקבין] ומ"ד [ומיין דוכרין] שיש במעשה המצוה והמשכה זו דהברכ' היא מבחי' עיני העדה דוקא שיש בכחם להמשיך בחי' הסתכלות דעתיקא בזו"נ [בזעיר אנפין ונוקבא] שהוא הכח לזיווג מ"ן [מיין נוקבין] ומ"ד [ומיין דוכרין]

which are the mayin nukvin and mayin duchrin that are in the performance of the mitzvah. And this drawing down of the blessing is specifically from the level of "the eyes of the congregation," who have it in their power to draw the gazing of Atika into Z'eir Anpin and Nukva, which is the power for the union of mayin nukvin and mayin duchrin.

> Doing a mitzvah involves both mayin nukvin and mayin duchrin. The blessing's power to bring them together comes from the Sages as "eyes," who are able to draw the gazing of Atika into Z'eir Anpin and Nukva.

כי בחי' ההסתכלות הוא למעלה מהמ"ן [מהמיין נוקבין] והמ"ד [והמיין דוכרין] עצמן שהם מבחי' תהו ותיקון והשבירה היה בעולם הנקודים ובירורי ניצוצים משבה"כ [משבירת הכלים] זהו ענין המ"ן [המיין נוקבין] וע"ז נמשך מ"ד [מיין דוכרין] מעולם התיקון וזהו ענין אתעדל"ת [אתערותא דלתתא] ואתעדל"ע [ואתערותא דלעילא] שע"י אתעדל"ת [אתערותא דלתתא].

For the level of gazing is above the mayin nukvin and mayin duchrin themselves, which are from the level of Tohu and Tikkun: the shattering was in the World of Nekudim, and the refinement of sparks from the shattering of the vessels is the mayin nukvin, and through this mayin duchrin is drawn from the World of Tikkun. And this is the arousal from below, and the arousal from above that comes through the arousal from below.

> Gazing is higher than the two waters themselves, which belong to Tohu and Tikkun: the vessels shattered in the World of Nekudim (Tohu), raising the sparks of that shattering is mayin nukvin, and mayin duchrin answers it from the World of Tikkun. This is the ordinary pattern of an arousal from below and the arousal from above that responds to it.

אבל בחי' עקודים הוא למעלה מהשבירה והתיקון. ומשם הוא ענין האתעדל"ע [האתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא] ועיין מה שכתוב ע"פ אכלוהו היום[14, 15] בענין מן וזהו ענין ההסתכלות כו' אשר משם שורש ענין ברכת המצות

But the level of Akudim is above the shattering and the Tikkun, and from there is the arousal from above that is above the arousal from below; and see what is written on the verse "Eat it today," concerning the manna. And this is the matter of the gazing, etc., from which the blessing over the mitzvos has its root.

> The World of Akudim, which preceded the shattering, is above both the breaking and the repair; from there comes an arousal from above that does not wait for an arousal from below. This higher level, which the text also discusses on the manna, "Eat it today" (Exodus 16:25), is the "gazing" that is the root of the blessings over mitzvos.

(ועי' מ"ש במ"א בד"ה להבין מארז"ל [מאמר רבותינו זכרונם לברכה] ע"פ כי טובים דודיך[16] מיין[17] ערבים עלי דברי סופרים יותר מיינה של תורה דקאי על ברכת המצות כו' ועמ"ש עוד מענין ערבים עלי ד"ס ע"פ ושאבתם מים בששון)[18,19]

(And see what is written elsewhere, in the discourse beginning "To understand the saying of our Sages, of blessed memory," on the verse "For your love is better than wine": "The words of the Scribes are sweeter to me than the wine of Torah," which refers to the blessing over the mitzvos, etc.; and see further what is written on "The words of the Scribes are sweeter to me" on the verse "And you shall draw water with joy.")

> Two further discourses are cited. One is on "For your love is better than wine" (Song of Songs 1:2) and the saying that the words of the Scribes are sweeter than the wine of Torah, applied to the blessings over mitzvos, which are a rabbinic enactment; the other is on "You shall draw water with joy" (Isaiah 12:3).

והנה זהו ענין בקשת משה אעברה נא ואראה את הארץ.[20] כי משה הוא יסוד אבא וחכמה היא בחי'[21] ראיה[22] וז"ש [וזהו שכתוב] במשה וירא ראשית לו[23] ועד רום המעלות בכל העולמות הוא כן

Now, this is the matter of Moshe's request, "Let me cross over, please, and see the land." For Moshe is Yesod of Abba, and Chochmah is the level of sight. And this is what is written of Moshe, "And he saw the first for himself"; and so it is up to the highest of levels, in all the worlds.

> The text now applies all this to Moshe's request, "Let me cross over, please, and see the land" (Deuteronomy 3:25). Moshe is Yesod of Abba, the channel of Chochmah, and Chochmah is associated with sight; so it is said of him, "And he saw the first (reishis) for himself" (Deuteronomy 33:21). This holds at every level, up to the highest of worlds.

והנה בחי' מל' היתה בבחינת אב"א [אחור באחור] כ"ז [כל זה] משך דור המדבר (וע' בע"ח [בעץ חיים] של"א ושל"ז רפי"ו)

Now, Malchus (sovereignty) was in the state of back to back for the entire span of the generation of the wilderness (and see Etz Chaim, Shaar 31, and Shaar 37, beginning of chapter 16).

> Throughout the forty years in the wilderness, Malchus was "back to back" with Z'eir Anpin, without the full face-to-face union. The text refers to Etz Chaim, gates 31 and 37, for this.

ומרבע"ה [ומשה רבינו עליו השלום] רצה שיהיה החזרת פב"פ [פנים בפנים] שזהו ענין בואם לארץ על ידו דוקא ע"י וארא את הארץ שימשיך בה מבחי' ראיה והסתכלות הנ"ל שהוא בחי' אתעדל"ע [אתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא][24]

And Moshe our teacher, peace be upon him, wanted there to be the return to face to face; and this is the matter of their entering the Land through him specifically, through "and let me see the land": that he would draw into it from the level of sight and gazing mentioned above, which is the level of the arousal from above that is above the arousal from below.

> Moshe wanted to turn them face to face, and that is why the people's entry into the Land was meant to come through him. By seeing the Land he would draw into it the sight and gazing described above, an arousal from above that is beyond any arousal from below.

(וע' מענין בחי' ראיה בע"ח שער אח"פ [בעץ חיים] [אוזן חוטם פה] פרק א' ופרק ג' ועמ"ש ע"פ השמים כסאי[25] כו' ואל זה אביט[26] כו')

(And on the matter of the level of sight, see Etz Chaim, Shaar Ozen-Chotem-Peh [ear, nose and mouth], chapter 1 and chapter 3; and see what is written on the verse "The heavens are My throne," etc., "But to this one I will look," etc.)

> For more on sight, the text cites Etz Chaim's gate of ear, nose and mouth (Ozen-Chotem-Peh), chapters 1 and 3. It also refers to its discourse on "The heavens are My throne … but to this one I will look" (Isaiah 66:1–2).

ויובן קצת ענין בחי' ראיה מהו ברוחניות ממ"ש בפע"ח [בפרי עץ חיים] שט"ז פ"א שפעם א' נכנס ר' [רבי] אברהם הלוי אצל האריז"ל [האר"י זכרונו לברכה] ומצאו

And what the level of sight is in spiritual terms can be understood somewhat from what is written in Pri Etz Chaim, Shaar 16, chapter 1: that once Rabbi Avraham HaLevi came in to the Arizal, of blessed memory, and found him

> To give a sense of what spiritual "sight" is, the text tells an episode from Pri Etz Chaim (gate 16, chapter 1). Rabbi Avraham HaLevi once came in to the Arizal and found him asleep.

שהיה ישן והקיץ ואמר ששמע בישיבה של מעלה סודות ורזין עילאין בפרש בלק ובלעם שאם הי' [היה] דורש שמונים שנה רצופים יומם ולילה לא יוכל להשלים.

sleeping. And he awoke and said that he had heard in the Academy on High secrets and supernal mysteries on the portion of Balak and Bilaam, such that were he to expound for eighty consecutive years, day and night, he would not be able to finish.

> On waking, the Arizal said he had heard secrets of the Torah portion of Balak and Bilaam in the heavenly academy. They were so vast that eighty years of uninterrupted expounding, day and night, could not complete them.

ואיך הוא זה שישיג בשני שעות מה שצריך זמן פי' שנה[27] ויותר לאומרם. הענין כי השגה וגילוי זה נק' בחי' ראיה שהוא למעלה מבחי' תבונה והשגה ממש

Now, how can it be that he would grasp in two hours what needs a time of eighty years and more to say? The explanation is that this grasp and revelation is called the level of sight, which is above the level of understanding (tevunah) and actual comprehension.

> How could he take in, in two hours, what would need eighty years to say? Because such a grasp is "sight": seeing the whole at once, which is above step-by-step understanding and comprehension.

(וכמ"כ [וכמו כן] יש ב' בחי' אלו בהשגות עליונות למעלה בג"ע [בגן עדן] ג"כ מה שהוא נמשך בחי' השגה ממש ומה שהוא למעלה מההשגה ונקרא והי' עליהם יראה ויצא כברק חצו[28] בבחי' ברק המבריק על השגתו.

(Likewise, there are these two levels in the higher attainments above, in Gan Eden, too: what is drawn as actual comprehension, and what is above comprehension and is called "And Havayah shall be seen over them, and His arrow shall go forth like lightning," in the manner of lightning that flashes upon his comprehension.

> The same two levels exist in the souls' attainments in Gan Eden: comprehension proper, and what is above it. The higher kind is described by "Havayah shall be seen over them, and His arrow shall go forth like lightning" (Zechariah 9:14): a flash of lightning upon one's understanding.

וכמ"ש על פי אז ישיר ישראל כו' עלי באר[29] כו' וכן איתא בע"ח [בעץ חיים] שער אח"פ [אוזן חוטם פה] פ"ג [פרק ג'] דראיה היא בחי' מקיף כו' ועד"ז יובן ענין השגת האריז"ל [האר"י זכרונו לברכה] הנ"ל שהיא בבחי' ראיה כו'.

As is written on the verse "Then Israel sang," etc., "Spring up, O well," etc. And so it is stated in Etz Chaim, Shaar Ozen-Chotem-Peh, chapter 3, that sight is the level of a makif (encompassing light), etc. And in the same way one will understand the attainment of the Arizal mentioned above, which was by way of sight, etc.

> The text points to its discourse on "Then Israel sang … Spring up, O well" (Numbers 21:17), and to Etz Chaim (gate of Ozen-Chotem-Peh, chapter 3), which says that sight is a makif, an encompassing light that is not absorbed inwardly. The Arizal's grasp was of this kind.

וזהו ענין וירא ראשית לו ובחי' זו רצה להמשיך בכנס"י [בכנסת ישראל] וזהו ענין וארא את הארץ כו' ועיין מה שכתוב מענין זה בביאור ענין קי"ס [קריעת ים סוף][30] ושם נתבאר שזהו בחי' עדן והוא שיתגלה לע"ל [לעתיד לבוא] ע"י משיח וז"ש [וזהו שכתוב] בזהר ואתחנן)

And this is the matter of "And he saw the first for himself"; and this level he wanted to draw into the Congregation of Israel (Knesses Yisrael), and this is the matter of "and let me see the land," etc. And see what is written on this matter in the explanation of the Splitting of the Sea of Reeds; there it is explained that this is the level of Eden, and it is what will be revealed in the Time to Come through Mashiach. And this is what is said in the Zohar, Va'eschanan)

> This "sight" is what "He saw the first for himself" means, and Moshe wanted to draw it into the Congregation of Israel by seeing the Land. The text's explanation of the Splitting of the Sea (in Likkutei Torah, Tzav) calls this the level of Eden, to be revealed through Mashiach in the Time to Come.

(דר"ס ע"ב)[31] סיומא מלכא משיחא הוא[32] כו' ע"ש וז"ש [וזהו שכתוב] במשה ועתה ישראל שמע[33] כו' כי לא פעל המשכת בחי' ראיה הנ"ל בכנס"י [בכנסת ישראל] אלא בחי' שמיעה. אכן לע"ל [לעתיד לבוא] יתגלה בחי' זו כנ"ל:[34, 35, 36]

(260b): "The completion is King Mashiach," etc.; see there. And this is what is written of Moshe, "And now, Israel, hear," etc.: for he did not accomplish the drawing of the level of sight mentioned above into the Congregation of Israel, but only the level of hearing. However, in the Time to Come this level will be revealed, as mentioned above.

> The Zohar on Va'eschanan (260b) says that Moshe was the beginning and "the completion is King Mashiach." So Moshe told Israel "And now, Israel, hear" (Deuteronomy 4:1): he could draw only "hearing" into the people, not "sight," which will be revealed in the Time to Come.

SECTION 3 • ¶3

The free gift of the Thirteen Attributes

3 ב וזהו ואתחנן[37] אל[38] ה' שהוא ענין מתנת חנם. והמגיד נ"ע [נשמתו עדן] פי'[39] במ"ש (במדבר י"א ה') זכרנו את הדגה אשר נאכל במצרים חנם[40].

2. And this [the meaning of] "And I pleaded (va'eschanan) to Havayah": it is the matter of a free gift (matnas chinam). And the Maggid, whose soul is in Eden, explained what is written (Numbers 11:5), "We remember the fish that we ate in Egypt for free (chinam)."

> Section 2 reads "And I pleaded (va'eschanan) to Havayah" (Deuteronomy 3:23) as a request for a free gift (matnas chinam), va'eschanan sharing its root with chinam, "for free." The Maggid explained this through "We remember the fish that we ate in Egypt for free" (Numbers 11:5).

דפרש"י [דפירש רש"י / דפירוש רש"י] חנם מן המצות[41] דהיינו שנמשך השפע ממקום גבוה שלמעלה מאתעדל"ת [מאתערותא דלתתא] אשר אין מגיע לשם העלאת מ"ן [מיין נוקבין] ממעשה המצות

Rashi explains, "Free of the mitzvos"; that is, the flow was drawn from a lofty place that is above the arousal from below (isarusa dilesata), which the raising of mayin nukvin (feminine waters) from the performance of the mitzvos does not reach

> Rashi explains "for free" as "free of the mitzvos." The Maggid takes this to mean that in Egypt the flow came from a level above any arousal from below, which the mayin nukvin raised by doing mitzvos cannot reach.

(ע' [עיין] בזהר פרשת בהר דק"ח ע"א ועמ"ש ע"פ ואלה המשפטים[42] כו' ובשביעית יצא לחפשי חנם[43] ע"ש)[44].

(see in the Zohar, Parshas Behar, 108a; and see what is written on the verse "And these are the laws," etc., "and in the seventh he shall go out free, for nothing (chinam)"; see there).

> The Zohar on Behar (108a) reads "for free" as "without a blessing," because in Egypt they bore no yoke from above. The text also refers to its discourse on "And these are the laws," about the Hebrew servant who "in the seventh year shall go out free, for nothing (chinam)" (Exodus 21:2).

והנה כתיב חנון ורחום הוי' וכתיב הוי' רחום וחנון והענין שיש בחי' מדת רחמים הנמשכת משם הוי' וא"ז נאמר הוי' רחום וחנון כו'

Now, it is written, "Gracious and compassionate is Havayah," and it is written, "Havayah is compassionate and gracious." The explanation is that there is a level of the attribute of mercy that is drawn from the Name Havayah, and of this it is said, "Havayah is compassionate and gracious," etc.;

> Two verses put the same words in different orders: "Gracious and compassionate is Havayah" and "Havayah is compassionate and gracious." Where the Name comes first, the verse speaks of mercy that flows from the Name Havayah.

אך יש בחי' רחמים שלמעלה משם הוי' שהם בחי' רחמים גדולים וע"ז נאמר חנון ורחום הוי' שהקדים בחי' חנון ורחום להיות הוי' (וכמ"ש במ"א ע"פ אשירה להוי'[45] ע"ש)

but there is a level of mercy that is above the Name Havayah, which is the level of great mercy (rachamim gedolim), and of this it is said, "Gracious and compassionate is Havayah," putting the level of "gracious and compassionate" first, for there to be Havayah (as is written elsewhere on the verse "I will sing to Havayah"; see there).

> Where "gracious and compassionate" come before the Name, they denote "great mercy," a level above Havayah from which Havayah itself comes to be. The text points to its discourse on "I will sing to Havayah" in Torah Ohr for this.

והיינו פי' ואתחנן אל ה' ולא נאמר כדכתיב גבי שלמה אשר התחננתי לפני[46] הוי' מפני שבחי' החנון שנאמר בשלמה היא למטה משם הוי' וכענין הוי' רחום וחנון

And this is the meaning of "And I pleaded to Havayah," and it does not say, as is written regarding Shlomo, "which I pleaded before Havayah": because the level of grace spoken of with Shlomo is below the Name Havayah, like "Havayah is compassionate and gracious";

> So Moshe's "I pleaded to Havayah" differs from Shlomo's "which I pleaded before Havayah" (1 Kings 8:59). The grace of Shlomo's plea is below the Name, like "Havayah is compassionate and gracious."

אבל ואתחנן אל ה' היינו שמשה המשיך מבחי' י"ג מדות הרחמים מקור האצילות אל בחי' הוי'.

but "And I pleaded to Havayah" means that Moshe drew from the level of the Thirteen Attributes of Mercy, the source of Atzilus, to the level of Havayah.

> Moshe's plea, "to Havayah," drew from the Thirteen Attributes of Mercy, the source of Atzilus, down into the Name Havayah. This is the mercy that stands above the Name.

וזהו אל הוי' בעת ההיא שהוא בחי' זו"נ [זעיר אנפין ונוקבא] שע"י כח המשכה זו נמשך ונעשה יחוד זו"נ [זעיר אנפין ונוקבא] וכנז"ל [וכנזכר לעיל]

And this is "to Havayah at that time," which is the level of Z'eir Anpin and Nukva: that through the power of this drawing down, the union of Z'eir Anpin and Nukva is drawn forth and brought about, as mentioned above

> "To Havayah at that time" refers to Z'eir Anpin and Nukva together. The power that Moshe drew down brings about their union, as with the gazing described in the previous section.

(ועפ"ז [ועל פי זה] יובן ג"כ מ"ש בספ"ד [בספרא דצניעותא]) (תרומה קע"ז[47] א') בהאי זמנא אדי[48] ה' אתה החלות[49, 50, 51] כו'

(and according to this one will also understand what is said in the Sifra deTzniusa) (Terumah 177a): "At this time, 'Ado-nai Havayah, You have begun,' etc.,"

> The Sifra deTzniusa, a section of the Zohar (Terumah 177a), applies Moshe's words "Ado-nai Havayah, You have begun" (Deuteronomy 3:24) to a particular "time." The text says that what it has just explained makes this passage clear.

דקאי על התגלות י"ג מדות הרחמים שבחדש תשרי ע"ש דלכאורה אינו מובן[52] איך מרומז כאן ענין התגלות ההוא ולפמש"כ [ולפי מה שכתוב] א"ש [אתי שפיר]

which refers to the revelation of the Thirteen Attributes of Mercy in the month of Tishrei; see there. For at first glance it is not understood how the matter of that revelation is alluded to here; but according to what has been written, it is well [understood]:

> The Zohar refers these words to the revelation of the Thirteen Attributes of Mercy in the month of Tishrei. At first glance it is unclear how Moshe's words hint at that, but in the light of what was said above it is clear.

כי זהו ענין אתה החלות דר"ל [דרוצה לומר] שאתה הוא המחיל מעצמך כי הוא בחי' אתעדל"ע [אתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא] והיינו ענין י"ג מדות הרחמים

for this is the meaning of "You have begun": that is to say, You are the One who begins of Yourself, for it is the level of the arousal from above (isarusa dile'eila) that is above the arousal from below; and this is the matter of the Thirteen Attributes of Mercy.

> "You have begun" means that G-d begins of Himself: an arousal from above that does not wait for an arousal from below. That is what the Thirteen Attributes of Mercy are.

וזהו ג"כ ענין ואתחנן כנ"ל וענין מ"ש בי שמות אלו אדי' ה' אתה החלות יובן עפמ"ש [על פי מה שכתוב] במ"א ע"פ כי כארץ תוציא צמחה[53, 54] כוי'

And this is also the matter of "And I pleaded," as mentioned above. And why these two Names are said, "Ado-nai Havayah, You have begun," will be understood according to what is written elsewhere on the verse "For as the earth brings forth its growth," etc.,

> This is also what "I pleaded" means. Why the two Names Ado-nai and Havayah appear together is explained in the discourse on "For as the earth brings forth its growth … so will Ado-nai Havayah cause righteousness and praise to sprout" (Isaiah 61:11).

כן אדי' ה' יצמיח צדקה ותהלה שבי שמות אלו שם אדי' הוא המאיר ברי"ה [בראש השנה] ושם הוי' בניקוד אלקים הוא המאיר ביוה"כ [ביום הכפורים] והם המצמיחים וממשיכים אור וגילוי י"ג מדות הרחמים כוי' ע"ש ועוי"ל [ועוד יש לומר] כי

"so will Ado-nai Havayah cause righteousness and praise to sprout": that of these two Names, the Name Ado-nai is the one that shines on Rosh HaShanah, and the Name Havayah with the vowels of Elokim is the one that shines on Yom Kippur; and they are what cause to sprout and draw down the light and revelation of the Thirteen Attributes of Mercy, etc.; see there. And one may further say that,

> There the two Names are linked to the High Holidays: Ado-nai shines on Rosh HaShanah, and Havayah, written with the vowels of Elokim, shines on Yom Kippur; together they make the light of the Thirteen Attributes sprout and descend. The text then offers a further explanation.

הנה באברהם אצל ברית בין הבתרים כשנאמר לו לתת לך את הארץ הזאת הזכיר גם כן בי שמות אלו אדי' הוי' במה אדע[55]

behold, with Avraham, at the Covenant between the Parts, when he was told, "to give you this land," he too mentioned these two Names, "Ado-nai Havayah, how shall I know

> At the Covenant between the Parts, when G-d promised Avraham "to give you this land" (Genesis 15:7), Avraham too used both Names in his reply: "Ado-nai Havayah, how shall I know …"

כי אירשנה[56] והיינו כי ב' שמות אלו הן הן שרשת הארץ החיים[57] שנק' ארצות החיים ב' ארצות. מל' ובינה.

that I shall inherit it?" That is because these two Names are themselves the root of "the land of the living," which is called "the lands of the living": two lands, Malchus (sovereignty) and Binah (understanding).

> Avraham's question, "... that I shall inherit it?" (Genesis 15:8), concerned the Land. The two Names are the root of "the land of the living," which Scripture calls "the lands of the living" in the plural: two lands, Malchus and Binah.

כדפי' בפרדס בעה"כ [בערכי הכינויים] ערך ארץ[58] וכמ"ש ע"פ וללבן שתי בנות[59, 60] והן הן ב' שמות הנ"ל כנודע וע' מענין בארצות החיים[61] בזהר ס"פ תרומה (דקע"ח סע"ב [סוף עמוד ב])[62]

As is explained in the Pardes, Erchei HaKinuyim, the entry "Eretz" (land); and as is written on the verse "And Lavan had two daughters"; and they are the two Names mentioned above, as is known. And see on the matter of "in the lands of the living" in the Zohar, at the end of Parshas Terumah (end of 178b).

> The Pardes (Erchei HaKinuyim, under "Eretz") says that "the land of the living" applies to both Binah and Malchus. The text also refers to its discourse on "And Lavan had two daughters" (Genesis 29:16), where Leah and Rachel are these two "lands," and to the Zohar at the end of Terumah (178b).

ולכן משה שביקש ליכנס לארץ לכן הזכיר ג"כ ב' שמות אלו דייקא ועיין עוד מענין אתה החילות בפ' שמות (י"ג[63] א') פ' שלח (קע"ד[64] א')

And so Moshe, who asked to enter the Land, therefore also mentioned specifically these two Names. And see further on the matter of "You have begun" in Parshas Shemos (13a), Parshas Shelach (174a),

> Moshe, asking to enter the Land, therefore used the same two Names. The text also directs the reader to the Zohar's discussions of "You have begun" in Parshas Shemos (13a) and Shelach (174a).

ומענין ואתחנן בפ' פינחס (רכ"ו[65] א' ודר"ס ע"ב) וענין אעברה נא יש לפרש ג"כ על המשכות י"ג מדות הרחמים וע"ד שפי' פ' לך לך (דע"ט ע"ב)

and on the matter of "And I pleaded" in Parshas Pinchas (226a, and 260b). And "Let me cross over, please" can also be explained as referring to the drawings down of the Thirteen Attributes of Mercy, along the lines of what is explained in Parshas Lech Lecha (79b)

> It points as well to the Zohar on "And I pleaded" in Pinchas (226a) and Va'eschanan (260b). "Let me cross over" can also refer to drawing down the Thirteen Attributes of Mercy, following the Zohar on Lech Lecha (79b).

מ"ש ויעבר אברם בארץ[66] כתיב הכא ויעבר וכתיב התם ויעבר[67] ה' על פניו[68] ויקרא כו'

on what is written, "And Avram passed through the land": it is written here "passed," and it is written there, "And Havayah passed before him and proclaimed," etc.;

> That Zohar links "And Avram passed through the land" (Genesis 12:6) with "And Havayah passed before him and proclaimed" (Exodus 34:6), the verse that opens the Thirteen Attributes of Mercy. The shared word "passed" joins the two.

ע"ש בפי' הרמ"ז [הרב משה זכות] וכך הפי' כאן בענין אעברה נא להמשיך מבחי' ויעבור כו' אל הארץ והיינו ע"י וארא כו' וכנ"ל.[69]

see there, in the commentary of the Ramaz. And so is the meaning here, in the matter of "Let me cross over, please": to draw from the level of "And He passed," etc., to the Land; and this is through "and let me see," etc., as mentioned above.

> The text refers to the Ramaz's commentary on that Zohar. So Moshe's "let me cross over" means drawing the "passing" of the Thirteen Attributes into the Land, which was to come about through his seeing it.

SECTION 4 · ¶4

"Your G-d" and "our G-d"; encompassing and inner light

4 והנה בזה יובן מה שברוב משנה תורה נאמר הוי' אלקיך ובפסוק שמע ישראל[70] נאמר הוי' אלקינו.

Now, with this one will understand why in most of Mishneh Torah [Deuteronomy] it says "Havayah your G-d," while in the verse "Hear, O Israel" it says "Havayah our G-d."

> The same idea explains a pattern in Deuteronomy (Mishneh Torah): Moshe usually says "Havayah your G-d," but in the Shema he says "Havayah our G-d" (Deuteronomy 6:4).

והענין דהוי' אלקיך היינו הלבשות אור א"ס במוחין דזו"נ [דזעיר אנפין ונוקבא] שמשם מקבלים כל נשמות ישראל ובאי הארץ.

The explanation: "Havayah your G-d" is the investment of the Infinite Light (Or Ein Sof) in the intellect (mochin) of Z'eir Anpin and Nukva, from which all the souls of Israel, and those who entered the Land, receive.

> "Havayah your G-d" is the Infinite Light as it is invested in the intellect (mochin) of Z'eir Anpin and Nukva. From there all the souls of Israel receive, including the generation that entered the Land.

אבל מרבע"ה [משה רבינו עליו השלום] שזכה לבינה[71] נקרא איש אלקים[72] שהיה למעלה מבחי' מלי דאצי' שהיא בחי' דבור והיה כבד פה[73] שלא יכול להשפיל א"ע [את עצמו] בבחי' דבור רק שכינה מדברת מתוך גרונו של משה[74]

But Moshe our teacher, peace be upon him, who attained Binah (understanding), is called "a man of G-d (ish Elokim)," for he was above the level of Malchus of Atzilus, which is the level of speech; and he was "heavy of mouth," for he could not lower himself into the level of speech; rather, the Shechinah (Divine Presence) spoke from within the throat of Moshe.

> Moshe attained Binah (the Talmud says that the fifty gates of understanding were all given to him but one, Rosh HaShanah 21b) and is called "the man of G-d" (Deuteronomy 33:1), for he stood above Malchus of Atzilus, the level of speech. That is why he was "heavy of mouth" (Exodus 4:10): he could not lower himself to speech, and the Shechinah spoke from his throat.

ולכן אמר על מוחין דזו"נ [דזעיר אנפין ונוקבא] הוי' אלקיך דייקא כי משה עצמו זכה לבינה שמקבל מאו"א [מאבא ואימא] ששם גילוי אור א"ס יור כו' (ועי' בע"ח [בעץ חיים] שער רחל ולאה ספי"ו ועיין בסה"מ [בספר הדרת מלך] סי' קנ"ו דפ"ו ע"ב)

Therefore he said "Havayah your G-d" specifically of the intellect of Z'eir Anpin and Nukva, for Moshe himself attained Binah, so that he receives from Abba and Imma (Chochmah and Binah), where the Infinite Light is revealed more, etc. (And see Etz Chaim, Shaar Rachel and Leah, end of chapter 6; and see Sefer Hadras Melech, section 156, folio 86b.)

> So when speaking of the level of Z'eir Anpin and Nukva he said "your G-d": it was the people's level, not his own, for Moshe stood at Binah and so received from Abba and Imma, where the Infinite Light is revealed more. The text cites Etz Chaim (the Gate of Rachel and Leah) and Hadras Melech for this.

ואמנם בפסוק ראשון דק"ש [דקריאת שמע] שמע ישראל שהוא יחוד או"א [אבא ואימא] אמר הוי' אלקינו כו' וזהו שבמשה נאמר וירא ראשית לו[75] הוא בחי' ח"ע [חכמה עילאה]

However, in the first verse of the Shema, "Hear, O Israel," which is the union of Abba and Imma, he said "Havayah our G-d," etc. And this is why it is said of Moshe, "And he saw the first for himself": it is the level of the supernal Chochmah (Chochmah Ila'ah).

> In the Shema's first verse, which speaks of the union of Abba and Imma, a level that is his as well, he said "Havayah our G-d." This fits "He saw the first (reishis) for himself": Moshe's level is the supernal Chochmah (Chochmah Ila'ah).

ולכן משה רצה וראאה את הארץ בחי' ארץ חפץ[76] היא כנס"י [כנסת ישראל] שימשיך בה מבחי' זו דייקא.

Therefore Moshe wanted "and let me see the land," the level of "a land of desire," which is the Congregation of Israel: that he would draw into it from this level specifically.

> So Moshe wanted to "see the land." The land is the Congregation of Israel, called "a land of desire" (Malachi 3:12), and he wanted to draw into it from this very level of Chochmah.

אך לא פעל זאת שיעבור בארץ שאז היה משפיע בה בבחי' א"פ [אור פנימי] כ"א ראה אותה מרחוק שע"ז הראי' [הראיה] מרחוק נמשך לה בחי' אור מקיף

But he did not accomplish this, to cross into the Land, for then he would have bestowed upon it by way of inner light (or pnimi); rather, he saw it from afar, and through this seeing from afar the level of encompassing light (or makif) was drawn to it,

> He was not granted to cross into the Land, which would have given it the light inwardly (or pnimi). He only saw it from afar, and seeing from afar drew to it an encompassing light (or makif).

ולא בחי' א"פ [אור פנימי] ממש והוא ענין ברכת המצות שהוא אתעדל"ע [אתערותא דלעילא] בבחי' מקיף עובר לעשייתן ע"ד עובר לסוחר[77] כו'

and not actual inner light. And this is the matter of the blessing over the mitzvos, which is an arousal from above (isarusa dile'eila) in the manner of a makif: "over la'asiyasan" (before their performance), as in "over lasocher" (current with the merchant), etc.

> This is like the blessing over mitzvos, an arousal from above in the manner of a makif. The Talmud's word for "before" in "before their performance" is over, the same word as in over lasocher, money "current with the merchant" that passes from hand to hand (Genesis 23:16): a light that passes over and surrounds rather than enters.

מה שאין כן להיות הגילוי אתעדל"ע [אתערותא דלעילא] בבחי' פנימי' [פנימיות / פנימית] ממש אינו אלא ע"י אתעדל"ת [אתערותא דלתתא] תחלה והוא הנמשך ע"י קיום המצו ועמ"ש בביאור ע"פ אלה מסעי[78] כו'

Whereas for the revelation of the arousal from above to be in an actually inner manner, this comes only through an arousal from below (isarusa dilesata) first, and this is what is drawn through fulfilling the mitzvos. And see what is written in the explanation on the verse "These are the journeys," etc.

> For the arousal from above to be revealed inwardly, there must first be an arousal from below, the actual doing of the mitzvos. The text points to its explanation on "These are the journeys" (Numbers 33:1).

(ועי' מ"ש בביאור ע"פ צאינה וראינה.[79] והנה הגם שתורה צוה לנו משה[80] מורשה והרי התורה היא אתעדל"ע [אתערותא דלעילא] שלמעלה מאתעדל"ת [מאתערותא דלתתא] וא"כ איך לא נתקיימה בקשה זו עכשיו וגם הרי כבר ניתנה התורה קודם שביקש משה ואתחנן כו'

(And see what is written in the explanation on the verse "Go out and see." Now, although "Moshe commanded us the Torah, an inheritance," and the Torah is an arousal from above that is above the arousal from below, if so, how was this request not fulfilled now? Moreover, the Torah had already been given before Moshe asked, "And I pleaded," etc.

> In a long parenthesis, after pointing to its explanation on "Go out and see" (Song of Songs 3:11), the text asks a question. The Torah that Moshe gave (Deuteronomy 33:4) is itself an arousal from above, beyond any arousal from below; why then was his request not fulfilled through it, especially since the Torah was given before he pleaded?

אלא הענין שהרי ארז"ל [אמרו רבותינו זכרונם לברכה] כל האומר אין לי אלא תורה[81] אפילו תורה אין לו. כי גם המשכה זו שע"י התורה צ"ל ע"י שיתפלל תחלה מקרב איש ולב עמוק[82] וכמ"ש במ"א שזהו ענין קומי לך רעיתי[83] כו'

But the explanation is this: our Sages, of blessed memory, said, "Whoever says, 'I have nothing but Torah,' does not have even Torah." For this drawing down too, which is through the Torah, must come through first praying from "the inward part of a man and a deep heart," as is written elsewhere that this is the matter of "Arise, go, my beloved," etc.:

> The Sages said that one who says "I have nothing but Torah" lacks even Torah (Yevamot 109b). Even the Torah's light must be prepared by first praying from "the inward part of a man and a deep heart" (Psalms 64:7), and this is "Arise, go, my beloved" (Song of Songs 2:10).

קומי לך זהו ענין התפלה ועי"ז אח"כ תהיה רעיתי בחיי לכו לחמו[84] שהוא עסק התורה כמשנ"ת [כמו שנתבאר] ע"פ יונתי בחגוי הסלע[85] כו' והגם שהתורה היא באמת המשכה ממקום שלמעלה מאתעדל"ת [מאתערותא דלתתא] אך שהוא כמ"ש ע"פ פתחי לי אחותי רעיתי.[86]

"Arise, go" is the matter of prayer, and through this, afterward, there will be "my beloved" (ra'yasi), the level of "Come, eat of my bread," which is the study of Torah, as was explained on the verse "My dove, in the clefts of the rock," etc. And although the Torah is in truth a drawing down from a place that is above the arousal from below, nevertheless it is as is written on the verse "Open to Me, My sister, My beloved."

> "Arise, go" is prayer; afterward comes "my beloved" (ra'yasi), which the text links with "Come, eat of my bread" (Proverbs 9:5), Torah study, as explained on "My dove, in the clefts of the rock" (Song of Songs 2:14). The Torah truly comes from above the arousal from below, yet it works as in "Open to Me, My sister, My beloved" (Song of Songs 5:2).

שארז"ל [שאמרו רבותינו זכרונם לברכה] פתחי לי כחודה של מחט ואני אפתח לך כפתחו של אולם שעם היו פתחו של אולם לא היה לו דלתות והוא פתוח תמיד שהוא רומז להמשכת אתעדל"ע [אתערותא דלעילא] שאינו תלוי במעשה התחתונים

For our Sages, of blessed memory, said, "Open for Me like the eye of a needle, and I will open for you like the entrance of the Hall (Ulam)." Now, although the entrance of the Hall had no doors and was always open, which alludes to the drawing down of an arousal from above that does not depend on the deeds of the lower beings,

> The Sages expounded that verse: G-d says, "Open for Me like the eye of a needle, and I will open for you like the entrance of the Hall." The entrance of the Hall (Ulam) of the Temple had no doors and was always open, which alludes to an arousal from above that does not depend on the deeds of those below.

אך מ"מ אינה שורה ומתגלה אלא כשיש שלימות למטה שהרי א"א להגיע לפתחו של אולם עד שיפתח תחלה הפתחים שיש להן דלתות שהיו קודם האולם שזהו ענין אתעדל"ע [אתערותא דלעילא] פתחי לי כו'.

nevertheless it rests and is revealed only when there is completeness below; for it is impossible to reach the entrance of the Hall until one first opens the entrances that have doors, which were before the Hall. And this is the matter of the arousal from above: "Open for Me," etc.

> Yet that light rests and is revealed only when there is completeness below: one cannot reach the Hall's open entrance without first opening the gates with doors that stand before it. That is "Open for Me": the opening below that lets the arousal from above appear.

וכך להיות מגיע להמשכת אור זה שע"י התורה שהיא אתעדל"ע [אתערותא דלעילא] מבחי' עליונה מאד הוא ע"י פתחי לי תחלה וה"ע [וזהו ענין] התפלה כו' ועם היות שגם ע"י התורה לבד גם בלי הקדם התפלה נמשך ג"כ המשכה עליונה מבחי' אתעדל"ע [אתערותא דלעילא] לבד

So too, reaching the drawing down of this light that comes through the Torah, which is an arousal from above from a very lofty level, is through "Open for Me" first, and this is the matter of prayer, etc. And although through the Torah alone, even without prayer preceding it, a lofty drawing down is also drawn, from the level of the arousal from above alone,

> Likewise, reaching the very lofty light that comes through Torah requires first "opening," and that opening is prayer. Torah studied without prior prayer does draw a lofty light, from the arousal from above alone.

אך עכ"ז [עם כל זה] הרי נודע שיש מעלות ומדרגות אין קץ בהמשכה זו ולכן לא דמי התורה שקודם התפלה לעסק התורה שאחר התפלה כמ"ש במ"א שזהו מאמר אבא בנימין על תפלתי שתהא סמוכה למטתי[87] כוי ועמ"ש סדר"ה אדם כי יקריב מכם.[88]

nevertheless, it is known that there are endless levels and degrees in this drawing down. Therefore the Torah that precedes prayer is not comparable to the study of Torah that follows prayer, as is written elsewhere that this is the saying of Abba Binyamin, "over my prayer, that it be close to my bed," etc. And see what is written at the end of the discourse beginning "When a man among you brings an offering."

> Yet that drawing down has endless degrees, so Torah before prayer cannot compare with Torah after prayer. This is Abba Binyamin's concern that his prayer be close to his bed (Berakhot 5b); the text also refers to the end of its discourse on "When a man among you brings an offering" (Leviticus 1:2).

אך עיקר בקשת משה היה להמשיך בחי' ראיה בעסק התורה על דרך מה שאמר דעה"ע גל עיני ואביטה נפלאות מתורתך:)[89,90]

But the essence of Moshe's request was to draw the level of sight into the study of Torah, in the manner of what King David, peace be upon him, said: "Open my eyes, that I may behold wonders out of Your Torah.")

> Moshe's main request, however, was to draw "sight" into Torah study itself. It is like King David's prayer, "Open my eyes, that I may behold wonders out of Your Torah" (Psalms 119:18).

IN ONE'S AVODAH

The maamar draws its own lesson: the Torah, though a gift from above, is fully received only after prayer from the depths of the heart, as in "Open for Me like the eye of a needle." Torah studied after prayer cannot compare with Torah studied before it, and the deepest aim is to bring "sight" into one's learning: "Open my eyes, that I may behold wonders out of Your Torah."

QUESTIONS FOR DISCUSSION

1. Why is the blessing over a mitzvah said before the deed, and what does the word over ("passing") teach about the kind of light it draws?
2. How does "sight" differ from understanding, as the story of the Arizal's two hours of sleep illustrates?
3. Why did Moshe say "Havayah your G-d" throughout Deuteronomy but "Havayah our G-d" in the Shema?
4. If the Torah is a gift from above, why must prayer come first, and what does the parable of the Hall's open entrance add?
5. What is the difference between Moshe's "I pleaded to Havayah" and Shlomo's "which I pleaded before Havayah"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור ואתחנן**

This maamar appears there as transcribed by the Mitteler Rebbe (his hanachah, a written record of the Alter Rebbe's spoken discourse).

KEHOT'S NOTE

בסה"מ תקס"ד ע' רג — הנחת כ"ק אדמו"ר האמצעי. בשינויים והגהות אחרות באוה"ת פ' ואתחנן ע' נח.

2 "And I pleaded with Havayah at that time, saying": Moshe's plea to be allowed to cross into the Land, which this Biur explains.

Deuteronomy 3:23 דברים ג':כ"ג

וָאֶתְחַנַּן אֶל־ה' בָּעֵת הַהִוא לֵאמֹר:

And I besought the L-RD at that time, saying:

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PARAGRAPH 2

3 **החכמה מאין מצא**

"But wisdom, where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from nothing": Chochmah comes from the ayin, the "nothing" of Keser, not by simple continuation.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה:

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

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

4 **כי ביום הזה יכפר**

"For on this day He shall atone for you, to purify you": the Yom Kippur verse heading the discourse in Parshas Acharei to which the text refers.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

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

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5 **זרע ברך הוי'**

"They are the seed that Havayah has blessed." The text reads it as Israel drawing down the revelation of the Name Havayah.

Isaiah 61:9 ישעיהו ס"א:ט'

וְנוֹדַע בַּגּוֹיִם זַרְעָם וְצֶאֱצָאֵיהֶם בְּתוֹךְ הָעַמִּים כָּל־רֹאֵיהֶם יַכִּירוּם כִּי הֵם זֶרַע בֵּרַךְ ה'

And their seed shall be known among the nations, And their offspring among the peoples; All that see them shall acknowledge them, That they are the seed which the L-RD hath blessed.

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6 **ויצעקו אל ה'**

"They cried out to Havayah in their distress; He saved them from their straits." The cry of prayer is an arousal from below, the raising of mayin nukvin.

Psalms 107:6 תהילים ק"ז:ו'

וַיִּצְעֲקוּ אֶל־ה' בַּצַר לָהֶם מִמְּצוּקוֹתֵיהֶם יַצִּילֵם:

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

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KEHOT'S NOTE

תהלים קז, ו.

7 **עובר לעשייתן**

"All the mitzvos: one blesses over them before (over) their performance." The text reads this rule as the blessing drawing an arousal from above before the deed.

Pesachim 7b:9–10 פסחים ז' ב:ט'-י'

דְּכוּלֵּי עָלְמָא מֵיהָא, מֵעִיקָּרָא בָּעֵינַן לְבָרוֹכֵי, מְנָלַן? דְּאָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: כָּל הַמִּצְוֹת מְבָרֵךְ עֲלֵיהֶן עוֹבֵר לַעֲשִׂיָּתָן. מַאי מַשְׁמַע דְּהַאי "עוֹבֵר" לִישָׁנָא דְּאַקְדּוֹמֵי הוּא? אָמַר רַב נַחְמָן בַּר יִצְחָק, דְּאָמַר קְרָא: "וַיִּרֶץ אֲחִימַעַץ דֶּרֶךְ הַכִּכָּר וַיַּעֲבֹר אֶת הַכּוּשִׁי". אַבָּיֵי אָמַר, מֵהָכָא: "וְהוּא עָבַר לִפְנֵיהֶם". וְאִיבָּעֵית אֵימָא מֵהָכָא: "וַיַּעֲבֹר מַלְכָּם לִפְנֵיהֶם וַה' בְּרֹאשָׁם".

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8 **עיני העדה**

The verse speaks of a sin committed in error "by the eyes of the congregation," that is, through the ruling of the court; hence the Sages are called the eyes of the congregation.

Numbers 15:24 במדבר ט"ו:כ"ד

וְהָיָה אִם מֵעֵינֵי הָעֵדָה נֶעֶשְׂתָה לִשְׁגָגָה וְעָשׂוּ כָל־הָעֵדָה פַּר בֶּן־בָּקָר אֶחָד לְעֹלָה לְרֵיחַ נִיחֹחַ לַה' וּמִנְחָתוֹ וְנִסְכּוֹ כַּמִּשְׁפָּט וּשְׂעִיר־עִזִּים אֶחָד לְחַטָּת:

then it shall be, if it be done in error by the congregation, it being hid from their eyes, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the L-RD—with the meal-offering thereof, and the drink-offering thereof, according to the ordinance—and one he-goat for a sin-offering.

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9 **שע"י הסתכלו או"א או זו"נ באו"א**

In the last chapter of Shaar Arich Anpin, Etz Chaim speaks of Abba and Imma gazing at the Forehead of Arich Anpin

and of what they receive through it. The text cites it for union empowered by gazing.

Sefer Etz Chaim 13:14 עץ חיים י״ג:י״ד

ובענין הש״ע נהורין הנזכר באדרא קכ״ח ומהאי אתפשט אורכא דאנפוי לש״ע רבוא עלמין שמעתי ממורי זלה״ה כמה בחי׳ (הם) וכולם הם ג״כ ש״ע נהורין א׳ הוא ע״ד הנ״ל כי הנה יש ש״ע נהורין מצד החכמה וש״ע נהורין מצד הבינה ואותן ש״ע דאבא הם טמירין אמנם ש״ע של הבינה הם מתגלים בפנים העליונים מצד הבינה שהיא אהי״ה אשר יש בפשוט ומילוי ומילוי דמילוי א״ם אותיות והט״ס שהם בפנים העליונים המתגלים מצד הבינה כל ספיי שבה שם אהי״ה בסוד א״ם אותיות וכולם גימטריא ש״ע נהורין רק כי של אבא הם טמירין ולכן ...

Sefer Etz Chaim (Public Domain)

10 **חכלילי עינים**

Yaakov's blessing to Yehudah, "His eyes are red with wine." The text refers to the end of its explanation on these words for union by sight alone.

Genesis 49:12 בראשית מ״ט:י״ב

חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב:

His eyes shall be red with wine, And his teeth white with milk.

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11 **הקטן אינו מוליד**

Rabbah said: "A minor does not beget." The text uses it as an analogy: union requires a mature intellect.

Sanhedrin 68b:8–10 סנהדרין ס״ח ב:ח׳-י׳

וְאִיתְּמָא: כּוּלֵּיהּ לְהָכִי הוּא דַּאֲתָא? אִם כֵּן, נֵיתָא קְרָא ״בֶּן אִישׁ״. מַאי ״לְאִישׁ בֵּן״? שְׁמַע מִינַּהּ תַּרְתֵּי. וּפְלִיגָא דְּרַבָּה, דְּאָמַר רַבָּה: קָטָן אֵינוֹ מוֹלִיד, שֶׁנֶּאֱמַר: ״וְאִם אֵין לָאִישׁ גֹּאֵל״. וְכִי יֵשׁ לְךָ אָדָם בְּיִשְׂרָאֵל שֶׁאֵין לוֹ גּוֹאֵל? אֶלָּא, בְּגָזֵל הַגֵּר הַכָּתוּב מְדַבֵּר.

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KEHOT'S NOTE

סנהדרין סח, ב.

12 **שאין לו דעת**

The words here quote Yevamot 104b:8–9; the passage is shown below.

Yevamot 104b:8–9 יבמות ק״ד ב:ח׳-ט׳

דְּאָמַר רַבִּי זֵירָא: כָּל הָרָאוּי לְבִילָּה — אֵין בִּילָּה מְעַכֶּבֶת בּוֹ. וְכֹל שֶׁאֵין רָאוּי לְבִילָּה — בִּילָּה מְעַכֶּבֶת. שְׁלַחוּ לֵיקֵּהּ דְּשָׁמוּאֵל: יָבָמָה שָׁרָקָה — תַּחְלוּץ. מִכְּלָל דְּאִיפַּסָּלָא לַהּ מֵאַחִין.

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KEHOT'S NOTE

יבמות קד, ב. גיטין כב, ע״ב. עלי״ק (ה, ב). ושי״נ בפנים. [כ].

13 **חכמים שנקי עיני העדה**

The earlier maamar on Va'eschanan says that the Sages who instituted the blessings over mitzvos are called "the eyes of the congregation," from "your eyes are doves," because they draw a radiance from sight and gazing.

KEHOT'S NOTE

נסמן לעיל ב, ד.

14 **ע״פ אכלוהו היום**

In the discourse on the manna, "Eat it today," the passage at that place speaks of a level where, when G-d "lifts His face," there is no "back" at all, and connects it with the Shabbos eating that satisfies the soul and with calling Shabbos a delight.

KEHOT'S NOTE

תו״א בשלח סה, ג.

15 **אכלוהו היום**

"Moshe said: Eat it today, for today is a Shabbos to Havayah": the verse heading the Torah Ohr discourse on the manna to which the text refers.

Exodus 16:25 שמות ט״ז:כ״ה

וַיֹּאמֶר מֹשֶׁה אִכְלֻהוּ הַיּוֹם כִּי־שַׁבָּת הַיּוֹם לַיהוָה הַיּוֹם לֹא תִמְצָאֻהוּ בַּשָּׂדֶה:

And Moses said: 'Eat that to-day; for to-day is a sabbath unto the L-RD; to-day ye shall not find it in the field.

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16 **ע״פ כי טובים דודיך**

The discourse explains that the blessings over mitzvos are rabbinic and stand higher than the mitzvos themselves: the mitzvah draws an inner light that enters the vessels, while its blessing draws an encompassing light (makif).

KEHOT'S NOTE

תו״א שמות נג, ב.

17 **כי טובים דודיך מיין**

"For your love is better than wine": the verse on which the Sages based the saying about the words of the Scribes.

Song of Songs 1:2 שיר השירים א׳:ב׳

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דֹּדֶיךָ מִיָּיִן:

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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18 **ע״פ ושאבתם מים בששון**

The note locates the discourse on "You shall draw water with joy," which the text cites for more on "the words of the Scribes are sweeter."

KEHOT'S NOTE

לקמן דרושים לסוכות פ, ב.

19 **ושאבתם מים בששון**

"You shall draw water with joy from the springs of salvation": the verse heading the discourse for Sukkos to which the text refers.

Isaiah 12:3 ישעיהו י״ב:ג׳

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה:

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

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20 **אעברה נא ואראה את הארץ**

"Let me cross over, please, and see the good land": Moshe's request, which the text reads as a wish to draw "sight" into the Land.

Deuteronomy 3:25 דברים ג׳:כ״ה

אֶעְבְּרָה־נָּא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הָהָר הַטּוֹב הַזֶּה וְהַלְּבָנוֹן׃

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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21 **וחכמה היא בחי' ראי'**

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

KEHOT'S NOTE

ראה פרדס שער ערכי הכינויים מערכת ראי'.

22 **וחכמה היא בחי' ראיה**

In Erchei HaKinuyim, under "sight" (re'iyah), the Pardes concludes that sight belongs chiefly to Chochmah and Chesed, and reaches Binah through Chochmah. The Kehot note points there for "Chochmah is the level of sight."

Pardes Rimmonim 23:20:1 פרדס רמונים כ״ג:כ׳:א׳

... ובמקומות אחרים ברעיא מהימנא (פנחס דף רל.) ובתקונים (תקוני ז״ח דף קט״ז.) פי׳ הרשב״י ע״ה כי ריאיה היא פני אריה והוא בחסד. וכן ראובן או״ר ב״ן והוא ראייה ואור שהוא בחסד וחכמה וכן פירוש ראייה אריה כי הוסיף בראייה י׳ על תיבת אריה והרמז אל החכמה שהיא יו״ד. וזה הפי׳ עיקר ויותר מוכרח. ואמרם הל״ב רואה היינו שבבינה יש גם כן כח הראייה עכ״ז עקרה בחכמה וחסד וימצא בבינה על ידי החכמה. ויש ראיה לטוב, וראיה לרע. והכריח הענין מן הפסוקים בזהר פרשת וירא (דף ק״ה ע״ב). והטעם כי ...

Pardes Rimonim (Public Domain)

23 **וירא ראשית לו**

"He saw the first portion for himself, for there the lawgiver's portion is hidden." The text reads it of Moshe, the lawgiver, and takes reishis, "the first," as Chochmah.

Deuteronomy 33:21 דברים ל״ג:כ״א

וַיַּרְא רֵאשִׁית לוֹ כִּי־שָׁם חֶלְקַת מְחֹקֵק סָפוּן וַיֵּתֵא רָאשֵׁי עָם צִדְקַת ה׳ עָשָׂה וּמִשְׁפָּטָיו עִם־יִשְׂרָאֵל׃

And he chose a first part for himself, For there a portion of a ruler was reserved; And there came the heads of the people, He executed the righteousness of the L-RD, And His ordinances with Israel. .

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24 **שימשיך בה מבחי' ראיה . . שלמעלה מאתעדל״ת**

The Tzemach Tzedek quotes this passage there: Moshe's wish to draw into the Land the sight that is an arousal from above, beyond the arousal from below.

KEHOT'S NOTE

מובא באוה״ת ויקרא כרך א ע׳ יח.

25 **השמים כסאי**

"The heavens are My throne and the earth is My footstool": the opening of the verses heading the discourse the text cites on sight.

Isaiah 66:1 ישעיהו ס״ו:א׳

כֹּה אָמַר ה׳ הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

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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26 **ואל זה אביט**

"But to this one I will look: to the poor and contrite of spirit." G-d's "looking" belongs to the theme of sight.

Isaiah 66:2 ישעיהו ס״ו:ב׳

וְאֶת־כָּל־אֵלֶּה יָדִי עָשָׂתָה וַיִּהְיוּ כָל־אֵלֶּה נְאֻם־ה׳ וְאֶל־זֶה אַבִּיט אֶל־עָנִי וּנְכֵה־רוּחַ וְחָרֵד עַל־דְּבָרִי׃

For all these things hath My hand made, and so all these things came to be, saith the L-RD; but on this man will I look, even on him that is poor and of a contrite spirit, and trembleth at My word.

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27 **שפעם א' נכנס ר' אברהם . . פ' שנה**

There the same episode is told from Pri Etz Chaim (the gate of the Shema at bedtime, ch. 1): in his Shabbos sleep the Arizal heard wonders on Balak and Bilaam that eighty years could not explain.

KEHOT'S NOTE

וע' לעיל פ' צו ד״ה והניף ספ״ה (יז, ב). ושי״נ. [כ]. ראה בסה״מ תקס״ד ע' שכט בהערה לע' רג, מאמרי אדה״ז — פרשיות ע' תסד. באוה״ת כאן ע' נט-ס מובא הסיפור בשינויים בכמה פרטים.

28 "Havayah shall be seen over them, and His arrow shall go forth like lightning." The text uses it for an attainment above comprehension, a flash like lightning.

Zechariah 9:14 זכריה ט׳:י״ד

וַה׳ עֲלֵיהֶם יֵרָאֶה וְיָצָא כַבָּרָק חִצּוֹ וַאדֹנָי ה׳ בַּשּׁוֹפָר יִתְקָע וְהָלַךְ בְּסַעֲרוֹת תֵּימָן׃

And the L-RD shall be seen over them, And His arrow shall go forth as the lightning; And the L-rd GOD will blow the horn, And will go with whirlwinds of the south.

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29 **אז ישיר ישראל כו' עלי באר**

"Then Israel sang this song: Spring up, O well, sing to it": the verse heading the discourse the text cites.

Numbers 21:17 במדבר כ״א:י״ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ׃

Then sang Israel this song: Spring up, O well—sing ye unto it —

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30 **בביאור ענין קי"ס**

That discourse on the Splitting of the Sea explains that "He will wave His hand over the river" means a revelation of the essence of Eden itself, unlike the present light of Gan Eden, which comes through the "river" of letters that clothe and conceal; hence "I will show him wonders," actual sight, above hearing and understanding.

KEHOT'S NOTE

ד"ה והניף לעיל פ' צו יז, א. אוה"ת ואתחנן ע' קז "בד"ה הנה ענין ים סוף". וראה במ"מ לכת"י שבכמה כת"י נרשם התחלה זו לד"ה והניף הנ"ל.

31 **בזהר ואתחנן דר"ס ע"ב**

Or HaTorah quotes the Zohar passage: "Therefore Moshe was the beginning in the world; and if you ask who was the completion … the completion is King Mashiach."

KEHOT'S NOTE

בג"כ משה שירותא הוא בעלמא ואיתימא מאן הוה סיומא כו' סיומא דמלכא משיחא הוא" — אוה"ת ואתחנן ע' קז.

32 **סיומא מלכא משיחא הוא**

The Zohar on Va'eschanan: Moshe was the beginning in the world, and "the completion is King Mashiach," for then there will be completeness above and below. The text cites it for the revelation of sight in the Time to Come.

Zohar, Vaetchanan 2:9–4:17 ספר הזהר, ואתחנן ב':ט'-ד':י"ז

as it says here "thy greatness", referring to Aaron, and "thy strong hand", referring to Nahshon. Thus Moses was a new beginning in the world. And if you ask, Who is the termination? the answer is, the King Messiah, for then there shall be such perfection in the world as had not been for all generations before. For then there shall be completeness above and below, and all worlds shall be united in one bond, as it is written, "On that day the L-rd shall be one and his name …

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

33 **ועתה ישראל שמע**

"And now, Israel, hear the statutes and the laws": Moshe's call to "hear," which the text reads as the level he was able to draw into the people.

Deuteronomy 4:1 דברים ד':א

וְעַתָּה יִשְׂרָאֵל שְׁמַע אֶל־הַחֻקִּים וְאֶל־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְלַמֵּד אֶתְכֶם לַעֲשׂוֹת לְמַעַן תִּחְיוּ וּבָאתֶם וִירִשְׁתֶּם אֶת־הָאָרֶץ אֲשֶׁר ה' אֱלֹקֵי אֲבֹתֵיכֶם נֹתֵן לָכֶם׃

And now, O Israel, hearken unto the statutes and unto the ordinances, which I teach you, to do them; that ye may live, and go in and possess the land which the L-RD, the G-d of your fathers, giveth you.

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KEHOT'S NOTE

דברים ד, א.

34 **בע"ח שע"י הסתכלות . . כח הזווג . . בחי' ראי' לבד**

The note sends the reader there for a long treatment of the Etz Chaim teaching cited here: that union is empowered by gazing, and that above Atzilus there is sight alone.

KEHOT'S NOTE

ראה באורוכה המשך בששה"ק תער"ב ח"ג ע' א'ת ואילך.

35 **ובמ"ח מס' זיווג או"א**

The note gives the exact place of the Mishnas Chassidim passage that the text cites, together with Etz Chaim, for the great radiance Abba and Imma receive through the gaze of Arich Anpin.

KEHOT'S NOTE

פ"א אות ד.

36 The Zohar on Noach describes a curtain (perisa) that the supernal thought reaches and does not reach. The text cites it for the parsa between Chochmah and Keser.

Zohar, Noach 15:121–16:131 ספר הזהר, נח ט"ו:קכ"א-ט"ז:קל"א

Baked meal-offering or other meal-offerings are the means of invoking the Holy Spirit on the service of the priests, the song of the Levites, and the prayer of the Israelites; and from the smoke that rises up from the oil and the flour all the accusers replenish themselves, so that they are powerless to pursue the indictment which has been delivered into their hands. Thus we see that things have been so arranged in the mystery of faith that the adversary should have his share in the holy things, and …

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

PARAGRAPH 3

37 **ואתחנן**

The Zohar on Pinchas: whoever wishes to unite the letters needs supplication and pleading, and therefore Moshe said "And I pleaded to Havayah," with the Name Ado-nai, pleading to the Shechinah.

Zohar, Pinchas 42:237–57:348 ספר הזהר, פנחס מ"ב:רל"ז-נ"ז:שמ"ח

38 **ואתחנן אל ה'**

"And I pleaded to Havayah at that time": Moshe's plea, which the text reads as drawing the Thirteen Attributes of Mercy into the Name Havayah.

Deuteronomy 3:23 דברים ג':כ"ג

וָאֶתְחַנַּן אֶל־ה' בָּעֵת הַהִוא לֵאמֹר׃

And I besought the L-RD at that time, saying:

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39 **והמגיד נ"ע פי'**

The note directs the reader to these two places in Or HaTorah on Shir HaShirim as well, in connection with the Maggid's explanation.

KEHOT'S NOTE

ראה גם אוה"ת שה"ש ע' תשמח, וע' א'ג.

40 "We remember the fish that we ate in Egypt for free": the people's complaint in the wilderness, which the Maggid applies to a flow from above that needs no mitzvos.

Numbers 11:5 במדבר י"א:ה'

זָכַרְנוּ אֶת־הַדָּגָה אֲשֶׁר־נֹאכַל בְּמִצְרַיִם חִנָּם אֵת הַקִּשְׁאִים וְאֵת הָאֲבַטִּחִים וְאֶת־הֶחָצִיר וְאֶת־הַבְּצָלִים וְאֶת־הַשּׁוּמִים׃

We remember the fish, which we were wont to eat in Egypt for nought; the cucumbers, and the melons, and the leeks, and the onions, and the garlic;

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41 **חנם מן המצות**

Rashi asks how the Egyptians, who would not even give straw, could have given fish for free, and answers: "free of the mitzvos." The Maggid reads this as a flow from a level above the arousal from below.

Rashi on Numbers 11:5:1 רש"י על במדבר י"א:ה':א'

אשר נאכל במצרים חנם. א"ת שֶׁמִּצְרִיִּים נוֹתְנִים לָהֶם דָּגִים חִנָּם, וַהֲלֹא כְּבָר נֶאֱמַר "וְתֶבֶן לֹא יִנָּתֵן לָכֶם" (שמות ה'), אִם תֶּבֶן לֹא הָיוּ נוֹתְנִין לָהֶם חִנָּם, דָּגִים הָיוּ נוֹתְנִין לָהֶם חִנָּם? וּמַהוּ אוֹמֵר חִנָּם, חִנָּם מִן הַמִּצְוֹת (ספרי):

אשר נאכל במצרים חנם [WE REMEMBER THE FISH] WHICH WE DID EAT IN EGYPT FOR NOTHING — If you say that they meant that the Egyptians gave them fish for nothing (without payment), then I ask, "But does it not state, (Exodus 5:18): [Go, therefore, now, and work], for there shall no straw be given you"? Now, if they did not give them straw for nothing, would they have given them fish for nothing! — What then is the force of the word חנם? It means: free from (i.e. without ...

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

42 **ואלה המשפטים**

"And these are the laws that you shall set before them": the verse heading the discourse to which the text refers.

Exodus 21:1 שמות כ"א:א'

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם:

Now these are the ordinances which thou shalt set before them.

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43 "In the seventh he shall go out free, for nothing": the Hebrew servant's release, where chinam again means "for nothing."

Exodus 21:2 שמות כ"א:ב'

כִּי תִקְנֶה עֶבֶד עִבְרִי שֵׁשׁ שָׁנִים יַעֲבֹד וּבַשְּׁבִעִת יֵצֵא לַחָפְשִׁי חִנָּם:

If thou buy a Hebrew servant, six years he shall serve; and in the seventh he shall go out free for nothing.

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44 **בזהר פ' בהר דק"ח ע"א**

Or HaTorah quotes the Zohar: "It is written, 'We remember the fish that we ate in Egypt for free': without a blessing, for in Egypt there was no yoke from above upon us."

KEHOT'S NOTE

"כתיב זכרנו את הדגה אשר נאכל במצרים חנם בלא ברכה דלא הוו עלן במצרים עול דלעילא" — אוה"ת בהעלותך ע' שפה.

45 **ע"פ אשירה להוי'**

The discourse on "I will sing to Havayah" explains that "Gracious and compassionate is Havayah" puts these qualities before the Name because they are the thirteen measures of mercy, the source of Atzilus, a great mercy with no proportion to its object.

KEHOT'S NOTE

תו"א סג, ב.

46 **אשר התחננתי לפני הוי'**

Shlomo's words at the dedication of the Temple: "these words of mine, which I pleaded before Havayah." The text contrasts his "before" with Moshe's "to."

I Kings 8:59 מלכים א ח':נ"ט

וְיִהְיוּ דְבָרַי אֵלֶּה אֲשֶׁר הִתְחַנַּנְתִּי לִפְנֵי ה' קְרֹבִים אֶל־ה' אֱלֹקֵינוּ יוֹמָם וָלָיְלָה לַעֲשׂוֹת מִשְׁפַּט עַבְדּוֹ וּמִשְׁפַּט עַמּוֹ יִשְׂרָאֵל דְּבַר־יוֹם בְּיוֹמוֹ:

And let these my words, wherewith I have made supplication before the L-RD, be nigh unto the L-RD our G-d day and night, that He maintain the cause of His servant, and the cause of His people Israel, as every day shall require;

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47 **מ"ש בספ"ד (תרומה קע"ז א')**

The Tzemach Tzedek copies the Sifra deTzniusa passage there; see there.

KEHOT'S NOTE

נעתק באוה"ת ואתחנן ע' קיט ע"ש.

48 **בהאי זמנא אדי' ה' אתה החלות**

In the Sifra deTzniusa: "At this time, 'Ado-nai Havayah, You have begun.'" As the text explains, it refers to the Thirteen Attributes of Mercy revealed in Tishrei.

Zohar, Sifra DiTzniuta 2:13–3:26 ספר הזהר, ספרא דצניעותא ב':י"ג-ג':כ"ו

49 **אדי' ה' אתה החלות**

"Ado-nai Havayah, You have begun to show Your servant Your greatness." The text reads "You have begun" as G-d beginning of Himself, an arousal from above.

Deuteronomy 3:24 דברים ג':כ"ד

אֲדֹנָי ה' אַתָּה הַחִלּוֹתָ לְהַרְאוֹת אֶת־עַבְדְּךָ אֶת־גָּדְלְךָ וְאֶת־יָדְךָ הַחֲזָקָה אֲשֶׁר מִי־אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה כְמַעֲשֶׂיךָ וְכִגְבוּרֹתֶךָ:

'O L-rd GOD, Thou hast begun to show Thy servant Thy greatness, and Thy strong hand; for what god is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts?

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50 **אתה החילות**

The Zohar on Shemos, to which the text sends the reader for more on "You have begun."

Zohar, Shemot 22:213–23:222 ספר הזהר, שמות כ"ב:ר"י-כ"ג:רכ"ב

NOW THE PRIEST OF MIDIAN HAD SEVEN DAUGHTERS Said R. Judah: 'If the well from which they drew the water was Jacob's well, how were Jethro's daughters able to draw

water from it without difficulty? Was there not "upon the well's mouth a great stone" which had to be "rolled away" by the shepherds (Gen. 29, 2-3)?' Said R. Hiya: 'Jacob removed that stone from the well and did not put it back. From that time the water gushed forth, and there was no stone on the well, and thus ...

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

51 **אתה החילות**

The Zohar on Shelach, to which the text sends the reader for more on "You have begun."

Zohar, Sh'lach 45:309–314 ספר הזהר, שלח לך מ"ה:ש"ט-ש"י"ד

52 **דלכאורה אינו מובן**

For the question how Moshe's words hint at the revelation of Tishrei, the note refers to the same place in Or HaTorah.

KEHOT'S NOTE

ראה שם באוה"ת.

53 **ע"פ כי כארץ תוציא צמחה**

The discourse on "For as the earth brings forth its growth" explains that even mitzvos done without intent make "the earth bring forth its growth," through the love hidden in every Jew, though this cannot compare to the "garden" of mitzvos done with intent; it ties this to the blessing said before a mitzvah, which awakens the arousal from above.

KEHOT'S NOTE

לקמן פ' נצבים נא, א.

54 **כי כארץ תוציא צמחה**

"For as the earth brings forth its growth ... so will Ado-nai Havayah cause righteousness and praise to sprout": the verse heading the discourse that links the two Names to Rosh HaShanah and Yom Kippur.

Isaiah 61:11 ישעיהו ס"א:י"א

כִּי כָאָרֶץ תּוֹצִיא צִמְחָהּ וּכְגִנָּה זֵרוּעֶיהָ תַצְמִיחַ כֵּן אֲדֹנָי ה' יַצְמִיחַ צְדָקָה וּתְהִלָּה נֶגֶד כָּל־הַגּוֹיִם׃

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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55 **לתת לך . . במה אדע**

"I am Havayah who brought you out of Ur Kasdim, to give you this land to inherit it": G-d's promise to Avraham at the Covenant between the Parts.

Genesis 15:7 בראשית ט"ו:ז'

וַיֹּאמֶר אֵלָיו אֲנִי ה' אֲשֶׁר הוֹצֵאתִיךָ מֵאוּר כַּשְׂדִּים לָתֶת לְךָ אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ׃

And He said unto him: 'I am the L-RD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.'

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KEHOT'S NOTE

בראשית טו, ז-ח.

56 **במה אדע כי אירשנה**

"Ado-nai Havayah, how shall I know that I shall inherit it?" Avraham, like Moshe, uses both Names when speaking of the Land.

Genesis 15:8 בראשית ט"ו:ח'

וַיֹּאמַר אֲדֹנָי ה' בַּמָּה אֵדַע כִּי אִירָשֶׁנָּה׃

And he said: 'O L-rd GOD, whereby shall I know that I shall inherit it?'

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57 **הארץ החיים**

In Erchei HaKinuyim, under "Eretz," the Pardes writes that "the land of the living" applies to both Binah and Malchus; Malchus is so called because it draws from the Tree of Life through the attribute called E-l Chai.

Pardes Rimmonim 23:1:213 פרדס רמונים כ"ג:א':ר"י"ג

וכאשר יתלווה ארץ אל תיבה אחרת יש בהם פירושים האלו. ארץ עליונה היא הבינה ונקראת ארץ כי היא בערך ג' ראשונות כערך המלכות אל שלמעלה ממנה. או מפני שכמו שהארץ מוציאה כל מיני צמיחה ותולדות כן הבינה הוציאה כל ההויות והמציאם לפועל. ויתייחס טעם זה אל המלכות ג"כ. ונקראת עליונה, לחלק בין העליונה שהיא הבינה, לתחתונה שהיא המלכות. ויש ארץ החיים וזה יתייחס על שתיהן. ובמלכות כתב בספר האורה כי בהיות המדה הזאת שואבת בריכות עליונות ומיני שפע ואצילות מעץ החיים על ידי המדה הנקראת א"ל ח"י, נקראת ארץ החיים ...

Pardes Rimonim (Public Domain)

58 **בפרדס בעה"כ ערך ארץ**

Or HaTorah quotes the Pardes: "The land of the living refers to Malchus and Binah; Malchus receives from the Tree of Life, which is Z'eir Anpin, through Yesod, called E-l Chai."

KEHOT'S NOTE

"ארץ החיים יתייחס על מל' ובינה המל' שמקבלת מעץ החיים שהוא ז"א ע"י היסוד הנקרא אל חי" — אוה"ת בראשית כרך ה תתצה, א.

59 **ע"פ וללבן שתי בנות**

The discourse on "And Lavan had two daughters" explains that Leah and Rachel are the letters of thought and the letters of speech, the hidden world and the revealed world, and that this is "in the lands of the living": two lands.

KEHOT'S NOTE

תו"א כב, ד.

60 "And Lavan had two daughters: the name of the elder was Leah, and the name of the younger Rachel": the verse heading the Torah Ohr discourse that sees in Leah and Rachel the two "lands of the living."

Genesis 29:16 בראשית כ"ט:ט"ז

וּלְלָבָן שְׁתֵּי בָנוֹת שֵׁם הַגְּדֹלָה לֵאָה וְשֵׁם הַקְּטַנָּה רָחֵל׃

Now Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

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61 **בארצות החיים**

"I will walk before Havayah in the lands of the living." The plural "lands" points to two lands, Binah and Malchus.

Psalms 116:9 תהילים קט"ז:ט'

אֶתְהַלֵּךְ לִפְנֵי ה' בְּאַרְצוֹת הַחַיִּים:

I shall walk before the L-RD In the lands of the living.

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62 **בזהר ס"פ תרומה (דקע"ח סע"ב)**

Yahel Or quotes the Zohar on "Let there be a firmament … to divide between waters and waters," between the holy and the Holy of Holies, between Atika and Z'eir Anpin, and explains the two lands: one the revelation from Z'eir Anpin, which is life, and one from Atik, the life of life.

KEHOT'S NOTE

ביהל אור ע' תמד על הפסוק בארצות החיים מעתיק מהזהר: "יהי רקיע ויהי מבדיל בין מים למים בין קדש ובין קדה"ק בין עתיקא לז"א וסמוך לזה אתהלך לפני ה' בארצות החיים משמע כנ"ל דב' ארצות הא' הגילוי מז"א שהוא ענין חיים הב' מע"ק חיי החיים כוי". "בענין יהי רקיע כוי והיינו כי בבינה נמשך ממו"ס" — אוה"ת בראשית כרך ה תתצה, א. ובהקיצור שם "ב' ארצות החיים מל' נקראת ארץ החיים שמקבלת החיים מז"א הנק' עץ החיים ובינה נק' ארץ החיים שמקבלת מבחי' כי עמך מקור חיים והוא בחי' שלמעלה מעץ החיים".

63 **בפ' שמות (י"ג א')**

The Tzemach Tzedek copies this Zohar passage on "You have begun" there.

KEHOT'S NOTE

נעתק באוה"ת ואתחנן ע' קיט.

64 **פ' שלח (קע"ד א')**

The Tzemach Tzedek copies this Zohar passage on "You have begun" there.

KEHOT'S NOTE

נעתק באוה"ת ואתחנן ע' קיט.

65 **בפ' פינחס (רכ"ו א' ודר"ס ע"ב)**

Or HaTorah quotes the Zohar on Pinchas: whoever wishes to unite the letters needs supplication and pleading; therefore "And I pleaded to Havayah," with Ado-nai: to the Shechinah with pleading, and to the Holy One, blessed be He, with mercy.

KEHOT'S NOTE

"זח"ג פנחס דרכ"ו א' ומאן דבעי לייחדא אתוון צריך בתחנה ובתחנונים. ובג"ד ואתחנן אל ה' באדי' לשכינתא בתחנונים ולקב"ה ברחמי כוי" — אוה"ת ואתחנן ע' קיח.

66 **ויעבר אברם בארץ**

"And Avram passed through the land as far as the place of Shechem." The Zohar links this "passing" with G-d's passing in Exodus 34:6.

Genesis 12:6 בראשית י"ב:ו'

וַיַּעֲבֹר אַבְרָם בָּאָרֶץ עַד מְקוֹם שְׁכֶם עַד אֵלוֹן מוֹרֶה וְהַכְּנַעֲנִי אָז בָּאָרֶץ:

And Abram passed through the land unto the place of Shechem, unto the terebinth of Moreh. And the Canaanite was then in the land.

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67 **כתיב הכא ויעבר וכתיב התם ויעבר ה' על פניו**

The Zohar on Lech Lecha learns Avram's "passing" through the land from "Havayah passed before him," the Thirteen Attributes of Mercy. The text applies it to Moshe's "let me cross over."

Zohar, Lech Lecha 9:60–10:68 ספר הזהר, לך לך ט':ס'-י':ס"ח

Observe that the text says "And Abram passed through the land", where we should have expected "went through". We have here an allusion to the holy name of seventy-two letters with which the world is sealed, all of which are in this name. We read here "and he passed ", and in another place we find "And the L-rd passed by before him and proclaimed" (Ex. 34, 6).

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68 **ויעבר ה' על פניו**

"And Havayah passed before him and proclaimed …": the verse that opens the Thirteen Attributes of Mercy.

Exodus 34:6 שמות ל"ד:ו'

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד וֶאֱמֶת:

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

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KEHOT'S NOTE

שמות לד, ו.

69 The Zohar on Behar reads "for free" in Numbers 11:5 as "without a blessing," for in Egypt there was no yoke from above upon them, and explains with it the servant who goes out free "for nothing" in the seventh year.

Zohar, Behar 1:3–4:13 ספר הזהר, בהר א':ג'-ד':י"ג

What is meant by "for nothing"? The words have the same inner meaning as in the verse, "We remember the fish which we did eat in Egypt for nought" (Num. 11, 5)-that is to say, without pronouncing a blessing; for in Egypt the yoke of heaven was not upon them. What is the yoke of the kingdom of heaven? Just as an ox is put under a yoke in order that it may be of use, and otherwise it never does any work, so a man must first accept the …

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

PARAGRAPH 4

70 **שמע ישראל**

"Hear, O Israel, Havayah is our G-d, Havayah is one": here Moshe says "our G-d," where elsewhere in Deuteronomy he says "your G-d."

Deuteronomy 6:4 דברים ו':ד'

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד:

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

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Rather, I wish to perform a miracle with you. When you speak, your words will be exact, as I will …

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Vayikra Rabbah 2:3 ויקרא רבה ב׳:ג׳

KEHOT'S NOTE

להעיר מזח"ב קטו, ב. זח"ג ריט, א. רלב, א. ז, א. רסה, סע"א. שמו"ר פ"ג, טו. ויק"ר פ"ב, ג. מכילתא שמות יח, יט. כ"כ באגה"ק שלו ב' כ' האריז"ל. וע' לעיל פקודי (ה, סע"ד), ושם [אחרי] (כז, ב) בחקותי (נ, א). וע' ביאור והי' מספר בנ"י סופ"ג (ז, ג). בהעלותך (לד, ד). לע' [לק'] בואתחנן (יג, ד). [כ]. וראה הנסמן במאמרי אדה"ז — פרשיות לע' רלא.

75 **וירא ראשית לו**

"He saw the first portion for himself, for there the lawgiver's portion is hidden." The text reads it of Moshe and takes reishis, "the first," as the supernal Chochmah.

Deuteronomy 33:21 דברים ל"ג:כ"א

וַיַּרְא רֵאשִׁית לוֹ כִּי־שָׁם חֶלְקַת מְחֹקֵק סָפוּן וַיֵּתֵא רָאשֵׁי עָם צִדְקַת ה׳ עָשָׂה וּמִשְׁפָּטָיו עִם־יִשְׂרָאֵל׃

And he chose a first part for himself, For there a portion of a ruler was reserved; And there came the heads of the people, He executed the righteousness of the L-RD, And His ordinances with Israel. .

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76 **ארץ חפץ**

"For you shall be a land of desire," said of Israel: so the land Moshe wished to see is the Congregation of Israel.

Malachi 3:12 מלאכי ג׳:י"ב

וְאִשְּׁרוּ אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיוּ אַתֶּם אֶרֶץ חֵפֶץ אָמַר ה׳ צְבָאוֹת׃

And all nations shall call you happy; For ye shall be a delightsome land, Saith the L-RD of hosts.

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77 **עובר לסוחר**

Avraham weighed out to Efron "four hundred shekels of silver, current with the merchant (over lasocher)." The text uses the word over to show that the blessing draws a light that passes over and surrounds, a makif.

Genesis 23:16 בראשית כ"ג:ט"ז

וַיִּשְׁמַע אַבְרָהָם אֶל־עֶפְרוֹן וַיִּשְׁקֹל אַבְרָהָם לְעֶפְרֹן אֶת־הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאָזְנֵי בְנֵי־חֵת אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֹבֵר לַסֹּחֵר׃

And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the hearing of the children of Heth, four hundred shekels of silver, current money with the merchant.

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78 **אלה מסעי**

"These are the journeys of the children of Israel": the verse heading the explanation to which the text refers.

Numbers 33:1 במדבר ל"ג:א׳

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

71 **מרבע"ה שזכה לבינה**

The note points there, and to the long discussion there of the level of Moshe Rabbeinu, in connection with his having attained Binah.

Rosh Hashanah 21b ראש השנה כ"א ב

KEHOT'S NOTE

ר"ה כא, ב. ראה בלקו"ש ח"ו ע' 250 סע' ה ושם בארוכה בדרגת משה רבינו.

72 **נק' איש אלקים**

"And this is the blessing with which Moshe, the man of G-d, blessed the children of Israel": the title the text explains as Moshe's being above Malchus.

Deuteronomy 33:1 דברים ל"ג:א׳

וְזֹאת הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ הָאֱלֹקִים אֶת־בְּנֵי יִשְׂרָאֵל לִפְנֵי מוֹתוֹ׃

And this is the blessing wherewith Moses the man of G-d blessed the children of Israel before his death.

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KEHOT'S NOTE

דברים לג, א.

73 **והי' כבד פה**

Moshe said, "For I am heavy of mouth and heavy of tongue." The text explains this as his being above the level of speech.

Exodus 4:10 שמות ד׳:י׳

וַיֹּאמֶר מֹשֶׁה אֶל־ה׳ בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אָנֹכִי גַּם מִתְּמוֹל גַּם מִשִּׁלְשֹׁם גַּם מֵאָז דַּבֶּרְךָ אֶל־עַבְדֶּךָ כִּי כְבַד־פֶּה וּכְבֵד לָשׁוֹן אָנֹכִי׃

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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KEHOT'S NOTE

שמות ד, י.

74 **שכינה מדברת מתוך גרונו של משה**

The note refers to the sources listed there for this phrase.

Zohar III, 219a זח"ג ריט, א

Shemot Rabbah 3:15 שמות רבה ג׳:ט"ו

ויאמר ה' אליו מי שם פה לאדם - אמר לו: אם אין אתה איש דברים, אל תחוש, הלא אני בראתי כל פיות שבעולם, ואני עשיתי אלם מי שחפצתי, וחרש, ועור, ופקח לראייה, ופקח לשמיעה, ואם אני חפצתי שתהיה איש דברים, תהיה כמו כן, אלא לעשות בך נס אני חפץ, בעת שתדבר, שיהיו דבריך נכונים, שאני אהיה עם פיך, הדא הוא דכתיב: ואנכי אהיה עם פיך. מהו והורתיך? רבי אבהו אמר: מורה אני דברי לתוך פיך, כמו חץ, כמה דאת אמר (שמות יט, יג): או ירה, יירה. רבי סימון אומר: בורא …

"The L-rd said to him: Who makes a man's mouth?" He [G-d] said to him: 'If you are not a man of words do not be concerned; haven't I created all the mouths in the world, and I rendered mute whomever I wished, and [likewise determined who is] deaf and blind, and sighted and hearing? Had I wished for you to be a man of words, so would you be.

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

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79 **צאינה וראינה**

> **"Go out and see, O daughters of Zion, King Shlomo": the verse heading the explanation to which the text refers.**

Song of Songs 3:11 שיר השירים ג:י"א

צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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80 **שתורה צוה לנו משה**

> **"Moshe commanded us the Torah, an inheritance of the congregation of Yaakov." The text asks why the Torah, itself a gift from above, did not fulfil Moshe's request.**

Deuteronomy 33:4 דברים ל"ג:ד'

תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה מוֹרָשָׁה קְהִלַּת יַעֲקֹב׃

Moses commanded us a law, An inheritance of the congregation of Jacob.

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KEHOT'S NOTE

דברים לג, ד.

81 **כל האומר אין לי אלא תורה**

> **"Whoever says he has nothing but Torah does not have even Torah." The text applies it to the need for prayer before the light of Torah can be fully drawn.**

Yevamot 109b:4–5 יבמות ק"ט ב:ד'-ה'

עֲרֵבֵי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּף דּוּץ. תּוּסַּע עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתֶּם וַעֲשִׂיתֶם" — כֹּל שֶׁיִּשְׁנוֹ בַּעֲשָׂיָה יִשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשָׂיָה אֵינוֹ בִּלְמִידָה.

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KEHOT'S NOTE

יבמות קט, ב. וע' לעיל ויקרא (ה, א). ושי"נ.

82 **מקרב איש ולב עמוק**

> **"The inward part of a man and a deep heart": the text uses the phrase for prayer from the depths of the heart.**

Psalms 64:7 תהילים ס"ד:ז'

יַחְפְּשׂוּ־עוֹלוֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

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

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83 **קומי לך רעיתי**

> **"Arise, my beloved, my fair one, and go": the text reads "Arise" as prayer, after which comes Torah.**

Song of Songs 2:10 שיר השירים ב:י'

עָנָה דוֹדִי וְאָמַר לִי קוּמִי לָךְ רַעְיָתִי יָפָתִי וּלְכִי־לָךְ׃

My beloved spoke, and said unto me: 'Rise up, my love, my fair one, and come away.

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84 **לכו לחמו**

> **"Come, eat of my bread": wisdom's invitation, read as Torah study.**

Proverbs 9:5 משלי ט:ה'

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי׃

'Come, eat of my bread, and drink of the wine which I have mingled.

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85 **יונתי בחגוי הסלע**

> **"My dove, in the clefts of the rock": the verse heading the explanation to which the text refers.**

Song of Songs 2:14 שיר השירים ב:י"ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאַיִךְ נָאוֶה׃

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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86 **פתחי לי אחותי רעיתי**

> **"Open to Me, My sister, My beloved": the verse the Sages expound about the small opening made from below.**

Song of Songs 5:2 שיר השירים ה:ב'

אֲנִי יְשֵׁנָה וְלִבִּי עֵר קוֹל דּוֹדִי דוֹפֵק פִּתְחִי־לִי אֲחֹתִי רַעְיָתִי יוֹנָתִי תַּמָּתִי שֶׁרֹּאשִׁי נִמְלָא־טָל קְוֻצּוֹתַי רְסִיסֵי לָיְלָה׃

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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87 **על תפלתי שתהא סמוכה למטתי**

> **Abba Binyamin said that all his life he was concerned "over my prayer, that it be before my bed," which the Talmud explains as "close to my bed." The text sees in it that prayer should come first, before Torah study.**

Berakhot 5b:21–22 ברכות ה' ב:כ"א-כ"ב

תַּנְיָא אַבָּא בִּנְיָמִין אוֹמֵר: עַל שְׁנֵי דְּבָרִים הָיִיתִי מִצְטַעֵר כָּל יָמַי — עַל תְּפִלָּתִי שֶׁתְּהֵא לִפְנֵי מִטָּתִי, וְעַל מִטָּתִי שֶׁתְּהֵא נְתוּנָה בֵּין צָפוֹן לְדָרוֹם. "עַל תְּפִלָּתִי שֶׁתְּהֵא לִפְנֵי מִטָּתִי", מַאי "לִפְנֵי מִטָּתִי"? אִילֵּימָא "לִפְנֵי מִטָּתִי" מַמָּשׁ, וְהָאָמַר רַב יְהוּדָה, אָמַר רַב, וְאִיתֵּימָא רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מְנַיִן לַמִּתְפַּלֵּל שֶׁלֹּא יְהֵא דָּבָר חוֹצֵץ בֵּינוֹ לְבֵין הַקִּיר — שֶׁנֶּאֱמַר: "וַיְסַב

חִזְקִיָּהוּ פָּנָיו אֶל הַקִּיר וַיִּתְפַּלֵּל"? לָא תֵּימָא, "לִפְנֵי מִטָּתִי", אֶלָּא אֵימָא "סָמוּךְ לְמִטָּתִי". "וְעַל מִטָּתִי ...

There is a teaching : Abba Benjamin said : Throughout my life I was most anxious about two things, viz., that my Tefillah should be recited before my bed, and that my bed should be placed between North and South. "That my Tefillah should be recited before my bed." What means "before my bed" ? Is it to be supposed that it was actually in front of the bed? But Rab Judah has said in the name of Rab (another version : R. Joshua b. Levi): Whence do we learn ...

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88 **אדם כי יקריב מכם**

> **"When a man among you brings an offering to Havayah": the verse heading the discourse to whose end the text refers.**

Leviticus 1:2 ויקרא א׳:ב׳

דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אָדָם כִּי־יַקְרִיב מִכֶּם קָרְבָּן לַיהוָה מִן־הַבְּהֵמָה מִן־הַבָּקָר וּמִן־הַצֹּאן תַּקְרִיבוּ אֶת־קָרְבַּנְכֶם׃

Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the L-RD, ye shall bring your offering of the cattle, even of the herd or of the flock.

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89 **שע"ז הראיה מרחוק . . ולא אור פנימי ממש**

> **The Tzemach Tzedek quotes this passage there and adds: "and it refers also to the drawing down from Chochmah into Malchus."**

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך א ע' שסח ומוסיף "וקאי גם כן על ההמשכה מחכמה במל'".

90 **גל עיני ואביטה נפלאות מתורתך**

> **"Open my eyes, that I may behold wonders out of Your Torah": the prayer for sight within Torah, which the text calls the heart of Moshe's request.**

Psalms 119:18 תהילים קי״ט:י״ח

גַּל־עֵינַי וְאַבִּיטָה נִפְלָאוֹת מִתּוֹרָתֶךָ׃

Open Thou mine eyes, that I may behold wondrous things out of Thy law.

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

וידעת היום והשבות אל לבבך וגו׳

"And you shall know this day, and take it to your heart"

G-d as He fills the worlds can be known and felt, but G-d as He transcends them, unchanged by their existence, can only be believed. Torah and mitzvos, performed "this day" in this world, nurture that faith until it becomes felt knowledge, as it will be fully in the time to come.

THE MAAMAR IN BRIEF

The maamar asks why Moshe says "And you shall know this day" after already saying "You have been shown, so as to know," and why the Shema is introduced with "to do in the land." The Alter Rebbe distinguishes two mitzvos, knowledge and faith. That G-d creates and sustains all things is not really faith: it is perceived, as the soul is perceived through a living body ("From my flesh I behold G-d"), so the Torah calls it daas, felt and lasting knowledge. That knowledge belongs to G-d as He fills the worlds. G-d as He encompasses them, unchanged, "the same before the world was created," is beyond all intellect, and there faith alone applies. Faith must be "tended": Torah, prayer, charity and the 248 mitzvos draw the encompassing light into the "land" of faith, which flows with the "milk" of growing love and the "honey" of delight. Under the light that fills the worlds, history and every person rise and fall, so no one may despair. Full knowledge awaits the removal of evil, yet "this day," by subduing and transforming evil, one reaches "And you shall know."

OUTLINE

1 **The questions** ¶1–2

Why a second "you shall know," what "this day" means, and why the Shema is introduced with "to do in the land"; knowledge and faith are two mitzvos, and belief in a Creator is not really faith.

2 **Seeing G-d through creation** ¶3–4

As the soul is known through the living body, G-d is perceived through the living worlds, physical and spiritual; this is daas, recognition and feeling held deep in the heart.

3 **Faith in G-d beyond the worlds** ¶5

Knowledge applies to the light that fills the worlds; the encompassing light, present everywhere yet unchanged by the worlds, is beyond intellect and is the true object of faith.

4 **Making faith grow** ¶6–8

"Tend faith": Torah, the 248 mitzvos, charity, the sacrifices and the prayers that replace them draw down the encompassing light, until "the earth," faith, will be "full of knowledge."

5 **A land flowing with milk and honey** ¶9–10

The Shema seeks to make the G-d of faith "One" in revealed knowledge; faith becomes a land of milk, growing love, and honey, delight, so that "the righteous shall live by his faith."

6 **Rise and fall** ¶11–12

Under the light that fills the worlds, history and the individual rise and fall, so one must never despair; the Temples fell through false "faiths" that mirror holy faith above reason.

7 **"And you shall know this day"** ¶13

"You have been shown" is knowledge of the light that fills the worlds; "And you shall know this day" is knowledge of the encompassing light, reached in this world by subduing and transforming evil, and witnessed in the large letters of the Shema.

KEY CONCEPTS

Knowledge (daas) דעת

Recognition and feeling of a truth, held so deeply that the mind never leaves it; it applies to G-d as He fills the worlds.

Faith (emunah) אמונה

Belief in what no intellect can grasp: G-d as He transcends the worlds and is unchanged by them. It must be nurtured until it too becomes felt knowledge.

The light that fills all worlds (memalei kol almin) ממלא כל עלמין

G-d's life-force within each creation, like a soul in a body; it is perceived, and it is the realm of change, levels and the World to Come.

The light that encompasses all worlds (sovev kol almin) סובב כל עלמין

Not a place above the worlds: G-d present within them yet untouched by them, "the same before the world was created," the same on earth below as in heaven above.

Milk and honey חלב ודבש

Milk is the growth of love and awe from concealment into revelation; honey is the sweetness and delight of contemplating G-d's transcendence and His closeness to Israel.

Subjugation and transformation (iskafya and is'hapcha) אתכפיא ואתהפכא

Subduing the evil inclination and turning it to good, possible only "this day," in this world, through Torah and mitzvos.

One opposite the other (zeh le'umas zeh) זה לעומת זה

Every power of holiness has a counterpart; faith above reason is mirrored by false beliefs, such as trust in false prophets or in talebearers.

SECTION 1 · ¶1–2

The questions

1 וידעת היום[1] והשבות אל לבבך וגו'. הנה יש להבין הלא כבר נאמר אתה הראת לדעת[2] וגו'. ומהו עוד וידעת גם מהו היום.

"And you shall know this day, and take it to your heart," etc. Now, this needs to be understood: has it not already been said, "You have been shown, so as to know," etc.? What, then, is this further "And you shall know"? And also, what is "this day"?

> The maamar opens with Deuteronomy 4:39, from Moshe's address in Parshas Va'eschanan. A few verses earlier (4:35) Moshe had already said, "You have been shown, so as to know that Havayah is the G-d," so the Alter Rebbe asks what the second "you shall know" adds, and why it stresses "this day."

אך הנה אחר מתן תורה שראו פנים אל פנים ושמעו בעצמם עשרת הדברות אמרו אם יוספים אנחנו לשמוע וגו' קרב אתה ושמע[3] וגו'.[4]

However, after the Giving of the Torah, when they saw face to face and themselves heard the Ten Commandments, they said, "If we continue to hear," etc., "You go near and hear," etc.

> Before answering, he recalls the scene at Sinai as Deuteronomy 5 retells it. The people heard the Ten Commandments from G-d Himself, and then, afraid they would die if they heard any more, asked Moshe to go near and hear the rest for them.

2 והקב"ה הסכים על ידם ואמר היטיבו כל אשר דברו[5] וגו' לך אמור להם[6] וגו'. וכתיב וזאת המצוה וגו' לעשות בארץ[7] וגו' עד ארץ זבת חלב ודבש.[8]

And the Holy One, blessed be He, agreed with them and said, "They have spoken well in all that they have spoken," etc., "Go, say to them," etc. And it is written, "And this is the commandment," etc., "to do in the land," etc., up to "a land flowing with milk and honey."

> G-d approved the people's request, "They have spoken well" (Deuteronomy 5:25), and told Moshe to send them back to their tents (5:27). The text then quotes the opening of Deuteronomy 6, where Moshe begins to teach the commandments "to do in the land," a passage that ends with "a land flowing with milk and honey" (6:3).

וכתיב בתריה שמע ישראל[9] הוי' אלקינו הוי' אחד ואהבת וגו' שהיא המצוה הראשונה שנצטוו אחר עשרת הדברות מפי משה.

And it is written after it, "Hear, O Israel, Havayah is our G-d, Havayah is One," "And you shall love," etc., which is the first commandment they were commanded after the Ten Commandments, from the mouth of Moshe.

> Right after these verses comes the Shema (Deuteronomy 6:4–5). The Alter Rebbe notes that this is the first commandment Israel received through Moshe, after hearing the Ten Commandments from G-d Himself.

וצריך להבין למה הקדים לומר וזאת המצוה וגו' לעשות בארץ וגו' דהא פרשה שמע חובת הגוף היא ונוהגת בין בארץ כו'.

Now, it needs to be understood why it first says, "And this is the commandment," etc., "to do in the land," etc., since the section of Shema is a personal obligation, and applies both in the Land, etc.

> Here is the difficulty. The Shema is a "personal obligation" (chovas haguf), binding on a person wherever he is, in the Land of Israel and outside it, so it is puzzling that the Torah introduces it with "to do in the land," as if it were a commandment tied to the Land.

ולהבין כל זה צריך להקדים ביאור ענין דעת וענין אמונה שהם שתי מצות כי הנה כתיב דע את אלהי אביך וגו'

To understand all this, we must first explain the matter of knowledge (daas) and the matter of faith (emunah), which are two mitzvos. For it is written, "Know the G-d of your father," etc.

> To answer, the Alter Rebbe first distinguishes two separate mitzvos: knowledge (daas) of G-d and faith (emunah) in Him. The proof-text for knowledge is King David's charge to Shlomo, "Know the G-d of your father."

(בד"ה א' כ"ח ט') (דר"ל [דרוצה לומר] בחי' דעת והשגה ממש ועד"ז פי' בשל"ה [בשני לוחות הברית] בפרק בעשרה מאמרות מאמר א').

(I Chronicles 28:9) (that is to say, the level of actual knowledge and comprehension; and along these lines it is explained in the Shelah, in the chapter 'BeAsarah Maamaros,' Maamar 1).

> The verse is in I Chronicles 28:9. The Alter Rebbe adds that "know" there means real knowledge and comprehension, as the Shelah also explains; the Kehot note quotes the Shelah citing Chovos HaLevavos: beyond the faith fixed in your heart from your father, through tradition handed down from person to person, know Him yourself, through your own understanding.

וכתיב ויאמינו בהוי׳[10] (ועיין ברבות בשלח פכ״ג ע״פ תשורי מראש אמנה[11]. [12] ובשה״ש [ובשיר השירים] רבה בפסוק אתי מלבנון).[13]

And it is written, "And they believed in Havayah" (see [Midrash] Rabbah, Beshalach, chapter 23, on the verse "Look from the peak of Amanah"; and Shir HaShirim Rabbah, on the verse "With me from Lebanon").

> The proof-text for faith is Exodus 14:31, said at the splitting of the sea: "And they believed in Havayah." The Midrash he cites (Shemos Rabbah 23) reads "Look from the peak of Amanah" as a hint at emunah: Israel merited to sing at the sea only in the merit of faith; Shir HaShirim Rabbah notes that a person can see and still not believe, and credits the faith Israel already showed in Egypt.

והענין כי באמת זה שהעולם קורין בשם אמונה להאמין מה שהקב״ה מחיה את כולם הוא ברא

The explanation is this: in truth, as for what the world calls 'faith' — believing that the Holy One, blessed be He, gives life to them all, [that] He created

> Now the Alter Rebbe makes a striking claim. What people usually call "faith", that G-d gives life to all creatures and created everything from nothing, is not really faith at all.

את כל העולמות מאין ליש טועים הם שאין צריך לזה אמונה שהרי זה נרגש בבחי׳ ראיה הגם שאינו רואה בעיני בשר הרי זה כאילו רואה.[14]

all the worlds from nothing to something — they are mistaken. For this needs no faith, since it is felt at the level of sight: even though one does not see it with eyes of flesh, it is as if one sees.

> That G-d creates and sustains the world needs no faith, because a person can sense it almost as plainly as sight. No one sees G-d with physical eyes, yet the truth of it is so evident that it is "as if one sees."

SECTION 2 · ¶3–4

Seeing G-d through creation

3 וע״ז נאמר ומבשרי אחזה אלוה[15] אחזה דייקא. והיינו מבשרי שכמו בבשרי בשביל שרואה חיות הגוף וקיומו יודע ומרגיש כי נפשו היא בו שהיא היא המחיה את הגוף ובלעדה אין חיות וקיום לגוף.

Of this it is said, "From my flesh I behold G-d" — "I behold," specifically. That is, "from my flesh": just as in my flesh, because a person sees the life and existence of the body, he knows and feels that his soul is within it, that it is the soul that gives the body life, and without it the body has no life or existence.

> The verse is Job 19:26, and the Alter Rebbe stresses its verb: Job says "I behold," not "I believe." A person never sees his soul, yet because he sees his body alive and functioning he knows and feels that the soul is there; that is how he "sees" G-d.

כך אחזה אלוה מאחר שרואין את העולמות שהם כמו גוף גדול מהארץ לרקיע מהלך[16] ת"ק שנה כו'.

So too, "I behold G-d": since one sees the worlds, which are like a great body — from the earth to the firmament is a journey of five hundred years, etc.

> In the same way, the created worlds form one vast body; the Talmud (Chagigah 13a) says that from the earth to the firmament alone is a journey of five hundred years. Seeing this great "body" exist and function, one perceives the G-dliness that gives it life, as one perceives the soul in a living body.

4 וכן אפילו דברים רוחנים כמו מלאכים ונשמות כו' הן כגוף לגבי החיות שבתוכם מא"ס ב"ה המהווה והמחי' אותם ומקיימם כמ"ש שאו מרום עיניכם וראו[17] מי ברא אלה וידיעה זו מורגשת כאלו [והמחיה] רואה כו'.

And likewise even spiritual things, such as angels and souls, etc., are like a body in relation to the life-force within them from the Infinite One (Ein Sof), blessed be He, which brings them into being, gives them life and sustains them, as it is written, "Lift up your eyes on high and see: who created these?" And this knowledge is felt as if one sees, etc.

> The same holds for spiritual beings. Angels and souls are "bodies" in relation to the G-dly life-force from the Infinite One that creates them, gives them life and sustains them; Isaiah's call, "Lift up your eyes on high and see: who created these?", shows that this knowledge comes from looking, and is felt as if one sees it.

וזהו לשון אחזה ולכן אין זה נקרא בשם אמונה בלשון הקודש אלא בשם דעת כי דעת הוא לשון הכרה והרגשה

This is [the meaning of] the expression "I behold." Therefore, in the Holy Tongue this is not called by the name 'faith' but by the name 'knowledge' (daas), for daas is a term for recognition and feeling.

> This is why Job uses the verb "I behold," and why the Holy Tongue calls this awareness daas, knowledge, and not emunah, faith. Daas means recognition and feeling: something sensed directly, not merely accepted.

וגם דעת הוא העמקת הלב שלא יסיח דעתו מזה ויהיה לו לזכרון לפניו תמיד שלא ישכח ויסור מלבו. משא"כ הרהור בעלמא לא עביד מידי[18] דהרהור לאו כדבור דמי.[19]

And daas is also the deepening of the heart, so that he does not take his mind off it, and it is always before him as a remembrance, so that he does not forget it and it does not depart from his heart. Whereas mere thought accomplishes nothing, for thought is not like speech.

> Daas also means a deep bond of the heart with what one knows, so that the mind never turns away from it and it is never forgotten. Mere thought, by contrast, accomplishes nothing: the Talmud (Berachos 20b) teaches that thinking words is not like saying them, and the Zohar says that thought alone does nothing.

SECTION 3 • ¶5

Faith in G-d beyond the worlds

5 ב אך הנה דעת והרגשה[20] זו היא בבחי'[21] ממלא כל עלמין (ולכן נק' בחי' ממכ"ע [ממלא כל עלמין] בשם עלמא דאתגליא כמ"ש בד"ה ונקדשתי בתוך בנ"י [בני ישראל]),[22]

2. However, this knowledge and feeling is at the level of the light that fills all worlds (memalei kol almin) (and that is why the level of the light that fills all worlds is called 'the revealed world' (alma de'isgalya), as is explained in the discourse beginning "And I shall be sanctified among the children of Israel"),

> Section 2 qualifies what was said. The felt knowledge just described belongs to G-d as He "fills all worlds," the life-force that enters each creation according to its measure; that is why this level is called "the revealed world," as the maamar on "And I shall be sanctified" in Parshas Emor explains.

אבל בבחי' סובב כל עלמין כתיב אני הוי' לא שניתי[23] (וע' זח"ב [זהר חלק ב'] ס"פ תרומה קע"ו א', ח"ג [חלק ג'] קל"ז ב')[24]

but of the level of the light that encompasses all worlds (sovev kol almin) it is written, "I, Havayah, have not changed" (see Zohar, Part II, at the end of Parshas Terumah, 176a; Part III, 137b),

> But of G-d as He "encompasses all worlds," beyond entering them, Malachi 3:6 says, "I, Havayah, have not changed." Creating and sustaining the worlds makes no difference to Him at all.

ואתה הוא קודם[25] שנברא העולם כו' שאינו בגדר עלמין כלל רק בחי' מלכותך לבדה היא מלכות כל העולמים[26]

and "You are the same before the world was created," etc., for He is not within the bounds of worlds at all. Only the level of "Your kingship" alone is "a kingship over all worlds,"

> The prayer "You are the same before the world was created, You are the same since the world was created" says the same: in relation to Him, worlds do not count. Only "Your kingship" (Psalms 145:13) relates to the worlds, and the Alter Rebbe adds the word "alone": kingship alone is what rules over them.

דהיינו בחי' זיו והארה ממדת מלכותו ית' כמאמר בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד][27] שם כבוד מלכותו[28] ולא מלכותו עצמה.

that is, a level of radiance and illumination from the attribute of His kingship (Malchus), may He be blessed, as in the saying "Blessed be the Name of the glory of His kingship forever and ever": the Name of the glory of His kingship, and not His kingship itself.

> Even this is not G-d's kingship itself, only a glow and ray from it. That is why we say "Blessed be the Name of the glory of His kingship": what reaches the worlds is not His kingship itself but only the "Name" of its "glory."

ועי"ז אמרו רז"ל [רבותינו זכרונם לברכה] עד שלא[29] נברא העולם היה הוא ושמו בלבד[30] שגם שמו היא מדת מלכותו היא בבחי' לבדו וכמ"ש כי נשגב שמו לבדו[31] רק הודו וזיוו של שמו על ארץ כו'

Of this our Sages, of blessed memory, said, "Before the world was created, there was He and His Name alone": that even His Name, which is the attribute of His kingship, is at the level of "alone," as it is written, "For His Name alone is exalted"; only "His splendor" and the radiance of His Name are "upon the earth," etc.

> The Sages' saying (Pirkei deRabbi Eliezer 3), "Before the world was created there was He and His Name alone," teaches that even His Name, the attribute of kingship, was then included in Him, "alone." So too Psalms 148:13: "His Name alone is exalted"; only "His splendor," a ray of the Name, reaches "the earth."

(וע' מזה בד"ה לכן אמור[32] לבנ"י [לבני ישראל] ובד"ה קחו מאתכם תרומה[33] ובד"ה יביאו לבוש מלכות[34] ובד"ה ובבואה לפני המלך ובד"ה שיר השירים[35] ובד"ה קול דודי),[36] ונקרא

(See on this in the discourse beginning "Therefore say to the children of Israel," and in the discourses beginning "Take from among you an offering," "Let them bring royal apparel," "And when she came before the king," "The Song of Songs" and "The voice of my beloved.") And He is called

> The Alter Rebbe lists maamarim in Torah Ohr and Likkutei Torah that develop this theme of "He and His Name alone." He then begins to define what "encompassing all worlds" means.

הוא יתי' בשם סובב כל עלמין שאין העולמות תופסים מקום נגדו שחיותו המתפשט תוך העולמות אינו כדמיון הנשמה המתלבשת ממש תוך הגוף ומתפעלת ממקרי הגוף וממקרי המקום והזמן קור וחום כו',

— He, may He be blessed — by the name 'the light that encompasses all worlds,' because the worlds take up no space relative to Him: His life-force that spreads within the worlds is not like the soul, which is actually clothed within the body and is affected by the body's happenings and by the happenings of place and time, cold and heat, etc.,

> "Encompassing" does not describe a place. It means that the worlds take up no "space" in relation to G-d: His life-force is not like a soul in a body, which is truly enclosed in it and affected by what happens to the body and by its surroundings, such as heat and cold.

אבל לפניו יתי' הגם שנמצא למטה כמו למעלה אינו נתפס בגדר מקום ח"ו [חס ושלום] ומעלה ומטה שוין ואין הפי' סוכ"ע שהוא מלמעלה מן העולמות אלא הוא

but before Him, may He be blessed, even though He is found below just as above, He is not grasped within the bounds of place, G-d forbid, and above and below are equal. And the meaning of 'encompasses all worlds' is not that He is above the worlds; rather, He

> G-d is present below just as above, yet is not bounded by place at all, so for Him above and below are the same. "Encompassing" therefore does not mean that He hovers over the worlds from outside.

נמצא בתוך העולמות ג״כ ואעפ״כ [ואף על פי כן] הוא בבחי׳ סוכ״ע וזהו והקדוש בשמים ובארץ[37] שלפי שהוא קדוש ומובדל הוא בחי׳ סובב כל עלמין לכן הוא שוה ממש בארץ מתחת

is found within the worlds as well, and even so He is at the level of the light that encompasses all worlds. This is [the meaning of] "and holy in heaven and on earth": because He is holy and set apart, the level of the light that encompasses all worlds, He is therefore truly the same on the earth below

> He is within the worlds too, yet even there He remains "encompassing," untouched by them. Hence the words of the Yishtabach prayer, "and holy in heaven and on earth": because He is holy, set apart from the worlds, He is exactly the same on earth below as in heaven above.

כמו בשמים ממעל[38] (והמלך הגדול היינו בחי׳ ממלא כל עלמין התפשטות גדולת מלכותו ית׳ כי ולגדולתו אין חקר[39] כתיב וכתיב אלף אלפים[40,41] כו׳ ועי׳ בזח״א [בזהר חלק א] דרל״ט א׳. ויגש דר״ו ע״ב ויחי דרל״ז א׳. ח״ג [חלק ג׳] דקע״א סע״א [סוף עמוד א])

as in the heavens above. (And "the great King" is the level of the light that fills all worlds, the spreading forth of the greatness of His kingship, may He be blessed; for it is written, "and His greatness is unsearchable," and it is written, "A thousand thousands," etc. And see Zohar, Part I, 239a; Vayigash, 206b; Vayechi, 237a; Part III, 171a, end of side a.)

> The words echo Deuteronomy 4:39, "in the heavens above and on the earth below." In this gloss, which the Kehot note shows is the Alter Rebbe's own, he explains the preceding words of Yishtabach, "the great King," as the light that fills the worlds, His kingship spreading out in greatness: "His greatness is unsearchable" (Psalms 145:3), and "a thousand thousands" serve Him (Daniel 7:10).

שאינו בגדר עלמין ואין העולמות פועלים בו שום שינוי ח״ו [חס ושלום] וכמו מקודם שנברא העולם ובבחי׳ זו לא שייך דעת והרגשה שאין נתפס בשום שכל והשגה איך אין שינוי לפניו ית׳

For He is not within the bounds of worlds, and the worlds effect no change in Him whatsoever, G-d forbid, just as before the world was created. And at this level knowledge and feeling do not apply, for no intellect or comprehension can grasp how there is no change before Him, may He be blessed;

> At this level the worlds cause no change in Him at all; He is exactly as He was before creation. How there can be worlds with no change in Him is beyond any intellect, so knowledge and feeling do not apply here.

אלא זו היא בחי' אמונה[42] להאמין בה' שהוא ית' אינו בגדר עלמין ולפניו כחשיכה כאורה[43, 44] (ועמ"ש מזה בד"ה וירא ישראל כו' ויאמינו בהוי'):[45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61]

rather, this is the level of faith: to believe in G-d, that He, may He be blessed, is not within the bounds of worlds, and that before Him "darkness is as light" (see what is written on this in the discourse beginning "And Israel saw," etc., "and they believed in Havayah").

Here is the true place of faith: believing that G-d is beyond the bounds of the worlds, so that before Him, in the words of Psalms 139:12, "darkness is as light." For more, the Alter Rebbe refers to his maamar in Torah Ohr on "And Israel saw... and they believed in Havayah."

SECTION 4 • ¶6–8

Making faith grow

6 ג והנה כתיב שכן ארץ ורעה אמונה[62] פי' ורעה מפרנס שצריך לפרנס ולהמשיך מזון להגדיל את האמונה עד שתהיה קבועה בלב האדם ג"כ בבחי' דעת והרגשה וכאלו רואה כו'

3. Now, it is written, "Dwell in the land and tend faith." "Tend" means 'provide for': one must provide and draw down nourishment to make faith grow, until it is fixed in a person's heart also at the level of knowledge and feeling, as if he sees, etc.,

Section 3 turns from defining faith to making it grow. Psalms 37:3 says "tend faith," using a shepherd's verb (re'eh) for one who feeds and provides; faith must be fed until it is felt in the heart as firmly as knowledge, almost as if seen.

וכמו שיהיה לעתיד לבא כדכתיב ומלאה הארץ דעה[63, 64] פי' הארץ היא האמונה שנק' בשם ארץ[65] שהיא המדרגה התחתונה שאין בה גילוי אלא אמונה בלבד

as it will be in the time to come, as it is written, "And the earth shall be full of knowledge." That is, "the earth" is faith, which is called by the name 'earth' because it is the lowest level, in which there is no revelation, only faith alone.

This is what will happen in the time to come, when "the earth shall be full of knowledge" (Isaiah 11:9). The Alter Rebbe reads "the earth" as faith: it is called "earth" because it is the lowest level, where nothing is revealed and there is only belief, and in the future that very faith will be filled with knowledge.

כי נעוץ תחלתן בסופן[66, 67] שאין גילוי תחלתן אלא בבחי' סופן ובחי' אמונה זו תהיה מלאה דעה שתהי' [שתהיה] בבחינת הכרה והרגשה וכאלו רואה וכו'.

For "their beginning is embedded in their end": their beginning is revealed only at the level of their end. And this level of faith will be "full of knowledge," so that it will be at the level of recognition and feeling, as if one sees, etc.

> Sefer Yetzirah (1:7) says that the beginning of the Sefiros is "embedded in their end." So the highest level, G-d beyond the worlds, is revealed precisely in the lowest, faith; in the future that faith will become direct recognition and feeling.

וכמ"ש ונגלה כבוד[68] ה' וראו כל בשר יחדו כו' והמשכה זו להיות הגדלת האמונה הוא ע"י תורה ומצות

As it is written, "And the glory of Havayah shall be revealed, and all flesh together shall see," etc. And this drawing down, so that faith grows, is through Torah and mitzvos

> Isaiah 40:5 promises that "all flesh together shall see" G-d's glory: what is now only believed will be seen. What draws down this growth of faith is Torah study and the mitzvos.

(ועמ"ש בד"ה להבין ענין הברכות[69] ובאגה"ק [ובאגרת הקודש] ע"פ חגרה בעוז מתניה.[70, 71] ועמ"ש בד"ה ואהיה אצלו אמון[72, 73] אמון פדגוג. ובד"ה משה ידבר גבי בצלמנו כדמותנו),

(see what is written in the discourse beginning "To understand the matter of the blessings," and in Iggeres HaKodesh, on the verse "She girds her loins with strength"; and see what is written in the discourse beginning "And I was beside Him as an amon": amon, a pedagogue; and in the discourse beginning "Moshe would speak," regarding "in Our image, after Our likeness"),

> The Alter Rebbe refers to several places for this theme: the Torah Ohr maamar on the blessings, the first letter of Iggeres HaKodesh, and the maamar on Proverbs 8:30, where the Midrash reads amon as "pedagogue," one who carries and raises a child, a sense of providing that matches "tend faith." He also cites a maamar on "in Our image, after Our likeness."

שעליהם נאמר נעשה אדם[74] בצלמנו כדמותנו רמ"ח מצות הם רמ"ח אברין דמלכא[75] בחי' אדם אדמה לעליון[76, 77] שהם הן רמ"ח המשכות מבחי' סובב כל עלמין.

for of them it is said, "Let us make man in Our image, after Our likeness": the 248 mitzvos are the 248 'limbs of the King,' the level of 'Adam,' [as in] "I will be like (adameh) the Most High"; they are 248 drawings-down from the level of the light that encompasses all worlds (sovev kol almin).

> Of Torah and mitzvos it is said, "Let us make man in Our image" (Genesis 1:26). The 248 positive mitzvos are the 248 "limbs of the King," the Divine "form of man" (Adam), a name the Shelah links to adameh le'elyon, "I will be like the Most High" (Isaiah 14:14); each mitzvah is a channel drawing down from the encompassing light.

ודרך כלל נחלקין הרמ"ח מצות לג' קוין ימין ושמאל ואמצע והם תורה ועבודה[78] וגמילות חסדים.[79] תורה הוא שמותיו של הקב"ה[80] קורא בתורה הוא כמו שקורא בשם וכו'.

In general, the 248 mitzvos divide into three lines, right, left and middle, and these are Torah, service (avodah) and acts of kindness (gemilus chassadim). Torah is the Names of the Holy One, blessed be He: one who reads in the Torah is like one who calls by name, etc.

> The 248 mitzvos fall into three "lines," right, left and middle, which correspond to the three pillars of the world in Avos 1:2: Torah, divine service and acts of kindness. The Torah, as the Kehot note shows from the Zohar and the Ramban, is made of G-d's Names, so reading it is like calling Him by name.

7 וגמ"ח [וגמילות חסדים] זו צדקה להחיות רוח שפלים[81] על ידי אערותא דלתתא אתערותא דלעילא להיות המשכת סובב כל עלמין בבחי' ירידה והשפלה להחיות רוח שפלים. ועבודה זו קרבנות[82] בחי' רשפי אש שלמטה ליכלל באש שלמעלה.[83]

And acts of kindness are charity, "to revive the spirit of the lowly": through an arousal from below, [there is] an arousal from above, so that the light that encompasses all worlds (sovev kol almin) is drawn down in a manner of descent and lowering, "to revive the spirit of the lowly." And service is the sacrifices, the level of the flames of fire below, to be merged into the fire above.

> Acts of kindness are above all charity, which, in the words of Isaiah 57:15, "revives the spirit of the lowly." A person's arousal below evokes its match above, so the encompassing light descends and lowers itself "to revive the spirit of the lowly"; and divine service means the sacrifices, in which the fire below rises to merge with the fire above.

8 וכן בתפלה שכנגד הקרבנות[84] תקנו ברוך שאמר ופסוקי דזמרה להגדיל מדורת האש האהבה שממטה למעלה באומרו ברוך שאמר והיה העולם דהיינו במאמר אחד ואח"כ נפרט[85] ע"י ט' מאמרות כו'.

So too in prayer, which corresponds to the sacrifices, they instituted Baruch She'amar and Pesukei deZimrah, to enlarge the blaze of the fire, the love from below upward, by saying, "Blessed is He who spoke and the world came into being": that is, by one utterance, and afterwards it was itemized through nine utterances, etc.

> Prayer was instituted in place of the sacrifices (Berachos 26b), so its opening sections, Baruch She'amar and Pesukei deZimrah (the Verses of Praise), act like the altar fire: they kindle love that rises from below. Baruch She'amar praises "He who spoke and the world came into being": one utterance, which was then spelled out in the remaining nine of the ten utterances of creation.

וכן בהללויה כי נשגב שמו לבדו רק הודו[86] גו' [וגו' / גומר] וירם קרן לעמו וגו' לבנ"י [לבני ישראל] עם קרובו[87] וגו' וכיוצא בזה משאר פסוקים שמהם נמשך רשפי אש והתלהטות הלב.

So too in [the psalm] Halleluyah: "For His Name alone is exalted"; only "His splendor," etc.; "And He has raised up a horn for His people," etc.; "for the children of Israel, a people near to Him," etc.; and the like from the other verses, from which are drawn the flames of fire and the blazing of the heart.

> Psalm 148, part of Pesukei deZimrah, does the same: "His Name alone is exalted; only His splendor is upon earth and heaven," yet "He has raised up a horn for His people… the children of Israel, a people near to Him." Verses like these kindle "flames of fire," a blaze in the heart.

SECTION 5 · ¶9–10

A land flowing with milk and honey

9 וע"ז כמים הפנים לפנים[88,89] וגו' ממשיך למטה בחי' סוכ"ע שתהי' [שתהיה] אמונה זו קבועה ותקועה בלב ונפש האדם,[90] וזהו וזאת המצוה וגו' לעשות בארץ וגו' ארץ זבת חלב ודבש שמע ישראל וגו'.

And through this, "As in water face [answers] to face," etc., one draws the level of the light that encompasses all worlds (sovev kol almin) down below, so that this faith is fixed and implanted in a person's heart and soul. And this is [the meaning of] "And this is the commandment," etc., "to do in the land," etc., "a land flowing with milk and honey," "Hear, O Israel," etc.

> Through such prayer, love from below awakens love from above, "as in water face answers to face" (Proverbs 27:19), and the encompassing light is drawn down until faith is fixed and implanted in the heart. This, says the Alter Rebbe, is why the Shema is introduced with "to do in the land… a land flowing with milk and honey."

כי הנה ענין פרשת שמע ישראל הוא שהוי' סובב כל עלמין שהוא אלהינו שאנחנו מאמינים בו בבחי' אמונה

For the theme of the section "Hear, O Israel" is that Havayah, the light that encompasses all worlds, who is "our G-d," in whom we believe at the level of faith

> The Shema's theme is Havayah, who encompasses all worlds and is "our G-d," the One we now reach only by faith. The next part says what is to become of this faith.

לבדה יהי' [יהיה] בבחי' אחד בבחי' גילוי בשבעה רקיעים ובארץ[91] בבחי' דעת והרגשה (וכ"כ [וכן כתב] בפע"ח [בפרי עץ חיים] שער הק"ש [הקריאת שמע] פי"א [פרק י"א] בענין הוי' אחד שהוא המשכת הדעת עליון כו')

alone, should be at the level of "One," revealed in the seven heavens and on earth, at the level of knowledge and feeling (and so it is written in Pri Etz Chaim, Shaar Kerias Shema, chapter 11, on "Havayah is One," that it is the drawing down of the supernal Daas, etc.),

> This G-d, now believed in by faith alone, is to become "One," revealed in the seven heavens and on earth, known and felt; the Kehot note refers to the Semak, cited in the Beis Yosef, on the letters of Echad as G-d's oneness in the seven heavens and the earth. The Arizal's Pri Etz Chaim likewise explains "Havayah is One" as drawing down the supernal Daas.

להיות ביטול ויחוד אמיתי בבחי' יחודא עילאה ביטול במציאות ממש ונעשה ונמשך בחי' זו ע"י המשכת המצות לבחי' ארץ היא בחינת אמונה ואמונה זו היא בחי' ארץ זבת חלב ודבש.[92]

so that there is true self-nullification (bittul) and unity, at the level of the higher unity (yichuda ila'ah), an actual nullification of existence. And this level is brought about and drawn down through the drawing of the mitzvos down to the level of 'land,' which is the level of faith; and this faith is the level of "a land flowing with milk and honey."

> The goal is the "higher unity" (yichuda ila'ah), in which created existence is wholly nullified before G-d. It comes about as the mitzvos draw this level down into "land," the level of faith, which then becomes "a land flowing with milk and honey."

חלב הוא בחי' הגדלת המדות שתגדל האהבה המסותרת בלב ותצא מההעלם אל הגילוי, (כי הגדלת המדות הוא ע"י בחי' אמונה מבחי' סובב כלעלמין דייקא משא"כ מבחי' ממלא כל עלמין לא תתגדל אהבתו ויראתו להי' מכאשר תוכל נפשו שאת.

'Milk' is the level of the growth of the emotive attributes (middos): that the love hidden in the heart should grow and come out from concealment into revelation. (For the growth of the emotive attributes comes through the level of faith, from the level of the light that encompasses all worlds specifically; whereas from the level of the light that fills all worlds (memalei kol almin), his love and awe of G-d will not grow beyond what his soul is able to bear.

> Milk nourishes growth, so it stands for the growth of the emotive attributes: the love of G-d hidden in the heart grows and comes into the open. Such growth comes specifically from faith in the encompassing light; contemplating G-d only as He fills the worlds yields love and awe limited by what the soul can hold.

ועמ״ש בד״ה באתי לגני[93] בפי׳ ייני עם חלבי.[94] וסד״ה חכלילי עינים[95,96] גבי רוחצות בחלב[97] ובזח״ג [ובזהר חלק ג] קל״ו ב׳).[98]

And see what is written in the discourse beginning "I have come into my garden," on the explanation of "my wine with my milk"; and at the end of the discourse beginning "His eyes shall be red," regarding "bathed in milk"; and in Zohar, Part III, 136b.)

> For milk as the growth of the attributes the Alter Rebbe refers to his explanation of "my wine with my milk" (Song of Songs 5:1), to the end of the Torah Ohr maamar on "His eyes shall be red with wine" (Genesis 49:12), regarding "bathed in milk" (Song of Songs 5:12), and to the Zohar, Part III, 136b.

ודבש הוא בחינת מתיקות ותענוג כמ״ש אז תתענג על[99] ה׳ והיינו מבחי׳ סובב כל עלמין

And 'honey' is the level of sweetness and delight, as it is written, "Then you will delight in Havayah"; and this is from the level of the light that encompasses all worlds,

> Honey stands for sweetness and delight, as in "Then you will delight in Havayah" (Isaiah 58:14). This delight, too, comes from the encompassing light.

דהיינו כאשר יתבונן כי אני הוי׳ לא שניתי[100] ואתה הוא קודם שנברא העולם כו׳. ורק הודו על[101] וגו׳.

that is, when one contemplates that "I, Havayah, have not changed," and "You are the same before the world was created," etc., and [that] only "His splendor is upon," etc.

> One tastes this "honey" when contemplating that G-d is utterly unchanged by creation, "I, Havayah, have not changed," the same before creation as after, and that only "His splendor" reaches the world.

10 ועם כל זה הנה וירם קרן לעמו ולבנ״י [ולבני ישראל] עם קרובו[102] ממש. אי לזאת יגיל וישמח לבו ויתענג על ה׳ ממש וזהו וצדיק באמונתו יחיה[103] מלשון תענוג ופיקוח נפש

Yet with all this, "He has raised up a horn for His people," "for the children of Israel, a people near to Him" — truly. Therefore his heart will exult and rejoice, and he will truly delight in G-d. This is [the meaning of] "And the righteous shall live by his faith": ["live"] in the sense of delight and the reviving of the soul,

> Though G-d is so far beyond the worlds, He has "raised up a horn for His people," Israel, "a people near to Him," truly close, and knowing this a person's heart exults and delights in G-d. This is how the Alter Rebbe reads Habakkuk 2:4, "the righteous shall live by his faith": "live" here means delight and the reviving of the soul.

כמו בורא נפשות רבות וחסרונם על כל מה שבראת להחיות בהם נפש כל חי, שפי' חסרונם דבר החסר לאדם לקיום חיותו להחיות בהם נפש כל חי שאינו

as in [the blessing] "Who creates many living beings and their needs, for all that You have created to give life through them to the soul of every living being," for the meaning of "their needs" is what a person lacks for the maintenance of his life, and "to give life through them to the soul of every living being" is what is

> He brings support from the after-blessing Borei Nefashos, which thanks G-d for "their needs" and also for "all that You have created to give life through them." "Their needs" are what a person must have to stay alive; the words "to give life" refer to things beyond that.

אלא להתענג ופיקוח נפש וכך יחיה באמונתו להשיב את נפשו יותר מכל התענוגים ומרוב כל[104] וכמ"ש מי לי בשמים[105] ועמך לא חפצתי וגו'.

only for delight and the reviving of the soul. So too, he "shall live by his faith," restoring his soul more than all delights and "more than an abundance of everything," as it is written, "Whom have I in heaven? And with You, I desire nothing," etc.

> Those things serve only for enjoyment and refreshment of the soul. In that sense the righteous "live" by faith: faith revives the soul more than any pleasure, more than "an abundance of everything" (Deuteronomy 28:47), as in "Whom have I in heaven? And with You, I desire nothing" (Psalms 73:25).

(וזהו ורעה אמונה[106] והתענג על[107] ה' והיינו ע"י ועשה טוב. וע' זח"ג [זהר חלק ג] פינחס דרכ"ה ב' מענין זה. ובפ' בהר דקי"ע ע"ב.[108] ובפי' הרמ"ז [הרב משה זכות] שם מענין טוב.[109] ח"ב [חלק ב'] תרומה ק"ע ע"א ע"פ מזמור לדוד[110] ה' רועי ודקע"א א'):[111]

(And this is [the meaning of] "and tend faith," "and delight in Havayah"; and this is through "and do good." See Zohar, Part III, Pinchas, 225b, on this matter; and in Parshas Behar, 110b; and in the commentary of the Ramaz there, on the matter of 'good'; Part II, Terumah, 170a, on the verse "A psalm of David: Havayah is my shepherd," and 171a.)

> In a gloss the Alter Rebbe ties this to Psalms 37:3–4: "Do good; dwell in the land and tend faith, and delight in Havayah." Faith grows into delight through "doing good," charity and good deeds, as the Zohar passages he lists discuss.

SECTION 6 · ¶11–12

Rise and fall

11 ד אך בחי' אלו של חלב ודבש עדיין לא הגיעו למעלת ומדריגת ומלאה הארץ דעה[112] שיהיה לעתיד לבא בבחי' דעת והרגשה ממש משא"כ חלב ודבש הם בבחי' האמונה עדיין.

4. However, these levels of milk and honey have not yet reached the virtue and level of "And the earth shall be full of knowledge," which will be in the time to come, at the level of actual knowledge and feeling; whereas milk and honey are still at the level of faith.

> Section 4 adds a qualification. The "milk and honey" of faith, growing love and delight, still belong to faith; they have not reached the promise of "the earth shall be full of knowledge," when what is now believed will be actually known and felt.

והענין כי הנה אנו רואים שהעולם כמנהגו נוהג בבחי' ממלא כל עלמין שיש לכל עת[113] כו'. כי הנחש הטיל זוהמא[114] בחוה בחי' כנסת ישראל ובמתן תורה פסקה זוהמתן.[115]

The explanation is this: we see that the world follows its usual course at the level of the light that fills all worlds (memalei kol almin), where "for everything there is a time," etc. For the serpent cast contamination into Chavah, the level of the Community of Israel, and at the Giving of the Torah their contamination ceased.

> The reason is that the world runs its natural course under the light that fills the worlds, where there is a time for everything, so Israel's spiritual state rises and falls. The survey begins with the Talmud's teaching (Shabbos 146a) that the serpent injected contamination into Chavah, who stands for the Community of Israel, and that at Sinai Israel's contamination ceased.

12 ואח"כ בחטא העגל חזר כו'. ואח"כ בימי יהושע עבדו את[116] ה' ובימי שפוט השופטים קלקלו ובימי דוד ושלמה[117] היו במעלה העליונה ואח"כ בחטא ירבעם כו'

Afterwards, with the sin of the Calf, it returned, etc. Afterwards, in the days of Yehoshua, they served G-d; in the days when the judges judged, they acted corruptly; in the days of David and Shlomo they were at the highest level; and afterwards, with the sin of Yeravam, etc.

> The survey of history continues: after Sinai, the sin of the Golden Calf brought the contamination back. Under Yehoshua the people served G-d (Joshua 24:31), in the era of the Judges they went astray, under David and Shlomo they reached the peak (the Midrash likens Shlomo's time to the full moon), and with Yeravam's sin came another fall.

וכך בכל דור ודור נשתנה לפי הענין וגם בימי התנאים והאמוראים אין זמן א' דומה לחבירו וכל העתים משתנים והזמנים מתחלפין ומתהפכין.

And so in every generation it changed according to the circumstances; and also in the days of the Tannaim and the Amoraim, no one time was like another. All the times change, and the eras alternate and are reversed.

> Every generation changed with its circumstances, and even among the Sages of the Mishnah and the Talmud no period was like another. Times keep changing and turning over.

והיינו לפי שהם בבחינת ממלא כל עלמין שהם בחי' פרצוף ראש ויד ורגל ושאר אברים שאין אחד דומה לחבירו ופעולת האיברים משתנין גם לפעמים כואב אחד מהאברים או נחלש כו'

This is because they are at the level of the light that fills all worlds (memalei kol almin), which is the level of a configuration (partzuf): head, hand, foot and the other limbs, no one of which is like another, and the functions of the limbs vary; also, at times one of the limbs aches or grows weak, etc.,

> Such constant change belongs to the light that fills the worlds, which is structured like a body (partzuf): head, hands, feet and other limbs, each different and with its own function. And as with a body, at times one limb aches or weakens.

וכיוצא בזה שינוים מקרים (וע' זח"א [זהר חלק א] ויחי דרכ"א א' דאשתניאת מגוונא לגוונא[118] וס"פ אמור דק"ז.[119] זח"ג [זהר חלק ג] תצא רפ"א א' ועיין בפרדס שער אבי"ע [אצילות בריאה יצירה עשיה] ספ"א [סוף פרק א]).

and similar changes and happenings (see Zohar, Part I, Vayechi, 221a: "that she changes from hue to hue"; and the end of Parshas Emor, 107; Zohar, Part III, Teitzei, 281a; and see Pardes, the Gate of Atzilus, Beriah, Yetzirah and Asiyah, end of chapter 1).

> The Alter Rebbe cites the Zohar, which describes the Community of Israel as a rose that "changes from hue to hue," at times for good and at times for ill, along with other Zohar passages. He also cites Rabbi Moshe Cordovero's Pardes Rimonim on the four worlds.

וכן בכל אדם בפרטיות לפעמים נופל במחשבה דבור ומעשה אשר לא טוב. ולפעמים יפול לו הרהורי תשובה[120] ומעשים טובים כי לכל עת[121] וגו' ולאום מלאום יאמץ.[122]

So too with every person individually: at times he falls into thought, speech and action that are not good, and at times thoughts of teshuvah (return) and good deeds come to him. For "for everything there is a time," etc., and "one nation shall be stronger than the other nation."

> The same holds for each person. At times he slips into bad thoughts, words and deeds, and at times thoughts of teshuvah and good deeds come to him, for "there is a time for everything" (Ecclesiastes 3:1), and as G-d told Rivkah of her two sons, "one nation shall be stronger than the other" (Genesis 25:23).

כשזה קם כו'. לא נתמלאה צור[123,124] כו'. וע"כ אל יפול לב האדם עליו בראותו שנופל כו'

"When this one rises," etc.; "Tyre was not filled," etc. Therefore let a person's heart not fall within him when he sees that he falls, etc.,

> Rashi on that verse explains that the two will never be great together: "when this one rises, that one falls," as "Tyre was filled only from the ruin of Jerusalem." So a person who sees himself falling should not lose heart.

כי כך הוא סדר תהפוכות הזמן[125] ויכול הוא לחזור ולשנות את טעמו מרע לטוב. וכל זה הוא בבחי' ממלא כל עלמין.

for such is the order of the reversals of time, and he can return and change his disposition from bad to good. And all this is at the level of the light that fills all worlds.

> Falling is part of the order of changing times, and a person can always turn back and change from bad to good. All these rises and falls belong to the light that fills the worlds.

אך להיות בחי' סובב כל עלמין[126] בבחי' גילוי בבחי' דעת והרגשה ממש צריך להיות ובערת הרע[127] וגו'

But for the level of the light that encompasses all worlds (sovev kol almin) to be revealed, at the level of actual knowledge and feeling, there must be "And you shall purge the evil," etc.

> For the encompassing light to be revealed as actual knowledge and feeling, evil must first be removed altogether, as in "And you shall purge the evil from your midst" (Deuteronomy 13:6).

(וכמ"ש מזה בביאור ע"פ כי על כל כבוד חופה)[128] שזה יהיה לעתיד לבא שיקויים ואת רוח הטומאה אעביר[129] מן הארץ.

(as is written about this in the Biur on the verse "For over all the glory, a canopy"), which will be in the time to come, when "And I will remove the spirit of impurity from the land" will be fulfilled.

> That will happen only in the time to come, when G-d promises, "I will remove the spirit of impurity from the land" (Zechariah 13:2). The Alter Rebbe refers to his explanation of "For over all the glory, a canopy" (Isaiah 4:5) for more.

משא"כ בזמן חורבן הבית שבית ראשון היו בו נביאי השקר ובית שני[130] היה בו שנאת חנם שהם הם בחי' זה לעומת זה[131] כנגד בחי' אמונה שהיא למעלה מן הדעת,

Not so at the time of the destruction of the Temple: in the First Temple there were false prophets, and in the Second Temple there was baseless hatred; and these are precisely the level of "one opposite the other," set against the level of faith that is above knowledge.

> When the Temples were destroyed, the opposite was true: the First Temple era had false prophets, and the Second Temple, as the Talmud says (Yoma 9b), fell because of baseless hatred. Both, says the Alter Rebbe, are the counterpart, "one opposite the other" (Ecclesiastes 7:14), of the faith that is above knowledge.

והענין כי כמו שיש בסטרא דקדושה בחי' אמונה שהיא למעלה מן הדעת כך הי' [היה] אז בין ישראל אמונות כוזבות (כמבואר בירמיהו סימן מ"ד פסוק י"ז י"ח).

The explanation is that just as on the side of holiness there is the level of faith that is above knowledge, so there were then among Israel false beliefs (as is explained in Jeremiah, chapter 44, verses 17 and 18).

> Holiness has a faith that is higher than reason, and so its opposite, the side of evil, has its own "faith": false beliefs that also go beyond reason. Jeremiah 44:17–18 records such beliefs among Israel in his day.

והם זה לעומת זה והנה בבית ראשון בהתגברות סטרא דקדושה היה גילוי שכינה ארון וכפורת וכך בזה לעומת זה בהתגברות סטרא דקליפה מחמת החטא היה

And they are "one opposite the other." In the First Temple, when the side of holiness prevailed, there was a revelation of the Shechinah (Divine Presence), the Ark and the Ark-cover; and so too, "one opposite the other," when the side of kelipah prevailed because of sin, there was

> In the First Temple, when holiness was strong, the Shechinah was revealed and the Temple held the Ark and its cover, which the Talmud (Yoma 21b) lists among the things the Second Temple lacked. Correspondingly, when sin strengthened the side of kelipah, its opposing power also grew.

התגברות כנגד אמונת אלהות והנשים שהי' [שהיה] מבכות[132] את התמוז אמרו מעת חדלנו[133] לקטר למלכת שמים חסרנו וגו' וכך היו נביאי השקר (כמ"ש בירמיה סי' כ"ז פסוק י"ד ט"ו),[134]

a strengthening against faith in G-dliness. The women who were weeping for the Tammuz said, "Since we stopped burning incense to the queen of heaven, we have lacked," etc. And so it was with the false prophets (as it is written in Jeremiah, chapter 27, verses 14 and 15),

> That power turned against faith in G-d. Ezekiel saw women weeping for the idol Tammuz (Ezekiel 8:14), women in Jeremiah's day insisted that since they had stopped burning incense to "the queen of heaven" they had lacked everything (Jeremiah 44:18), and the false prophets of Jeremiah 27:14–15 belong to the same pattern.

דהיינו אמונות כוזבות בנביא להעאמין במה שלא דבר ה', משא"כ בבית שני שחסרו ה' דברים לא היתה ג"כ בלעומת זה התגברות הקליפה כ"כ [כל כך]

that is, false beliefs in a prophet, believing what G-d had not spoken. Whereas in the Second Temple, which lacked five things, there was likewise not so great a strengthening of kelipah on the opposing side;

> These were false beliefs in prophets, crediting words that G-d had never spoken. The Second Temple lacked five things that the First had (Yoma 21b), and correspondingly the side of evil had less strength then.

והיתה האמונה רעה במילי דעלמא להאמין באנ שי רכיל לשנוא את חבירו שהשנאה ההיא היא שנאת חנם שחבירו לא עשה לו רעה באמת.

and the evil belief was in worldly matters: believing talebearers, so as to hate one's fellow, and that hatred is baseless hatred, since his fellow had done him no real wrong.

> In that era the "evil faith" concerned worldly matters: believing talebearers and so coming to hate one's fellow. That is "baseless hatred," since the fellow had done no real wrong.

כי אם לא היה מאמין באנשי רכיל בוודאי לא היה איש שונא לרעהו כלל שזה כנגד הטבע שישנא אחד לחבירו חנם אם יודע באמת שחבירו לא פשע כו':[135, 136]

For if one did not believe talebearers, surely no man would hate his fellow at all, since it is against nature for one to hate his fellow for nothing if he truly knows that his fellow did no wrong, etc.

> This shows that such hatred rests on a false faith: a person who did not believe gossip would never hate another, since it is against human nature to hate someone for nothing when one truly knows he did no wrong.

SECTION 7 • ¶13

"And you shall know this day"

13 וזהו וידעת היום והשבות אל לבבך[137, 138, 139] וגו' כי להיות הידיעה והרגשה בבחי'[140] ממלא כל עלמין כבר נאמר אתה הראת לדעת[141] וגו'. כבר הראת כו'.

And this is [the meaning of] "And you shall know this day, and take it to your heart," etc. For that there be knowledge and feeling at the level of the light that fills all worlds (memalei kol almin), it has already been said, "You have been shown, so as to know," etc.: you have already been shown, etc.

> Now the opening question is answered. Knowledge and feeling of G-d as He fills the worlds were already given in "You have been shown, so as to know" (Deuteronomy 4:35): Israel had already been shown it.

אבל להיות וידעת בבחי' סובב כל עלמין דהיינו בשמים ממעל שמים בחי' סובב כמו השמים שהם כדורים

But that there be "And you shall know" at the level of the light that encompasses all worlds (sovev kol almin), that is, "in the heavens above" — 'heavens' being the level of encompassing, just as the heavens are spheres

> The second verse, "And you shall know," speaks of the higher level, G-d as He encompasses the worlds, as its continuation says, "in the heavens above." The heavens stand for what encompasses, since they are spheres.

וכמו הארץ שהיא בתוך השמים והשמים מקיפין לה (ועמ"ש בד"ה כי המצוה הזאת[142] גבי לא בשמים היא).

and just as the earth is inside the heavens and the heavens surround it (see what is written in the discourse beginning "For this commandment," regarding "It is not in heaven"),

> Just as the earth lies inside the heavens and is surrounded by them, so the lower level is surrounded by the higher. The Alter Rebbe refers to his maamar on "For this commandment" (Parshas Nitzavim), on the words "It is not in heaven."

כך הנה דבר ה' הוא בחי' ממלא כל עלמין היא מוקפת בבחי' סובב כל עלמין שאין דבר חוץ ממנו.

so the word of G-d, which is the level of the light that fills all worlds, is surrounded by the level of the light that encompasses all worlds, for there is nothing outside Him.

> So too G-d's word, the creative speech that is the light filling the worlds, is itself surrounded by the encompassing light. Nothing exists outside Him.

וכמשל הדבור בעודו בכח הנפש שעדיין לא יצא ונפרד כו'. וידיעה זהו הוא דוקא היום

It is like the analogy of speech while it is still within the soul's power, before it has gone out and become separate, etc. And this knowledge is specifically "this day,"

> It is like speech that has not yet left the soul: it is still within the soul's power and not separate from it. Knowing G-d at this encompassing level belongs specifically to "this day."

כמו היום לעשותם ולא למחר בעוה"ב [בעולם הבא][143] שהעולם הבא הוא בחי' ממלא כל עלמין השתלשלות המדריגות מעילה לעלול מדריגה אחר מדריגה וכמשל פרצוף שיש בו ראש ויד ורגל כו'.

as in "Today to do them," and not tomorrow, in the World to Come; for the World to Come is the level of the light that fills all worlds, the chain of descending levels (hishtalshelus) from cause to effect, level after level, like the analogy of a configuration (partzuf) with a head, hand and foot, etc.

> The Sages read Deuteronomy 7:11, "today to do them," as meaning today and not tomorrow, in the World to Come, which is for receiving reward. The World to Come belongs to the light that fills the worlds: an ordered chain of levels descending from cause to effect, like a body with head, hand and foot.

כך יש מדריגות רבות ג"ע [גן עדן] עליון וג"ע [וגן עדן] תחתון כו'. ולכן המעשים ודיבורים ומחשבות נעשו לבושין צואים לעוה"ב [לעולם הבא] ואין יכול לפשוט אותם וכאלו קשור בשק אם לא ע"י כף הקלע[144] וכיוצא בזה להתיר ולהפקיע הקשר וכו'

So there are many levels: the Higher Gan Eden and the Lower Gan Eden, etc. Therefore the deeds, words and thoughts become soiled garments in the World to Come, and one cannot take them off; it is as if one were tied up in a sack, unless through the hollow of the sling and the like, to untie and break the knot, etc.

> That world has many levels, such as the Higher and the Lower Gan Eden. There a person's deeds, words and thoughts from this world become "soiled garments" that he cannot remove, as if tied in a sack, and only a purging such as the "hollow of the sling" (I Samuel 25:29) can undo the knot.

(וכמשנ"ת [וכמו שנתבאר] בד"ה צו את בנ"י [בני ישראל][145] כו' את קרבני לחמי),[146] משא"כ היום והשבות אל לבבך בשני יצריך[147, 148] בבחי' אתכפייא ואתהפכא כו'

(as was explained in the discourse beginning "Command the children of Israel," etc., "My offering, My bread"). Whereas "this day, and take it to your heart," with both your inclinations, at the level of subjugation (iskafya) and transformation (is'hapcha), etc.:

> For more the Alter Rebbe refers to his maamar on "Command the children of Israel" (Pinchas). "This day," in this world, is different: one can "take it to your heart" with both inclinations (Mishnah Berachos 9:5), subduing the evil inclination (iskafya) and even transforming it (is'hapcha).

שהיום יכול לברר ולהפריד הרע על ידי המשכה מבחי' סובב כל עלמין ע"י והיו הדברים האלה אשר אנכי מי שאנכי[149] מצוך היום[150] דוקא שהתורה והמצות הם מבחי' סובב כל עלמין וע"י זה וידעת היום

for today one can refine and separate out the evil through a drawing down from the level of the light that encompasses all worlds, through "And these words, which I" — Who I am — "command you this day," specifically; for the Torah and the mitzvos are from the level of the light that encompasses all worlds. And through this, "And you shall know this day"

> Today one can refine the evil and separate it out by drawing down the encompassing light, through the Torah's words "which I command you this day" (Deuteronomy 6:6). "I" (Anochi) here means G-d as He truly is, and the Torah and mitzvos come from the encompassing level; through them comes "And you shall know this day."

כי הוי' הוא האלהים הוי' הוא בחי' גילוי האלהים בחי' הסתר וצמצום כי כמו שיש[151] בחינת הסתר וצמצום בבחי' ממלא כל עלמין בחי' עליות

"that Havayah is HaElokim": Havayah is the level of revelation, HaElokim the level of concealment and contraction (tzimtzum). For just as there is the level of concealment and contraction in the level of the light that fills all worlds, the level of ascents

> The verse continues, "that Havayah is HaElokim." Havayah is the Name of revelation and Elokim the Name of concealment and contraction; and just as the light that fills the worlds has concealment, seen in the rises and falls of changing times described above, so does the encompassing level, as the next part explains.

וירידות לפי זמנים מתחלפים כנ"ל, כך יש בבחי' סובב כל עלמין בחי' הוי' זה גילוי ובחי' אלהים היינו הסתר וצמצום בהתגברות זה לעומת זה,

and descents according to changing times, as mentioned above, so in the level of the light that encompasses all worlds there is the level of Havayah, which is revelation, and the level of Elokim, which is concealment and contraction, with the strengthening of "the one opposite the other."

> At the encompassing level, too, there is revelation (Havayah) and concealment (Elokim). The concealment comes when the opposing side, "the one opposite the other," grows strong, as with the false prophets and baseless hatred described above.

וצריך להיות וידעת היום והשבות אל לבבך בבחינת אתכפיא ואתהפכא שיקויים ואת רוח הטומאה אעביר מן הארץ[152] ועי"ז תהיה ומלאה הארץ דעה[153] וגו' והארץ תרצה את עונה[154] דהיינו שזדונות יהי' [יהיה] כזכיות.

And there must be "And you shall know this day, and take it to your heart" at the level of subjugation and transformation, so that "And I will remove the spirit of impurity from the land" is fulfilled; and through this there will be "And the earth shall be full of knowledge," etc., and "the earth shall make amends for its iniquity," that is, deliberate sins will become like merits.

> So "And you shall know this day" must be achieved by subduing and transforming evil. Then "the spirit of impurity" will be removed, "the earth" of faith will be "full of knowledge," and the earth will "make amends for its iniquity" (echoing Leviticus 26:43), in that deliberate sins become merits, as the Talmud (Yoma 86b) says of teshuvah.

(בגמ' [בגמרא] נזכר פסוק וידעת היום ר"ה [ראש השנה] ל"ב ב' גיטין נ"ז ב'. רבות בפ' ואתחנן ע"פ דוידעת היום. ובפ' וזאת הברכה[155] וס"פ ויקרא ספ"ו ע"פ והוא עד[156, 157] או ראה או ידע.

(In the Gemara, the verse "And you shall know this day" is mentioned in Rosh HaShanah 32b and Gittin 57b. [Midrash] Rabbah, in Parshas Va'eschanan, on the verse "And you shall know this day"; and in Parshas Vezos HaBerachah and at the end of Parshas Vayikra, the end of chapter 6, on the verse "And he is a witness, whether he has seen or known":

> A closing gloss lists where the verse is cited: in the Talmud, Rosh HaShanah 32b and Gittin 57b, and in the Midrash Rabbah on Va'eschanan, on Vezos HaBerachah and at the end of chapter 6 of Vayikra Rabbah, on Leviticus 5:1, "and he is a witness, whether he has seen or known."

או ראה אתה הראת לדעת. או ידע וידעת היום. ויש לפרש ע"פ האמור דפסוק אתה הראת לדעת זהו על בחי' ממכ"ע [ממלא כל עלמין] שע"ז נאמר ומבשרי אחזה[158] שאו מרום עיניכם וראו.[159]

"whether he has seen": "You have been shown, so as to know"; "or known": "And you shall know this day." And it may be explained, according to what has been said, that the verse "You have been shown, so as to know" is about the level of the light that fills all worlds, of which it is said, "From my flesh I behold," "Lift up your eyes on high and see."

> That Midrash reads "whether he has seen" as "You have been shown, so as to know," and "or known" as "And you shall know this day." In light of the maamar, the first verse is about the light that fills the worlds, which one "sees," as in "From my flesh I behold" and "Lift up your eyes on high and see."

וזהו או ראה. אתה הראת. אבל פסוק וידעת היום קאי על האמונה והדעת בבחי' סוכ"ע מה שאינו בגדר עלמין כלל וע"ז נאמר וידעת היום כנ"ל. וזהו או ידע כו'.

And this is "whether he has seen": "You have been shown." But the verse "And you shall know this day" refers to faith and knowledge at the level of the light that encompasses all worlds, that which is not within the bounds of worlds at all; of this it is said, "And you shall know this day," as mentioned above. And this is "or known," etc.

> "Seen" thus means "You have been shown." "Known" means "And you shall know this day," the faith and knowledge of the encompassing light, which is beyond the worlds altogether.

וזהו שיש בפסוק ראשון דק"ש ע' רבתי וכן ד' דאחד שהוא ענין עד[160] דהיינו בחי' ואתם עדי[161, 162] כמש"ש [כמה שכתוב שם] במדרש והיינו ע"י אתה הראת לדעת וידעת היום כו' וכנ"ל.

And this is why the first verse of the Shema has a large ayin, and likewise the dalet of "Echad" [is large], which is the idea of 'ed' (witness), that is, the level of "And you are My witnesses," as is written there in the Midrash; and this is through "You have been shown, so as to know" and "And you shall know this day," etc., as mentioned above.

> In the Torah scroll the ayin of "Shema" and the dalet of "Echad" are written large, together spelling ed, "witness": Israel are G-d's witnesses, as the Midrash there says with the verse "And you are My witnesses." Their testimony rests on both "You have been shown" and "And you shall know."

וגם י"ל [יש לומר] ע' רבתי דשמע עין בחי' ראיה הראת לדעת. ושמע לשון הבנה בחי' וידעת.

It may also be said that the large ayin of "Shema" is 'ayin' (eye), the level of sight, "You have been shown, so as to know"; and "Shema" is a term for understanding, the level of "And you shall know."

> Alternatively, the large ayin, which also means "eye," stands for sight, "You have been shown." The word Shema, "hear," also means "understand," and so stands for "And you shall know."

וזהו ע"פ שנים עדים יקום דבר[163] כי עדות אותיות דעות ושנים עדים היינו בחי' או ראה או ידע הנ"ל ועי"ז יקום דבר. הוא בחי' דבר ה'. ועי"ז מרמז הדי רבתי דאחד):[164]

And this is [the meaning of] "By the testimony of two witnesses a matter shall be established": for 'eidus' (testimony) has the letters of 'de'os' (knowledge), and the two witnesses are the levels of "whether he has seen or known" mentioned above, and through this "a matter (davar) shall be established," which is the level of "the word (devar) of G-d." And to this the large dalet of "Echad" alludes.)

> Hence "by the testimony of two witnesses a matter shall be established" (Deuteronomy 19:15): eidus, testimony, has the letters of de'os, knowledge, and the two "witnesses" are seeing and knowing. Through them "a matter" (davar) stands, the "word" (devar) of G-d, and the large dalet of Echad alludes to this.

IN ONE'S AVODAH

Faith in G-d beyond the worlds must be fed every day through Torah, prayer, charity and mitzvos, until it is felt as plainly as sight and brings real delight. A person who sees himself falling should not lose heart, for rise and fall is the order of time, and today he can turn from bad to good by subduing and transforming his evil inclination. And he should not believe talebearers, since baseless hatred rests on that false belief.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe say that believing G-d creates and sustains the world is not really faith? What does he call it instead, and why?
2. What is the difference between the light that fills all worlds and the light that encompasses all worlds, and why can only the first be known by the intellect?
3. How do Torah study, prayer and charity make faith grow, and what do "milk" and "honey" stand for?
4. According to paragraph 12, why should a person not despair when he falls?
5. How do false prophets and baseless hatred mirror the holy faith that is above reason?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 "And you shall know this day, and take it to your heart, that Havayah is the G-d in the heavens above and on the earth below; there is none else." The verse on which the maamar is built.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת 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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2 "You have been shown, so as to know that Havayah is the G-d; there is none besides Him." The earlier verse that seems to make the second "you shall know" unnecessary.

Deuteronomy 4:35 דברים ד׳:ל״ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה׳ הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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3 **קרב אתה ושמע**

The people's request to Moshe: "You go near and hear all that Havayah our G-d will say, and you speak to us."

Deuteronomy 5:24 דברים ה׳:כ״ד

קְרַב אַתָּה וּשְׁמַע אֵת כָּל־אֲשֶׁר יֹאמַר ה׳ אֱלֹקֵינוּ וְאַתְּ תְּדַבֵּר אֵלֵינוּ אֵת כָּל־אֲשֶׁר יְדַבֵּר ה׳ אֱלֹקֵינוּ אֵלֶיךָ וְשָׁמַעְנוּ וְעָשִׂינוּ׃

Go thou near, and hear all that the L-RD our G-d may say; and thou shalt speak unto us all that the L-RD our G-d may speak unto thee; and we will hear it and do it.'

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4 After the Ten Commandments the people said, "If we continue to hear the voice of Havayah our G-d any more, we will die."

Deuteronomy 5:22 דברים ה׳:כ״ב

וְעַתָּה לָמָּה נָמוּת כִּי תֹאכְלֵנוּ הָאֵשׁ הַגְּדֹלָה הַזֹּאת אִם־יֹסְפִים אֲנַחְנוּ לִשְׁמֹעַ אֶת־קוֹל ה׳ אֱלֹקֵינוּ עוֹד וָמָתְנוּ׃

Now therefore why should we die? for this great fire will consume us; if we hear the voice of the L-RD our G-d any more, then we shall die.

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PARAGRAPH 2

5 G-d tells Moshe that He has heard the people's words: "They have spoken well in all that they have spoken."

Deuteronomy 5:25 דברים ה׳:כ״ה

וַיִּשְׁמַע ה׳ אֶת־קוֹל דִּבְרֵיכֶם בְּדַבֶּרְכֶם אֵלָי וַיֹּאמֶר ה׳ אֵלַי שָׁמַעְתִּי אֶת־קוֹל דִּבְרֵי הָעָם הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלֶיךָ הֵיטִיבוּ כָּל־אֲשֶׁר דִּבֵּרוּ׃

And the L-RD heard the voice of your words, when ye spoke unto me; and the L-RD said unto me: 'I have heard the voice of the words of this people, which they have spoken unto thee; they have well said all that they have spoken.

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6 **לך אמור להם**

"Go, say to them: Return to your tents." The people go back, and Moshe alone remains to receive the commandments.

Deuteronomy 5:27 דברים ה׳:כ״ז

לֵךְ אֱמֹר לָהֶם שׁוּבוּ לָכֶם לְאָהֳלֵיכֶם׃

Go say to them: Return ye to your tents.

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7 **וזאת המצוה וגו' לעשות בארץ**

"And this is the commandment, the statutes and the laws... to do in the land to which you are crossing." The introduction whose mention of "the land" the Alter Rebbe questions.

Deuteronomy 6:1 דברים ו׳:א׳

וְזֹאת הַמִּצְוָה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה׳ אֱלֹקֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ׃

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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8 **ארץ זבת חלב ודבש**

The passage that introduces the Shema ends with "a land flowing with milk and honey," the phrase the maamar later reads as the growth of faith.

Deuteronomy 6:3 דברים ו׳:ג׳

וְשָׁמַעְתָּ יִשְׂרָאֵל וְשָׁמַרְתָּ לַעֲשׂוֹת אֲשֶׁר יִיטַב לְךָ וַאֲשֶׁר תִּרְבּוּן מְאֹד כַּאֲשֶׁר דִּבֶּר ה׳ אֱלֹקֵי אֲבֹתֶיךָ לָךְ אֶרֶץ זָבַת חָלָב וּדְבָשׁ׃

Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the L-RD, the G-d of thy fathers, hath promised unto thee—a land flowing with milk and honey.

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9 **שמע ישראל הוי' אלקינו הוי' אחד**

The Shema, which follows directly; the Alter Rebbe calls it the first commandment given through Moshe after the Ten Commandments.

Deuteronomy 6:4 דברים ו':ד

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

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

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10 **ויאמינו בהוי'**

At the sea, "they believed in Havayah and in Moshe His servant." The proof-text for the mitzvah of faith.

Exodus 14:31 שמות י"ד:ל"א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה' וַיַּאֲמִינוּ בַּה' וּבְמֹשֶׁה עַבְדּוֹ׃

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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11 "With me from Lebanon, O bride... look from the peak of Amanah." The Alter Rebbe cites the Midrashim on both phrases of this verse, reading Amanah as a hint at emunah, faith.

Song of Songs 4:8 שיר השירים ד':ח'

אִתִּי מִלְּבָנוֹן כַּלָּה אִתִּי מִלְּבָנוֹן תָּבוֹאִי תָּשׁוּרִי מֵרֹאשׁ אֲמָנָה מֵרֹאשׁ שְׂנִיר וְחֶרְמוֹן מִמְּעֹנוֹת אֲרָיוֹת מֵהַרְרֵי נְמֵרִים׃

Come with me from Lebanon, my bride, With me from Lebanon; Look from the top of Amana, From the top of Senir and Hermon, From the lions'dens, From the mountains of the leopards.

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12 **תשורי מראש אמנה**

On "Look from the peak of Amanah," Rabbi Nechemiah says that Israel merited to sing at the sea only in the merit of faith (amanah), citing "And the people believed" and "And they believed in Havayah."

Shemot Rabbah 23:5 שמות רבה כ"ג:ה'

... וכן הוא אומר (מיכה ב, יג): עלה הפורץ לפניהם ויעבר מלכם לפניהם וה' בראשם. (שיר שם, שם): תשורי מראש אמנה. אמר רבי יוסטא: הר הוא ושמו אמנה, עד אותו ההר ארץ ישראל, ממנו ולהלן חוץ לארץ. אמר רבי אלעזר ברבי יוסי: כשיגיעו הגליות לשם יהיו אומרים שירה, לכך נאמר: תשורי מראש אמנה. דבר אחר: תשורי מראש אמנה עתידין ישראל לומר שירה לעתיד לבוא, שנאמר (תהלים צח, א): שירו לה' שיר חדש כי נפלאות עשה. ובאיזה זכות אומרים ישראל שירה? בזכות אברהם שהאמין בהקדוש ברוך הוא, שנאמר (בראשית טו, ו): ...

Another matter, "then Moses...sang" - that is what is written: "With me from Lebanon, my bride, [with me from Lebanon, come]" (Song of Songs 4:8). Rabbi Levi said: The standard practice is that a bride is adorned and perfumed and then she is taken to the wedding canopy. But the Holy One blessed be He did not do so, but rather, He said to the congregation of Israel: "With me from Lebanon [Levanon], my bride," - from the mortar and the bricks [levenim] I have taken you, and I have ...

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13 **אתי מלבנון**

On "With me from Lebanon": Israel saw the great hand at the sea and still did not believe, for "a person may see and not believe"; Israel sang in the merit of the faith they had shown in Egypt ("And the people believed").

Shir HaShirim Rabbah 4:8:2 שיר השירים רבה ד':ח':ב'

תָּשׁוּרִי מֵרֹאשׁ אֲמָנָה, אָמַר רַבִּי חוּנְיָא בְּשֵׁם רַבִּי יוֹסְטָא, עֲתִידוֹת הַגָּלְיוֹת מַגִּיעוֹת עַד טִיְרוּס מוֹנוּס, וְאוֹמְרִים שִׁירָה, וַעֲתִידִים אֻמּוֹת הָעוֹלָם לְהָבִיא אוֹתָהּ סַרְדְּיוֹטוֹת לְמֶלֶךְ הַמָּשִׁיחַ, מַה טַּעַם תָּשׁוּרִי מֵרֹאשׁ אֲמָנָה, אֵין לְשׁוֹן תָּשׁוּרִי אֶלָּא לְשׁוֹן קָרְבָּן, הֵיאַךְ מָה דְּאַתְּ אָמַר (שמואל א ט, ז): וּתְשׁוּרָה אֵין לְהָבִיא לְאִישׁ, רְאוּיָה הִיא וַאֲנָא לָא רְאוּיָה, לֹא כְבָר עָשִׂיתִי לָכֶם בִּימֵי חֲזָאֵל (מלכים ב ח, ט): וַיֵּלֶךְ חֲזָאֵל לִקְרָאתוֹ וַיִּקַּח מִנְחָה בְיָדוֹ וְכָל טוּב דַּמֶּשֶׂק מַשָּׂא אַרְבָּעִים גָּמָל, אָמַר רַבִּי ...

"Look from the peak of Amana" - Rabbi Ḥunya said in the name of Rabbi Yusta: The exiles are destined to reach Mount Amana there). and recite song, and the nations of the world are destined to bring them like ministers to the messianic king. What is the reason? "Look [tashuri] from the peak of Amana." Tashuri means nothing other than offering, just as it says: "We have no gift [teshura] to bring to the man" (I Samuel 9:7). It is fitting, but it is not fitting for Me. Did ...

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14 David to Shlomo: "Know the G-d of your father and serve Him with a whole heart." The proof-text for the mitzvah of knowing G-d.

I Chronicles 28:9 דברי הימים א כ"ח:ט'

וְאַתָּה שְׁלֹמֹה־בְנִי דַּע אֶת־אֱלֹקֵי אָבִיךָ וְעָבְדֵהוּ בְּלֵב שָׁלֵם וּבְנֶפֶשׁ חֲפֵצָה כִּי כָל־לְבָבוֹת דּוֹרֵשׁ ה' וְכָל־יֵצֶר מַחֲשָׁבוֹת מֵבִין אִם־תִּדְרְשֶׁנּוּ יִמָּצֵא לָךְ וְאִם־תַּעַזְבֶנּוּ יַזְנִיחֲךָ לָעַד׃

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

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PARAGRAPH 3

15 "And from my flesh I behold G-d." The Alter Rebbe reads it as a person perceiving G-d through his own body, the way he perceives his soul.

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְּפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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16 **מהארץ לרקיע מהלך**

"From the earth to the firmament is a journey of five hundred years, and the thickness of the firmament is a journey of five hundred years." The measure the Alter Rebbe uses for the "great body" of the worlds.

Chagigah 13a:3 חגיגה י״ג א:ג׳

כַּמָּה שְׁנוֹתָיו שֶׁל אָדָם — שִׁבְעִים שָׁנָה, שֶׁנֶּאֱמַר: ״יְמֵי שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרוֹת שְׁמוֹנִים שָׁנָה״. וַהֲלֹא מִן הָאָרֶץ עַד לָרָקִיעַ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְעוֹבְיוֹ שֶׁל רָקִיעַ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְכֵן בֵּין כָּל רָקִיעַ וְרָקִיעַ.

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

PARAGRAPH 4

17 "Lift up your eyes on high and see: who created these?" Looking at creation leads to recognizing its Creator, which is why this knowledge is "as if one sees."

Isaiah 40:26 ישעיהו מ׳:כ״ו

שְׂאוּ־מָרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בְמִסְפָּר צְבָאָם לְכֻלָּם בְּשֵׁם יִקְרָא מֵרֹב אוֹנִים וְאַמִּיץ כֹּחַ אִישׁ לֹא נֶעְדָּר׃

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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18 **הרהור בעלמא לא עביד מידי**

The Zohar explains that thought alone does nothing and makes no sound, while a word that leaves the mouth becomes a voice that rises above. The Kehot note gives this source for the words here.

Zohar, Emor 45:290–47:300 ספר הזהר, אמור מ״ה:ר״צ-מ״ז:ש׳

For this reason it is permitted on Sabbath to think about ordinary things, because mere thinking produces no effect, but if a word issues from a man's mouth it becomes a voice and rises aloft and breaks through ethers and firmaments and arouses something else. Therefore it says, "Not to find thine own pleasure nor speaking thine own word". But if a man utters a holy word of the Torah, it rises aloft and arouses the saints of the King, who set a crown on its head, so that there …

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

19 **דהרהור לאו כדבור דמי**

Rav Chisda rules that thought is not like speech, for if it were, one could fulfill the obligation by thinking alone. The Alter Rebbe uses the principle to show that a passing thought is not daas.

Berakhot 20b:20 ברכות כ׳ ב:כ׳

וְרַב חִסְדָּא אָמַר, הִרְהוּר לָאו כְּדִבּוּר דָּמֵי, דְּאִי סָלְקָא דַּעְתָּךְ הִרְהוּר כְּדִבּוּר דָּמֵי — יוֹצִיא בִּשְׂפָתָיו.

But Rab Hisda said : Meditation is not the equivalent of speech ; for if it enter thy mind that it is the equivalent of speech, let him utter the words with his lips !

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

PARAGRAPH 5

20 **דעת . . והרגשה**

The words here quote Tanya, Likkutei Amarim 46:11; the passage is shown below.

Tanya, Likkutei Amarim 46:11 תניא, חלק ראשון; ליקוטי אמרים מ״ו:י״א

… כְּלוֹמַר שֶׁאַף עַל פִּי שֶׁאֲנִי כְּבָהֳמָה בְּהִיוֹתִי עִמְּךָ, וְלֹא אֵדַע וְלֹא אַרְגִּישׁ בְּנַפְשִׁי יְחוּד זֶה - שֶׁתִּפּוֹל עָלֶיהָ אֵימָתָה וָפַחַד תְּחִלָּה, וְאַחַר כָּךְ אַהֲבָה רַבָּה בְּתַעֲנוּגִים אוֹ כְּרִשְׁפֵּי אֵשׁ, כְּמִדַּת הַצַּדִּיקִים שֶׁנִּזְדַּכְּךָ חוּמָרָם; וְכַנּוֹדָע, שֶׁדַּעַת הוּא לְשׁוֹן הַרְגָּשָׁה בַּנֶּפֶשׁ, וְהוּא כּוֹלֵל חֶסֶד וּגְבוּרָה - אַף־עַל־פִּי־כֵן, "אֲנִי תָמִיד עִמָּךְ", כִּי אֵין הַחוֹמֶר מוֹנֵעַ יְחוּד הַנֶּפֶשׁ בְּאוֹר־אֵין־סוֹף בָּרוּךְ־הוּא הַמְמַלֵּא כָּל עָלְמִין, וּכְמוֹ שֶׁכָּתוּב: "גַּם חוֹשֶׁךְ לֹא יַחְשִׁיךְ מִמֶּךָּ".

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KEHOT'S NOTE

נסמן לעיל ואתחנן ב, א. וראה תניא פמ״ו. וראה גם המשך בששה״ק תער״ב ח״א ע׳ תקיב.

21 **ב אך הנה דעת והרגשה זו הוא בבחי׳ ממכ״ע**

The note points to Or HaTorah on Pinchas for this teaching that knowledge and feeling belong to the light that fills the worlds.

KEHOT'S NOTE

ראה אוה״ת פנחס א׳קעד. וראה המשך בששה״ק תער״ב ח״א ע׳ קפט: ועמ״ש בלקו״ת . . דבבחי׳ ממכ״ע דהיינו בחי׳ חכ׳ שייך ידיעת המציאות ובבחי׳ סובב דהיינו בחי׳ הכתר הו״ע האמונה כו׳ ומבו׳ במ״א שזהו אצלינו כך אבל באצי׳ החכ׳ היא בבחי׳ השגת המהות וח״ס בהשגת המציאות כו׳ וגם מבו׳ שם בהבי׳ הבי׳ בענין הדעת באמונה (!) שגם בבחי׳ סובב שייך השגת והרגשת המציאות כו׳ וזהו גם אצלינו וכמש״ש שכל הנבראים יכולים להשיג מציאות בחי׳ הסובב כו׳ . . אך גם הסובב מושג מציאותו.

22 **בד״ה ונקדשתי בתוך בנ״י**

There the light that fills the worlds is drawn into them as the soul fills the body and divides into the Higher Gan Eden, the Lower Gan Eden and this world, which is why it is called "the revealed world"; it refers to this maamar.

KEHOT'S NOTE

לעיל אמור לא, ג.

23 **אני הוי׳ לא שניתי**

"For I, Havayah, have not changed." The verse the Alter Rebbe applies to G-d as He encompasses the worlds, unaffected by them.

Malachi 3:6 מלאכי ג׳:ו׳

כִּי אֲנִי ה׳ לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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.

24 **ח״ג קל״ז ב׳**

The note links the Zohar reference (Part III, 137b) to Or HaTorah, Inyanim, p. 265.

KEHOT'S NOTE

ראה אוה״ת ענינים ע׳ רסה.

25 **ואתה הוא קודם שנבה״ע**

Kehot's note points to where this is explained further: Shelah (Shnei Luchos HaBris).

KEHOT'S NOTE

תדא״ר פכ״א. נוסח התפלה (עד שלא נבה״ע). של״ה ג, ב.

26 **מלכותך . . מלכות כל העולמים**

"Your kingship is a kingship over all worlds." The Alter Rebbe adds "alone": only G-d's kingship, not His essence, relates to the worlds.

Psalms 145:13 תהילים קמ״ה:י״ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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.

27 **כמאמר בשכמל״ו**

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

KEHOT'S NOTE

פסחים (נו, א) פתח יעקב אבינו ואמר. [כ].

28 **שם כבוד מלכותו**

When Yaakov's sons declared "Hear, O Israel… Havayah is One," Yaakov responded, "Blessed be the Name of the glory of His kingdom forever and ever." The Alter Rebbe reads its wording as the Name of the glory of the kingship, not the kingship itself.

Pesachim 56a:7 פסחים נ״ו א:ז׳

דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: ״וַיִּקְרָא יַעֲקֹב אֶל בָּנָיו וַיֹּאמֶר הֵאָסְפוּ וְאַגִּידָה לָכֶם״. בִּיקֵּשׁ יַעֲקֹב לְגַלּוֹת לְבָנָיו קֵץ הַיָּמִין, וְנִסְתַּלְּקָה מִמֶּנּוּ שְׁכִינָה. אָמַר: שֶׁמָּא חַס וְשָׁלוֹם יֵשׁ בְּמִטָּתִי פְּסוּל, כְּאַבְרָהָם שֶׁיָּצָא מִמֶּנּוּ יִשְׁמָעֵאל, וְאָבִי יִצְחָק שֶׁיָּצָא מִמֶּנּוּ עֵשָׂו? אָמְרוּ לוֹ בָּנָיו: ״שְׁמַע יִשְׂרָאֵל, ה׳ אֱלֹקֵינוּ ה׳ אֶחָד״. אָמְרוּ: כְּשֵׁם שֶׁאֵין בְּלִבְּךָ אֶלָּא אֶחָד, כָּךְ אֵין בְּלִבֵּנוּ אֶלָּא אֶחָד. בְּאוֹתָהּ שָׁעָה פָּתַח יַעֲקֹב אָבִינוּ וְאָמַר: ״בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד״.

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29 **עד שלא נבה״ע הי׳ הוא ושמו לבד**

In Behar the Alter Rebbe explains that even Chochmah draws its life and being only from G-d's Name and radiance, while His essence, the Master of the will, is far above being a source for Chochmah.

KEHOT'S NOTE

פדר״א פ״ג. ראה לעיל בהר מג, ב ובמ״מ לשם. וראה בהנסמן במאמרי אדה״ז — פרשיות לע׳ תקעב.

30 **עד שלא נברא העולם היה הוא ושמו בלבד**

"Before the world was created, there was the Holy One, blessed be He, and His great Name alone." The Alter Rebbe reads it as His Name, too, being included in "alone."

Pirkei DeRabbi Eliezer 3:2 פרקי דרבי אליעזר ג׳:ב׳

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבַד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשָׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלְטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹצָאָיו וּמוֹבָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה.

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be …

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

31 **כי נשגב שמו לבדו**

"For His Name alone is exalted; His splendor is upon earth and heaven." Only a ray, His splendor, reaches the worlds.

Psalms 148:13 תהילים קמ״ח:י״ג

יְהַלְלוּ אֶת־שֵׁם ה׳ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

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 קמה, יג.

32 **(וע׳ מזה בד״ה לכן אמור**

The Torah Ohr maamar "Therefore say to the children of Israel: I am Havayah" opens by asking why the Exodus is recalled even at night, and teaches that every "Egypt" and "Israel" below has its counterpart above and in a person's service.

KEHOT'S NOTE

תו״א נז, ב.

33 **ובד״ה קחו מאתכם תרומה**

There illumination is likened to the sun's rays on an object: revealed, yet only surrounding it.

KEHOT'S NOTE

תו״א פז, ב.

34 **ובד״ה יביאו לבוש מלכות**

In "Let them bring royal apparel," G-d's kingship spreads out to bring the worlds from nothing to something and is the cause of physical existence; to make a physical world He clothed Himself in majesty to draw down His kingship.

KEHOT'S NOTE

תו"א צ, ג.

35 **ובד"ה שיר השירים**

The opening maamar on Shir HaShirim explains that in a melody the end is embedded in the beginning, and that the supernal melodies and cantillation draw down sovev kol almin itself, as kingship: "Blessed are You… King of the world."

Song of Songs 1:3 שיר השירים א:ג

לְרֵיחַ שְׁמָנֶיךָ טוֹבִים שֶׁמֶן תּוּרַק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֲהֵבוּךָ׃

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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KEHOT'S NOTE

לעיל שה"ש א, ג.

36 **ובד"ה קול דודי**

The maamar on "The voice of my beloved" cites "Before the world was created there was He and His Name alone" and explains that the life-force of all worlds drawn from Him is only light and radiance.

KEHOT'S NOTE

לעיל שה"ש יד, ג.

37 **והקדוש בשמים ובארץ**

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

KEHOT'S NOTE

ברכת ישתבח.

38 **בארץ מתחת כמו בשמים ממעל**

The words of the maamar's verse, "in the heavens above and on the earth below," used here to say that G-d is the same in both.

Deuteronomy 4:39 דברים ד:לט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת 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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39 **ולגדולתו אין חקר**

"Great is Havayah and much praised, and His greatness is unsearchable." Cited for "the great King," the light that fills the worlds.

Psalms 145:3 תהילים קמ"ה:ג

גָּדוֹל ה' וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

תהלים קמה, ג.

40 **(והמלך הגדול . . וכתיב אלף אלפים**

This parenthetical gloss also appears in manuscript 1824, so the note concludes that it is the Alter Rebbe's own and not a gloss of the Tzemach Tzedek.

KEHOT'S NOTE

הגהה זו נמצא גם בכת"י 1824. לכן נראה שזהו מאדה"ז ולא מהצ"צ.

41 **אלף אלפים**

"A thousand thousands served Him, and ten thousand times ten thousand stood before Him." The multitude of G-d's servants shows the spread of His kingship.

Daniel 7:10 דניאל ז:י

נְהָר דִּי־נוּר נָגֵד וְנָפֵק מִן־קֳדָמוֹהִי אֶלֶף אַלְפִין יְשַׁמְּשׁוּנֵּהּ וְרִבּוֹ רִבְבָן קָדָמוֹהִי יְקוּמוּן דִּינָא יְתִב וְסִפְרִין פְּתִיחוּ׃

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

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KEHOT'S NOTE

דניאל ז, י.

42 **אלא זו היא בחי' אמונה**

The note points to the Rebbe Rashab's series of 5672 on this definition of faith.

KEHOT'S NOTE

ראה המשך תער"ב ח"א פרק צח.

43 **כחשיכה כאורה**

"Even darkness is not dark for You… darkness is as light." Used for G-d as He is beyond the worlds, before whom nothing makes a difference.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָהּ׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

44 **ולפניו כחשיכה כאורה**

Or HaTorah on Devarim has an addition by the Tzemach Tzedek at this point.

KEHOT'S NOTE

באוה"ת דברים כרך ז ע' ביתצז יש הוספה מהצ"צ.

45 **ועד"ז פי' בשל"ה . . מאמר א'**

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

KEHOT'S NOTE

בשם חובת הלבבות שער היחוד "וזהו מרומז במ"ש דע את אלקי אביך ר"ל נוסף על מה שהוקבע אמונת האלקות בלבך מצד אביך דהיינו הקבלה איש מפי איש דע אתה בעצמך מצד ההשגה" ע"ש.

46 **ויאמינו בהוי'**

Kehot's note points to Exodus 14:31 for these words.

Exodus 14:31 שמות י"ד:ל"א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה' וַיַּאֲמִינוּ בַּה' וּבְמֹשֶׁה עַבְדּוֹ׃

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.

47 **ברבות בשלח פכ"ג**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"ד"א תשורי מראש אמנה א"ר נחמיה לא זכו ישראל לומר שירה על הים אלא בזכות אמנה" — אוה"ת בשלח ע' תכט.

48 **ובשה"ש רבה בפ' אתי מלבנון**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

פ"ד, ח. "כתיב וירא ישראל את היד הגדולה דאדין אדדם ואינם מאמינים (פי' המ"כ י"ל עדיין הוא מוליך ומדדמה אותם מתוך הים ועיניהם הרואות ולא יאמינו בתמיה) אית בר נש דחמי ולא מהימן הוי בזכות האמנה שהאמינו ישראל במצרים שנאמר ויאמן העם" — אוה"ת בשלח ע' תל.

49 **והענין כי באמת . . זו היא בחי' אמונה**

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

KEHOT'S NOTE

מובא בספר החקירה ז, ב.

50 **ומבשרי אחזה אלו-ה**

The words here quote Job 19:26; the passage is shown below.

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְּפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו. באוה"ת דברים כרך ו ע' ב'תצו יש לכאן הגהה ע"ש. וראה גם ספר החקירה ח, א.

51 **שרואין את העולמות שהם כמו גוף גדול**

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

KEHOT'S NOTE

ראה אדר"נ פל"א. ובמו"נ ח"א פע"ב.

52 **מהארץ לרקיע מהלך ת"ק שנה**

The words here quote Chagigah 13a:3; the passage is shown below.

Chagigah 13a:3 חגיגה י"ג א:ג'

כַּמָּה שְׁנוֹתָיו שֶׁל אָדָם — שִׁבְעִים שָׁנָה, שֶׁנֶּאֱמַר: "יְמֵי שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרוֹת שְׁמוֹנִים שָׁנָה". וַהֲלֹא מִן הָאָרֶץ עַד לָרָקִיעַ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְעוֹבְיוֹ שֶׁל רָקִיעַ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְכֵן בֵּין כָּל רָקִיעַ וְרָקִיעַ.

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KEHOT'S NOTE

חגיגה יג, א. ירושלמי ברכות פ"ט, ה"א.

53 **שאו מרום עיניכם**

The words here quote Isaiah 40:26; the passage is shown below.

Isaiah 40:26 ישעיהו מ':כ"ו

שְׂאוּ־מָרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בְמִסְפָּר צְבָאָם לְכֻלָּם בְּשֵׁם יִקְרָא מֵרֹב אוֹנִים וַאֲמִיץ כֹּחַ אִישׁ לֹא נֶעְדָּר׃

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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KEHOT'S NOTE

ישע' מ, כו.

54 **וידיעה זו מורגשת כאלו רואה**

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

KEHOT'S NOTE

נתבאר בספר החקירה ח, א ושם ח, ב בהקיצור. ושם דף כו, א ומבאר שכאן מפרש אדה"ז שראיה דבחי' ומבשרי אחזה אינו אלא על בחינת ממכ"ע, שזהו כדמיון הנשמה המלובשת בגוף, ועל סוכ"ע צריך אמונה, והצ"צ מפרש עוד יותר שגם בסוכ"ע מורגש הראיה והביא ראיה מגלגלים שאינן כגוף האדם, ע"ש בארוכה.

55 **אך עיקר בקשת משה**

Kehot's note points to where this is explained further: The Rebbe Maharash's maamar "Mayim Rabim" (5636).

KEHOT'S NOTE

ראה ד"ה מים רבים תרל"ו פרק קכז. סה"מ תרס"ח ע' רפה.

56 **וזהו לשון אחזה ולכן אין זה נקרא בשם אמונה**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באוה"ת סידור ע' מד מציין לכאן, דכאן ביאר "דעל בחי' ממכ"ע נאמר ומבשרי אחזה שמרגיש מציאותו רק שאינו נודע מהותו. וסוכ"ע הוא בחי' אמונה, ולכאורה זה סותר למ"ש דחכמה נקי' אתה שהוא בגילוי ממש המהות, ובכתר הוא הרגשת המציאות כו', אכן באמת לק"מ דשם [= הכוונה לכאן] הכוונה שאצלינו הוא כאן שבממכ"ע יש הרגשת המציאות כו', אבל כאן [= הכוונה לסידור] הכוונה על עולם האצילות אשר שם דוקא החכמה הוא בבחי' גילוי המהות ממש" ע"ש.

57 **דעת הוא העמקת הלב**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך ב ע' תתקפח ושם מציין: "וע' מזה שהדעת הוא ההתקשרות בהדבר והפך השכחה בסידור בד"ה להבין ענין הלולב ומיניו".

58 **הרהור . . לא עביד מידי**

Kehot's note points to Zohar III, 105a for these words.

Zohar III, 105a זח"ג קה, א

KEHOT'S NOTE

זח"ג קה, א.

59 **דהרהור לאו כדיבור דמי**

The words here quote Berakhot 20b:20-21; the passage is shown below.

Berakhot 20b:20–21 ברכות כ' ב:כ'-כ"א

וְרַב חִסְדָּא אָמַר, הִרְהוּר לָאו כְּדִבּוּר דָּמֵי, דְּאִי סָלְקָא דַּעְתָּךְ הִרְהוּר כְּדִבּוּר דָּמֵי — יוֹצִיא בִּשְׂפָתָיו. אֶלָּא מַאי הִרְהוּר לָאו כְּדִבּוּר דָּמֵי, לָמָּה מְהַרְהֵר? אָמַר רַבִּי אֶלְעָזָר: כְּדֵי שֶׁלֹּא יְהוּ כָּל הָעוֹלָם עוֹסְקִין בּוֹ וְהוּא יוֹשֵׁב וּבָטֵל.

But Rab Hisda said : Meditation is not the equivalent of speech ; for if it enter thy mind that it is the equivalent of speech, let him utter the words with his lips ! How is it then ? Meditation is not the equivalent of speech. Why, then, should he meditate? R. Eleazar said : So that the whole world should not be engaged upon the reading of the Shema', whereas he sits idle.

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KEHOT'S NOTE

ברכות כ, ב. באוה"ת דברים כרך ו ע' ב'תצו יש לכאן הגהה וקיצור.

60 **בד"ה וירא ישראל כו' ויאמינו בהוי'**

The Alter Rebbe himself sends the reader to this Torah Ohr maamar for more on faith in G-d as He is beyond the worlds.

KEHOT'S NOTE

בתו"א פ' בשלח.

61 Kehot's note points to Genesis 18:1-22:24 for these words.

Genesis 18:1–22:24 בראשית י"ח:א'-כ"ב:כ"ד

PARAGRAPH 6

62 **שכן ארץ ורעה אמונה**

"Trust in Havayah and do good; dwell in the land and tend faith." The Alter Rebbe reads "tend" as nourishing faith so that it grows.

Psalms 37:3 תהילים ל"ז:ג'

בְּטַח בַּה' וַעֲשֵׂה־טוֹב שְׁכָן־אֶרֶץ וּרְעֵה אֱמוּנָה:

Trust in the L-RD, and do good; dwell in the land, and cherish faithfulness.

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KEHOT'S NOTE

תהלים לז, ג.

63 **ורעה אמונה . . ומלאה הארץ דעה**

The note points to Or HaTorah on Pinchas for this pairing of "tend faith" with "the earth shall be full of knowledge."

KEHOT'S NOTE

ראה אוה"ת פנחס ע' א'קעה.

64 **ומלאה הארץ דעה**

Isaiah's vision of the future: "for the earth shall be full of the knowledge of Havayah, as the waters cover the sea." Here "the earth" is faith, which will be filled with knowledge.

Isaiah 11:9 ישעיהו י"א:ט'

לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־ה' כַּמַּיִם לַיָּם מְכַסִּים:

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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KEHOT'S NOTE

ישע' יא, ט. וכ"ה באוה"ת דברים כרך ז ע' ב'תצו. אבל בישע' כת' כי מלאה.

65 **פי' הארץ היא האמונה שנק' בשם ארץ**

Or HaTorah refers to this line and explains why faith is called "land": as Torah Ohr says at the end of Mishpatim, there is a "land of the living," Gan Eden, from which life flows, that is, faith, love and awe, as in "by his faith he shall live."

KEHOT'S NOTE

באוה"ת דברים כרך ד ע' א'תתקלא מציין: ע"ז "ומ"ש שהאמונה נק' ארץ זהו כמ"ש בתו"א ס"פ משפטים בד"ה לא תהי' משכלה ועקרה בארצך אשר יש ארץ החיים והוא ג"ע שממנו נשפע החיים דהיינו אמונה ואוי"ר כמ"ש באמונתו יחי' כו'".

66 **נעוץ תחלתן בסופן**

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

67 **נעוץ תחלתן בסופן**

"Ten Sefiros of nothingness: their end is embedded in their beginning and their beginning in their end, like a flame bound to a coal." The highest is revealed in the lowest.

Sefer Yetzirah 1:7 ספר יצירה א':ז'

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

68 **ונגלה כבוד ה'**

"And the glory of Havayah shall be revealed, and all flesh together shall see." In the future G-dliness will be seen, not only believed.

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישעי' מ, ה. באוה"ת דברים כרך ו ע' ב'תצט יש הוספה מהצ"צ.

69 **בד"ה להבין ענין הברכות**

This maamar explains that faith is above all comprehension.

KEHOT'S NOTE

תו"א ו, א. ועם הגהות באוה"ת בראשית כרך ג.

70 **ובאגה"ק ע"פ חגרה בעוז מתניה**

The first letter of Iggeres HaKodesh, on "She girds her loins with strength," to which the Alter Rebbe refers for the theme that Torah and mitzvos draw down and strengthen faith.

KEHOT'S NOTE

אגה"ק סי' א. וראה בליקוט פירושים — חיטריק שם.

71 **חגרה בעוז מתניה**

"She girds her loins with strength." The verse on which the first letter of Iggeres HaKodesh is based, to which the Alter Rebbe refers.

Proverbs 31:17 משלי ל"א:י"ז

חָגְרָה בְעוֹז מָתְנֶיהָ וַתְּאַמֵּץ זְרוֹעֹתֶיהָ׃

She girdeth her loins with strength, And maketh strong her arms.

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72 **בד"ה ואהיה אצלו אמון**

This Shavuos maamar cites the Midrash that amon means "pedagogue," "as a nurse carries the suckling," a term of providing sustenance: the sense the Alter Rebbe gives here to "tend faith."

Numbers 17:4 במדבר י"ז:ד'

וַיִּקַּח אֶלְעָזָר הַכֹּהֵן אֵת מַחְתּוֹת הַנְּחֹשֶׁת אֲשֶׁר הִקְרִיבוּ הַשְּׂרֻפִים וַיְרַקְּעוּם צִפּוּי לַמִּזְבֵּחַ׃

And Eleazar the priest took the brazen fire-pans, which they that were burnt had offered; and they beat them out for a covering of the altar,

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KEHOT'S NOTE

לעיל במדבר יז, ד ואילך.

73 **ואהיה אצלו אמון**

The Torah says, "And I was beside Him as an amon." The Midrash reads amon as "pedagogue," one who raises and provides for a child.

Proverbs 8:30 משלי ח':ל'

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

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

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74 **נעשה אדם**

"Let us make man in Our image, after Our likeness." Read here as the Torah and mitzvos, which form the supernal "image of man."

Genesis 1:26 בראשית א':כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו.

75 **רמ"ח מצות הם רמ"ח אברין דמלכא**

The note refers to the sources listed there for the 248 mitzvos as the 248 limbs of the King.

KEHOT'S NOTE

ראה תו"ז ת"ל. הנסמן במאמרי אדה"ז — פרשיות לע' רפג.

76 **אדם אדמה לעליון**

Kehot's note points to where this is explained further: Shelah (Shnei Luchos HaBris).

KEHOT'S NOTE

של"ה ג, א. שם תושב"כ דרוש צאן יוסף שא, ב.

77 **אדמה לעליון**

"I will be like (adameh) the Most High." The word adameh is the basis for reading Adam as the likeness of the One Above.

Isaiah 14:14 ישעיהו י"ד:י"ד

אַעֲלֶה עַל־בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן׃

I will ascend above the heights of the clouds; I will be like the Most High.'

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78 **תורה עבודה וגמ"ח**

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

KEHOT'S NOTE

אבות א, ב.

79 **תורה ועבודה וגמילות חסדים**

Shimon HaTzaddik: "The world stands on three things: on Torah, on divine service and on acts of kindness." The

Alter Rebbe maps them onto the three lines of the mitzvos.

Pirkei Avot 1:2 משנה אבות א:ב

שִׁמְעוֹן הַצַּדִּיק הָיָה מִשְּׁיָרֵי כְנֶסֶת הַגְּדוֹלָה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה וְעַל גְּמִילוּת חֲסָדִים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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

80 תורה הוא שמותיו של הקב"ה

There the Alter Rebbe explains that the Written Torah depends on the exact form of its letters because it is the level of Names, while the Oral Torah may be expressed in any script or language.

Zohar II, 87a זח"ב פז, א

KEHOT'S NOTE

זח"ב פז, א. הקדמת הרמב"ן עה"ת. יונת אלם פכ"ט. וראה לעיל פי' מטות עו, ב. וראה הפי' באוה"ת דברים כרך ו ע' ב'שלא.

PARAGRAPH 7

81 להחיות רוח שפלים

"I dwell on high and holy, and with the contrite and lowly of spirit, to revive the spirit of the lowly." Charity draws this descent of the transcendent light.

Isaiah 57:15 ישעיהו נ"ז:ט"ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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KEHOT'S NOTE

ישע' נז, טו.

82 קרבנות . . באש שלמע'

Kehot's note points to Yoma 21a for these words.

Yoma 21a יומא כ"א א

KEHOT'S NOTE

יומא כא, א.

83 אתערותא דלתתא אתעדל"ע

Kehot's note points to Zohar I, 88a for these words.

Zohar I, 88a זח"א פח, א

KEHOT'S NOTE

ראה זח"א פח, א. קסד, א. רלה, א. רמד, א. ועוד.

PARAGRAPH 8

84 בתפלה שכנגד הקרבנות

Rabbi Yehoshua ben Levi: "The prayers were instituted to correspond to the daily offerings." Prayer takes the place of the sacrifices.

Berakhot 26b:5-6 ברכות כ"ו ב:ה'-ו'

תַּנְיָא כְּוָותֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא, וְתַנְיָא כְּוָותֵיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי. תַּנְיָא כְּוָותֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: אַבְרָהָם תִּקֵּן תְּפִלַּת שַׁחֲרִית, שֶׁנֶּאֱמַר: "וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם", וְאֵין "עֲמִידָה" אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר: "וַיַּעֲמֹד פִּינְחָס וַיְפַלֵּל". יִצְחָק תִּקֵּן תְּפִלַּת מִנְחָה, שֶׁנֶּאֱמַר "וַיֵּצֵא יִצְחָק לָשׂוּחַ בַּשָּׂדֶה לִפְנוֹת עָרֶב", וְאֵין "שִׂיחָה" אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר "תְּפִלָּה לְעָנִי כִּי יַעֲטֹף וְלִפְנֵי ה' יִשְׁפֹּךְ שִׂיחוֹ".

There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then stood up Phineas and prayed" (Ps. cvi. 30). Isaac instituted the afternoon Tefillah; as it is said, "And Isaac went out to meditate in the field at eventide" (Gen. xxiv. 63) — ...

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Bereshit Rabbah 68:9 בראשית רבה ס"ח:ט'

... אברהם תקן תפלת שחרית, שנאמר (בראשית יט): וישכם אברהם בבקר אל המקום אשר עמד שם וגו', ואין עמידה אלא תפלה, שנאמר (תהלים קו): ויעמוד פנחס ויפלל. יצחק תקן תפלת מנחה, שנאמר (בראשית כד): ויצא יצחק לשוח בשדה, ואין שיחה אלא תפלה, שנאמר (תהלים קמג): אשפוך לפניו שיחי. יעקב תקן תפלת ערבית, שנאמר: ויפגע במקום, ואין פגיעה אלא תפלה, שנאמר (ירמיה ז): ואל תשא בעדם וגו', ואל תפגע בי. וכן הוא אומר (שם כז): ואם נביאים הם, ואם יש דבר ה' אתם, יפגעו נא בה' צבאות. אמר רבי שמואל בר ...

"He encountered the place and spent the night there because the sun had set; he took from the stones of the place, which he placed beneath his head, and lay down in that place" (Genesis 28:11). "He encountered [vayifga] the place" - Rav Huna said in the name of Rabbi Ami: Why do they change the name of the Holy One blessed be He and call Him the Omnipresent [hamakom]? It is because He is the place [mekomo] of the world, and His world is not His place. From what ...

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KEHOT'S NOTE

ברכות כו, ב. וראה ב"ר פס"ח, ט.

85 במאמר אחד ואח"כ נפרט

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

KEHOT'S NOTE

ראה מדרש שמואל אבות ה, א.

86 **כי נשגב שמו לבדו רק הודו**

"For His Name alone is exalted; His splendor is upon earth and heaven," from the Halleluyah psalm said in Pesukei deZimrah.

Psalms 148:13 תהילים קמ״ח:י״ג

יְהַלְלוּ אֶת־שֵׁם ה׳ כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

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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87 **וירם קרן לעמו וגו׳ לבנ״י עם קרובו**

"And He has raised up a horn for His people… for the children of Israel, a people near to Him." G-d's closeness to Israel kindles the heart.

Psalms 148:14 תהילים קמ״ח:י״ד

וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּ־יָהּ׃

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

88 **כמים הפנים לפנים**

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

KEHOT'S NOTE

משלי כז, צט.

89 **כמים הפנים לפנים**

"As in water face answers to face, so the heart of man to man." Love from below awakens love from above.

Proverbs 27:19 משלי כ״ז:י״ט

כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם׃

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

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90 **קבועה ותקועה בלב ונפש האדם**

Or HaTorah on Devarim has this passage from Likkutei Torah up to this point, with an addition and an abridgement.

KEHOT'S NOTE

באוה״ת דברים כרך ז ע׳ ב׳תצט יש הוספה וקיצור. ע״כ נמצא שם מלקו״ת.

91 **אחד . . בשבעה רקיעים ובארץ**

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

KEHOT'S NOTE

סמ״ק סק״ד. הובא בבני אור״ח רסס״א.

92 **ואמונה זו היא בחי׳ ארץ זבת חלב ודבש**

The note points to Or HaTorah on Va'eschanan for faith as "a land flowing with milk and honey."

KEHOT'S NOTE

ראה אוה״ת ואתחנן ע׳ קכט.

93 **בד״ה באתי לגני**

The explanation of "I have come into my garden," which the Alter Rebbe cites for "my wine with my milk." The passage given opens with the descent of the first half of the night and the ascent after midnight, and with the Holy One, blessed be He, as Z'eir Anpin, the attributes that govern the world.

KEHOT'S NOTE

לקמן שהי״ש לב, ג.

94 **יינ עם חלבי**

"I have come into my garden… I have drunk my wine with my milk." The Alter Rebbe refers to his explanation of these words for milk as the growth of the attributes.

Song of Songs 5:1 שיר השירים ה׳:א׳

בָּאתִי לְגַנִּי אֲחֹתִי כַלָּה אָרִיתִי מוֹרִי עִם־בְּשָׂמִי אָכַלְתִּי יַעְרִי עִם־דִּבְשִׁי שָׁתִיתִי יֵינִי עִם־חֲלָבִי אִכְלוּ רֵעִים שְׁתוּ וְשִׁכְרוּ דוֹדִים׃

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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95 **סד״ה חכלילי עינים**

The Alter Rebbe cites the end of this Torah Ohr maamar, on "bathed in milk," as another source for milk as the growth of the attributes.

KEHOT'S NOTE

תו״א פ׳ ויחי.

96 **חכלילי עינים**

Yaakov's blessing to Yehudah: "His eyes shall be red with wine, and his teeth white with milk."

Genesis 49:12 בראשית מ״ט:י״ב

חַכְלִילִי עֵינַיִם מִיָּיִן וּלְבֶן־שִׁנַּיִם מֵחָלָב׃

His eyes shall be red with wine, And his teeth white with milk.

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97 **רוחצות בחלב**

"His eyes are like doves by streams of water, bathed in milk."

Song of Songs 5:12 שיר השירים ה׳:י״ב

עֵינָיו כְּיוֹנִים עַל־אֲפִיקֵי מָיִם רֹחֲצוֹת בֶּחָלָב יֹשְׁבוֹת עַל־מִלֵּאת׃

His eyes are like doves Beside the water-brooks; Washed with milk, And fitly set.

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98 **ובזח״ג קל״ו ב׳**

Cited by the note for the Zohar reference: there the Alter Rebbe writes that milk in holiness is the growth of the attributes, love and awe, through "the joyful mother of children," and refers to Torah Ohr on Vayechi ("teeth white with milk") and Va'eira.

KEHOT'S NOTE

ראה לעיל שלח מב, ד.

99 **אז תתענג על ה'**

"Then you will delight in Havayah." Delight, the "honey," comes from the encompassing light.

Isaiah 58:14 ישעיהו נ"ח:י"ד

אָז תִּתְעַנַּג עַל־ה' וְהִרְכַּבְתִּיךָ עַל־[בָּמֳתֵי] (במותי) אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִּי ה' דִּבֵּר׃

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ישעי' נח, יד.

100 **אני הוי' לא שניתי**

"I, Havayah, have not changed." Contemplating G-d's changelessness brings the sweetness of delight.

Malachi 3:6 מלאכי ג':ו'

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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101 **ורק הודו על**

"His splendor is upon earth and heaven": only a ray of G-d reaches the worlds.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

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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PARAGRAPH 10

102 **וירם קרן לעמו ולבנ"י עם קרובו**

"He has raised up a horn for His people... the children of Israel, a people near to Him." G-d's closeness to Israel is the ground of delight.

Psalms 148:14 תהילים קמ"ח:י"ד

וַיָּרֶם קֶרֶן לְעַמּוֹ תְּהִלָּה לְכָל־חֲסִידָיו לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ הַלְלוּ־יָהּ׃

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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103 **וצדיק באמונתו יחי'**

"And the righteous shall live by his faith." The Alter Rebbe reads "live" as delight and the reviving of the soul.

Habakkuk 2:4 חבקוק ב':ד'

הִנֵּה עָפְלָה לֹא־יָשְׁרָה נַפְשׁוֹ בּוֹ וְצַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה׃

Behold, his soul is puffed up, it is not upright in him; But the righteous shall live by his faith.

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KEHOT'S NOTE

חבקוק ב, ד. ראה אגרות אדה"ז אגרת נא (ע' קכג) דשם מציין שזה הענין נרמז גם בתניא פרק לג.

104 **ומרוב כל**

"Because you did not serve Havayah your G-d with joy and gladness of heart, from an abundance of everything." Here: faith revives the soul more than all abundance.

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

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

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KEHOT'S NOTE

דברים כח, מז.

105 **מי לי בשמים**

"Whom have I in heaven? And with You, I desire nothing on earth." Closeness to G-d is the soul's greatest delight.

Psalms 73:25 תהילים ע"ג:כ"ה

מִי־לִי בַשָּׁמָיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

106 **ורעה אמונה**

"Do good; dwell in the land and tend faith." Faith is nourished through doing good.

Psalms 37:3 תהילים ל"ז:ג'

בְּטַח בַּה' וַעֲשֵׂה־טוֹב שְׁכָן־אֶרֶץ וּרְעֵה אֱמוּנָה׃

Trust in the L-RD, and do good; dwell in the land, and cherish faithfulness.

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107 **והתענג על ה'**

"And delight in Havayah, and He will give you the requests of your heart." Tended faith becomes delight.

Psalms 37:4 תהילים ל"ז:ד'

וְהִתְעַנַּג עַל־ה' וְיִתֶּן־לְךָ מִשְׁאֲלֹת לִבֶּךָ׃

So shalt thou delight thyself in the L-RD; and He shall give thee the petitions of thy heart.

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108 **ובפי' בהר דק"י ע"ב**

On the Zohar's "tend faith": through "and do good" one draws down from above the level of "say of the righteous that he is good"; through charity and good deeds one arouses the flow into Yesod, and from Yesod it is drawn to Malchus.

KEHOT'S NOTE

ע"פ ורעה אמונה "שע"י ועשה טוב ממשיך למעלה בחי' אמרו צדיק כי טוב . והיינו שע"י צדקה ומע"ט מעוררים וממשיכים השפע שיבא ביסוד ועי"ז נמשך מיסוד למלי" — יהל אור ע' שלא.

109 **ובפי' הרמ"ז שם מענין טוב**

There the Alter Rebbe cites the same Zohar passages on "do good, dwell in the land" and the Ramaz, and explains "one who serves G-d" (Tanya, chapter 15): by toiling to "do good" against nature and the inclination, a person repairs the concealment of the Name Elokim and draws down the supernal union of "Havayah Elokim is a sun and a shield," sweetening the gevuros with chassadim.

KEHOT'S NOTE

וראה לעיל פ' בלק עג, ד ובמ"מ לשם. שנעתק מאוה"ת נ"ך כרך א ע' קד.

110 **מזמור לדוד ה' רועי**

"A psalm of David: Havayah is my shepherd; I shall not lack." The Alter Rebbe cites the Zohar's comment on this verse in Terumah (170a).

Psalms 23:1 תהילים כ"ג:א'

מִזְמוֹר לְדָוִד ה' רֹעִי לֹא אֶחְסָר׃

A Psalm of David. The L-RD is my shepherd; I shall not want.

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111 **לתענוג ולפיקוח נפש**

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

KEHOT'S NOTE

ראה בטושו"ע או"ח סר"ז.

PARAGRAPH 11

112 **ומלאה הארץ דעה**

The promised future, when knowledge of G-d fills the earth, beyond the "milk and honey" of faith.

Isaiah 11:9 ישעיהו י"א:ט'

לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־ה' כַּמַּיִם לַיָּם מְכַסִּים׃

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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113 **לכל עת**

"For everything there is a season, and a time for every matter under heaven." Under the light that fills the worlds, times change.

Ecclesiastes 3:1 קהלת ג':א'

לַכֹּל זְמָן וְעֵת לְכָל־חֵפֶץ תַּחַת הַשָּׁמָיִם׃

To every thing there is a season, and a time to every purpose under the heaven:

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114 **הנחש הטיל זוהמא**

"When the serpent came upon Chavah he injected contamination into her; Israel, who stood at Mount Sinai, their contamination ceased."

Shabbat 146a:1 שבת קמ"ו א:א'

שֶׁבָּא נָחָשׁ עַל חַוָּה הֵטִיל בָּהּ זוּהֲמָא, יִשְׂרָאֵל שֶׁעָמְדוּ עַל הַר סִינַי — פָּסְקָה זוּהֲמָתָן, גּוֹיִם שֶׁלֹּא עָמְדוּ עַל הַר סִינַי — לֹא פָּסְקָה זוּהֲמָתָן. אָמַר לֵקוּהּ רַב אַחָא בְּרֵיהּ דְּרָבָא לְרַב אָשֵׁי: גֵּרִים מַאי? אָמַר לֵקוּהּ: אַף עַל גַּב דְּאִינְהוּ לָא חֲווֹ, מָזַלַיְיהוּ חֲווֹ. דִּכְתִיב: "אֶת אֲשֶׁר יֶשְׁנוֹ פֹּה עִמָּנוּ עוֹמֵד הַיּוֹם לִפְנֵי ה' אֱלֹקֵינוּ וְאֵת אֲשֶׁר אֵינֶנּוּ פֹּה וְגוֹ'".

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KEHOT'S NOTE

שבת קמו, א.

115 **ובמתן תורה פסקה זוהמתן**

Torah Ohr explains that a trace of the serpent's contamination remained even after Sinai: the root of the kelipah of coarseness that entered human nature with the sin of the Tree of Knowledge, a person's sense of himself and of his own good, the source of all desires and sins; before the sin, Adam and Chavah grasped only the revelation of G-dliness.

KEHOT'S NOTE

ראה שבת שם. תו"א משפטים עט, ד. אור החיים ברכה לג, ג.

PARAGRAPH 12

116 **בימי יהושע עבדו את ה'**

"And Israel served Havayah all the days of Yehoshua, and all the days of the elders who outlived Yehoshua."

Joshua 24:31 יהושע כ"ד:ל"א'

וַיַּעֲבֹד יִשְׂרָאֵל אֶת־ה' כֹּל יְמֵי יְהוֹשֻׁעַ וְכֹל יְמֵי הַזְּקֵנִים אֲשֶׁר הֶאֱרִיכוּ יָמִים אַחֲרֵי יְהוֹשֻׁעַ וַאֲשֶׁר יָדְעוּ אֵת כָּל־מַעֲשֵׂה ה' אֲשֶׁר עָשָׂה לְיִשְׂרָאֵל׃

And Israel served the L-RD all the days of Joshua, and all the days of the elders that outlived Joshua, and had known all the work of the L-RD, that He had wrought for Israel.

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KEHOT'S NOTE

יהושע כד, לא.

117 **ובימי דוד ושלמה**

The Midrash likens Israel to the moon, which grows for fifteen days: fifteen generations from Avraham to Shlomo, when Israel's light was full.

Zohar I, 150a זח"א קנ, א

Shemot Rabbah 15:26 שמות רבה ט"ו:כ"ו

דבר אחר: החדש הזה לכם, הדא הוא דכתיב (שם עב, ז): יפרח בימיו צדיק ורוב שלום עד בלי ירח, עד שלא הוציא הקדוש ברוך הוא את ישראל ממצרים, ברמז הודיע להם, שאין המלכות בא להם עד שלשים דור, שנאמר: החדש הזה לכם ראש חדשים, החדש שלשים יום, ומלכות שלכם שלשים דור. הלבנה בראשון של ניסן מתחלת להאיר, וכל שהיא הולכת מאירה עד חמישה עשר ימים, ודסקוס שלה מתמלא, ומחמישה עשר עד שלשים אור שלה חסר, בשלשים אינה נראית. כך

קובעת רק את מהירות העלי' (ועי"ד מרז"ל זכו אחישנה לא זהו בעתה), ואופן העלי' (אם הוא ע"י נתינת מקום מראש ללעו"ז ועי"ז דוקא ינצחו כליל אח"ז (ע"ד משנ"ת בס' המצות מצות איסור עבודת בע"מ. ובכל זה נענש הבוחר, כיון שלא זו (עבירה לשמה) היא כוונתו שלו) או עלי' בלי נסיגה לאחור כלל). והוא מעין החילוק דירושלמי ובבלי, שאף שכל קושיא הוא מסטרא דרע, אבל גם היא חלק מבירור הדין (משיחת כ"ק אדמו"ר — י"ט אייר ה'תשי"ב — לקו"ש ח"ג ע' 976).

לכל עת

121

> "For everything there is a season, and a time for every matter under heaven." Change belongs to the order of time.

Ecclesiastes 3:1 קהלת ג:א

לַכֹּל זְמָן וְעֵת לְכָל־חֵפֶץ תַּחַת הַשָּׁמָיִם:

To every thing there is a season, and a time to every purpose under the heaven:

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KEHOT'S NOTE

קהלת ג, א.

ולאום מלאום יאמץ

122

> G-d tells Rivkah of her twins: "one nation shall be stronger than the other nation."

Genesis 25:23 בראשית כ"ה:כ"ג

וַיֹּאמֶר ה' לָהּ שְׁנֵי גוֹיִם בְּבִטְנֵךְ וּשְׁנֵי לְאֻמִּים מִמֵּעַיִךְ יִפָּרֵדוּ וּלְאֹם מִלְאֹם יֵאָמֵץ וְרַב יַעֲבֹד צָעִיר:

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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KEHOT'S NOTE

בראשית כה, כג.

כשזה קם . . לא נתמלאה צור

123

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

KEHOT'S NOTE

ובפירש"י שם עזה"פ הב' ציונים אלו [ב].

כשזה קם כו'. לא נתמלאה צור

124

> Rashi: the two will never be equally great; when this one rises, that one falls, as "Tyre was filled only from the ruin of Jerusalem."

Rashi on Genesis 25:23:5 רש"י על בראשית כ"ה:כ"ג:ה'

מלאם יאמץ. לֹא יִשָּׁווּ בְּגִדְלָה, כְּשֶׁזֶּה קָם זֶה נוֹפֵל, וְכֵן הוּא אוֹמֵר אִמָּלְאָה הֻחֳרְבָה (יחזקאל כ"ו), לֹא נִתְמַלְאָה צוֹר אֶלָּא מֵחֳרְבָּנָהּ שֶׁל יְרוּשָׁלַיִם:

מלאם יאמץ SHALL BE STRONGER THAN THE OTHER RACE — They will never be equally great at the same time: when one rises the other will fall. Thus it says, (Ezekiel 26:2) "[Because Tyre (colonised by Esau) says about Jerusalem] I shall be filled with her that is laid waste" — Tyre became full (powerful) only through the ruin of Jerusalem (Megillah 6a).

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

ישראל, חמישה עשר דור מן אברהם ועד שלמה. אברהם התחיל להאיר, ...

Another interpretation: "This month shall be for you [the first of months]" (Exodus 12:2) - that is what is written: "In his days let the righteous flourish, and abundance of peace, until the moon is no more" (Psalms 72:7). Before the Holy One blessed be He took Israel out of Egypt, He made it known to them by allusion that their royalty would endure for them for thirty generations, as it is stated: "This month shall be for you the first of months." The month is thirty days, and your ...

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KEHOT'S NOTE

זח"א קנ, א. שמו"ר טו, כו.

דאשתניאת מגוונא לגוונא

118

> The Zohar explains "rose" (shoshanas) as the Community of Israel, which changes from hue to hue, at times for good and at times for ill.

Zohar, Vayechi 27:226–28:237 ספר הזהר, ויחי כ"ז:רכ"ו-כ"ח:רל"ז

וס"פ אמור דק"ז

119

> The Zohar passages on Vayechi (221) and the end of Emor (107) are cited there too, on "the place that changes": the lesser love, which is self-regarding and so subject to changes, as against the great love, which has no changes; there the Alter Rebbe adds that joy in G-d prevents such falls.

KEHOT'S NOTE

נזכר גם לעיל פי' תזריע כ, ג.

וכן — לפעמים נופל . . ולפעמים . . הרהורי תשובה. אל יפול

120

> The note reproduces this talk: a fall is for the sake of the rise after it, since between one level and a higher one there must be a nullification in between; the descent that prepares the ascent is therefore part of the ascent.

KEHOT'S NOTE

כי הרי אמר קרא שבע יפול צדיק וקם, שהנפילה היא בשביל הקימה והעלי' שלאח"ז, ונפילה וירידה זו מוכרחת היא (ראה סוף ההקדמה לשער היחוד והאמונה, תו"א ביאור לד"ה ושבתי בשלום), וכמבואר במ"א בארוכה, אשר בין מדרי' הקודמת למדרי' נעלית יותר שאחרי צ"ל ביטול באמצע (וגם בסדר הירידה מלמעלה למטה כן הוא, אשר בן יש ליש צ"ל אין באמצע, כמבואר בשערי אורה ד"ה יביאו לבוש מלכות פכ"ד ואילך, המשך ר"ה ה'תשי"א (תרצ"ד) פ"ב ואילך ובכ"מ). וכיון שהירידה הכנה מוכרחת היא להעלי' למדרי' היותר נעלית — הרי אי"ז ירידה אמתית, כי"א חלק מן העלי' הנעלית יותר. — ובדא"פ י"ל אשר בהכרח לומר כן, כי מכיון שכוונת הבריאה (שהיא ירידה והשתלשלות1 מלמעלה למטה) היא, שתהי' אח"כ עלי' אחר עלי' מלמטה למעלה, הרי צ"ל שנעשה כן בפועל, שמאז נגמרה הירידה התחילה העלי' אחר עלי', כי אין מעכב, ח"ו, בידו, ובפרט שכוונת הבריאה קודמת לבריאה ואין שם שום מציאות שרש ומקור ללעו"ז, כמובן. — וע"כ צ"ל שהבחירה נוגעת רק במצבם של פרטים, אבל אינה משנית את הסך-הכל של הבריאה בכללותה, שהיא בעלי' תמידית, כיון שכך היא כוונת הבריאה, — ובעומק יותר צ"ל שגם באיש הפרטי מתקיימת כוונת הבורא, שהוא בעלי' תמידית — דמאי שנא — וע"כ הביאור הוא כנ"ל. ובחירת האדם — קובעת רק את מהירות העלי' (וע"ד הביאור הוא כנ"ל. ובחירת האדם —

125 כי כך הוא סדר תהפוכות הזמן

The note points to a footnote in Likkutei Sichos on this line about the order of the reversals of time.

KEHOT'S NOTE

ראה לקו"ש ח"ה ע' 178 הערה 37.

126 אך להיות בחי' סובב כל עלמין

A passage from here is quoted in Or HaTorah on Ki Sisa.

KEHOT'S NOTE

קטע מובא באוה"ת תשא ע' ב'ע.

127 ובערת הרע

"And you shall purge the evil from your midst." Evil must be removed before the encompassing light can be revealed as knowledge.

Deuteronomy 13:6 דברים י"ג:ו'

וְהַנָּבִיא הַהוּא אוֹ חוֹלֵם הַחֲלוֹם הַהוּא יוּמָת כִּי דִבֶּר־סָרָה עַל־ה' אֱלֹקֵיכֶם הַמּוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וְהַפֹּדְךָ מִבֵּית עֲבָדִים לְהַדִּיחֲךָ מִן־הַדֶּרֶךְ אֲשֶׁר צִוְּךָ ה' אֱלֹקֶיךָ לָלֶכֶת בָּהּ וּבִעַרְתָּ הָרָע מִקִּרְבֶּךָ:

And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken perversion against the L-RD your G-d, who brought you out of the land of Egypt, and redeemed thee out of the house of bondage, to draw thee aside out of the way which the L-RD thy G-d commanded thee to walk in. So shalt thou put away the evil from the midst of thee.

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KEHOT'S NOTE

דברים יג, ו.

128 כי על כל כבוד חופה

"For over all the glory there shall be a canopy." The verse of the Biur the Alter Rebbe refers to.

Isaiah 4:5 ישעיהו ד':ה'

וּבָרָא ה' עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעָשָׁן וְנֹגַהּ אֵשׁ לֶהָבָה לָיְלָה כִּי עַל־כָּל־כָּבוֹד חֻפָּה:

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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129 ואת רוח הטומאה אעביר

"And also the prophets and the spirit of impurity I will remove from the land." The promise for the time to come.

Zechariah 13:2 זכריה י"ג:ב'

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה' צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכריי יג, ב.

130 ובית שני הי' בו שנאת חנם

The Second Temple, whose people engaged in Torah, mitzvos and acts of kindness, was destroyed because of baseless hatred, which the Talmud weighs against the three gravest sins.

Yoma 9b:8 יומא ט' ב:ח'

אֲבָל מִקְדָּשׁ שֵׁנִי שֶׁהָיוּ עוֹסְקִין בְּתוֹרָה וּבְמִצְוֹת וּגְמִילוּת חֲסָדִים, מִפְּנֵי מָה חָרַב? מִפְּנֵי שֶׁהָיְתָה בּוֹ שִׂנְאַת חִנָּם. לְלַמֶּדְךָ שֶׁשְּׁקוּלָה שִׂנְאַת חִנָּם כְּנֶגֶד שְׁלֹשׁ עֲבֵירוֹת: עֲבוֹדָה זָרָה, גִּלּוּי עֲרָיוֹת, וּשְׁפִיכוּת דָּמִים.

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

KEHOT'S NOTE

יומא ט, ב. ראה ירושלמי יומא פ"א, ה"א.

131 זה לעומת זה

"G-d has made the one opposite the other." For every power of holiness there is a corresponding power on the opposing side.

Ecclesiastes 7:14 קהלת ז':י"ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה:

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

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KEHOT'S NOTE

קהלת ז, יד.

132 והנשים שהיו מבכות

In his vision of the Temple Ezekiel sees "women sitting, weeping for the Tammuz."

Ezekiel 8:14 יחזקאל ח':י"ד

וַיָּבֵא אֹתִי אֶל־פֶּתַח שַׁעַר בֵּית־ה' אֲשֶׁר אֶל־הַצָּפוֹנָה וְהִנֵּה־שָׁם הַנָּשִׁים יֹשְׁבוֹת מְבַכּוֹת אֶת־הַתַּמּוּז:

Then He brought me to the door of the gate of the L-RD'S house which was toward the north; and, behold, there sat the women weeping for Tammuz.

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KEHOT'S NOTE

יחזקאל ח, יד.

133 אמרו מעת חדלנו

The women of Judah in Egypt told Jeremiah: "Since we stopped burning incense to the queen of heaven... we have lacked everything."

Jeremiah 44:18 ירמיהו מ"ד:י"ח

KEHOT'S NOTE

ירמי' מד, יח.

134 כמ"ש בירמי' סי' כ"ז פסוק י"ד ט"ו

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

KEHOT'S NOTE

פסוק יד: ואל תשמעו אל דברי הנביאים האומרים אליכם לאמר לא תעבדו את מלך בבל כי שקר הם נבאים לכם.

בלקו"ש חט"ז ע' 67 הערה 76 מציין לעיין באוה"ת פ' וארא ע' רכז.

135 **פסוק טו**

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

KEHOT'S NOTE

כי לא שלחתים נאם ה' והם נבאים בשמי לשקר למען הדיחי אתכם ואבדתם אתם והנביאים הנבאים לכם.

136 **בב"ש שחסרו ה' דברים**

Five things were in the First Temple and not in the Second: the Ark, its cover and the Cherubim; the fire; the Shechinah; the holy spirit; and the Urim and Tumim.

Yoma 21b יומא כ"א ב

KEHOT'S NOTE

יומא כא, ב.

PARAGRAPH 13

137 One of the two places in the Gemara where, as the Alter Rebbe notes, this verse is cited.

Rosh Hashanah 32b:17 ראש השנה ל"ב ב:י"ז

"וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבוֹתָ אֶל לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד" — מַלְכוּת, דִּבְרֵי רַבִּי יוֹסֵי. רַבִּי יְהוּדָה אוֹמֵר: אֵינָהּ מַלְכוּת. "אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ" — מַלְכוּת, דִּבְרֵי רַבִּי יוֹסֵי. רַבִּי יְהוּדָה אוֹמֵר: אֵינָהּ מַלְכוּת.

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

138 One of the seven brothers martyred for refusing idolatry answered with this verse, "And you shall know this day... there is none else," and was killed.

Gittin 57b:17 גיטין נ"ז ב:י"ז

אַתְיוּהּ לְאִידֵּהּ, אֲמַרוּ לֵיקָה: פְּלַח לַעֲבוֹדָה זָרָה! אֲמַר לְהוּ, כָּתוּב בַּתּוֹרָה: "וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבוֹתָ אֶל לְבָבֶךָ, כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת, אֵין עוֹד". אַפְקוּהּ וְקַטְלוּהּ.

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139 **וידעת היום והשבות אל לבבך**

"And you shall know this day, and take it to your heart, that Havayah is the G-d in the heavens above and on the earth below." Now explained as knowledge of the encompassing light.

Deuteronomy 4:39 דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת 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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140 **הידיעה והרגשה בבחי' ממכ"ע כבר נאמר אתה הראת**

There the Rebbe notes that this maamar explains "You have been shown, so as to know" as referring to the light that fills the worlds, while elsewhere it is explained as referring to G-d's essence.

KEHOT'S NOTE

ראה ד"ה אתה הראת תשל"ז סעי' ד (סה"מ מלוקט ח"ד ע' לה) דכאן מבואר שקאי על ממכ"ע ובכ"מ מבואר שאתה הראת לדעת קאי על העצמות ע"ש.

141 **אתה הראת לדעת**

"You have been shown, so as to know." Now explained as knowledge of the light that fills the worlds.

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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142 **בד"ה כי המצוה הזאת**

There "It is not hidden from you" is the light that fills the worlds, clothed within the very being of Jewish souls, and "nor is it far" is the encompassing light, which is not clothed within but shines as a surrounding light and is not far.

KEHOT'S NOTE

לקמן פ' נצבים מה, ד.

143 **היום לעשותם ולא למחר בעוה"ב**

"The commandment... which I command you today, to do them." The Sages read: today to do them, and tomorrow, in the World to Come, to receive their reward.

Deuteronomy 7:11 דברים ז':י"א

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

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

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Avodah Zarah 4b:14 עבודה זרה ד' ב:י"ד

(יוֹם, מֵעִיד, טָרַף, בָּעֵגֶל — סִימָן.) גּוּפָא, אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מַאי דִּכְתִיב "אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם"? "הַיּוֹם לַעֲשׂוֹתָם" — וְלֹא לְמָחָר לַעֲשׂוֹתָם, "הַיּוֹם לַעֲשׂוֹתָם" — וְלֹא הַיּוֹם לְיטוֹל שְׂכָרָן.

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KEHOT'S NOTE

דברים ז, יא. ע"ז ד, ב. וש"נ.

144 **כף הקלע**

"And the souls of your enemies He will sling out in the hollow of the sling." Used for the soul's purging after death.

I Samuel 25:29 שמואל א כ"ה:כ"ט

וַיָּקָם אָדָם לְרָדָפְךָ וּלְבַקֵּשׁ אֶת־נַפְשֶׁךָ וְהָיְתָה נֶפֶשׁ אֲדֹנִי צְרוּרָה בִּצְרוֹר הַחַיִּים אֵת ה' אֱלֹקֶיךָ וְאֵת נֶפֶשׁ אֹיְבֶיךָ יְקַלְּעֶנָּה בְּתוֹךְ כַּף הַקָּלַע:

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

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145 **בד"ה צו את בנ"י**

There the Alter Rebbe explains that in this world a person has free choice and can even return in teshuvah, while in the World to Come he remains as he was; the thought,

speech and action he was clothed in here become sackcloth and soiled garments there, and the "hollow of the sling" casts him about in the worldly vanities his thoughts pursued, as if he were still in this world.

KEHOT'S NOTE

לעיל פ׳ פינחס עה, ג.

146 **צו את בנ״י כו׳ את קרבני לחמי**

"Command the children of Israel... My offering, My bread." The verse of the maamar in Pinchas to which the Alter Rebbe refers.

Numbers 28:2 במדבר כ״ח:ב׳

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

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

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147 **בשני יצריך**

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

KEHOT'S NOTE

ראה ברכות פ״ט, מ״ה.

148 **בשני יצריך**

"With all your heart: with both your inclinations, the good inclination and the evil inclination." Serving G-d with the evil inclination too, by subduing and transforming it.

Mishnah Berakhot 9:5 משנה ברכות ט׳:ה׳

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשֶׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמִאוֹד מְאֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכָוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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149 **אנכי מי שאנכי**

There "which I command you" is read as "I, who I am," G-d's very essence, drawing the encompassing Infinite Light down through Torah and mitzvos; "today" specifically, and not tomorrow in the World to Come, which is only for receiving reward.

Deuteronomy 1:2 דברים א׳:ב׳

אַחַד עָשָׂר יוֹם מֵחֹרֵב דֶּרֶךְ הַר־שֵׂעִיר עַד קָדֵשׁ בַּרְנֵעַ׃

It is eleven days journey from Horeb unto Kadesh-barnea by the way of mount Seir.

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KEHOT'S NOTE

נסמן לעיל דברים א, ב. ושי״נ.

150 **והיו הדברים האלה אשר אנכי מי שאנכי מצוך היום**

"And these words, which I command you this day, shall be upon your heart." "Today" and "I" point to the encompassing light drawn down through Torah and mitzvos.

Deuteronomy 6:6 דברים ו׳:ו׳

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

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

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151 **כי כמו שיש בחי׳ הסתר וצמצום בבחי׳ ממכ״ע**

Or HaTorah on Nach refers to this passage on concealment and contraction within the light that fills the worlds.

KEHOT'S NOTE

באוה״ת נ״ך כרך א ע׳ תרלט מציין לכאן.

152 **ואת רוח הטומאה אעביר מן הארץ**

The future removal of impurity, which allows the encompassing light to be openly known.

Zechariah 13:2 זכריה י״ג:ב׳

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה׳ צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ׃

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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153 **ומלאה הארץ דעה**

"For the earth shall be full of the knowledge of Havayah." Faith, the "earth," will be filled with knowledge.

Isaiah 11:9 ישעיהו י״א:ט׳

לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־ה׳ כַּמַּיִם לַיָּם מְכַסִּים׃

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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154 **והארץ תרצה את עונה**

The verse says the land "shall make up for its Sabbaths" and Israel "shall make amends for their iniquity"; the

Kehot note points here for the Alter Rebbe's phrase.

Leviticus 26:43 ויקרא כ"ו:מ"ג

וְהָאָרֶץ תֵּעָזֵב מֵהֶם וְתֵרֶץ אֶת־שַׁבְּתֹתֶיהָ בָּהְשַׁמָּהּ מֵהֶם וְהֵם יִרְצוּ אֶת־עֲוֹנָם יַעַן וּבְיַעַן בְּמִשְׁפָּטַי מָאָסוּ וְאֶת־חֻקֹּתַי גָּעָלָה נַפְשָׁם׃

For the land shall lie forsaken without them, and shall be paid her sabbaths, while she lieth desolate without them; and they shall be paid the punishment of their iniquity; because, even because they rejected Mine ordinances, and their soul abhorred My statutes.

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KEHOT'S NOTE

ראה ויקרא כו, מג.

155 **ובפי וזאת הברכה**

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

KEHOT'S NOTE

יא, ה.

156 **והוא עד או ראה או ידע**

"And he is a witness, whether he has seen or known." The Midrash applies "seen" and "known" to the two verses of knowing G-d.

Leviticus 5:1 ויקרא ה':א'

וְנֶפֶשׁ כִּי־תֶחֱטָא וְשָׁמְעָה קוֹל אָלָה וְהוּא עֵד אוֹ רָאָה אוֹ יָדָע אִם־לוֹא יַגִּיד וְנָשָׂא עֲוֹנוֹ׃

And if any one sin, in that he heareth the voice of adjuration, he being a witness, whether he hath seen or known, if he do not utter it, then he shall bear his iniquity;

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157 **והוא עד או ראה או ידע**

The Midrash reads "and he is a witness" as Israel ("And you are My witnesses"), "whether he has seen" as "You have been shown, so as to know," and "or known" as "And you shall know this day."

Vayikra Rabbah 6:5 ויקרא רבה ו':ה'

158 **ומבשרי אחזה**

"From my flesh I behold G-d": perceiving G-d as He fills the worlds.

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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159 **שאו מרום עיניכם וראו**

"Lift up your eyes on high and see": the knowledge that comes through seeing creation.

Isaiah 40:26 ישעיהו מ':כ"ו

שְׂאוּ־מָרוֹם עֵינֵיכֶם וּרְאוּ מִי־בָרָא אֵלֶּה הַמּוֹצִיא בְמִסְפָּר צְבָאָם לְכֻלָּם בְּשֵׁם יִקְרָא מֵרֹב אוֹנִים וְאַמִּיץ כֹּחַ אִישׁ לֹא נֶעְדָּר׃

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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160 **ע' רבתי וכן ד' דאחד שהוא ענין עד**

Or HaTorah on Shoftim explains this teaching that the large ayin and dalet of the Shema spell ed, witness.

KEHOT'S NOTE

ראה אוה"ת שופטים ע' תתס שמבאר זה.

161 **ואתם עדי**

Kehot's note points to Isaiah 43:20 for these words.

Isaiah 43:20 ישעיהו מ"ג:כ'

תְּכַבְּדֵנִי חַיַּת הַשָּׂדֶה תַּנִּים וּבְנוֹת יַעֲנָה כִּי־נָתַתִּי בַמִּדְבָּר מַיִם נְהָרוֹת בִּישִׁימֹן לְהַשְׁקוֹת עַמִּי בְחִירִי׃

The beasts of the field shall honour Me, The jackals and the ostriches; Because I give waters in the wilderness, And rivers in the desert, To give drink to My people, Mine elect;

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KEHOT'S NOTE

ישע' מג, כ.

162 **ואתם עדי**

"And you are My witnesses, says Havayah, and I am G-d," the verse the Midrash on Leviticus 5:1 quotes for Israel as G-d's witnesses.

Isaiah 43:12 ישעיהו מ"ג:י"ב

אֲנֹכִי הִגַּדְתִּי וְהוֹשַׁעְתִּי וְהִשְׁמַעְתִּי וְאֵין בָּכֶם זָר וְאַתֶּם עֵדַי נְאֻם־ה' וַאֲנִי־אֵל׃

I have declared, and I have saved, and I have announced, and there was no strange god among you; therefore ye are My witnesses, saith the L-RD, and I am G-d.

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163 **שנים עדים יקום דבר**

"By the testimony of two witnesses or three witnesses a matter shall be established." Read here as seeing and knowing establishing the word of G-d.

Deuteronomy 19:15 דברים י"ט:ט"ו

לֹא־יָקוּם עֵד אֶחָד בְּאִישׁ לְכָל־עָוֹן וּלְכָל־חַטָּאת בְּכָל־חֵטְא אֲשֶׁר יֶחֱטָא עַל־פִּי שְׁנֵי עֵדִים אוֹ עַל־פִּי שְׁלֹשָׁה־עֵדִים יָקוּם דָּבָר׃

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established.

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164 **שזדונות יהיו כזכיות**

Reish Lakish: "Great is teshuvah, for deliberate sins become for him like merits."

Yoma 86b:3 יומא פ"ו ב:ג'

אָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה שֶׁזְּדוֹנוֹת נַעֲשׂוֹת לוֹ כִּשְׁגָגוֹת, שֶׁנֶּאֱמַר: "שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ", הָא "עָוֹן" — מַזִּיד הוּא, וְקָא קָרֵי לֵיהּ מִכְשׁוֹל. אִינִי?! וְהָאָמַר רֵישׁ לָקִישׁ: גְּדוֹלָה תְּשׁוּבָה

וידעת היום והשבות אל לבבך וגו'

שָׁזְדוֹנוֹת נַעֲשׂוֹת לוֹ כִּזְכִיּוֹת, שֶׁנֶּאֱמַר: "וּבְשׁוּב רָשָׁע מֵרִשְׁעָתוֹ וְעָשָׂה מִשְׁפָּט וּצְדָקָה עֲלֵיהֶם (חָיָה) יִחְיֶה"! לָא קַשְׁיָא: כָּאן מֵאַהֲבָה, כָּאן מִיִּרְאָה.

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

KEHOT'S NOTE

יומא פו, ב.

ביאור הדברים ע"פ וידעת היום כו'

An Explanation of "And You Shall Know This Day"

There are two levels of knowing G-d: a lower Daas, born of understanding, that grasps G-d as He fills the worlds, and a higher Daas, rooted in Keser, that reaches the light beyond them. "And you shall know this day" calls on us to draw that higher knowledge into faith, here in this world, through Torah and mitzvos, preparing for the time when "the earth shall be full of knowledge."

THE MAAMAR IN BRIEF

Deuteronomy says "You have been shown, to know," and then again, "And you shall know this day": why twice? The Alter Rebbe begins with a principle: every holy attribute has a counterpart in kelipah, which can oppose it and only it. Alien love opposes holy love, so the Philistines' frivolity could stop up Avraham's wells, but not once Yitzchak, whose quality is awe, dug them again; and love and awe combined are beyond the other side's reach. Yaakov's attribute, Tiferes, goes further: as the middle line drawn from Keser it unites Chesed and Gevurah, and so it is "truth," free of interruption. That radiance of Keser is Daas, which gives the emotions their life and endurance; Moshe is this Daas within Yaakov. Malchus, faith, receives from Daas, yet as the end in which the beginning is wedged it is a crown that holds Keser itself, the light beyond the worlds. In the future Malchus will be filled with Daas; now, through Torah and mitzvos, we draw the higher Daas into faith, revealing that Havayah and Elokim are one.

OUTLINE

1 **The question, and each force against its counterpart** ¶1–3

Why a second "And you shall know"? Each attribute of kelipah can oppose only its own holy counterpart: alien love can overcome love that stands alone, but not love joined with awe.

2 **Wells, flocks and the middle bar** ¶4–5

The Philistines stopped Avraham's wells but not the ones Yitzchak dug again; love and awe together roll away the stone; Yaakov, the middle line drawn from Keser, is truth without interruption.

3 **Yaakov as the vav of the Name** ¶6–7

Yaakov draws the light of Chochmah and Binah down to Malchus, where evil cannot feed; hence his attribute is called truth, and "the Holy One, blessed be He" refers to Tiferes.

4 **Daas, Moshe, and truth versus faith** ¶8–13

The radiance of Keser in Tiferes is Daas, the life of the emotions; Daas is truth, seeing the thing itself, while Malchus is faith, which believes and acknowledges; Moshe is the Daas within Yaakov.

5 **Malchus as a crown** ¶14–20

Like sunlight rebounding from the earth, Malchus is Keser from below upward; faith reaches the light beyond the worlds that Daas cannot; Yaakov's love for Rachel, and Rachel's barrenness until Daas arouses compassion.

6 **The Time to Come and the rises and falls of history** ¶21–23

In the future Malchus will be filled with Daas; now every revelation rises and falls, and kelipah takes the form opposite each era's revelation: false belief in the First Temple, baseless hatred in the Second.

7 **Two levels of Daas: the answer** ¶24–27

Through Torah and mitzvos drawn into faith, "this day," in this world, the higher Daas of the light beyond the worlds is brought into faith: Havayah is Elokim.

KEY CONCEPTS

Counterpart (zeh le'umas zeh) זה לעומת זה

Every holy attribute has a corresponding force in kelipah, which can oppose it, and only it.

Alien love אהבה זרה

Love directed at anything other than G-d; the mirror image of holy love, it can sometimes overcome love alone, but not love joined with awe.

Truth אמת

Yaakov's attribute, Tiferes: the middle line that unites both sides and draws from Keser, so it has no counterpart and no interruption.

Daas (knowledge) דעת

The inner core of Tiferes and the radiance of Keser; it gives the emotions their life and endurance and grasps G-dliness as if seeing it.

Faith אמונה

Malchus: believing and acknowledging what one does not see; as a crown it reaches the light beyond the worlds.

Returning light (or chozer) אור חוזר

Light that rebounds upward from the end point of a descent; it makes Malchus a crown from below upward.

The light that encompasses all worlds (sovev kol almin) סובב כל עלמין

G-d's light as it transcends the worlds; it cannot be grasped by Daas, only reached through faith, and it will be revealed in the Time to Come.

Two levels of Daas דעת תחתון ודעת עליון

The lower Daas, drawn from Binah, grasps the light that fills the worlds; the higher Daas, drawn from Keser, knows the light that encompasses them.

SECTION 1 • ¶1–3

The question, and each force against its counterpart

1 ביאור הדברים ע"פ וידעת היום[1] כו'

An explanation of the matters on the verse "And you shall know this day," etc.

This heading marks the discourse as a biur, an explanation that expands on the verse "And you shall know this day and take it to your heart that Havayah is G-d" (Deuteronomy 4:39). The whole discourse revolves around what this second call to "know" adds.

2 ולעיל מיניה כתיב אתה הראת לדעת[2,3] ואי"כ מהו עוד וידעת כו'. הנה ע"ס [עשר ספירות] דקדושה וכנגד זה עשר כתרי מסאבותא והם זה לעומת זה[4] אברהם חסד דקדושה וישמעאל חסד דלעומת זה.

Just before it, it is written, "You have been shown, to know." If so, what is [the meaning of] the further "And you shall know," etc.? Now, there are the Ten Sefiros of holiness, and corresponding to them, the ten crowns of impurity; and they are "one opposite the other." Avraham is the Chesed (kindness) of holiness, and Yishmael is the Chesed of the opposing side.

Deuteronomy 4:35 already says "You have been shown, to know that Havayah is G-d," so the Alter Rebbe asks what the further "And you shall know" of 4:39 adds; his answer, at the end of the discourse, is that there are two levels of Daas (knowledge). He begins with a principle: the ten holy Sefiros have a mirror image, the "ten crowns of impurity," for G-d made "one opposite the other." Avraham embodies holy Chesed, love, and Yishmael the Chesed of the other side.

ופי' אברהם שיצא ממנו ישמעאל[5,6] שיצא ונפרד ממנו כפירוד הסיגים מן הכסף כו' יצחק גבורה דקדושה וכנגדו גבורה דקליפה.

And the meaning of "Avraham, from whom Yishmael came out," is that he came out and was separated from him, as dross is separated from silver, etc. Yitzchak is the Gevurah (restraint) of holiness, and corresponding to him is the Gevurah of kelipah.

The Talmud and Midrash speak of "Avraham, from whom Yishmael came out." The Alter Rebbe reads "came out" as a separating-out: Yishmael was removed from Avraham the way dross is refined out of silver. In the same way Yitzchak embodies holy Gevurah, awe and restraint, and he too has a counterpart in kelipah, the forces that conceal G-dliness.

אבל אין ישמעאל כנגד יצחק. כי אין ביכולת כל מדה שבלעומת זה להיות מנגד רק למדה שכנגדו בקדושה.

But Yishmael is not opposite Yitzchak. For no attribute of the opposing side has the ability to oppose anything except the attribute that corresponds to it in holiness.

> This is the key rule of the discourse: each force of the other side can oppose only its own holy counterpart. Yishmael, the corruption of love, stands against Avraham's love, but he has no hold on Yitzchak's awe.

3 והאהבה זרה היא מנגד לאהבה דקדושה. וזהו זה לעומת זה. כי שתיהן הן מדות שוות רק חסד דקדושה הוא אהבה לאלקות והמנגד לזה הוא אהבה זרה חסד דקליפה.

Alien love opposes holy love; and this is "one opposite the other." For the two of them are attributes that are alike, except that the Chesed (kindness) of holiness is love for G-dliness, while what opposes it is alien love, the Chesed of kelipah.

> Alien love is desire directed at anything other than G-d. It is the exact mirror of holy love: both are the same emotion, love, and differ only in their object, which is why they can contend with each other.

אבל אינה מנגדת לבחי' גבורה דקדושה שהוא מדת היראה והפחד, ור"ל [ורוצה לומר] שלגבי בחי' אהבה דקדושה תוכל האהבה זרה להתגבר לפעמים ע"ד ולאום מלאום יאמץ משא"כ ע"י שיצטרף ג"כ מדת היראה דקדושה

But it does not oppose the level of the Gevurah (restraint) of holiness, which is the attribute of awe and dread. That is to say: in relation to the level of holy love, alien love can sometimes prevail, in the manner of "and one nation shall be stronger than the other nation"; which is not so when the attribute of holy awe is also joined [to it].

> Alien love has no such relationship with holy awe. When love for G-d stands alone, alien love can sometimes win, as G-d told Rivkah of the twins in her womb, "one nation shall be stronger than the other": two counterparts rise and fall against each other. But once holy awe is joined to the love, the picture changes.

הנה לגבי בחינה זו אין כח כלל באהבה זרה לעמוד כלל והיינו לפי שאינה כלל הלעומת זה של היראה עד שיהי' [שיהיה] שייך ע"ז אפילו לעתים ענין ולאום מלאום יאמץ.[7]

Then, in relation to this level, alien love has no power at all to stand at all. This is because it is not at all the counterpart of awe, such that the matter of "and one nation shall be stronger than the other nation" could apply to it, even at times.

> Love joined with awe cannot be overcome by alien love at all, because alien love has nothing in it that matches awe. Where there is no counterpart there is no contest, so even the occasional upper hand that the verse describes does not apply.

SECTION 2 · ¶4–5

Wells, flocks and the middle bar

4 וזהו ענין שבארות שחפר אברהם סתמום פלשתים אחרי מות אברהם[8] כי פלשתים לצנים[9] היו בחי' הוללות ושמחה דקליפה

This is the meaning of the wells that Avraham dug, which the Philistines stopped up after Avraham's death. For the Philistines were scoffers, [which is] the level of the frivolity and joy of kelipah.

> Genesis 26:18 tells that after Avraham's death the Philistines stopped up the wells he had dug. The Talmud calls the Philistines scoffers; in the Alter Rebbe's terms they stand for the frivolity and empty joy of kelipah, the counterpart of Avraham's joyful, outflowing love.

ולכן אחרי מות אברהם היינו בהסתלקות האהבה דקדושה יש יניקה לחיצונים מהבארות שהוא בחי' אהבה הנמשכת כמים שמבחי' אברהם והיינו להיותן לעומת זה של בחי' זו דקדושה

Therefore, after Avraham's death—that is, when holy love has departed—the external forces draw nurture from the wells, which are the level of love that flows like water, from the level of Avraham. This is because they are the counterpart of this level of holiness.

> A well is love that flows like water, the quality of Avraham. When that holy love departed with Avraham, the external forces, the Philistines, could feed on it and block it, because frivolous joy is the direct counterpart of joyful love.

אבל ע"י חפירה דיצחק שחפר עוד הבארות הללו דאברהם לא נפסקה עוד נביעתם שאין להוללות ושמחה דקליפה יכולת כלל לעמוד נגד מדת היראה והפחד דקדושה שהרי אינן כלל לעומת זה של היראה כו'.

But through the digging of Yitzchak, who dug these wells of Avraham again, their flow was no longer cut off. For the frivolity and joy of kelipah have no ability at all to stand against the holy attribute of awe and dread, since they are not at all the counterpart of awe, etc.

> Yitzchak dug the same wells again, and after that they kept flowing. The reason is that Yitzchak's quality is awe and dread, and frivolity has no power to stand against awe, since it is not awe's counterpart.

ועמ"ש ע"פ אלה תולדות יצחק[10] וסד"ה ויהי בשלח פרעה כו' ולא נחם אלקים דרך ארץ פלשתים[11] ע"ש.

And see what is written on the verse "These are the generations of Yitzchak," and at the end of the discourse beginning "And it was, when Pharaoh sent away," etc., "G-d did not lead them by way of the land of the Philistines"; see there.

> The Alter Rebbe refers the reader to two related discourses in Torah Ohr: the one on "These are the generations of Yitzchak" (Genesis 25:19), and the end of the one on "And it was, when Pharaoh sent away the people," which deals with G-d's not leading Israel "by way of the land of the Philistines" (Exodus 13:17).

ועמ"ש בפ' חקת ע"פ באר חפרוה שרים[12] וע' בזהר פ' צו (דל"ב ע"א) ובפי' הרמ"ז [הרב משה זכות] שם.

And see what is written in Parshas Chukas on the verse "The well that princes dug"; and see the Zohar, Parshas Tzav (folio 32, side a), and the commentary of the Ramaz there.

> Further references: the discourse in Parshas Chukas on the song of the well, "The well that princes dug" (Numbers 21:18), and the Zohar in Parshas Tzav with the commentary of Rabbi Moshe Zacuto (the Ramaz). That Zohar passage reads "And Yitzchak dug again the wells of water" (Genesis 26:18) as Hoshana Rabbah, the day the judgment begun on Rosh HaShanah is sealed: Yitzchak, Gevurah, draws the powers of Gevurah down to the Community of Israel to arouse the waters, for rain comes down to the world through Gevurah.

והנה גם בחינת יצחק שהוא מדת היראה ופחד דקדושה כשהיא רק לבדה יש לה ג"כ מנגד מבחי' הגבורה דקליפה

Now, the level of Yitzchak too, which is the holy attribute of awe and dread, when it is alone, also has an opponent, from the level of the Gevurah of kelipah,

> Now a qualification: Yitzchak's awe, when it stands alone, also has a counterpart, the Gevurah of kelipah.

וכמו יראה רעה או כעס וכו' כי אף שע"פ רוב יש כח ועוז בכל מדה דקדושה לבטל המדה דקליפה המנגדת לה

such as evil fear, or anger, etc. For although, for the most part, every attribute of holiness has the power and strength to nullify the attribute of kelipah that opposes it,

> That counterpart shows itself as evil fear, a fear directed at something other than G-d, or as anger, both distortions of Gevurah. Ordinarily any holy attribute is strong enough to nullify its own negative counterpart.

כי יש יתרון לצד הקדושה על הקליפה כיתרון האור[13] מהחושך. עכ"ז [עם כל זה] לפעמים נאמר ולאום מלאום יאמץ כנ"ל.[14]

since the side of holiness has an advantage over kelipah "as light has an advantage over darkness," nevertheless at times it is said, "and one nation shall be stronger than the other nation," as mentioned above.

> Holiness outweighs kelipah as light outweighs darkness (Ecclesiastes 2:13), for a little light dispels much darkness. Even so, as with the two nations in Rivkah's womb, there are times when the counterpart prevails.

5 והיינו דוקא נגד מדה א' דקדושה אבל ע"י הצטרפות והתכללות גם המדה השנית דקדושה להיות התכללות אהו"ר [אהבה ויראה] אז לא יוכלו המנגדים שבלעומת זה לנגוע בהן.

This is so specifically against one attribute of holiness. But through the joining and inclusion of the second attribute of holiness as well, so that there is an inter-inclusion of love and awe, then the opponents of the opposing side cannot touch them.

> The vulnerability described so far applies only when one holy attribute stands alone. When love and awe are combined, each included in the other, the forces of the other side cannot touch them at all, since the combination has no counterpart.

וע"ז נאמר ונאספו שמה[15] כל העדרים וגללו את האבן מע"פ הבאר כו' כל העדרים דייקא היינו התכללות המדות ואזי וגללו את לב האבן[16] המטמטם הלב כו'.

Of this it is said, "And all the flocks would be gathered there, and they would roll the stone from the mouth of the well," etc. "All the flocks," specifically: that is, the inter-inclusion of the attributes; and then "they would roll" away "the heart of stone" that dulls the heart, etc.

> The Alter Rebbe reads Genesis 29:3 this way: the shepherds could roll the heavy stone off the well only when "all the flocks" had gathered, that is, when all the attributes are combined. The stone is "the heart of stone" (Ezekiel 11:19), the dullness that blocks the heart's feeling for G-d, and it is rolled away when love and awe are joined.

אמנם כ"ז [כל זה] במדות חו"ג [חסד וגבורה] אבל בחי' יעקב הוא בריח התיכון ומדתו אמת[17] שהוא הארה מכתר.

However, all this applies to the attributes of Chesed (kindness) and Gevurah (restraint). But the level of Yaakov is "the middle bar," and his attribute is truth, which is a radiance from Keser (the Crown).

> Even love and awe combined are two attributes joined together. Yaakov's quality is different: he is "the middle bar" of the Tabernacle, which ran through all the boards (Exodus 26:28), and his attribute is truth, a radiance from Keser, the level above both intellect and emotion.

והיינו להיות כי התפארת הוא המחבר חו"ג [חסד וגבורה][18] וזהו ענין יושב אהלים[19, 20, 21, 22, 23, 24] כמ"ש בזהר ס"פ תרומה (דקע"ה ע"ב).[25] ויקרא (י"ב ב').[26] וישלח (קס"ז ב').[27]

This is because Tiferes (beauty) is what joins Chesed and Gevurah. And this is the meaning of "dwelling in tents," as is written in the Zohar, at the end of Parshas Terumah (folio 175, side b); Vayikra (12b); Vayishlach (167b).

> Tiferes, Yaakov's Sefirah, is by its nature the meeting point of Chesed and Gevurah. That is why Yaakov is called "dwelling in tents," in the plural (Genesis 25:27): the Zohar explains that he holds on to both sides at once.

ועיין ברבות תולדות פ' ס"ג יושב אהלים שני אוהלים[28] אהלו של שם ואהלו של עבר, רומז ג"כ לשני משכנין עילאין[29] תשב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה].

And see Midrash Rabbah, Toldos, section 63: "dwelling in tents"—two tents, the tent of Shem and the tent of Ever. This also alludes to the two supernal dwellings, the Written Torah and the Oral Torah.

> The Midrash says the two tents were the study halls of Shem and of Ever. The Alter Rebbe adds that the two tents also allude to the Zohar's "two supernal dwellings," which correspond to the Written Torah and the Oral Torah.

ואפשר תשב"כ [תורה שבכתב] נק' אהלו של שם[30] שכל התורה היא שמותיו[31] של הקב"ה (וע' זח"א [זהר חלק א] בראשית ד"נ ע"ב.[32]

Possibly the Written Torah is called "the tent of Shem" because the whole Torah is the Names of the Holy One, blessed be He. (And see the Zohar, Part I, Bereishis, folio 50, side b.

> He suggests why the Written Torah would be "the tent of Shem": shem means "name," and the whole Torah is made of the Names of G-d. He then opens a parenthetical list of further sources, beginning with a Zohar passage that explains how Yaakov joins the Written Torah and the Oral Torah.

וע' עוד מענין יושב אוהלים ברבות וישלח פע"ט[33] בחקתי ס"פ ל"ו. במדבר[34] פרשה ג' דר"ד א'. נשא פי"ג[35] גבי ביום השני הקריב נתנאל[36]. ובפי' דברים).[37]

And see further on the subject of "dwelling in tents" in Midrash Rabbah: Vayishlach, section 79; Bechukosai, end of section 36; Bamidbar, section 3 (folio 214, side a); Naso, section 13, on "On the second day, Nesanel offered"; and in Parshas Devarim.)

> The list continues with Midrashim on "dwelling in tents": because he dwelt in tents, Yaakov came home "whole" (Bereshis Rabbah 79); he drew himself near to G-d by dwelling in tents (Bamidbar Rabbah 3); the tents are tied to the tribe of Yissachar, whose prince Nesanel brought his offering on the second day (Bamidbar Rabbah 13); and in Devarim Rabbah, Esav complains that the "tent-dweller" took both his birthright and his blessing.

וכיון שכן שהוא כלול חו"ג [חסד וגבורה] ע"כ לא יוכלו החיצונים לינק ממנו וכמ"ש כי לא יכול לו[38] וכתיב כי שרית[39] כו'

And since this is so—that he comprises Chesed and Gevurah—therefore the external forces cannot draw nurture from him, as it is written, "that he could not prevail against him," and it is written, "for you have striven," etc.

> Because Yaakov includes both Chesed and Gevurah, the external forces have no single attribute to latch on to. So the angel who wrestled with him "could not prevail against him" (Genesis 32:26), and he was told, "for you have striven with G-d and with men, and have prevailed" (Genesis 32:29).

ולכן הוא בלבדו גלל האבן[40] מע"פ הבאר[41] כו' ולכך נק' מדה זו אמת כמ"ש שפת אמת תכון לעד[42] שאין למדה זו הפסק מחמת הלעומת זה כו'.

Therefore he alone rolled the stone from the mouth of the well, etc. And for this reason this attribute is called truth, as it is written, "The lip of truth shall be established forever": this attribute has no interruption on account of the opposing side, etc.

> That is why Yaakov alone rolled the stone off the well (Genesis 29:10), a task that otherwise needed all the shepherds together. His attribute is called truth because, as Proverbs 12:19 says, "the lip of truth shall be established forever": it is never interrupted by an opposing force.

משא"כ במדות חו"ג [חסד וגבורה] שהן כל א' רק קו אחד כו', ולכן יוכל להיות שם שינויים והפסק ואין זה אמת גמור משא"כ בבחי' יעקב

This is not so with the attributes of Chesed and Gevurah, each of which is only one line, etc.; therefore there can be changes and interruption there, and this is not complete truth—unlike the level of Yaakov.

> Chesed and Gevurah each represent a single line, the right or the left, so each can be interrupted and changed by its counterpart, and what can change is not complete truth. Yaakov's middle line is not subject to this.

וזהו תתן אמת ליעקב,[43,44] ועיין באגה"ק [באגרת הקודש] סד"ה זורע[45] צדקה שכר אמת,[46,47] ובעבודת ה' ענין תפארת היינו כשמתבונן בתפארת יקר גדולתו ית' שאין לה קץ ותכלית

And this is [the meaning of] "You will grant truth to Yaakov." And see Iggeres HaKodesh, at the end of the discourse beginning "One who sows charity, a reward of truth." And in the service of G-d, the matter of Tiferes is when one contemplates the beauty of the glory of His greatness, may He be blessed, which has no end or limit

> This explains the verse "You will grant truth to Yaakov" (Micah 7:20). In Iggeres HaKodesh, epistle 6, the Alter Rebbe explains that Yaakov's attribute is compassion, and that the love and awe that come afterward from above, as a gift, are the ones called truth. In a person's own service, Tiferes means contemplating the infinite greatness of G-d.

(ועמ"ש מזה ע"פ ובשנה הרביעית[48] יהיה כל פריו קדש)[49] וכל השתלשלות העולמות הכל רק כטפה אחת כו'

(and see what is written about this on the verse "And in the fourth year all its fruit shall be holy"), and [that] the entire chain of descending worlds (hishtalshelus) is all only like a single drop, etc.

> The parenthesis points to the discourse in Kedoshim on the fruit of the fourth year, where the fourth year corresponds to Tiferes. The contemplation continues: the entire chain of worlds is like a single drop before G-d's infinite greatness.

מזה יעורר רחמים רבים על נפשו שירדה בסתר המדרגות[50] ועמ"ש סד"ה במדבר סיני[51] מענין בחי' רחמים ובד"ה כנשר יעיר.[52,53]

From this he will arouse great compassion for his soul, which has descended into the concealment of the levels. And see what is written at the end of the discourse beginning "In the desert of Sinai," on the subject of the level of compassion, and in the discourse beginning "As an eagle stirs up."

> Seeing how great G-d is, and how far the soul has descended into a dark and hidden place, a person is moved to great compassion for his own soul. This compassion is Yaakov's quality, as the discourses cited from Bamidbar and Ha'azinu explain.

וכ"ה ג"כ בענין הנהגת המדות עליונות דתפארת שהוא קו האמצעי הוא מחבר חו"ג [חסד וגבורה] וגם מבריח מן הקצה העליונה עד הקצה התחתונה.[54,55,56,57,58,59,60,61,62,63,64,65,66]

So it is also with the conduct of the supernal attributes: Tiferes, which is the middle line, joins Chesed and Gevurah, and also passes through from the uppermost end to the lowermost end.

> The same is true of the supernal attributes: Tiferes, the middle line, unites Chesed and Gevurah and also runs from the highest level to the lowest, like the middle bar of the Tabernacle that passed from one end to the other.

SECTION 3 • ¶6–7

Yaakov as the vav of the Name

6 ועי' במק"מ [במקדש מלך] פי' וישלח קס"ז פי' שהוא הוי"ו דשם הוי' שממשיך מבחי' י"ה לבחי' ה' אחרונה.

And see the Mikdash Melech on Parshas Vayishlach, [folio] 167, which explains that he is the vav of the Name Havayah, which draws down from the level of yud-hei to the level of the final hei.

> The Mikdash Melech, a classic commentary on the Zohar, explains the Zohar's statement that Yaakov dwells between two dwellings: Yaakov is the vav, the third letter of the Name Havayah. The vav, a straight vertical line, draws down from the first two letters, yud and hei (Chochmah and Binah), to the final hei (Malchus).

ומבואר במ"א בענין הללו י"ה כי ע"י המשכה מבחי' י"ה שהוא בחי' אור א"ס המלובש בחו"ב [בחכמה ובינה] ע"י"ז דוקא נמשך שלא יהי' [יהיה] יניקה למדות הרעות כמ"ש ימותו ולא[67] בחכמה כו'

And it is explained elsewhere, regarding "Hallelu Yah," that through the drawing down from the level of yud-hei—which is the level of the Infinite Light (Or Ein Sof) clothed in Chochmah (wisdom) and Binah (understanding)—through this specifically it comes about that the evil attributes have no nurture, as it is written, "They die, and not with wisdom," etc.

> Elsewhere, on "Hallelu Yah" ("praise Yah"), the Alter Rebbe explains that yud-hei is the Infinite Light as it is clothed in Chochmah and Binah, and that drawing from this level leaves the evil attributes nothing to feed on. Job 4:21 says of the wicked that "they die, and not with wisdom": where Chochmah is present, evil has no life.

ולכן נק' מדת יעקב אמת ועיין בזח"ג [בזהר חלק ג] ר"פ ויקרא[68, 69] ע"פ ונתתם לי אות אמת[70, 71] ובפרדס בעה"כ [בערכי הכינויים] ערך אמת[72]

This is why the attribute of Yaakov is called truth. And see the Zohar, Part III, at the beginning of Parshas Vayikra, on the verse "And give me a sign of truth," and Pardes, Erchei HaKinuyim, the entry "Emes."

> Because Yaakov draws from yud-hei, where evil has no hold, his attribute is called truth. The Zohar reads Rachav's request for "a sign of truth" (Joshua 2:12) as the letter vav, and the Pardes, in its lexicon of Kabbalistic terms, records that "truth" refers to Tiferes.

ולכן שם הקב"ה שכינו חז"ל [חכמינו זכרונם לברכה] לו יתי הוא בהתלבשותו יתי במדת תפארת דאצילות וכמ"ש מזה במ"א ע"פ הזהר פי חיי שרה (דקכ"ג ע"א)[73] גבי קב"ה [קודשא בריך הוא] דאתכליל מאתר עילאה[74] כו':

And therefore the name "the Holy One, blessed be He," which our Sages, of blessed memory, gave to Him, may He be blessed, refers to His being clothed, may He be blessed, in the attribute of Tiferes (beauty) of Atzilus, as is written about this elsewhere on the Zohar, Parshas Chayei Sarah (folio 123, side a), regarding "the Holy One, blessed be He, who is included from a supernal place," etc.

> The Sages' familiar name for G-d, "the Holy One, blessed be He," refers specifically to G-d as clothed in Tiferes of Atzilus, the attribute of Yaakov. The Zohar in Chayei Sarah speaks of "the Holy One, blessed be He, who is included from a supernal place," and the Alter Rebbe explains that passage elsewhere.

7 קיצור. ענין שמדת יעקב תפארת נקרא אמת אך משום שבחי יעקב יש לה קיום יותר בעבודה ומשום שהוא קו האמצעי בריח התיכון:

Summary: The matter of the attribute of Yaakov, Tiferes (beauty), being called truth: namely, because the level of Yaakov has more permanence in [divine] service, and because it is the middle line, "the middle bar."

> The summary gives two reasons why Yaakov's attribute is called truth: in a person's service it lasts, without the interruptions that affect love or awe alone; and it is the middle line, the middle bar that joins the sides and runs from top to bottom.

SECTION 4 · ¶8–13

Daas, Moshe, and truth versus faith

8 ב והנה הארה זו שמאיר בתפארת היינו בחי' דעת כן הוא בפרדס שער שלישי פ"ח [פרק ח'] וגם ע"פ קבלת האריז"ל [האר"י זכרונו לברכה] הוא כן

2. Now, this radiance that shines in Tiferes (beauty) is the level of Daas (knowledge). So it is in Pardes, the third Sha'ar, chapter 8; and according to the Kabbalah of the Arizal, of blessed memory, it is so as well,

> Section 2 asks what the radiance in Tiferes is, the radiance from Keser that makes it truth. The answer is that it is Daas, and the Alter Rebbe cites the Pardes of Rabbi Moshe Cordovero and the Kabbalah of the Arizal as agreeing.

שהרי כשאין הכתר נמנה בחשבון הי"ס [הי' ספירות] אנו מונין הדעת במקומו[75] וע' מזה בע"ח [בעץ חיים] שער כ"ב פ"א[76] אות ב' ואות ד'

for when Keser (the Crown) is not counted in the reckoning of the ten Sefiros, we count Daas in its place. And see about this in Etz Chaim, Sha'ar 22, chapter 1, item 2 and item 4.

> In the Arizal's system the ten Sefiros are counted either with Keser or with Daas in its place, never both, which shows that Daas is the inner expression of Keser. The Kehot note explains that the Sha'ar number follows the Shklov printing of 1800; in current editions of Etz Chaim the passage is Sha'ar 23, and the chapter should read 5, not 1.

והנה הדעת הוא קיום המדות וחיותם וכמ"ש בע"ח [בעץ חיים][77] שם שהוא נשמה דז"א[78] כמו שעתיק יומין הוא נשמה לכל האצילות.

Now, Daas is the endurance and the life-force of the emotive attributes (middos), as is written in Etz Chaim there: that it is the soul of Z'eir Anpin, just as Atik Yomin is the soul of all of Atzilus.

> Daas is what keeps the emotive attributes alive and lasting. Etz Chaim explains that Daas is not counted among the Sefiros because it is a soul without a vessel: it is the soul of Z'eir Anpin, the emotive attributes, just as Atik Yomin, the inner level of Keser, is the soul of all Atzilus.

9 והענין כי עד"מ שאנו רואין למטה שהמדות הן לפי הדעת כי התינוק מדותיו הם בקטנות מאד שמתאוה לדברים קטנים מאד

The explanation is as follows. By way of analogy, we see below that the emotive attributes (middos) accord with the Daas (knowledge). A young child's attributes are very small, for he desires very small things,

> To show that Daas is the life of the emotive attributes, the Alter Rebbe takes an example from human life: a person's emotions are only as large as his understanding. A small child's desires are for very small things.

כמו לשחוק באגוזים וכיוצא וכשיגדל ויתחזק שכלו ודעתו יוקטן בעיניו שחוק ההוא ויתאוה למנעלים יפים או בגדים נאים וכיוצא ואח"כ כשיגדל יותר יתבזה אצלו זה הדבר ג"כ ויתאוה לממון כו'

such as playing with nuts and the like. When he grows up and his intellect and his Daas grow stronger, that game becomes small in his eyes, and he desires fine shoes or handsome clothes and the like. Afterward, when he grows older still, this thing too becomes contemptible to him, and he desires money, etc.,

> The child loves playing with nuts; as he matures, that game looks trivial and he wants fine shoes and clothes; later these seem worthless to him, and he wants money.

ואח"כ לכבוד וכל זה מחמת גידול דעתו שלפי ערך הדעת כך הם המדות עד כשיתחזק הדעת יומשך שיהי' [שיהיה] המדות לאלקות וע' מזה בפי' המשניות להרמב"ם [להרבי משה בן מימון] (בסנהדרין פרק חלק).

and afterward honor. All this is because of the growth of his Daas: according to the measure of the Daas, so are the attributes—until, when the Daas grows strong, it follows that the attributes will be [directed] toward G-dliness. And see about this in the Rambam's Commentary on the Mishnah (Sanhedrin, chapter Chelek).

> Later still he wants honor. Each step up in his Daas raises the object of his desire, until, when his Daas is strong enough, his emotions are directed to G-d Himself. The Rambam, introducing the chapter Chelek of Sanhedrin, describes the same ladder: a child is drawn to study with nuts and sweets, later with clothes, money and honor, until he comes to serve G-d for its own sake.

והנה קטן אין לו דעת כמ"ש בגמרא (בגיטין דכ"ב סע"ב [סוף עמוד ב]) וביבמות (דק"ד ע"ב) דלאו בני[79] דעה נינהו[80] נמצא שמחמת קטנות הדעת נמשך שהמדות הם בקטנות מאד.

Now, a minor has no Daas, as is said in the Gemara (Gittin, folio 22, end of side b) and in Yevamos (folio 104, side b), "for they are not persons of knowledge." It follows that because of the smallness of the Daas, the attributes are very small.

> Jewish law treats a minor as lacking daas, legal awareness, as the Talmud says of children, "they are not persons of knowledge." Because his Daas is small, his emotions are small too.

לפי שהדעת הוא קיום המדות וחיותן[81] וע' מזה באגה"ק [באגרת הקודש] בד"ה להבין משל ומליצה[82, 83] כו' בענין הספירות.

For Daas is the endurance and the life-force of the attributes. And see about this in Iggeres HaKodesh, in the discourse beginning "To understand a parable and a figure," etc., on the subject of the Sefiros,

> The rule behind this: Daas gives the emotions their endurance and their life. The Alter Rebbe refers to Iggeres HaKodesh, epistle 15, which explains the Sefiros by analogy with the powers of the human soul.

ובסש"ב [ובספר של בינונים] ח"א [חלק א'] ספ"ג [סוף פרק ג'] ולכן נקרא הדעת אמת שהוא עצמות ומהות הדבר ממש משא"כ מלכות נקראת אמונה כמו שמאמין באמיתת הדבר

and in Sefer Shel Beinonim, Part I, end of chapter 3. This is why Daas is called truth: it is the very essence and being of the thing itself. Whereas Malchus (sovereignty) is called faith, as when one believes in the truth of a thing;

> He also refers to Tanya, chapter 3, which ends with the words "Daas is the endurance and life-force of the attributes." That is why Daas is called truth: it holds the thing itself. Malchus, by contrast, is called faith, which believes that something is true without seeing it.

אבל דעת הוא אמתת הדבר עצמו וכמש"ל [וכמה שכתוב לעיל] שדעת הוא לשון הכרה והרגשה כאלו רואה כו'.

but Daas is the truth of the thing itself—as was explained above, that Daas denotes recognition and feeling, as if one sees, etc.

> Daas is the truth itself, grasped from within. As explained earlier, Daas means recognition and feeling, as though one actually sees what one knows.

10 וכמ"ש ע"פ ואלה המשפטים[84,85] בענין אין דומה שמיעה לראי' [לראיה] והדעת הוא הממשיך להיות כאלו רואה כו'

As is written on the verse "And these are the laws," on the subject of "hearing cannot compare with seeing": it is Daas (knowledge) that brings about [a state of] being as if one sees, etc.

> The Torah Ohr discourse on "And these are the laws" (Exodus 21:1) uses the saying that hearing cannot compare with seeing: what is seen is certain in a way that what is heard is not. Daas is the power that makes a grasp of G-dliness as vivid as sight.

וכמ"ש בפרדס שם שהדעת ממשיך מכתר וחכמה כו' ונודע דחכמה היא בחי' ראיה וזהו שנק' אמת ר"ל [רוצה לומר] כאלו רואה אמתת הדבר עצמו.[86]

And as is written in Pardes there, that Daas draws from Keser (the Crown) and Chochmah (wisdom), etc. And it is known that Chochmah is the level of sight. This is why it is called truth: that is, as if one sees the truth of the thing itself.

> The Pardes says that Daas draws from Keser and Chochmah, and Chochmah is the faculty of sight, as in "Who is wise? One who sees what is coming into being" (cited from the end of tractate Tamid). So Daas is called truth because it sees the truth itself.

11 וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] משה אמת ותורתו אמת[87,88] כי משה מלגאו ויעקב מלבר[89] פי' יעקב הוא תפארת ומשה הוא הדעת וכמ"ש מזה ע"פ את הכבש האחד תעשה בבקר[90] כו'

This is what our Sages, of blessed memory, said: "Moshe is truth and his Torah is truth." For "Moshe is within and Yaakov is without": that is, Yaakov is Tiferes (beauty) and Moshe is Daas (knowledge), as is written about this on the verse "The one lamb you shall make in the morning," etc.;

> When Korach's company was swallowed by the earth, they were heard crying out, "Moshe is truth and his Torah is truth" (Midrash Tanchuma, Korach 11; Bava Basra 74a). The Tikkunei Zohar says "Moshe is within and Yaakov is without": Yaakov is Tiferes, and Moshe is its inner core, Daas. So the truth ascribed to Moshe is Yaakov's truth at its deeper level.

ע"ש, וע"כ נק' משה אמת וגם כי דעת עליון דז"א שרשו מתיקון ואמת שבי"ג מדה"ר [מדות הרחמים] דא"א כמ"ש במ"א.

see there. Therefore Moshe is called truth. And also, because the higher Daas of Z'eir Anpin has its root in the tikkun "and truth" among the Thirteen Attributes of Mercy of Arich Anpin, as is written elsewhere.

> So there are two reasons Moshe is called truth: he is the Daas within Yaakov's Tiferes, and the higher Daas of Z'eir Anpin is rooted in the tikkun called "and truth," one of the Thirteen Attributes of Mercy, which in the Kabbalah are the thirteen tikkunim of Arich Anpin, the outer level of Keser.

12 וגם כי אמת הוא בחינת לא שניתי.[91] וכן בעבודת ה' באדם ע"י הדעת נמשך קיום המדות אהוי"ר [אהבה ויראה]

Also, truth is the level of "I have not changed." And so too in a person's service of G-d: through Daas (knowledge) comes the endurance of the attributes of love and awe,

> A further reason why truth belongs to Daas: truth is what does not change, as G-d says, "I, Havayah, have not changed" (Malachi 3:6). In a person's service, Daas is what gives love and awe their staying power.

שלא ישתנו המדות מחמת גשמיות העולם וכמוצא מים אשר לא יכזבו מימיו[92] כו' וכמ"ש במ"א בדג"ה [בד"ה] ואלה המשפטים[93] וע"פ מים רבים[94] וגבי ענין הלולב ומיניו.[95]

so that the attributes do not change because of the physicality of the world, "like a spring of water whose waters do not prove false," etc.—as is written elsewhere, in the discourse beginning "And these are the laws," and on the verse "Many waters," and regarding the lulav and its species.

> Feelings that come from a passing inspiration fade under the pressure of physical life; feelings rooted in Daas remain, "like a spring whose waters do not prove false" (Isaiah 58:11), a spring that never runs dry. The Alter Rebbe refers to discourses that develop this: "And these are the laws," "Many waters," and the discourse on the lulav.

והיינו בחי' אמת הפך הכזב אך בחי' אמונה היינו אע"פ [אף על פי] שאינו משיג להיות כאלו רואה כו' ועכ"ז [ועם כל זה] מאמין ומקבל האמת.

This is the level of truth, the opposite of falsehood. But the level of faith means that although he does not attain [a grasp] to the point of being as if he sees, etc., he nevertheless believes and accepts the truth.

> This is truth as the opposite of the "falsehood" of a spring that fails. Faith is different: a person who has not reached the point of "seeing" still believes and accepts the truth.

ועד"ז נק' המל' דאצי' אמונה וכמ"ש בזהר פ' בלק (דקצ"ח ע"ב) אמונה בשעתא דאתחבר בה אמת[96] כו' כדין אקרי אמונה.

In the same way, the Malchus (sovereignty) of Atzilus is called faith, as is written in the Zohar, Parshas Balak (folio 198, side b): "Faith—at the time when truth is joined to it, etc., then it is called faith."

> Among the Sefiros, Malchus of Atzilus is called faith (emunah). The Zohar says that Malchus is called faith when truth is joined to it: it receives the truth of Z'eir Anpin.

והיינו כי דעת הוא בחי' יחו"א [יחודא עילאה] דכולא קמיה כלא חשיב[97] שכל מה שלמטה הוא בחי' אין ממש.

This is because Daas is the level of the higher unity (yichuda ila'ah), in which "all before Him is considered as nothing," so that everything below is the level of actual nothingness.

> Daas belongs to the "higher unity," the view from G-d's side, in which "all before Him is considered as nothing" and everything below is truly nothing.

ומל' היא יחו"ת [יחודא תתאה] מקור דבי"ע שיהי' [שיהיה] יש מאין שלמטה היש כו' כי אין מלך[98] לבא עם.[99]

And Malchus is the lower unity (yichuda tata'ah), the source of Beriah, Yetzirah and Asiyah, so that there should be something from nothing—that below there is the "something," etc.—for "there is no king without a people."

> Malchus is the "lower unity," the source of the three lower worlds, where created things are made "something from nothing" and feel themselves to be something. G-d's kingship needs such separate subjects, for "there is no king without a people."

אך עכ"ז [עם כל זה] הרי נמשך מיחו"ע [מיחודא עילאה] ביחו"ת [ביחודא תתאה] וזהו ענין המשכת אמת באמונה להיות ג"כ גילוי הדע דיחו"ע [דיחודא עילאה] גם ביחות והיינו בבחי' אמונה כמו שמאמין באמתת הדבר כו'

Nevertheless, there is a drawing down from the higher unity into the lower unity. This is the matter of drawing truth into faith: so that there is also a revelation of the Daas of the higher unity within the lower unity too—that is, in the manner of faith, as one believes in the truth of a thing, etc.

> Even so, the higher unity is drawn into the lower one. This is truth drawn into faith: the Daas of the higher unity is revealed within the lower unity, not as direct sight but as faith, believing in the truth.

וזהו ג"כ איהי בהוד וכמ"ש ג"כ במ"א בדרוש בהמ"ז [ברכת המזון][100] בענין לחם מן השמים ולחם מן הארץ כו' וז"ש [וזהו שכתוב] גבי יהושע ונתתה מהודך עליו[101]

This is also [the meaning of] "She is in Hod (splendor)," as is also written elsewhere, in the discourse on Grace after Meals, on the subject of bread from heaven and bread from the earth, etc. And this is what is written regarding Yehoshua, "And you shall put some of your splendor upon him."

> The phrase "she is in Hod" describes this: Malchus receives through Hod, acknowledgment. The discourse on Grace after Meals in the Siddur discusses it in terms of bread from heaven and bread from the earth. So too Moshe was told to put "some of your splendor (hod)" upon Yehoshua (Numbers 27:20).

כי משה הוא הדעת ונק' שמש יחו"ע [יחודא עילאה] ויהושע הוא פני לבנה[102] בחי' יחו"ת [יחודא תתאה] אלא שמקבל מיחו"ע [מיחודא עילאה] מבחי' הוד דוקא וכנודע ההפרש בין ברכה להודאה

For Moshe is Daas and is called the sun, the higher unity; and Yehoshua is "the face of the moon," the level of the lower unity, except that he receives from the higher unity, specifically from the level of Hod, as is known, the difference between blessing and acknowledgment.

> Moshe is Daas, the sun, the higher unity; Yehoshua had "the face of the moon," as the elders said (Bava Basra 75a), the lower unity, which receives from the higher only through Hod. This matches the known difference between blessing (berachah), which draws down into revelation, and acknowledgment (hoda'ah).

כי הודאה הוא הגם שמודים שהאמת הוא כמו שהוא קמיה מ"מ אינו בגילוי ממש. וזהו דאיהי אמונה היא בהוד כו':

For acknowledgment means that although one acknowledges that the truth is as it is before Him, nevertheless it is not actually revealed. And this is [the meaning of the statement] that she, faith, is in Hod, etc.

> Acknowledgment means admitting that something is true before G-d even though it is not revealed to oneself. That is why faith, Malchus, is "in Hod": it holds the truth by acknowledging it rather than by seeing it.

13 קיצור. ענין משה מלגאו ויעקב מלבר כי משה הוא הדעת שהוא פנימית בחי' יעקב. וענין אמ ואמונה:

Summary: The meaning of "Moshe is within and Yaakov is without": for Moshe is Daas (knowledge), which is the inner dimension (pnimiyus) of the level of Yaakov. And the matter of truth and faith.

> The summary recalls the two points of this section: Moshe, Daas, is the inner dimension of Yaakov, Tiferes; and Daas is truth, while Malchus is faith.

SECTION 5 • ¶14–20

Malchus as a crown

14 ג והנה מל' נקראת עטרה שהיא בחי' כתר בבחי' א' כמ"ש מזה בביאור ע"פ מנורת זהב[103] כולה[104] ובביאור ע"פ הראיני את מראיך.[105]

3. Now, Malchus (sovereignty) is called a crown (atarah), for in one respect it is the level of Keser (the Crown), as is written about this in the explanation on the verse "A menorah all of gold," and in the explanation on the verse "Let me see your countenance."

> Section 3 turns to Malchus. It is called atarah, a crown, because in one respect it is Keser itself: the last level reflects the first. The Alter Rebbe refers to his discourses on "A menorah all of gold" (Zechariah 4:2) and "Let me see your countenance" (Song of Songs 2:14).

והוא כמשל השמש שכאשר זורח למטה יש שלשה אוירים ואויר התחתון הוא חם כמו העליון משא"כ האמצעי קר לפי שכאשר זורח על הארץ מכה בכח ונעשה אור חוזר.

This is like the analogy of the sun: when it shines downward there are three [layers of] air, and the lowest air is as hot as the highest, while the middle one is cold. For when it shines upon the earth, it strikes with force and becomes returning light.

> An analogy from nature: the air near the earth is warm like the air high above, while the middle layer is cold, because the sun's rays strike the ground with force and bounce back as returning light. The lowest point thus receives a strength that the middle lacks.

15 ועד"ז יובן למעלה שלפי שבחי' המל' היא סופא דכל דרגין ונק' ארץ ובה סיום הארת הקו מאור א"ס המלובש באא"א

In the same way it can be understood above: since the level of Malchus (sovereignty) is "the end of all levels" and is called "earth," and in it is the conclusion of the radiance of the kav (line of light) from the Infinite Light (Or Ein Sof) that is clothed in Arich Anpin,

> Now the analogy is applied above. Malchus is "the end of all levels" and is called "earth"; the line of Infinite Light, the kav, which runs down through all the partzufim of Atzilus (Arich Anpin, Abba and Imma, Z'eir Anpin and Nukva), comes to its end in Malchus.

ואו"א [ואבא ואימא] וזו"נ [וזעיר אנפין ונוקבא] דאצילות וה"ז [והרי זה] כמשל השמש שבסוף וסיום זריחתו על הארץ מכה בכח יותר ונעשה אור חוזר[106] עד שאויר התחתון חם כמו אויר העליון כו'

Abba and Imma, and Z'eir Anpin and Nukva of Atzilus—this is like the analogy of the sun, which at the end and conclusion of its shining, upon the earth, strikes with greater force and becomes returning light, to the point that the lowest air is as hot as the highest air, etc.—

> As with sunlight striking the earth, the end of a descent has the strongest impact: there the light turns back upward as returning light, and the lowest point gains the warmth of the highest.

כך הארת הקו מאיר באור חוזר ממל' דאצילות ומל' דאצילות הוא בחי' כתר מלמטה למעלה.

so the radiance of the kav shines as returning light from the Malchus of Atzilus, and the Malchus of Atzilus is the level of Keser (the Crown) from below upward.

> So the kav, reaching its end in Malchus of Atzilus, shines back upward as returning light, and from the point of view of this upward movement Malchus is itself Keser, the crown, the first level counting from below.

16 וזהו ענין נעוץ תחלתן בסופן[108, 107] בסופן דייקא וכדפי' באגה"ק [באגרת הקודש] ד"ה איהו וחיוהי. וזהו ענין כתר מלכו[109]

This is the meaning of "their beginning is wedged in their end"—"in their end" specifically—as is explained in Iggeres HaKodesh, the discourse beginning "He and His life-forces." And this is the meaning of "the Keser of Malchus,"

> Sefer Yetzirah says of the Sefiros that "their beginning is wedged in their end": the highest is rooted in the lowest. Iggeres HaKodesh, epistle 20, explains that Keser is called "the Keser of Malchus" because it holds the last level, the Malchus, of the Infinite; and so Malchus of Atzilus, in turn, is called a crown from below upward.

וגם שהיא למעלה מן הדעת. עטרת תפארת[110] לעמוסי בטן[111] בשרשה שהיא משם ס"ג [שם ס"ג] שלמעלה ממ"ה [משם מ"ה] כו'.

and also that it is above Daas (knowledge). [It is] "a crown of beauty (tiferes) for those borne from the womb" in its root, for it is from the Name Sag, which is above [the Name] Mah, etc.

> Malchus is also above Daas. In its root it is the "crown of beauty for those borne from the womb" of the blessing over the new moon (Sanhedrin 42a), for it comes from the Name Sag, a higher source than the Name Mah.

והיינו כי היא עטרה לבחינת תפארת כמ"ש בזהר ר"פ תזריע[112] (דמ"ב ע"ב) שזהו פי' עטרת תפארת.

That is, it is a crown to the level of Tiferes, as is written in the Zohar at the beginning of Parshas Tazria (folio 42, side b), that this is the meaning of "a crown of beauty."

> The Zohar at the beginning of Tazria reads "a crown of beauty (tiferes)" as Malchus being the crown of Tiferes, like "a woman of valor, the crown of her husband," where Tiferes is the husband.

ומבואר לעיל כי פנימית התפארת הוא הדעת ועי' בזהר ס"פ משפטים (דקכ"ג ע"א) אלא דעת[113, 114] כו'.

And it was explained above that the inner dimension (pnimiyus) of Tiferes is Daas. And see the Zohar at the end of Parshas Mishpatim (folio 123, side a): "Rather, Daas," etc.

> Earlier it was shown that Daas is the inner core of Tiferes. The Zohar at the end of Mishpatim says the same: the "mouth" of the King is Daas, hidden in the mouth of the King, who is called Tiferes.

וא"כ המלי' שהיא עטרה לתפארת היינו ג"כ להדעת והיינו מאחר שהיא בחי' כתר מלמטה למעלה אשר הכתר הוא למעלה מהדעת.

If so, Malchus, which is a crown to Tiferes, is also [a crown] to Daas. This is because it is the level of Keser (the Crown) from below upward, and Keser is above Daas.

> If Malchus crowns Tiferes, it crowns the Daas within Tiferes as well. This is possible because, from below upward, Malchus is Keser, and Keser is above Daas.

ועמוסי בטן הם ז"ת [ז' תחתונות] דאימא מדות שבשכל כו' ועי' בזהר בראשית (די"ג סע"א [סוף עמוד א]) בפי' העמוסים מני בטן[115, 116, 117, 118] משא"כ הדעת המתפשט במדות עיקר קבלתו מהבינה

"Those borne from the womb" are the seven lower [Sefiros] of Imma, the emotive attributes within the intellect, etc. And see the Zohar, Bereishis (folio 13, end of side a), on the meaning of "those borne from the womb." Whereas the Daas that spreads into the emotive attributes receives chiefly from Binah (understanding),

> "Those borne from the womb" (Isaiah 46:3) are the seven lower Sefiros of Imma, Binah: the emotions as they exist within the intellect. The Zohar says that the souls of Israel come from within the body of the supernal tree and are therefore called "those borne from the womb." By contrast, the Daas that extends into the emotions receives mainly from Binah.

כי אם אין בינה אין דעת[119, 120] אלא שבבינה מלבוש הארת הכתר כמ"ש במ"א ע"פ לך לך[121]

for "if there is no Binah, there is no Daas," except that in Binah the radiance of Keser is clothed, as is written elsewhere on the verse "Go for yourself."

> "If there is no Binah, there is no Daas" (Avos 3:17): Daas depends on Binah, except that Binah itself carries a radiance of Keser, as the Torah Ohr discourse on "Go for yourself" explains. So Daas has only an indirect light of Keser.

ויובן זה ג"כ למטה על פי מ"ש לעיל בפנים כי באדם הדעת והרגשה הוא בבחי' ממלא כל עלמין

This can also be understood below, according to what was written above in the main text: that in a person, Daas and feeling are at the level of the light that fills all worlds (memalei kol almin),

> The same can be seen in a person. Daas and felt understanding apply only to G-dliness as it fills the worlds, where it can be grasped within them.

אבל בבחי' סוכ"ע לא שייך דעת והרגשה כו' אלא זהו היא בחינת אמונה להאמין בה' שהוא יתברך אינו בגדר עלמין כו' ועי' מ"ש בפי' בשלח ע"פ וירא ישראל[122, 123] כו' בפי' ויאמינו בהוי' ע"ש.

but with regard to the level of the light that encompasses all worlds (sovev kol almin), Daas and feeling do not apply, etc. Rather, this is the level of faith: to believe in G-d, that He, may He be blessed, is not within the bounds of worlds, etc. And see what is written in Parshas Beshalach on the verse "And Israel saw," etc., on the explanation of "and they believed in Havayah"; see there.

> G-dliness as it encompasses the worlds, beyond all their bounds, cannot be known or felt; it can only be believed. Faith is believing that G-d is beyond the category of worlds altogether, as the Torah Ohr discourse on "And Israel saw … and they believed in Havayah" (Exodus 14:31) explains.

נמצא מובן מזה שבחי' סוכ"ע מאיר ומתגלה בבחי' אמונה דייקא יותר מבדעת שבדעת אין הגילוי רק מבחי' ממכ"ע [ממלא כל עלמין].[124, 125]

It is thus understood from this that the level of the light that encompasses all worlds shines and is revealed in the level of faith specifically, more than in Daas; for in Daas the revelation is only from the level of the light that fills all worlds.

> So the light that transcends the worlds is revealed more in faith than in Daas, because Daas reaches only the light that fills the worlds. This is the human parallel to Malchus, faith, being a crown above Daas.

17 ומעין זה יובן הנמשל למעלה איך שבמל' מאיר בחי' כתר יותר מבדעת ותפארת כו'. וכמ"ש ג"כ בפרדס בעה"כ [בערכי הכינויים] ערך עטרה ובשער המציאות פ"ד בענין ארץ שהיא המל' קדמה לשמים שהוא ת"ת [תפארת] בשרשה

Along these lines, the analogue above can be understood: how in Malchus (sovereignty) the level of Keser (the Crown) shines more than in Daas (knowledge) and Tiferes (beauty), etc. As is also written in Pardes, Erchei HaKinuyim, the entry "Atarah," and in Sha'ar HaMetziyus, chapter 4, on the subject of "earth," which is Malchus, preceding "heavens," which is Tiferes, in its root.

> By the same token, Keser shines in Malchus more than in Daas and Tiferes. The Pardes says the same in its lexicon, under "Atarah" (crown), and in Sha'ar HaMetziyus, where it says that "earth," Malchus, precedes "heavens," Tiferes, in its root.

וזהו בחכמה יסד ארץ[126] והיינו אמונה הנק' ארץ שרשה מחכמה עילאה שלמעלה מהתבונה והדעת וכונן שמים שהוא פארת בתבונה אם אין בינה אין דעת[127] כו'

This is [the meaning of] "With wisdom He founded the earth": that is, faith, which is called "earth," has its root in the higher Chochmah, which is above understanding and Daas. "And He established the heavens," which is Tiferes, "with understanding": "if there is no Binah, there is no Daas," etc.

> Proverbs 3:19 says, "With wisdom He founded the earth; He established the heavens with understanding." The earth, Malchus or faith, is rooted in the higher Chochmah, above understanding and Daas; the heavens, Tiferes, are established through understanding and depend on it, as "if there is no Binah there is no Daas."

ואע"ג [ואף על גב] דלעיל נתבאר שהדעת ות"ת [ותפארת] נק' אמת והמלכות נק' אמונה שהיא בחי' מקבל מן האמת.

And although it was explained above that Daas and Tiferes are called truth, and Malchus is called faith, which is the level of a recipient from truth,

> The Alter Rebbe anticipates an objection: earlier he said that Daas and Tiferes are truth, and that Malchus, faith, merely receives from the truth.

מ"מ כן הוא ודאי שהיא בחי' מקבל מז"א אבל עכ"ז [עם כל זה] מאיר בה ג"כ מבחי' כתר שהוא מקור ושרש האמת דז"א כנודע

nevertheless, it is indeed certainly so that it is the level of a recipient from Z'eir Anpin, but even so, [light] from the level of Keser also shines in it, which is the source and root of the truth of Z'eir Anpin, as is known.

> Both are so. Malchus does receive from Z'eir Anpin, but it also receives from Keser, which is the source and root of Z'eir Anpin's truth itself.

וגם בחי' אמת שרשו מהאר ת פנים דעתיקא כמ"ש בזח"ג [בזהר חלק ג] (נשא קל"ג ב') אשר הארה זו מאיר ג"כ במלי' יותר ועל זה נאמר בשה"ש [בשיר השירים] הנך יפה רעיתי[128].[129]

Also, the level of truth has its root in the radiance of the countenance of Atika, as is written in the Zohar, Part III (Naso, 133b); and this radiance also shines more in Malchus. Of this it is said in the Song of Songs, "Behold, you are beautiful, my beloved."

> Truth is rooted in "the radiance of the countenance of Atika," the innermost level of Keser, as the Zohar in Naso says, and this radiance shines more in Malchus. That is why the Song of Songs praises the beloved, Malchus or the Community of Israel: "Behold, you are beautiful."

וזהו ענין שנשבחו האמהות ביפת תואר ויפת מראה[130] דלכאורה תמוה מהו שיכתב זה בתורה אלא דהפי' שהיה בהם הארת הכתר שמאיר במל' דאצילות בבחי' נעוץ תחלתן בסופן כו'.[131]

This is why the Matriarchs were praised as "beautiful of form and beautiful of appearance." At first glance this is puzzling: why should this be written in the Torah? But the explanation is that there was in them the radiance of Keser, which shines in the Malchus of Atzilus in the manner of "their beginning is wedged in their end," etc.

> This answers a puzzle: why would the Torah praise the Matriarchs for their beauty (Sarah in Genesis 12:11, Rachel in Genesis 29:17)? Their beauty was the radiance of Keser shining in Malchus, the beginning wedged in the end.

18 ועמ"ש גבי פסח סד"ה קול דודי[132] בענין מקפץ על הגבעות[133] כו'. וזהו ענין ויאהב יעקב את רחל[134] היינו בחי' מל' בחי' אמונה ויעקב הוא בחי' תפארת המקבל מהדעת

And see what is written regarding Pesach, at the end of the discourse beginning "The voice of my beloved," on the subject of "leaping over the hills," etc. And this is the meaning of "And Yaakov loved Rachel": that is, the level of Malchus (sovereignty), the level of faith; and Yaakov is the level of Tiferes (beauty), which receives from Daas (knowledge),

> The Alter Rebbe refers to the Pesach discourse "The voice of my beloved" (Song of Songs 2:8), which reads "leaping over the hills" as a revelation through the Matriarchs. He then explains "And Yaakov loved Rachel" (Genesis 29:18): Rachel is Malchus, faith, and Yaakov is Tiferes, which receives from Daas.

שהוא הארת הכתר ע"י ויאהב יעקב את רחל היא בחי' אמונה שמאיר בה בחי' הכתר ממש סוכ"ע כי נעוץ תחלתן בסופן כנ"ל.

which is the radiance of Keser (the Crown). Through [this], "And Yaakov loved Rachel": she is the level of faith, in which the level of Keser itself, the light that encompasses all worlds (sovev kol almin), shines, for "their beginning is wedged in their end," as mentioned above.

> Daas is only a radiance of Keser, while Rachel, faith, holds Keser itself, the light that encompasses all worlds, since the beginning is wedged in the end. Yaakov's love for Rachel thus expresses the bond between Tiferes, which receives Keser's light only through Daas, and faith, in which Keser itself shines.

19 וזהו ג"כ ענין מאמר רחל ליעקב הבה לי בנים[135] כי הבנים היינו אהבה ויראה ועיקר הולדה שלהם הוא מהדעת מה שאין כן מהאמונה בעצמה בלי המשכת הדעת היא עטרה ובחי' מקיף לבד

This is also the meaning of Rachel's saying to Yaakov, "Give me children." For the children are love and awe, and their birth comes chiefly from Daas (knowledge). Whereas from faith itself, without the drawing down of Daas, it is a crown and a surrounding level alone,

> Rachel's plea, "Give me children" (Genesis 30:1), is read in the same way. The "children" are love and awe, which are born mainly from Daas. Faith alone, without Daas drawn into it, remains a crown, a surrounding light that does not enter within.

ולא נמשך מזה הולדת המדות אהוי"ר [אהבה ויראה] והיינו מחמת טרדות העוה"ז והסתר הגוף ונה"ב [ונפש הבהמית] שעל ידי זה היא בחי' כרחל לפני גוזזיה[136] נאלמה ולכן ורחל עקרה[137] כו'.

and the birth of the emotive attributes of love and awe does not come from it. This is because of the preoccupations of this world and the concealment of the body and the animal soul, through which it is at the level of "like a ewe (rachel) before her shearers, she is mute." Therefore, "and Rachel was barren," etc.

> Faith by itself does not give birth to love and awe, because the distractions of this world and the concealment of the body and the animal soul silence it: it is "like a ewe (rachel) before her shearers, mute" (Isaiah 53:7). That is why "Rachel was barren" (Genesis 29:31).

אך ע"י התעוררות רחמים רבים ע"י הדעת המתבונן בגדולת ה' אזי נמשך ההולדה מבחי' רחל שהיא בחי' אמונה

But through the arousal of great compassion, through Daas that contemplates the greatness of G-d, then birth comes forth from the level of Rachel, which is the level of faith;

> When Daas contemplates the greatness of G-d and arouses great compassion for the soul, then Rachel, faith, gives birth.

ואזי הם אהוי"ר [אהבה ויראה] הנמשכים מבחי' סוכ"ע שהם בחי' אהוי"ר [אהבה ויראה] היותר עליונים. וזהו ענין יוסף שהוא בחי' צדיק עליון אהבה בתענוגים[138] כו':

and then they are love and awe drawn from the level of the light that encompasses all worlds (sovev kol almin), which are the most exalted love and awe. And this is the meaning of Yosef, who is the level of the supernal tzaddik, "love with delights," etc.

> The love and awe born then come from the light that encompasses all worlds, and so they are the highest love and awe. This is Yosef, Rachel's son, the level of the supernal tzaddik, "love with delights" (Song of Songs 7:7).

20 קיצור. ענין שהאמונה נקראת עטרה. עטרת תפארת נעוץ תחלתן בסופן:

Summary: Why faith is called a crown. "A crown of beauty"; "their beginning is wedged in their end."

> The summary of section 3: faith is called a crown; Malchus is "a crown of beauty," crowning Tiferes; and all this follows from "their beginning is wedged in their end."

SECTION 6 · ¶21–23

The Time to Come and the rises and falls of history

21 ד אך הנה כעת מקבלת מז"א אבל לעתיד לבוא כי מלאה הארץ דעה[139, 140, 141, 142] שיהיו שוים בקומתם[143] ויהיה בה השפעת הדעת[144] ותגדל עד בחי' הכתר שיהיו שניהם בכתר אחד

4. However, at present [Malchus] receives from Z'eir Anpin. But in the Time to Come, "for the earth shall be full of knowledge," they will be equal in their stature: there will be in it the flow of Daas (knowledge), and it will grow up to the level of Keser (the Crown), so that the two of them will share one crown.

> Section 4 looks to the future. Now Malchus, faith, receives from Z'eir Anpin; in the Time to Come, when "the earth shall be full of knowledge" (Isaiah 11:9), Malchus will be equal to Z'eir Anpin. The Talmud tells that the sun and moon were created equal until the moon asked, "Can two kings share one crown?" (Chullin 60b); in the future that equality will return, with Daas flowing into Malchus and raising it to Keser.

(בזהר דרשו פסוק כי מלאה הארץ דעה בהשמטות דחלק[145] א' סס"י [סוף סימן] כ"ה על נסוך[146] במים בחג כמ"ש בסיפיה דקרא כמים לים מכסים[147] והיינו לפי שעי"ז ממשיכים ח"ע [חכמה עילאה] במל' כו'

(In the Zohar, in the Hashmatos [Addenda] to Part I, at the end of section 25, they expounded the verse "For the earth shall be full of knowledge" as referring to the water libation on the festival, as is written at the end of the verse, "as the waters cover the sea." This is because through it the higher Chochmah (wisdom) is drawn down into Malchus (sovereignty), etc.

> A long parenthesis gathers Zohar sources. The Hashmatos, the addenda to the Zohar, apply "the earth shall be full of knowledge" to the water libation of the festival of Sukkos, since the verse ends "as the waters cover the sea": pouring the water draws the higher Chochmah into Malchus.

וגם כי כמים לים מכסים היינו עלמא דאתכסיא שהוא סוכ"ע שם הוי' דלעילא שלעתיד יומשך גילוי זה בארץ שהיא עלמא דאתגליא והיינו שמה שעכשיו הוא בחי' סוכ"ע יומשך בגילוי להיות ממכ"ע [ממלא כל עלמין] ובז"ג [ובזהר גדול][148] ח"א [חלק א'])

And also because "as the waters cover the sea" refers to the hidden world (alma de'iskasya), which is the light that encompasses all worlds (sovev kol almin), the higher Name Havayah; in the Time to Come this revelation will be drawn down into the earth, which is the revealed world (alma de'isgalya). That is, what is now at the level of the light that encompasses all worlds will be drawn down in revelation, to become the light that fills all worlds (memalei kol almin). And in the main Zohar, Part I)

> Water covering the sea also stands for the "hidden world," the transcendent light, the higher level of Havayah. In the future it will be revealed in the "earth," the revealed world: what now transcends the worlds will openly fill them.

(דל"ח ע"א) פי' שזהו ענין וידע אדם עוד את אשתו[149] שנאמר אלע"ל [על לעתיד לבוא]. עוד נז' במ"ה [נזכר] [במדרש הנעלם] פ' חיי שרה (דקר"ה א')

(folio 38, side a), it explains that this is the meaning of "And Adam knew his wife again," which was said of the Time to Come. It is mentioned further in the Midrash HaNe'elam, Parshas Chayei Sarah (folio 125, side a);

> The Alter Rebbe brings the Zohar's reading of "And Adam knew his wife again" (Genesis 4:25) as said of the Time to Come; "knew" echoes Daas, and the wife, Malchus. The idea is mentioned again in the Midrash HaNe'elam on Chayei Sarah.

ועיין בפי' הרמ"ז [הרב משה זכות] [במדרש הנעלם] שם דשרש המשכה זהו הוא גילוי דעת דעתיק (וע"ש במ"ה דק"ל סע"א [סוף עמוד א] ודק"מ סע"א [סוף עמוד א][150] ובזהר פ' ויקרא דכ"ג ע"א[151] יתרו דס"ח ע"א)[152, 153]

and see the commentary of the Ramaz there, that the root of this drawing down is the revelation of the Daas of Atik. (And see there, in the Midrash HaNe'elam, folio 130, end of side a, and folio 140, end of side a; and in the Zohar, Parshas Vayikra, folio 23, side a; Yisro, folio 68, side a.)

> The Ramaz, Rabbi Moshe Zacuto, comments that the root of this flow is the revelation of the Daas of Atik, the innermost level of Keser. The further Zohar passages say that in the days of Mashiach the deep secrets of the Torah will be revealed, and that knowledge will then fill the world "as the waters cover the sea."

ועמ"ש במ"א בענין שבעת ימי המילואים כו' למלאות פגימת הלבנה כו' שהוא המשכה וגילוי סוכ"כ [סובב כל עלמין] בממכ"ע [בממלא כל עלמין] וכענין וכבוד ה' מלא ע"ש.

And see what is written elsewhere on the subject of the seven days of the milu'im (inauguration), etc., to fill the defect of the moon, etc., which is the drawing down and revelation of the light that encompasses all worlds into the light that fills all worlds, as in "and the glory of Havayah filled"; see there.

> Elsewhere the Alter Rebbe explains the seven days of the milu'im, the inauguration of the Tabernacle, as filling the moon's defect: drawing the transcendent light into the immanent light, as when "the glory of Havayah filled" the Tabernacle. "The earth shall be full of knowledge" is to be understood in the same way.

ועד"ז ג"כ יש לפרש ענין כי מלאה הארץ דעה כו'. וכמו במנחת שבת עליית המל' וכן בנעילת יוהכ"פ [יום הכפורים]

Along these lines, too, one can explain the matter of "for the earth shall be full of knowledge," etc. And it is like the ascent of Malchus at Minchah of Shabbos, and likewise at Ne'ilah of Yom Kippur,

> There are moments even now when Malchus rises, as at Minchah of Shabbos and at Ne'ilah of Yom Kippur, the climactic hours of the week and of the year.

אלא שאח"כ יש ירידה לפי שכהיום בבחי' ממכ"ע [ממלא כל עלמין] יש עליות וירידות שבזמן מתן תורה היו פב"פ [פנים בפנים] כו'

except that afterward there is a descent. For at present, at the level of the light that fills all worlds, there are ascents and descents: at the time of the Giving of the Torah they were "face to face," etc.,

> But today every ascent is followed by a descent, because what we receive comes from the immanent light, which is subject to change. At Sinai the people stood "face to face" with G-d.

ואח"כ בחטא העגל כו' ואח"כ בזמן בית ראשון הכל שינוי זמנים מתחלפים בכל דור (וע' בס' חסד לאברהם בתחלתו מונה והולך שינויי הזמנים)

and afterward, at the sin of the Calf, etc., and afterward, in the time of the First Temple—all of it changes of times, alternating in every generation (and see the book Chesed LeAvraham, at its beginning, where it goes on to enumerate the changes of the times).

> Then came the fall at the sin of the Calf, then the period of the First Temple, and so on: every generation has its rises and falls. The Kabbalistic work Chesed LeAvraham lists these changing periods at its beginning.

והיינו לפי שההמשכה מבחי' ממכ"ע [ממלא כל עלמין] וכמו עד"מ פרצוף אדם למטה ראש ורגל ויש בטן ומעיים שיש בהם צואה ואעפ"כ [ואף על פי כן] יש חיות מעט מזעיר כו'

This is because the drawing down is from the level of the light that fills all worlds—like, by way of analogy, the figure of a human being below: [there is] head and foot, and there are a belly and intestines, which hold excrement, and nevertheless there is a very small amount of life-force [in them], etc.

> The reason is that the immanent light enters the world like life in a body: it is present in the head and in the foot, and even in the belly and intestines with their waste, where only a tiny measure of life is found. Where the light is so diminished, there is room for change and decline.

ועפ"ז [ועל פי זה] יובן ג"כ מה שבזמן חורבן בית ראשון היו נביאי השקר ובזמן חורבן בית שני שנאת חנם לפי שהתגברות

According to this, it can also be understood why at the time of the destruction of the First Temple there were the prophets of falsehood, and at the time of the destruction of the Second Temple, baseless hatred. For the strengthening of

> This explains why the First Temple fell in a time of false prophets, and the Second because of baseless hatred.

הקליפה הוא זה לעומת זה ובזמן בית ראשון שהיתה שכינה בין שני בדי ארון[154] והיה גילוי אלקות כו' היה התגברות הקליפה כנגד אלקות באמונות כוזבות.

kelipah is "one opposite the other." In the time of the First Temple, when the Shechinah (Divine Presence) was between the two poles of the Ark and there was a revelation of G-dliness, etc., the strengthening of kelipah against G-dliness was in false beliefs.

> Kelipah always grows as the counterpart of the holiness of its time. In the First Temple, when the Shechinah rested between the poles of the Ark and G-dliness was openly revealed, the opposing force took the form of false beliefs, idolatry set directly against G-dliness.

ולכן היו הנשים שהיו מבכות את התמוז[155] (ביחזקאל סי' ח' ובירמיה סי' מ"ד) שאמרו ומן אז חדלנו לקטר למלכת השמים[156] כו'

Therefore there were the women who were weeping for the Tammuz (Ezekiel, chapter 8, and Jeremiah, chapter 44), who said, "And since we stopped burning incense to the queen of heaven," etc.,

> So the prophets describe women weeping for the Tammuz, an idol (Ezekiel 8:14), and the people in Egypt who told Yirmeyahu that since they had stopped burning incense to "the queen of heaven," a heathen goddess, they had lacked everything (Jeremiah 44:18).

חסרנו כל שהיו אמונתם מהיפך להיפך (וחסרו כל מפני שלא עבדו את ה' מרב כל[157] והם האמינו להפך כי עזב ה' את הארץ תחת יד המזלות כו')

"we have lacked everything"; for their belief was turned to its very opposite. (They lacked everything because they did not serve G-d "out of an abundance of everything," and they believed the opposite: that "Havayah has forsaken the land," [leaving it] under the hand of the constellations, etc.)

> Their belief was the exact inverse of the truth: they lacked everything because they had not served G-d "out of an abundance of everything" (Deuteronomy 28:47), yet they concluded, as people said in Yechezkel's day, that "Havayah has forsaken the land" to the rule of the stars, and turned to idols.

וכן נביאי השקר לא היו בעלי מופתים כלל וכמ"ש ביחזקאל (סי' י"ג) בשעלי שעורים ובפתותי לחם[158] להמית נפשות אשר לא תמותנה[159] כו' בכזבכם ע"ש בפרש"י [בפירש רש"י / בפירוש רש"י].

So too, the prophets of falsehood were not workers of wonders at all, as is written in Ezekiel (chapter 13), "for handfuls of barley and for crumbs of bread, to put to death souls that should not die," etc., "by your lying"; see there in Rashi's commentary.

> The false prophets performed no wonders at all. Yechezkel rebukes those who prophesied falsely "for handfuls of barley and crumbs of bread," declaring by their lies who would die and who would live; Rashi explains the crumbs of bread as the fee they took.

ונביאי האמת ודאי היו בעלי מופתים כמו ירמיה ויחזקאל הגם שלא היו כ"כ [כל כך] כמו אליהו כו' ואעפ"כ [ואף על פי כן] האמינו בשקר דוקא.[160]

And the prophets of truth certainly were workers of wonders, such as Yirmeyahu and Yechezkel, even if they were not so to the extent of Eliyahu, etc.; and nevertheless they believed specifically in falsehood.

> The true prophets did perform wonders, Yirmeyahu and Yechezkel among them, though not on Eliyahu's scale; and still the people chose to believe the falsehood. The pull toward false belief was the counterpart of that era's open revelation.

22 ובבית שני שפסקו מהם וחסרו ה' דברים לפי שלא היה גילוי בחי' ה' ראשונה דשם הוי' למטה ועמ"ש מזה בד"ה יו"ט [יום טוב] של ר"ה [ראש השנה]

In the Second Temple, when five things ceased from them and were lacking, because there was no revelation below of the level of the first hei of the Name Havayah—and see what is written about this in the discourse beginning "The festival day of Rosh HaShanah"—

> In the Second Temple five things that had been present in the First Temple were missing, among them the Ark, the Shechinah and the holy spirit of prophecy. The Alter Rebbe explains this as the absence of a revelation below of the first hei of the Name Havayah, the level of Binah, as he discusses in the discourse "The festival day of Rosh HaShanah."

ולכן לא היתה ג"כ לעומת זה התגברות הקליפה כ"כ [כל כך] באמונות כוזבות שנגד אמונת ה' אלא באמונת אנשי רכיל[161] במילי דעלמא שזהו ענין שנאת חנם שהוא כנגד הטבע שישנא איש את רעהו אם לא גמלו רעה[162]

therefore, correspondingly, the strengthening of kelipah was also not so much in false beliefs opposed to faith in G-d, but rather in believing talebearers about worldly matters. This is baseless hatred, which is against nature: that a man should hate his fellow if he has not done him harm.

> With less revelation of G-dliness, the opposing force was less directed against faith in G-d and took a different form: believing talebearers about ordinary matters. That is baseless hatred, which goes against nature, since a person does not naturally hate someone who has done him no harm.

אך ע"י אנשי רכיל ששקר ענו בחבירו שדורש רעתו נעשה שונאו והוא שנאת חנם ע"פ האמת שחבירו לא פשע כלום.

But through talebearers, who testified falsely against his fellow that he seeks his harm, he becomes his enemy; and this is baseless hatred, since in truth his fellow did no wrong at all.

> The hatred arises only when talebearers falsely tell a person that his fellow is plotting against him. Because it rests on lies about someone who in truth did nothing wrong, it is "baseless."

23 והנה כל עליות וירידות הם בבחי' ממכ"ע [ממלא כל עלמין] שעדיין יש מקום לרע לשלוט כמו שיש בטן וחואה ואעפ"כ [ואף על פי כן] עוברת חיות מועט

Now, all ascents and descents are at the level of the light that fills all worlds (memalei kol almin), where there is still room for evil to rule—just as there are a belly and excrement, and nevertheless a little life-force passes [through them],

> All these ups and downs belong to the immanent light, which reaches even the lowest places and so leaves room for evil to rule, just as the belly and its waste receive only a little life.

וכן שערות נמשך בהם חיות מצומצם משא"כ סוכ"ע כתיב ואת רוח הטומאה אעביר[163] שאז יהיה גילוי סוכ"ע.

and likewise hair, into which a contracted life-force is drawn. Whereas of the light that encompasses all worlds (sovev kol almin) it is written, "And I will remove the spirit of impurity," for then there will be the revelation of the light that encompasses all worlds.

> Hair, too, receives only a very contracted life. But of the transcendent light it is said, "And I will remove the spirit of impurity from the land" (Zechariah 13:2): when it is revealed in the future, evil will have no place at all.

SECTION 7 · ¶24–27

Two levels of Daas: the answer

24 וגילוי זה לעתיד הוא ע"י היום לעשותם[164] ע"י תורה ומצות וזאת המצוה כו' לעשות בארץ[165] שצ"ל

This revelation in the Time to Come comes about through "today, to do them"—through Torah and mitzvos. "And this is the commandment," etc., "to do in the land": there must be

> That future revelation is brought about now, through Torah and mitzvos: "today, to do them" (Deuteronomy 7:11). And "this is the commandment … to do in the land" (Deuteronomy 6:1): the mitzvos are to be done "in the land," that is, drawn into the level of faith, which is called earth.

המשכת התורה ומצות בבחי' אמונה להיות ורעה אמונה[166] כו' והוא המשכת סוכ"ע. וזהו וידעת היום והשבות[167] להמשיך בהאמונה בחי' דעת בבחי' סוכ"ע.

a drawing down of the Torah and mitzvos into the level of faith, so that there will be "and nurture faith," etc.; and this is the drawing down of the light that encompasses all worlds (sovev kol almin). And this is [the meaning of] "And you shall know this day and take [it to your heart]": to draw into faith the level of Daas (knowledge), at the level of the light that encompasses all worlds.

> The Torah and mitzvos must be drawn into faith, the "earth," as in "dwell in the land and nurture faith" (Psalms 37:3), and this draws down the transcendent light. That is the meaning of "And you shall know this day": to bring Daas into faith, a Daas of the transcendent light.

25 ועמ"ש בביאור ע"פ מים רבים בענין שיש שני בחי' דעת. דעת תחתון ודעת עליון. דעת תחתון הוא הנמשך מהבינה

And see what is written in the explanation on the verse "Many waters," on the subject that there are two levels of Daas (knowledge): the lower Daas and the higher Daas. The lower Daas is the one drawn from Binah (understanding),

> The Alter Rebbe refers to his explanation on "Many waters" (Song of Songs 8:7), which distinguishes two levels of Daas. The lower Daas is drawn from Binah, understanding.

כמאמר אם אין בינה אין דעת[168] והוא הדעת בבחי' ממכ"ע [ממלא כל עלמין] אך דעת העליון הוא הנמשך מבחי' כתר ממש שהוא בחי' סוכ"ע כו' ע"ש.

as the saying goes, "If there is no Binah, there is no Daas"; and it is Daas at the level of the light that fills all worlds (memalei kol almin). But the higher Daas is the one drawn from the level of Keser (the Crown) itself, which is the level of the light that encompasses all worlds (sovev kol almin), etc.; see there.

> The lower Daas depends on understanding, as "if there is no Binah, there is no Daas," and it grasps G-dliness as it fills the worlds. The higher Daas comes directly from Keser and is a knowledge of the light that encompasses all worlds.

26 וזהו ענין ב' בחי' דעת שבפסוק אתה הראת לדעת[169] ובפסוק וידעת היום כנ"ל. וזהו וידעת היום היום דוקא בעוה"ז

This is the matter of the two levels of Daas (knowledge), in the verse "You have been shown, to know" and in the verse "And you shall know this day," as mentioned above. And this is [the meaning of] "And you shall know this day": "this day" specifically, in this world.

> Now the opening question is answered. "You have been shown, to know" (Deuteronomy 4:35) is the lower Daas; "And you shall know this day" (Deuteronomy 4:39) is the higher Daas. "This day" stresses this world, the present life.

כי עולם הבא ר"ל [רוצה לומר] ג"ע [גן עדן] הוא עולם הדין מבחי' ממכ"ע [ממלא כל עלמין] שרחוק מאד מבחי' סוכ"ע משא"כ בעוה"ז הגם שהוא בהעלם מ"מ עכ"פ [על כל פנים] נמשך הוא ע"י התורה ומצות כו'

For the World to Come—that is, Gan Eden—is a world of judgment, from the level of the light that fills all worlds (memalei kol almin), which is very far from the level of the light that encompasses all worlds (sovev kol almin). Whereas in this world, although it is hidden, nevertheless, at any rate, it is drawn down through the Torah and mitzvos, etc.

> Gan Eden, the World to Come of the souls, is a world of judgment and reward that receives from the immanent light, and it is far from the transcendent light. In this world, though the transcendent light is hidden, it is nonetheless drawn down through Torah and mitzvos.

ועמ"ש מזה בפ' פינחס ע"פ צו את בני ישראל ואמרת אליהם את קרבני[170] כו' ולכן היום בעוה"ז דוקא תוכל להמשיך בחי' סוכ"ע להיות ורעה אמונה[171]

And see what is written about this in Parshas Pinchas on the verse "Command the children of Israel and say to them, 'My offering,'" etc. Therefore "this day," in this world specifically, you can draw down the level of the light that encompasses all worlds, so that there will be "and nurture faith."

> The discourse in Pinchas on "Command the children of Israel … My offering" (Numbers 28:2) develops this. So it is specifically "this day," in this world, that a person can draw down the transcendent light and "nurture faith."

וזהו כי הוי' הוא האלקים[172] וכדפי' בזהר ח"ג [חלק ג'] (דקמ"ג ע"א) הוי' עתיק יומין הוא סוכ"ע הוא האלקים וכולא הוא חד[173] כו':

And this is [the meaning of] "that Havayah is Elokim," as is explained in the Zohar, Part III (folio 143, side a): "Havayah"—Atik Yomin, which is the light that encompasses all worlds—"is Elokim, and all is one," etc.

> This is the end of the verse, "that Havayah is Elokim." The Zohar reads it: Havayah, Atik Yomin, the transcendent light, is one with Elokim, the power that conceals itself within the worlds; "all is one." The higher Daas makes known, within this world, that the transcendent and the immanent are one.

27 קיצור. ענין ומלאה הארץ דעה. והיינו על ידי וידעת היום והשבות ורעה אמונה:

Summary: The meaning of "and the earth shall be full of knowledge." That is, through "And you shall know this day and take [it to your heart]" and "nurture faith."

> The summary of section 4: in the future "the earth shall be full of knowledge," and this is prepared now through "And you shall know this day," bringing the higher Daas into faith, and through "nurture faith."

IN ONE'S AVODAH

Love for G-d is secure only when it is joined with awe. Yaakov's truth is reached by contemplating G-d's infinite greatness, before which all the worlds are like a single drop, until one feels great compassion for one's own soul, which has descended so far. And "this day," in this world, a person is to draw Daas into faith through Torah and mitzvos, so that faith does not remain a distant crown but gives birth to the highest love and awe.

QUESTIONS FOR DISCUSSION

1. Why can alien love sometimes overcome holy love, yet have no power at all against love joined with awe?
2. What makes Yaakov's attribute "truth," and why are Chesed and Gevurah on their own not complete truth?
3. How can Malchus, faith, be lower than Daas as a recipient and yet higher than it as a crown?
4. According to the maamar, why did the forces opposing holiness take the form of false belief in the First Temple and of baseless hatred in the Second?
5. What does "this day" add to "And you shall know," and why can the higher Daas be drawn down specifically in this world?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **וידעת היום**

Moshe tells Israel, "And you shall know this day and take it to your heart that Havayah is G-d in the heavens above and on the earth below; there is no other." The discourse explains what kind of knowing this verse asks for.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת 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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PARAGRAPH 2

2

"You have been shown, to know that Havayah is G-d; there is none besides Him." The Alter Rebbe asks why, after this verse, Deuteronomy 4:39 must again say "And you shall know."

Deuteronomy 4:35 דברים ד׳:ל״ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה׳ הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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3 **וידעת**

The second call to knowledge, "And you shall know this day and take it to your heart," which the discourse sets out to explain.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת 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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4 **זה לעומת זה**

"G-d has made one opposite the other." Chassidus reads this as the principle that every force of holiness has a corresponding force of kelipah.

Ecclesiastes 7:14 קהלת ז׳:י״ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה׃

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

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5 **אברהם שיצא ממנו ישמעאל**

When Yaakov feared that one of his sons was unworthy, he compared himself to "Avraham, from whom Yishmael came out, and my father Yitzchak, from whom Esav came out." The Alter Rebbe reads "came out" as Yishmael's being separated from Avraham.

Pesachim 56a:7 פסחים נ״ו א:ז׳

דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: "וַיִּקְרָא יַעֲקֹב אֶל בָּנָיו וַיֹּאמֶר הֵאָסְפוּ וְאַגִּידָה לָכֶם". בִּיקֵּשׁ יַעֲקֹב לְגַלּוֹת לְבָנָיו קֵץ הַיָּמִין, וְנִסְתַּלְּקָה מִמֶּנּוּ שְׁכִינָה. אָמַר: שֶׁמָּא חַס וְשָׁלוֹם יֵשׁ בְּמִטָּתִי פְּסוּל, כְּאַבְרָהָם שֶׁיָּצָא מִמֶּנּוּ יִשְׁמָעֵאל, וְאָבִי יִצְחָק שֶׁיָּצָא מִמֶּנּוּ עֵשָׂו? אָמְרוּ לוֹ בָּנָיו: "שְׁמַע יִשְׂרָאֵל, ה׳ אֱלֹקֵינוּ ה׳ אֶחָד". אָמְרוּ: כְּשֵׁם שֶׁאֵין בְּלִבְּךָ אֶלָּא אֶחָד, כָּךְ אֵין בְּלִבֵּנוּ אֶלָּא אֶחָד. בְּאוֹתָהּ שָׁעָה פָּתַח יַעֲקֹב אָבִינוּ וְאָמַר: "בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד".

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6 **אברהם שיצא ממנו ישמעאל**

The Midrash says that from Avraham came out Yishmael and the sons of Keturah, and from Yitzchak came out Esav, but Yaakov's offspring were all whole. The discourse uses the phrase for the separating of the negative counterpart from the holy attribute.

Vayikra Rabbah 36:5 ויקרא רבה ל״ו:ה׳

PARAGRAPH 3

7

G-d tells Rivkah that two nations are in her womb and that "one nation shall be stronger than the other." The Alter Rebbe applies it to forces that are counterparts: as one rises the other falls, so each can at times prevail.

Genesis 25:23 בראשית כ״ה:כ״ג

וַיֹּאמֶר ה׳ לָהּ שְׁנֵי גוֹיִם בְּבִטְנֵךְ וּשְׁנֵי לְאֻמִּים מִמֵּעַיִךְ יִפָּרֵדוּ וּלְאֹם מִלְאֹם יֶאֱמָץ וְרַב יַעֲבֹד צָעִיר׃

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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PARAGRAPH 4

8 **שבארות שחפר אברהם סתמום פלשתים אחרי מות אברהם**

Yitzchak dug again the wells of water that had been dug in the days of Avraham his father, which the Philistines had stopped up after Avraham's death. The discourse reads Avraham's wells as flowing love, and Yitzchak's digging as awe that keeps them open.

Genesis 26:18 בראשית כ״ו:י״ח

וַיָּשָׁב יִצְחָק וַיַּחְפֹּר אֶת־בְּאֵרֹת הַמַּיִם אֲשֶׁר חָפְרוּ בִּימֵי אַבְרָהָם אָבִיו וַיְסַתְּמוּם פְּלִשְׁתִּים אַחֲרֵי מוֹת אַבְרָהָם וַיִּקְרָא לָהֶן שֵׁמוֹת כַּשֵּׁמֹת אֲשֶׁר־

וַיָּשָׁב יִצְחָק וַיַּחְפֹּר אֶת־בְּאֵרֹת הַמַּיִם אֲשֶׁר חָפְרוּ בִּימֵי אַבְרָהָם אָבִיו כִּי סִתְמוּם פְּלִשְׁתִּים אַחֲרֵי מוֹת אַבְרָהָם וַיִּקְרָא לָהֶן שֵׁמוֹת כַּשֵּׁמוֹת אֲשֶׁר קָרָא לָהֶן אָבִיו׃

And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them.

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9 **פלשתים לצנים היו**

Expounding "nor sat in the seat of scoffers" (Psalms 1:1), the Talmud says it means he did not sit in the company of the Philistines, "because they were scoffers," as they said, "Call Shimshon, that he may make sport for us." The Alter Rebbe identifies this scoffing with the frivolity of kelipah.

Avodah Zarah 19a:2–3 עבודה זרה י"ט א:ב'-ג'

"וּבְמוֹשַׁב לֵצִים לֹא יָשָׁב" — שֶׁלֹּא יָשַׁב בְּמוֹשַׁב אַנְשֵׁי פְּלִשְׁתִּים, מִפְּנֵי שֶׁלְּצָנִים הָיוּ, שֶׁנֶּאֱמַר: "וַיְהִי כְּטוֹב לִבָּם וַיֹּאמְרוּ קִרְאוּ לְשִׁמְשׁוֹן וִישַׂחֶק לָנוּ". "אַשְׁרֵי אִישׁ יָרֵא אֶת ה'", אַשְׁרֵי אִישׁ וְלֹא אַשְׁרֵי אִשָּׁה? אָמַר רַב עַמְרָם אָמַר רַב: אַשְׁרֵי מִי שֶׁעוֹשֶׂה תְּשׁוּבָה כְּשֶׁהוּא "אִישׁ". רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אָמַר: אַשְׁרֵי מִי שֶׁמִּתְגַּבֵּר עַל יִצְרוֹ "כְּאִישׁ".

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10 **אלה תולדות יצחק**

"And these are the generations of Yitzchak, son of Avraham." The opening words of the Torah Ohr discourse to which the Alter Rebbe refers.

Genesis 25:19 בראשית כ"ה:י"ט

וְאֵלֶּה תּוֹלְדֹת יִצְחָק בֶּן־אַבְרָהָם אַבְרָהָם הוֹלִיד אֶת־יִצְחָק׃

And these are the generations of Isaac, Abraham's son: Abraham begot Isaac.

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11 **ויהי בשלח פרעה כו' ולא נחם אלקים דרך ארץ פלשתים**

When Pharaoh sent the people away, G-d did not lead them by way of the land of the Philistines, though it was near. The Torah Ohr discourse on this verse is cited for the Philistines as the kelipah of frivolity.

Exodus 13:17 שמות י"ג:י"ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה׃

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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12 The song of the well in the desert: "The well that princes dug, that the nobles of the people delved." The discourse in Likkutei Torah, Chukas, on this verse is cited as a parallel treatment of wells.

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בְּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה׃

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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13 Koheles saw that wisdom excels folly "as light excels darkness." The Alter Rebbe uses it for the natural superiority of holiness over kelipah.

Ecclesiastes 2:13 קהלת ב':י"ג

וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן־הַסִּכְלוּת כִּיתְרוֹן הָאוֹר מִן־הַחֹשֶׁךְ׃

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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14 "One nation shall be stronger than the other": the verse is recalled to show that a counterpart can sometimes prevail even against a holy attribute.

Genesis 25:23 בראשית כ"ה:כ"ג

וַיֹּאמֶר ה' לָהּ שְׁנֵי גוֹיִם בְּבִטְנֵךְ וּשְׁנֵי לְאֻמִּים מִמֵּעַיִךְ יִפָּרֵדוּ וּלְאֹם מִלְאֹם יֶאֱמָץ וְרַב יַעֲבֹד צָעִיר׃

And the L-RD said unto her: Two nations are in thy womb, And two peoples shall be separated from thy bowels; And the one people shall be stronger than the other people; And the elder shall serve the younger.

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PARAGRAPH 5

15 **ונאספו שמה**

At the well in Charan, "all the flocks would be gathered there, and they would roll the stone from the mouth of the well." The Alter Rebbe reads the gathering of all the flocks as the combining of the attributes.

Genesis 29:3 בראשית כ"ט:ג'

וְנֶאֶסְפוּ־שָׁמָּה כָּל־הָעֲדָרִים וְגָלְלוּ אֶת־הָאֶבֶן מֵעַל פִּי הַבְּאֵר וְהִשְׁקוּ אֶת־הַצֹּאן וְהֵשִׁיבוּ אֶת־הָאֶבֶן עַל־פִּי הַבְּאֵר לִמְקֹמָהּ׃

And thither were all the flocks gathered; and they rolled the stone from the well's mouth, and watered the sheep, and put the stone back upon the well's mouth in its place.—

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KEHOT'S NOTE

בראשית כט, ג.

16 **לב האבן**

G-d promises to remove "the heart of stone" from the people's flesh and give them a heart of flesh. The discourse identifies the stone on the well with this hardness of heart.

Ezekiel 11:19 יחזקאל י"א:י"ט

וְנָתַתִּי לָהֶם לֵב אֶחָד וְרוּחַ חֲדָשָׁה אֶתֵּן בְּקִרְבְּכֶם וַהֲסִרֹתִי לֵב הָאֶבֶן מִבְּשָׂרָם וְנָתַתִּי לָהֶם לֵב בָּשָׂר׃

And I will give them one heart, and I will put a new spirit within you; and I will remove the stony heart out of their flesh, and will give them a heart of flesh;

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KEHOT'S NOTE

יחזקאל יא, יט.

wrought!" (Num. 23, 23). "Woe to thee, O land (earth), when thy king is a child", as the prophet threatened Israel with the ...

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

17 **יעקב הוא בריח התיכון ומדתו אמת**

At the end of chapter 13 the Alter Rebbe writes that truth is the attribute of Yaakov, called "the middle bar that passes from end to end," from the highest levels to the end of all levels, and that in every level it passes through the middle point, which is the truth of that level.

Zohar I, 139a זח"א קלט, א

Tanya, Likkutei Amarim 13:13–14 תניא, חלק ראשון; ליקוטי אמרים י"ג:י"ג-י"ד

כִּי הִנֵּה, מִדַּת אֱמֶת הִיא מִדָּתוֹ שֶׁל יַעֲקֹב, הַנִּקְרָא: "בְּרִיחַ הַתִּיכוֹן הַמַּבְרִיחַ מִן הַקָּצֶה אֶל הַקָּצֶה" – מֵרוּם הַמַּעֲלוֹת וּמַדְרֵגוֹת עַד סוֹף כָּל דַּרְגִּין, וּבְכָל מַעֲלָה וּמַדְרֵגָה מַבְרִיחַ תּוֹךְ נְקוּדָּה הָאֶמְצָעִית, שֶׁהִיא נְקוּדַּת וּבְחִינַת מִדַּת אֱמֶת שֶׁלָּהּ. וּמִדַּת אֱמֶת הִיא "נַחֲלָה בְּלִי מְצָרִים", וְאֵין לָהּ שִׁיעוּר לְמַעְלָה עַד רוּם הַמַּעֲלוֹת, וְכָל מַעֲלוֹת וּמַדְרֵגוֹת שֶׁלְּמַטָּה, הֵם כְּאֵין לְגַבֵּי מַעֲלוֹת וּמַדְרֵגוֹת שֶׁלְּמַעְלָה מֵהֶן וַכַיָּדוּעַ לְיוֹדְעֵי חֵן, שֶׁבְּחִינַת רֹאשׁ וּמוֹחִין שֶׁל מַדְרֵגוֹת תַּחְתּוֹנוֹת הֵן לְמַטָּה ...

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KEHOT'S NOTE

ראה זח"א קלט, א ועוד. תניא ספי"ג.

18 **התפארת הוא המחבר חו"ג**

The note points to this volume of the Alter Rebbe's discourses, and the sources it lists, for Tiferes as the attribute that joins Chesed and Gevurah (it also cites the Zohar 3:28a).

KEHOT'S NOTE

ראה זח"ג כה, סע"א. סי' מאמרי אדה"ז — ענינים ע' נח ובהנסמן שם.

19 **יושב אהלים**

"And Yaakov was a whole man, dwelling in tents." The plural "tents" is read as Yaakov's holding both sides, Chesed and Gevurah.

Genesis 25:27 בראשית כ"ה:כ"ז

וַיִּגְדְּלוּ הַנְּעָרִים וַיְהִי עֵשָׂו אִישׁ יֹדֵעַ צַיִד אִישׁ שָׂדֶה וְיַעֲקֹב אִישׁ תָּם יֹשֵׁב אֹהָלִים:

And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a quiet man, dwelling in tents.

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KEHOT'S NOTE

בראשית כה, כז.

20 **יושב אהלים**

On the middle bar, the Zohar says this is Yaakov, of whom it is written "dwelling in tents": not "a tent" but "tents," two, for he holds on to this side and to that side. This is the Zohar the Alter Rebbe cites from the end of Terumah.

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

Said R. Simeon: 'Blessed art thou, O Land (earth), that thy king is free (ben horin), and nourishes thee in plenty without fear of interference from the "other one" (Severity), all being nourished by that Supernal King. "And thy princes eat in due time", this "time" being that of which it is written: "In time it shall be said of Jacob and of Israel, What hath G-d

21 **יושב אוהלים**

Because it is written that Yaakov was "a whole man, dwelling in tents," therefore "Yaakov came whole" to the city of Shechem.

Bereshit Rabbah 79:3 בראשית רבה ע"ט:ג'

ר' חייא בר אבא פתח: (איוב ח) אם זך וישר אתה וגו' ושלם נות צדקך אם זך וישר אתה היית, אין כתיב כאן, אלא אתה, הא לשעבר לא היה צדיק. כי עתה יעיר עליך, עתיד הקב"ה להתעורר עליך ולשלם לך כל צדקות שעשית. ולפי שכתוב (בראשית כה): ויעקב איש תם יושב אהלים. לפיכך, ויבא יעקב שלם. רבי ברכיה פתח: (איוב כב) ותגזר אומר ויקם לך ועל דרכיך נגה אור ותגזר אומר ויקם לך, זה יעקב. ועל דרכיך נגה אור, על שני דרכיך נגה אור, לפי שכתוב (בראשית כח): אם יהיה ...

"If you are pure and upright...He will restore the abode of your righteousness" (Job 8:6). "If you are pure and upright" – "if you were" is not written here, but rather, "you are." But in the past, he was not a righteous man. "He will rouse Himself for you" (Job 8:6) – the Holy One blessed be He is destined to be roused in your regard, and reward you for all the acts of righteousness that you performed. Because it is written: "But Jacob was a simple man, abiding in ...

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22 **יושב אוהלים**

G-d chose Yaakov, but did not draw him near; Yaakov drew himself near, as it says, "And Yaakov was a whole man, dwelling in tents."

Bamidbar Rabbah 3:2 במדבר רבה ג':ב'

23 **יושב אוהלים**

In the praise of Yissachar, whose prince offered on the second day, the Midrash cites "dwelling in tents" together with "and Yissachar in your tents," linking the tents with Torah study.

Bamidbar Rabbah 13:15 במדבר רבה י"ג:ט"ו

24 **יושב אוהלים**

Esav cries out against "this whole man, of whom it is written, 'dwelling in tents'": not only did he take my birthright, now he has taken my blessing.

Devarim Rabbah 1:15 דברים רבה א':ט"ו

25 **כמ"ש בזהר ס"פ תרומה (דקע"ה ע"ב)**

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

KEHOT'S NOTE

יושב אהל לא כתיב אלא ישב אהלים תרי דאחיד להאי ואחיד להאי . . דתנינן מאי איש תם כתרגומו שלים, שלים מכלא שלים לתרין סטרין לעתיקא קדישא ולזעיר אפין שלים לחסד עלאה ולגבורה עלאה כו' (נר'

Rebbe identifies the two dwellings with the Written and the Oral Torah.

Zohar, Vayishlach 2:38–3:46 ספר הזהר, וישלח ב:לח-ג:מו

30 **תושב"כ נק' אהלו של שם**

The note gives this passage as a further discussion of the Written Torah as "the tent of Shem."

KEHOT'S NOTE

ראה אוה"ת תולדות קמה, א.

31 **שכל התורה היא שמותיו**

In Pinchas the Alter Rebbe writes that the Written Torah is called Mikra, "calling," like one who calls his friend by name, for the whole Torah is the Names of the Holy One, blessed be He, and the combinations of its letters are holy Names; the Oral Torah is then contrasted with it.

KEHOT'S NOTE

לעיל [פינחס] (עו, רע"ב). וש"נ. [כ].

32 **זח"א בראשית ד"נ ע"ב**

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

KEHOT'S NOTE

דמבאר איך שיעקב מחבר תושב"כ ותושבע"פ ודו"ק היטב — ביאור מחסיד בכת"י.

33 **ברבות וישלח פע"ט**

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

KEHOT'S NOTE

לפי שכתוב יעקב איש תם יושב אוהלים לפיכך ויבא יעקב שלם (הרי מקשר ענין יושב אוהלים לויבא יעקב שלם. וזכות הוא לו מה שהי' (?) — ביאור מחסיד בכת"י.

34 **בחקתי ס"פ לו במדבר פ"ג**

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

KEHOT'S NOTE

יעקב בחרו הקב"ה שנא' כי יעקב בחר לו כו' אבל לא קירבו אלא הוא קירב א"ע שנאמר ויעקב איש תם יושב אהלים (הרי יושב אהלים באהלי שם דזהו שקירב א"ע.) וגם במד"ר בחקתי מזכיר זה לזכות דאמר שם עד מתי זכות אבות קיימת . . שנאמר ויעקב איש תם — ביאור מחסיד בכת"י.

35 **נשא פי"ג**

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

KEHOT'S NOTE

ויעקב איש תם יושב אהלים ואמ' יוכר באהלים, ג"כ ראי' דאהלים הוא אהלי תורה ודו"ק — ביאור מחסיד בכת"י.

36 "On the second day, Nesanel son of Tzuar, the prince of Yissachar, brought his offering." The Midrash on this offering is one of those the Alter Rebbe lists for "dwelling in tents."

Numbers 7:18 במדבר ז:יח

בַּיּוֹם הַשֵּׁנִי הִקְרִיב נְתַנְאֵל בֶּן־צוּעַר נְשִׂיא יִשָּׂשכָר׃

On the second day Nethanel the son of Zuar, prince of Issachar, did offer:

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דמרמז דזה ב' הענינים דמדתו אמת שהוא הארה מכתר. והיינו להיות כי התי"ת הוא המחבר חו"ג) — ביאור מחסיד בכת"י.

26 **ויקרא (י"ב ב')**

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

KEHOT'S NOTE

עושה שלום במרומיו דא יעקב דכתיב תתן אמת ליעקב. וכתיב והאמת והשלום אהבו דאמת ושלום קשור דא בדא . . יעקב איהו עביד שלום כמה דאמרן בגין דאחיד להאי ולהאי. ואח"כ מביא מזהר וישלח לאחר הזהר תרומה ויקרא — ביאור מחסיד בכת"י.

27 **וישלח (קס"ז ב')**

As quoted in the note: Yaakov is "dwelling in tents" because he dwells in the two supernal dwellings, and the Mikdash Melech explains that Z'eir Anpin, which is Yaakov, stands between the two hei's of the Name, receiving from the first hei and giving to the last.

KEHOT'S NOTE

"פי' יושב אוהלים בגין דאיהו יתיב בתרין משכנין עילאין ופי' במק"מ שז"א שהוא יעקב הוא בין שני הה"ין מקבל מן ה' הראשונה ונותן לה' האחרונה" — יהל אור ע' מג. איש תם יושב אוהלים גבר שלים בגין דאיהו יתיב בתרין משכנין [בניצוצי אורות — בינה ומל'] עלאין ואשלים להאי גיסא ולהאי גיסא. (דמתחיל בענין אוהלי תרין משכנין) ועי"ז מביא גם הרבות. — ביאור מחסיד בכת"י.

28 **יושב אהלים שני אוהלים**

The Midrash explains "dwelling in tents" as two tents: the study hall of Shem and the study hall of Ever.

Bereshit Rabbah 63:10 בראשית רבה ס"ג:י

... אף אני בו, בלשון אני פורע הימנו, ההי"ד (ירמיה מח): והיה לב גבורי מואב ביום ההוא, כלב אשה מצרה. ויעקב איש תם יושב אהלים, שני אהלים בית מדרשו של שם ובית מדרשו של עבר. ויאהב יצחק את עשו כי ציד בפיו, קופרא טבא לפומיה, וכסא טבא לפומיה. ורבקה אוהבת את יעקב, כל שהיתה שומעת קולו, היתה מוספת לו אהבה על אהבתו:

"The lads grew; Esau was a man who knows hunting, a man of the field; Jacob was a simple man, a dweller in tents" (Genesis 25:27). "The lads grew" - Rabbi Levi said: This is analogous to a myrtle and a thorn bush that grew adjacent to one another. When they grew and blossomed, this one produced its fragrance and that one produced its thorns. So, all thirteen years, both of them would go to school and both of them would come from school. After thirteen years, this one would ...

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29 **שני משכנין עילאין**

On "a whole man, dwelling in tents," the Zohar says Yaakov was whole because he dwelt in the two supernal dwellings and completed this side and that side. The Alter

37 **ובפי דברים**

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

KEHOT'S NOTE

התחיל עשו צוח כו' בא וראה מה עשה לו . . ויעקב איש תם יושב אוהלים לא די שצחק לי על שמכרתי בכורתי עתה לקח ברכתי ע"ש — ביאור מחסיד בכת"י.

38 **כי לא יכול לו**

The angel who wrestled with Yaakov "saw that he could not prevail against him." The discourse explains this by Yaakov's including both sides, which leaves the other side nothing to seize.

Genesis 32:26 בראשית ל"ב:כ"ו

וַיַּרְא כִּי לֹא יָכֹל לוֹ וַיִּגַּע בְּכַף־יְרֵכוֹ וַתֵּקַע כַּף־יֶרֶךְ יַעֲקֹב בְּהֵאָבְקוֹ עִמּוֹ׃

And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him.

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KEHOT'S NOTE

בראשית לב, כו.

39 **כי שרית**

Yaakov is renamed Yisrael, "for you have striven with G-d and with men, and have prevailed."

Genesis 32:29 בראשית ל"ב:כ"ט

וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׂרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וַתּוּכָל׃

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

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KEHOT'S NOTE

בראשית לב, כט.

40 **וכיון שכן שהוא כולל חו"ג . . ולכן הוא בלבדו גלל האבן**

The note points to these talks on why Yaakov, who includes Chesed and Gevurah, alone could roll the stone from the well.

KEHOT'S NOTE

ראה לקו"ש ח"כ ע' 126 הערה 21. שם ע' 408 הערה 175.

41 **גלל האבן מע"פ הבאר**

When Yaakov saw Rachel, he went near and rolled the stone from the mouth of the well by himself. The Alter Rebbe contrasts this with the shepherds, who needed all the flocks gathered.

Genesis 29:10 בראשית כ"ט:י'

וַיְהִי כַּאֲשֶׁר רָאָה יַעֲקֹב אֶת־רָחֵל בַּת־לָבָן אֲחִי אִמּוֹ וְאֶת־צֹאן לָבָן אֲחִי אִמּוֹ וַיִּגַּשׁ יַעֲקֹב וַיָּגֶל אֶת־הָאֶבֶן מֵעַל פִּי הַבְּאֵר וַיַּשְׁקְ אֶת־צֹאן לָבָן אֲחִי אִמּוֹ׃

And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

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42 **שפת אמת תכון לעד**

"The lip of truth shall be established forever, but a lying tongue is only for a moment." Truth is that which endures without interruption.

Proverbs 12:19 משלי י"ב:י"ט

שְׂפַת־אֱמֶת תִּכּוֹן לָעַד וְעַד־אַרְגִּיעָה לְשׁוֹן שָׁקֶר׃

The lip of truth shall be established for ever; But a lying tongue is but for a moment.

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KEHOT'S NOTE

משלי יב, יט.

43 **תתן אמת ליעקב**

"You will grant truth to Yaakov, kindness to Avraham." The verse assigns truth to Yaakov as his attribute.

Micah 7:20 מיכה ז':כ'

תִּתֵּן אֱמֶת לְיַעֲקֹב חֶסֶד לְאַבְרָהָם אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם׃

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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KEHOT'S NOTE

מיכה ז, כ.

44 **תתן אמת ליעקב**

The Zohar reads "He makes peace in His heights" as Yaakov, of whom it is written "You will grant truth to Yaakov," for truth and peace are bound together; Yaakov makes peace because he holds both sides.

Zohar, Vayikra 25:191–27:200 ספר הזהר, ויקרא כ"ה:קצ"א-כ"ז:ר'

1The first 49 lines of the Hebrew text on this Page do not appear in the translation as explained in the previous footnotes. When R. Hizkiah was studying with R. Isaac, they once rose at midnight to study the Torah. R. Isaac discoursed on the verse: "Behold, bless ye the L-rd, all ye servants of the L-rd, which by night stand in the house of the L-rd" (Ps. CXXXIV, l). 'This verse', he said, 'is a tribute to all true believers. And who are the true believers? Those who study ...

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

45 **באגה"ק סד"ה זורע צדקות שכר אמת**

The epistle explains that Yaakov's attribute is compassion, aroused by contemplating G-d's greatness and the soul's distance from Him; the love and awe that come from above as a gift are called truth, "for the seal of the Holy One, blessed be He, is truth"; and one merits this by arousing great compassion on the spark in one's soul, the attribute of Yaakov that passes "from end to end," drawing G-d's truth down into this dark world.

KEHOT'S NOTE

יש ב' מיני דו"ר הראשונות הן הנולדות מהתבונה כו' והאחרונות הן הבאות אח"כ מלמעלה בבחי' מתנה כו' ודאי אין ערוך כלל בין הראשונות שהן תולדות השכל הנברא לגבי האחרונות שהן מהבורא ית"ש ולכן הן הן הנקראות בשם אמת כי חותמו של הקב"ה אמת שהוא אמת האמיתי, וכל האמת שבנבראים כלא חשיבי קמיה, אך איזה הדרך שיזכה האדם לאמת ה',

51 **ועמ"ש סד"ה במדבר סיני**

As the note summarizes, that discourse explains Yaakov's compassion as arousing great compassion even over the higher worlds, since all is as nothing before G-d; and in every person, compassion on the divine spark that descended from a high place to a low one, and was even clothed in a physical body.

Numbers 3:1 במדבר ג׳:א׳

וְאֵלֶּה תּוֹלְדֹת אַהֲרֹן וּמֹשֶׁה בְּיוֹם דִּבֶּר ה' אֶת־מֹשֶׁה בְּהַר סִינָי׃

Now these are the generations of Aaron and Moses in the day that the L-RD spoke with Moses in mount Sinai.

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KEHOT'S NOTE

לעיל במדבר ג, א שהרחמים של יעקב לעורר רחמים רבים אפי׳ על עולמות עליונים כו׳ וכולא קמי׳ כלא חשיב . . הרחמנות על השבטים, עלמין דאתגליין המקבלים חיותם מבחי׳ עלמא דאתגלייא הם הנק׳ מים תחתונים . ובכל אדם הוא לעורר ר״ר על ניצוץ אלקי שירד ממקום כבודו ממקום גבוה למקום נמוך, ולא בשביל הירידה לבדה שירדה אלא אף גם זאת שנתלבשה בלבוש הגוף החומרי. — ביאור מחסיד בכת״י.

52 **ובד"ה כנשר יעיר**

On "As an eagle stirs up its nest": the compassion is not on one's body and animal soul but on the divine spark that fell "from a high roof" into the physical body; through this compassion one rises like the eagle in the heavens, level after level.

KEHOT'S NOTE

לקמן האזינו עח, א. הרחמים על ניצוץ אלקות והרחמנות אינו על גופו ונה״ב, אלא כמ״ש וישוב אל ה׳ וירחמהו דהיינו על ניצוץ אלקות שנפל מאיגרא רמה כו׳ בהתלבשותה בגוף הגשמי בעוה״ז שמחמת זה נמשך אחר חומריות הגוף — ביאור מחסיד בכת״י.

53 **כנשר יעיר**

"As an eagle stirs up its nest, hovers over its young." The opening words of the Likkutei Torah discourse in Ha'azinu that the Alter Rebbe cites on compassion.

Deuteronomy 32:11 דברים ל״ב:י״א

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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54 **אברהם חסד דקדושה**

Kehot's note points to Zohar I, 41a for these words.

Zohar I, 41a זח״א מא, א

KEHOT'S NOTE

ראה זח״א מא, א. הנסמן במאמרי אדה״ז — פרשיות לע׳ תקפ.

55 **ישמעאל חסד דלעו״ז**

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

KEHOT'S NOTE

ראה עמה״מ שי״ד פ׳ קכה (קיד, א).

הנה הוא ע״י שיעורר ר״ר לפני ה׳ על הניצוץ שבנפשו שהיא מדתו של יעקב מבריח מהקצה אל הקצה כו׳ דהיינו מרום המעלות עד למטה מטה להמשיך אמת ה׳ לעולם השפל הזה החשוך כו׳ (א״כ זהו מה שע״י מדתו של יעקב ממשיכים האמת מלמעלה, ולכן הוא דאינו נפסק כו׳) — ביאור מחסיד בכת״י.

46 **באגה"ק סד"ה זורע צדקה שכר אמת**

As quoted in the note, the Tzemach Tzedek summarizes the Iggeres HaKodesh on "You will grant truth to Yaakov": there are two kinds of love and awe, the first born of understanding and Daas, the latter coming afterward from above as a gift, and it is the latter that are called truth.

KEHOT'S NOTE

בפי׳ תתן אמת ליעקב דיש ב׳ מיני דו״ר הראשונות הן הנולדות מהתבונה והדעת כו׳ והאחרונות הן הבאות אח״כ מלמעלה בבחי׳ מתנה כו׳ ולכן הן הן הנקראים בשם אמת כו׳ ע״ש" — אוה״ת דרושים לסוכות ע׳ א׳תשצו.

47 **זורע צדקה שכר אמת**

"One who sows charity has a reward of truth." Iggeres HaKodesh, epistle 6, which the Alter Rebbe cites, opens with this verse.

Proverbs 11:18 משלי י״א:י״ח

רָשָׁע עֹשֶׂה פְּעֻלַּת־שָׁקֶר וְזֹרֵעַ צְדָקָה שָׂכָר אֱמֶת׃

The wicked earneth deceitful wages; But he that soweth righteousness hath a sure reward.

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48 **ע"פ ובשנה הרביעית**

There the fourth year is Tiferes: through it great added light shines into speech, the union of voice and speech, "the voice is the voice of Yaakov," who is the middle bar.

KEHOT'S NOTE

לעיל פ׳ קדושים כט, ד.

49 **ובשנה הרביעית יהיה כל פריו קדש**

The fruit of the fourth year is holy, for praise to G-d. The Likkutei Torah discourse on this verse links the fourth year with Tiferes.

Leviticus 19:24 ויקרא י״ט:כ״ד

וּבַשָּׁנָה הָרְבִיעִת יִהְיֶה כָּל־פִּרְיוֹ קֹדֶשׁ הִלּוּלִים לַה׳

And in the fourth year all the fruit thereof shall be holy, for giving praise unto the L-RD.

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50 **בסתר המדרגות**

"My dove, in the clefts of the rock, in the hiding place of the steps." The phrase describes the soul's descent into a hidden, lowly place.

Song of Songs 2:14 שיר השירים ב׳:י״ד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

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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56 **אברהם שיצא ממנו**

Kehot's note points to Vayikra Rabbah 36:5 for these words.

Vayikra Rabbah 36:5ויקרא רבה ל"ו:ה'

Pesachim 56a:7פסחים נ"ו א:ז'

דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: "וַיִּקְרָא יַעֲקֹב אֶל בָּנָיו וַיֹּאמֶר הֵאָסְפוּ וְאַגִּידָה לָכֶם". בִּיקֵּשׁ יַעֲקֹב לְגַלּוֹת לְבָנָיו קֵץ הַיָּמִין, וְנִסְתַּלְּקָה מִמֶּנּוּ שְׁכִינָה. אָמַר: שֶׁמָּא חַס וְשָׁלוֹם יֵשׁ בְּמִטָּתִי פְּסוּל, כְּאַבְרָהָם שֶׁיָּצָא מִמֶּנּוּ יִשְׁמָעֵאל, וְאָבִי יִצְחָק שֶׁיָּצָא מִמֶּנּוּ עֵשָׂו? אָמְרוּ לוֹ בָּנָיו: "שְׁמַע יִשְׂרָאֵל, ה' אֱלֹקֵינוּ ה' אֶחָד". אָמְרוּ: כְּשֵׁם שֶׁאֵין בְּלִבְּךָ אֶלָּא אֶחָד, כָּךְ אֵין בְּלִבֵּנוּ אֶלָּא אֶחָד. בְּאוֹתָהּ שָׁעָה פָּתַח יַעֲקֹב אָבִינוּ וְאָמַר: "בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד".

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KEHOT'S NOTE

ויק"ר פל"ו, ה. פסחים נו, א. ספרי דברים ו, ד. לב, ט. לג, ב. וראה ספר הליקוטים (הצ"צ) ערך ישמעאל.

57 **שיצא ונפרד**

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

KEHOT'S NOTE

וכן לקמן שה"ש ט, ד. וראה בלקו"ש ח"כ ע' 101. חכ"ה ע' 255 הערה 35.

58 **יצחק גבורה דקדושה**

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

KEHOT'S NOTE

מא"א אות יו"ד, סמ"ד.

59 **אין ביכולת כל מדה שבלעומת זה להיות מנגד רק למדה שכנגדו בקדושה**

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

KEHOT'S NOTE

"ובתו"ח שם [— תולדות קמד, ב] (פ"ז) שמצד היראה והפחד דיצחק [לא רק שאי"א להיות ממנה יניקה לקליפת פלשתים, אלא יתירה מזו] "לא יוכל לישב במושב ליצים וישנא מאוד ההוללות" — לקו"ש חט"ו ע' 120 הערה 17.

60 **שבארות שחפר אברהם סתמום פלשתים**

The words here quote Genesis 26:18; the passage is shown below.

Genesis 26:18בראשית כ"ו:י"ח

וַיָּשָׁב יִצְחָק וַיִּחְפֹּר אֶת־בְּאֵרֹת הַמַּיִם אֲשֶׁר חָפְרוּ בִּימֵי אַבְרָהָם אָבִיו וַיְסַתְּמוּם פְּלִשְׁתִּים אַחֲרֵי מוֹת אַבְרָהָם וַיִּקְרָא לָהֶן שֵׁמוֹת כַּשֵּׁמוֹת אֲשֶׁר־קָרָא לָהֶן אָבִיו:

And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them.

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KEHOT'S NOTE

בראשית כו, יח.

61 **פלשתים לצנים היו**

The words here quote Avodah Zarah 19a:2-3; the passage is shown below.

Avodah Zarah 19a:2-3עבודה זרה י"ט א:ב'-ג'

"וּבְמוֹשַׁב לֵצִים לֹא יָשָׁב" — שְׁלֹא יָשַׁב בְּמוֹשַׁב אַנְשֵׁי פְּלִשְׁתִּים, מִפְּנֵי שֶׁלַּצָנִים הָיוּ, שֶׁנֶּאֱמַר: "וַיְהִי כְּטוֹב לִבָּם וַיֹּאמְרוּ קְרָאוּ לְשִׁמְשׁוֹן וִישַׂחֶק לָנוּ". "אַשְׁרֵי אִישׁ יָרֵא אֶת ה'", אַשְׁרֵי אִישׁ וְלֹא אַשְׁרֵי אִשָּׁה? אָמַר רַב עַמְרָם אָמַר רַב: אַשְׁרֵי מִי שֶׁעוֹשֶׂה תְּשׁוּבָה כְּשֶׁהוּא "אִישׁ". רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אָמַר: אַשְׁרֵי מִי שֶׁמִּתְגַּבֵּר עַל יִצְרוֹ "כְּאִישׁ".

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KEHOT'S NOTE

ע"ז יט, א. תו"א סא, ג. ראה לקו"ש חט"ו ע' קיט.

62 **שאין להוללות ושמחה דקליפה יכולת כלל לעמוד נגד מדת היראה והפחד דקדושה**

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

KEHOT'S NOTE

"הוא לפי' ש"אינן כלל לעומת זה של היראה [ושם [— בלקו"ת], שגם היראה כשהיא רק לבדה יש לה ג"כ מנגד מבחי' הגבורה דקליפה ורק ע"י הצטרפות והתכללות בי' המדות דקדושה (אהבה ויראה) "אז (דוקא) לא יוכלו המנגדים שבלעומת זה לנגוע בהן]". — לקו"ש חט"ו ע' 120 הערה 20 ע"ש באריכות ההפרש שבין הלקו"ת לביאה"ז מאדה"א פא, א.

63 **ע"פ אלה תולדות יצחק**

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

KEHOT'S NOTE

תו"א יז, ג. וראה גם בתו"ח ר"פ תולדות קמג, ג ואילך.

64 **וסד"ה ויהי בשלח פרעה**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

תו"א סא, ג ואילך. וראה אוה"ת בשלח ע' שסז.

65 **כיתרון האור מהחושך**

The words here quote Ecclesiastes 2:13; the passage is shown below.

Ecclesiastes 2:13קהלת ב':י"ג

וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן־הַסִּכְלוּת כִּיתְרוֹן הָאוֹר מִן־הַחֹשֶׁךְ:

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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KEHOT'S NOTE

קהלת ב, יג.

66 "And the middle bar in the midst of the boards shall pass through from end to end." Chassidus applies the middle bar to Yaakov, the attribute of Tiferes, which joins the sides and reaches from the highest level to the lowest.

Exodus 26:28שמות כ"ו:כ"ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְּרֹחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה:

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

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PARAGRAPH 6

67 **ימותו ולא בחכ'**

Eliphaz says of mortals, "Is not their excellence removed with them? They die, and not with wisdom." The Alter Rebbe reads it as a principle: evil dies where there is Chochmah, for it can draw no life from there.

Job 4:21 איוב ד':כ"א

הֲלֹא־נָסַע יִתְרָם בָּם יָמוּתוּ וְלֹא בְחָכְמָה׃

Is not their tent-cord plucked up within them? They die, and that without wisdom.'

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KEHOT'S NOTE

איוב ד, כא.

68 **בזח"ג ר"פ ויקרא**

The Mitteler Rebbe's explanation of the Zohar passage on "a sign of truth" at the beginning of Vayikra, which the note gives as a parallel.

KEHOT'S NOTE

ראה ביאה"ז לאדה"א ר"פ ויקרא. וביאוה"ז להצ"צ כרך א ע' שיג ואילך.

69 **ועיין בזח"ג ר"פ ויקרא**

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

KEHOT'S NOTE

ב, א ונתתם לי אות אמת דא אות ו' כו' ואי תימא שאר אתוון לאו אינון אמת, אין, אלא אות דא אקרי אמת ובניצוצי אורות שהוא התי"ת — ביאור מחסיד בכת"י.

70 **ונתתם לי אות אמת**

Rachav asks the spies to swear and "give me a sign of truth." The Zohar reads "sign" (os) as "letter," the letter vav, which is Tiferes, the attribute of Yaakov.

Joshua 2:12 יהושע ב':י"ב

וְעַתָּה הִשָּׁבְעוּ־נָא לִי בַּה' כִּי־עָשִׂיתִי עִמָּכֶם חָסֶד וַעֲשִׂיתֶם גַּם־אַתֶּם עִם־בֵּית אָבִי חֶסֶד וּנְתַתֶּם לִי אוֹת אֱמֶת׃

Now therefore, I pray you, swear unto me by the L-RD, since I have dealt kindly with you, that ye also will deal kindly with my father's house—and give me a true token—

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71 **ונתתם לי אות אמת**

At the beginning of Vayikra the Zohar says of Rachav's words, "And give me a sign of truth: this is the letter vav, which is called the sign of truth." This is the passage the Alter Rebbe cites for Yaakov's attribute as truth.

Zohar, Vayikra 1:1–7 ספר הזהר, ויקרא א':א'-ז'

R. Eleazar began here with the verse, "Ask thee a sign1The Hebrew word is oth, which in Talmudic Hebrew commonly means "letter". of the L-rd thy G-d, ask it either in the depth or in the height above" (Isa. 7, 11). He said: 'We have compared the former with the latter generations, and found that the former were conversant with a higher wisdom by which they knew how to combine the letters that were given to Moses on Mount Sinai, and even the sinners of Israel knew a deep wisdom ...

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

72 **ובפרדס בעה"כ ערך אמת**

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

KEHOT'S NOTE

כל המפרשים הסכימו היות התיבה זו רומז על ת"ת . . זולתי הרמב"ן — ביאור מחסיד בכת"י.

73 **ע"פ הזהר פי חיי שרה (דקכ"ג ע"א)**

As the manuscript note quotes it, the Mitteler Rebbe asks why the Zohar names "the Holy One, blessed be He, who is included" rather than Chochmah and Binah, and answers that the name refers to the kav, the line of the Infinite Light, which shines in Z'eir Anpin more than in all the other partzufim.

KEHOT'S NOTE

ביאוה"ז לאדה"א יב, ד יש להבין למה דוקא הזכיר קוב"ה דאתכליל כו' ולא חו"ב כו' קוב"ה הכוונה על קו וחוט אור א"ס נאצלה מן המאציל והוא מאיר בז"א יותר מבכל הפרצופים. והטעם ידוע לפי שאוא"ס בכל ספי' וספי' וכמ"ש אנת מלגאו כל ספי' ומלבר כו', אמנם מאחר שכל ספי' מיוחדת לעצמה ואין בחכמה אלא חכמה ולא בינה כו' — ביאור מחסיד בכת"י.

74 **דאתכליל מאתר עילאה**

Discussing the years of Sarah's life, the Zohar speaks of "the Holy One, blessed be He, who is included from a supernal place, hidden of all hidden things." The Alter Rebbe cites it for the name "the Holy One, blessed be He" as referring to Tiferes.

Zohar, Chayei Sara 5:23–6:28 ספר הזהר, חיי שרה ה':כ"ג-ו':כ"ח

The hundred forms a unit because the Holy One is united with the highest and most mysterious by the secret of the hundred benedictions pronounced each day. Similarly the number twenty symbolises the unity of the Thought with the Jubilee. Hence the singular shanah (year).

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

PARAGRAPH 8

75 **אנו מונין הדעת במקומו**

Etz Chaim explains why we never count Keser in the reckoning of the ten Sefiros but count Daas in its place. This is the passage the Alter Rebbe cites as Sha'ar 22, chapter 1, items 2 and 4.

Sefer Etz Chaim 23:5 עץ חיים כ"ג:ה'

... מהטבור ולמטה. מ"ק ב הטעם למה אין אנו מונין לעולם הכתר בתשבון הי"ס רק אנו מונין הדעת במקומו דע כי הלא ת"ת דבינה ממנו נעשה כתר לז"א ומצד חיות פנימית שבה נמשך חיות לכתר דז"א. והנה הכתר לא נעשה ע"י זווג או"א רק מהבינה לבדה וכיון שכן נמצא כי כפי בחי' זו יהיה יותר גדול הכתר מן המוחין כי המוחין הם נבראים ומתחדשין מאו"א ע"י זווגם אך הכתר הוא מחיות הבינה עצמה כנזכר

Chesed and Gevurah," love and awe. The Alter Rebbe cites it here by the name Sefer Shel Beinonim.

Tanya, Likkutei Amarim 3:14–15 תניא, חלק ראשון; ליקוטי אמרים ג:י"ד-ט"ו

כִּי אַף מִי שֶׁהוּא חָכָם וְנָבוֹן בִּגְדוּלַּת אֵין־סוֹף בָּרוּךְ־הוּא, הִנֵּה אִם לֹא יְקַשֵּׁר דַּעְתּוֹ וְיִתְקַע מַחֲשַׁבְתּוֹ בְּחוֹזֶק וּבְהַתְמָדָה - לֹא יוֹלִיד בְּנַפְשׁוֹ יִרְאָה וְאַהֲבָה אֲמִיתִּית, כִּי אִם דְּמְיוֹנוֹת שָׁוְא. וְעַל כֵּן, הַדַּעַת הוּא קִיּוּם הַמִּדּוֹת וְחַיּוּתָן, וְהוּא כּוֹלֵל חֶסֶד וּגְבוּרָה, פֵּירוּשׁ, אַהֲבָה וַעֲנָפֶיהָ וְיִרְאָה וַעֲנָפֶיהָ:

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82 "To understand a parable and a figure, the words of the wise and their riddles." Iggeres HaKodesh, epistle 15, opens with this verse.

Proverbs 1:6 משלי א:ו'

לְהָבִין מָשָׁל וּמְלִיצָה דִּבְרֵי חֲכָמִים וְחִידֹתָם:

To understand a proverb, and a figure; The words of the wise, and their dark sayings.

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83 להבין משל ומליצה

The epistle that begins "To understand a parable and a figure … on the subject of the Sefiros" explains the supernal Sefiros through the powers of the soul. The Alter Rebbe refers to it for Daas as the life of the attributes.

Tanya, Iggeres HaKodesh 15:1–2 תניא, אגרת הקדש ט"ו:א-ב'

לְהָבִין מָשָׁל וּמְלִיצָה דִּבְרֵי חֲכָמִים וְחִידוֹתָם בְּעִנְיַן הַסְּפִירוֹת, מוֹדַעַת זֹאת בָּאָרֶץ מִפִּי קְדוֹשֵׁי עֶלְיוֹן נִשְׁמָתָם עֵדֶן. לְקָרֵב קְצָת אֶל הַשֵּׂכֶל, מַאי דִּכְתִיב "וּמִבְשָׂרִי אֶחֱזֶה אֱלוֹהַּ", שֶׁהַכַּוָּונָה הִיא לְהָבִין קְצָת אֱלֹהוּתוֹ יִתְבָּרַךְ מִנֶּפֶשׁ הַמְלוּבֶּשֶׁת בְּבָשָׂר הָאָדָם, וְעַל פִּי מַאֲמַר רַבּוֹתֵינוּ־זִכְרוֹנָם־לִבְרָכָה עַל פָּסוּק: "בָּרְכִי נַפְשִׁי וְגוֹ'" "מַה הַקָּדוֹשׁ־בָּרוּךְ־הוּא כּוּ', אַף הַנְּשָׁמָה כּוּ'", וְעַל פִּי מַאֲמַר הַזֹּהַר עַל פָּסוּק: "וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים"; מֵאַן דְּנָפַח, מִתּוֹכֵיהּ נָפַח, וְאַפִּילוּ נָפֶשׁ …

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PARAGRAPH 10

84 ע"פ ואלה המשפטים

There the Alter Rebbe explains that when one grasps G-dliness so closely that it is "as if he actually sees," this is Daas, as in "Who is wise? One who sees what is coming into being." Without it, even great understanding and faith are only a surrounding "crown," and one still needs Daas, as in "Know the G-d of your father."

KEHOT'S NOTE

תו"א פ' משפטים עה, א. וראה אוה"ת פ' משפטים ע' א'קיב.

85 ואלה המשפטים

"And these are the laws that you shall set before them." The opening words of the Torah Ohr discourse that the Alter Rebbe cites on seeing and hearing.

Exodus 21:1 שמות כ"א:א'

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם:

Now these are the ordinances which thou shalt set before them.

ובערך זה יהיה יותר גדולה הכתר מהמוחין אך יש בחי' אחרת והוא כי הלא מבשרי אחזה …

Sefer Etz Chaim (Public Domain)

76 בע"ח שער כ"ב פ"א

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

KEHOT'S NOTE

בדפוס שקלאוו תק"ס. [לפנינו שער כ"ג] צ"ל פ"ה ולא פ"א. [כ].

77 וכמ"ש בע"ח

As the note quotes, the Alter Rebbe writes there that Daas is not counted among the ten Sefiros because we count only what has a vessel, and Daas is a soul without a vessel.

KEHOT'S NOTE

"בענין הדעת שאינו במנין ע"ס כי אין אנו מונין אלא מה שיש בו כלי, אבל הדעת בחי' נשמה בלי כלי". — לעיל בלק עא, ב. וראה ביאוה"ז להצ"צ כרך א ע' סד. אוה"ת משפטים ע' א'קו. וראה גם בביאוה"ז להצ"צ כרך א ע' ערה ואילך בענין הנ"ל.

78 וכמ"ש בע"ח שם שהוא נשמה דז"א

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

KEHOT'S NOTE

אולי הכוונה לשער כג דכתב שם אבל הדעת הוא בחי' נשמה דז"א ואין אנו מונין אלא מה שיש בו כלי אבל הדעת (הוא) נשמה בלי כלי וכן בכל כללות האצי' עתיק יומין הוא בחי' נשמה לכל האצי' ואין בחי' כלי כלל — ביאור מחסיד בכת"י.

PARAGRAPH 9

79 The Mishnah allows even a deaf-mute, an insane person or a minor to write a bill of divorce, and the Gemara asks, "But they are not persons of knowledge!" The Alter Rebbe cites it for the principle that a minor lacks Daas.

Gittin 22b:7 גיטין כ"ב ב:ז'

גְּמִי וְהָא לָאו בְּנֵי דֵּיעָה נִינְהוּ! אָמַר רַב הוּנָא:

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

80 Chalitzah performed with a minor is invalid, and the Gemara explains that this is because such persons are not of sufficient knowledge. Again, a minor is defined by his lack of Daas.

Yevamot 104b:4 יבמות ק"ד ב:ד'

תְּנַן: חֵרֵשׁ שֶׁנֶּחְלַץ, וְהַחֵרֶשֶׁת שֶׁחָלְצָה, וְהַחוֹלֶצֶת מִן הַקָּטָן — חֲלִיצָתָהּ פְּסוּלָה. מַאי טַעְמָא — לָאו מִשּׁוּם דְּלָא בְּנֵי קְרִיָּיה נִינְהוּ! לָא, מִשּׁוּם דְּלָאו בְּנֵי דֵּעָה נִינְהוּ.

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81 הדעת הוא קיום המדות וחיותן

Chapter 3 of Tanya ends: "Therefore Daas is the endurance and life-force of the attributes, and it includes

another discussion of "Moshe within and Yaakov without."

Tikkunei Zohar, Tikkun 13 · 29a:7–8 תקו"ז תיקון יג

כד אשתלימ' סוכה בירך דילה אתמר ביעקב ויבא יעקב שלם ויעקב ודאי איהו דיוקנא דעמודא דאמצעיתא מסטרא דלבר. והא משה תמן הוה אלא מסטרא דלגאו הוה. דא מגופא ודא מנשמתא. ובגין דא תרין ירכין דעמודא דאמצעיתא שלים אינון נצח והוד. ומתי יהיה עמודא דאמצעיתא שלים כד אתחבר בשכינתא. ההי"ד ויעקב נסע סכתה ויבן לו בית ההי"ד ויבן יי' אלקים את הצלע.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

ת"ז תי' יג. וע"ל פ' בהר (מד, רע"א) [כ]. ביאוה"ז להצ"צ כרך א ע' ערה.

90 **ע"פ את הכבש האחד תעשה בבקר**

On "The one lamb you shall make in the morning": the lamb is the quality of compassion, and "you shall make," in the singular, refers to Moshe himself, who draws Daas into the souls of Israel so that they make and arouse compassion in themselves and come to love G-d with all their heart.

KEHOT'S NOTE

לעיל פ' פינחס עח, ד: וזהו משה מלגאו ויעקב מלבר . . התעוררו' רחמנו' זו הוא מצד הדעת שהיא השגה בגדולת אוא"ס ב"ה כו' דשם היתה נשמתה כלולה כו' וירדה כו' מטה מטה יעורר ר"ר בלבו מאד מאד כו' והנה המשכת הדעת בנש"י הוא ע"י משה רע"מ כו' וע"ז נמשך להיות בחי' יעקב בחי' הרחמנות ע"ש.

PARAGRAPH 12

91 **לא שניתי**

"For I, Havayah, have not changed." The Alter Rebbe uses it to define truth as that which does not change.

Malachi 3:6 מלאכי ג:ו

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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

92 **וכמוצא מים אשר לא יכזבו מימיו**

The prophet promises that one who follows G-d's ways will be "like a spring of water whose waters do not prove false," that never runs dry. The Alter Rebbe applies it to love and awe that endure because they rest on Daas.

Isaiah 58:11 ישעיהו נ"ח:י"א

וְנָחֲךָ ה' תָּמִיד וְהִשְׂבִּיעַ בְּצַחְצָחוֹת נַפְשֶׁךָ וְעַצְמֹתֶיךָ יַחֲלִיץ וְהָיִיתָ כְּגַן רָוֶה וּכְמוֹצָא מַיִם אֲשֶׁר לֹא־יְכַזְּבוּ מֵימָיו׃

And the L-RD will guide thee continually, And satisfy thy soul in drought, And make strong thy bones; And thou shalt be like a watered garden, And like a spring of water, whose waters fail not.

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

KEHOT'S NOTE

ישע' נח, יא.

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86 **ונודע שחכמה היא בחי' ראי'**

Kehot's note points to Zohar II, 116b for these words.

Zohar II, 116b זח"ב קטז, ב

KEHOT'S NOTE

ראה סוף תמיד. זח"ב קטז, ב.

PARAGRAPH 11

87 **משה אמת ותורתו אמת**

The Talmud tells the same story: from the place where Korach's company was swallowed came the words, "Moshe and his Torah are truth, and they are liars."

Bava Batra 74a:5 בבא בתרא ע"ד א:ה'

אָמַר לִי: תָּא אַחֲוִי לָךְ בְּלוּעֵי דְקָרַח. חֲזָאי תְּרֵי בֵּירֵי בֵּינֵיעֵי, וַהֲווֹ קָא מַפְּקִי קוּטְרָא. שְׁקַל גְּבָבָא דְּעַמְרָא וְאַמְשִׁינְהוּ בְּמַיָּא, וְדַעֲצִיתֵהּ בְּרֵאשֵׁהּ דְּרוּמְחָא וְעַיְּילֵיהּ הָתָם, וְכִי אַפֵּיק, הֲוָה אִיחֲרוֹכֵי. אָמַר לִי: אַצִּית מַאי שָׁמְעַתְּ, וּשְׁמַעְתְּ דַּהֲווֹ אָמְרִין: "מֹשֶׁה וְתוֹרָתוֹ אֱמֶת, וְהֵן בַּדָּאִין". אָמַר לִי: כֹּל תְּלָתִין יוֹמֵי מַהְדַּר לְהוּ גֵּיהִנָּם לְהָכָא כְּבָשָׁר בְּקַלַּחַת, וְאָמְרִי הָכִי: "מֹשֶׁה וְתוֹרָתוֹ אֱמֶת, וְהֵן בַּדָּאִין".

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KEHOT'S NOTE

תנחומא קרח יא. וראה ב"ב עד, א.

88 **משה אמת ותורתו אמת**

An Arab merchant showed Rabbah bar bar Chanah the place where Korach's company was swallowed, and he heard them saying, "Moshe is truth and his Torah is truth, and we are liars."

Midrash Tanchuma, Korach 11:1 מדרש תנחומא, קרח י"א:א'

... הָא שָׁקִיל גַּבָּבָא דְּעַמְרָא וְאַמְשַׁיֵּיהּ בְּמַיָּא וְאוֹתְבֵיהּ יַתֵּיהּ בְּרֵישׁ רוּמְחָא עֵילַוֵּיהּ, וְאִיחֲרוּךְ וְנָפַל. וְאָמַר לִי, אַצִּית מַאי שָׁמְעַת. שָׁמְעִי דַּהֲווּ קָאָמְרֵי, מֹשֶׁה אֱמֶת וְתוֹרָתוֹ אֱמֶת וְהֵן בַּדָּאִין. אָמַר לִי, כָּל תְּלָתִין יוֹמִין הֲוָה מְהַדֵּר לְהוּ גֵּיהִנָּם כְּבָשָׂר בְּתוֹךְ קַלַּחַת וְאָמְרֵי הָכִי, מֹשֶׁה אֱמֶת וְתוֹרָתוֹ אֱמֶת וְהֵן בַּדָּאִין. וְלֶעָתִיד לָבֹא, הַקָּדוֹשׁ בָּרוּךְ הוּא עָתִיד לְהוֹצִיאָן. וַעֲלֵיהֶן אָמְרָה חַנָּה, ה' מֵמִית וּמְחַיֶּה, מוֹרִיד שְׁאוֹל וַיָּעַל (ש"א ב, ו).

Rabba expounded that which is written (in Hab. 3:11), "Sun and moon remain on high (zevul)":. 110a. [This] teaches that the sun and moon ascended to Zebul and said to Him, "Master of the world, if you act justly toward the son of Amram, we shall go forth; but if not, we shall not go forth." [So they refused to shine,] until He hurled darts at them, as stated (in Hab. 3:11, cont.), "they go for the light of your darts." He said to them, "For My honor you did ...

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

89 **כי משה מלגאו ויעקב מלבר**

The note sends the reader to Likkutei Torah, Behar, for

93 **בד"ה ואלה המשפטים**

The same Torah Ohr discourse cited above for "hearing cannot compare with seeing," here cited for love and awe that do not change because they rest on Daas.

KEHOT'S NOTE

תו"א פ' משפטים.

94 **וע"פ מים רבים**

The note locates the discourse "Many waters" in Torah Ohr, Toldos; the Alter Rebbe cites it here for the endurance that Daas gives to love and awe.

KEHOT'S NOTE

תו"א פ' תולדות.

95 **וגבי ענין הלולב ומיניו**

The discourse on the lulav and its species to which the Alter Rebbe refers, found in the Siddur.

KEHOT'S NOTE

סידור בד"ה להבין ענין הלולב. וראה לקמן דרושים לר"ה נו, ד. ראה בביאוה"ז להצ"צ כרך א ע' רעו שמבאר באריכות.

96 **אמונה בשעתא דאתחבר בה אמת**

The Zohar says that faith, "when truth is joined to it," with joy and every face shining, "then it is called faith." Malchus is faith because it receives truth.

Zohar, Balak 19:252-262 ספר הזהר, בלק י"ט:רנ"ב-רס"ב

Then there is pardon for all, and the souls even of sinners, since they are given in trust, are restored in mercy.

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

97 **דכולא קמי כלא חשיב**

The Zohar defines true awe as fearing G-d because He is great and rules over all, "and all before Him is considered as nothing." The Alter Rebbe uses the phrase for the higher unity.

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

98 **אין מלך בלא עם**

The note points to the sources collected there for the saying "there is no king without a people."

KEHOT'S NOTE

עמה"מ ש' שעשועי המלך רפ"א. ס' החיים פ' הגאולה פ"ב. בחיי וישב לח, ל. פדר"א (פ"ג). [כ]. הנסמן במאמרי אדה"ז — פרשיות לע' תרלא.

99 **אין מלך לבא עם**

Rabbeinu Bachya explains that on Rosh HaShanah, the beginning of G-d's works, we say "the holy King," "because there is no king without a people." The Alter Rebbe cites the saying for Malchus as the source of created beings.

Rabbeinu Bahya, Bereshit 38:30 רבנו בחיי, בראשית ל"ח:ל'

100 **בדרוש בהמ"ז**

The note locates the discourse on Grace after Meals, with its theme of bread from heaven and bread from the earth, in the Siddur.

KEHOT'S NOTE

בסידור עם דא"ח.

101 **ונתת מהודך עליו**

G-d tells Moshe to lay his hand on Yehoshua: "And you shall put some of your splendor upon him, so that the whole congregation of Israel may obey." The Alter Rebbe links this hod with the sefirah of Hod.

Numbers 27:20 במדבר כ"ז:כ'

וְנָתַתָּה מֵהוֹדְךָ עָלָיו לְמַעַן יִשְׁמְעוּ כָּל־עֲדַת בְּנֵי יִשְׂרָאֵל׃

And thou shalt put of thy honour upon him, that all the congregation of the children of Israel may hearken.

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KEHOT'S NOTE

במדבר כז, כ.

102 **ויהושע הוא פני לבנה**

On "some of your splendor," and not all of it, the elders of that generation said: "The face of Moshe was like the face of the sun; the face of Yehoshua like the face of the moon."

Bava Batra 75a:16 בבא בתרא ע"ה א:ט"ז

כַּיּוֹצֵא בָּדָבָר אַתָּה אוֹמֵר: ״וְנָתַתָּה מֵהוֹדְךָ עָלָיו״ – וְלֹא כָּל הוֹדְךָ; זְקֵנִים שֶׁבְּאוֹתוֹ הַדּוֹר אָמְרוּ: פְּנֵי מֹשֶׁה כִּפְנֵי חַמָּה, פְּנֵי יְהוֹשֻׁעַ כִּפְנֵי לְבָנָה; אוֹי לָהּ לְאוֹתָהּ בּוּשָׁה, אוֹי לָהּ לְאוֹתָהּ כְּלִימָּה.

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PARAGRAPH 14

103 **בביאור ע"פ מנורת זהב**

There the service is to draw a revelation of G-dliness from the hidden level above the chain of worlds, as will be in the Time to Come; for the chain of the kav descends from only the last, very contracted level, as a great sage contracts himself into the last level of his wisdom, the wisdom that is in speech or in action.

KEHOT'S NOTE

לעיל פ' בהעלותך לו, א.

104 **מנורת זהב כולה**

Zechariah sees "a menorah all of gold, with a bowl on its top." The opening of the Likkutei Torah discourse in Beha'aloscha that the Alter Rebbe cites.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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105 **הראיני את מראיך**

"Let me see your countenance, let me hear your voice." The opening words of another explanation the Alter Rebbe cites on Malchus as a crown.

Song of Songs 2:14 שיר השירים ב:יד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

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 15

106 **ונעשה אור חוזר**

The epistle states that all drawing down of life and flow from higher to lower follows "their beginning is wedged in their end and their end in their beginning," and that the Arizal's writings call this "direct light" and "returning light," the movement of "running and returning."

KEHOT'S NOTE

ראה באגה"ק סי' לא בשם כתבי האריז"ל.

PARAGRAPH 16

107 **נעוץ תחלתן בסופן**

Sefer Yetzirah says of the ten Sefiros, "their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The Alter Rebbe stresses "in their end": the highest level is found in the lowest.

Sefer Yetzirah 1:7 ספר יצירה א:ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר׃

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

108 **נעוץ תחלתן בסופן**

The epistle beginning "He and His life-forces are one" explains "their beginning is wedged in their end," and why Keser is called "the Keser of Malchus" and Malchus of Atzilus a crown from below upward.

Tanya, Iggeres HaKodesh 20:14 תניא, אגרת הקדש כ:יד

וְלָזֹאת נִקְרֵאת "עֶלְמָא דְאִתְגַּלְיָא", כִּי בָּהּ נִגְלֶה כֹּחַ אוֹר־אֵין־סוֹף לִבְרוֹא יֵשׁ מֵאַיִן שֶׁלֹּא עַל־יְדֵי עִילָּה וְעָלוּל, אֲבָל ט' סְפִירוֹת הָרִאשׁוֹנוֹת נֶאֱצְלוּ בְּהִשְׁתַּלְשְׁלוּת עִילָּה וְעָלוּל, וְאוֹר הָאֵין־סוֹף הוּא מְלוּבָּשׁ בְּחָכְמָה לְבַדָּהּ. וְזֶהוּ שֶׁכָּתוּב: "נָעוּץ תְּחִלָּתָן בְּסוֹפָן", כִּי כֶּתֶר הוּא מְמוּצָּע בֵּין הַמַּאֲצִיל לַנֶּאֱצָלִים, וְיֵשׁ בּוֹ בְּחִינָה הָאַחֲרוֹנָה שֶׁל הָאֵין סוֹף.

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109 **כתר מלכו**

In the passage "Eliyahu opened," the Tikkunei Zohar says, "The supreme Keser is the Keser of Malchus, and of it is said, 'He tells the end from the beginning.'"

Tikkunei Zohar 17a:18–20 תקוני הזהר יז א:יח-כ

כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועוי וענפוי (נ"א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו. רבון העולמים אנת הוא עלת העלות סבת הסבות דאשקי לאילנא בההוא נביעו.

Constantinople, 1740 (CC-BY-NC)

110 **עטרת תפארת**

At the beginning of Tazria the Zohar explains "a woman of valor is the crown of her husband" as the Community of Israel, "the crown of her husband, as it is said, a crown of beauty (tiferes)."

Zohar, Tazria 1:2–3:11 ספר הזהר, תזריע א:ב-ג:יא

She "seeks him but finds him not", for it is not his way to unite with her save in his temple. She "calls him and he answers not", for She dwells among other peoples, and only his sons hear his voice. R. Isaac interpreted thus: ' "I make plaint to him of my bed, that he may unite with me to gladden and bless me", for, as we have learnt, from the union of the King with the Community of Israel many righteous ones obtain a holy inheritance and many ...

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

111 **עטרת תפארת לעמוסי בטן**

In the blessing over the new moon, G-d told the moon to renew itself as "a crown of beauty for those borne from the womb," who will one day be renewed like it. The Alter Rebbe reads the moon, Malchus, as the crown.

Sanhedrin 42a:5 סנהדרין מ"ב א:ה'

אֶלָּא כִּדְרַב יְהוּדָה, דְּאָמַר רַב יְהוּדָה: "בָּרוּךְ [וְכוּ'] אֲשֶׁר בְּמַאֲמָרוֹ בָּרָא שְׁחָקִים, וּבְרוּחַ פִּיו כָּל צְבָאָם. חֹק וּזְמַן נָתַן לָהֶם שֶׁלֹּא יְשַׁנּוּ אֶת תַּפְקִידָם, שָׂשִׂים וּשְׂמֵחִים לַעֲשׂוֹת רְצוֹן קוֹנָם. פּוֹעֲלֵי אֱמֶת שֶׁפְּעוּלָתָן אֱמֶת. וְלַלְּבָנָה אָמַר שֶׁתִּתְחַדֵּשׁ עֲטֶרֶת תִּפְאָרֶת לַעֲמוּסֵי בָטֶן, שֶׁהֵן עֲתִידִין לְהִתְחַדֵּשׁ כְּמוֹתָהּ וּלְפָאֵר לְיוֹצְרָם עַל שֵׁם כְּבוֹד מַלְכוּתוֹ. בָּרוּךְ אַתָּה ה' מְחַדֵּשׁ חֳדָשִׁים".

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

KEHOT'S NOTE

סנהדרין מב, א (ברכת קידוש לבנה). ראה פי' עמוסי בטן באוה"ת פ' ואתחנן ע' קעה.

112 **כמ"ש בזהר ר"פ תזריע**

As quoted in the note, the Tzemach Tzedek explains this Zohar by "a woman of valor is the crown of her husband," for it is known in the Kabbalah that her husband is Daas, while a crown is above.

KEHOT'S NOTE

"כמו עט"ב כי נודע בשערים בעלה דעת כו' אבל עטרה כו'" — אוה"ת פ' ואתחנן ע' קעד.

113 **ס״פ משפטים (דקכ״ג ע״א) אלא דעת**

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

KEHOT'S NOTE

מאי פומא אלא דעת גניז בפומא דמלכא דמקרי ת״ת ע״ש.

114 **אלא דעת**

> The Zohar asks, "What is the mouth? Rather, it is Daas, hidden in the mouth of the King, who is called Tiferes." The Alter Rebbe cites it for Daas as the inner dimension of Tiferes.

Zohar, Mishpatim 22:528-536-ספר הזהר, משפטים כ״ב:תקכ״ח-תקל״ו

115 **בזהר בראשית (די״ג סע״א) בפי׳ העמוסים מני בטן**

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

KEHOT'S NOTE

העמוסים מני בטן וכמה אידרין כו׳ בכל גדפא כו׳ ומנייהו נפקו רוחין לאפרשא לכל אינון גיורין כו׳ וכלהו עאלין תחות גדפוי דשכינתא ולא יתיר. אבל נשמתא דישראל נפקא מגו גופא דההוא אילנא ומתמן פרחין נשמתין לגו האי ארץ כו׳ ואקרון העמוסים מני בטן ולא מגדפין לבר.

116 **העמוסים מני בטן**

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

KEHOT'S NOTE

ישעי׳ (מו, ג). [כ].

117 **העמוסים מני בטן**

> G-d calls the House of Yaakov "those who are borne from the womb, carried from birth." The Alter Rebbe applies it to the emotive attributes as they exist within the intellect.

Isaiah 46:3ישעיהו מ״ו:ג׳

שִׁמְעוּ אֵלַי בֵּית יַעֲקֹב וְכָל־שְׁאֵרִית בֵּית יִשְׂרָאֵל הַעֲמֻסִים מִנִּי־בֶטֶן הַנְּשֻׂאִים מִנִּי־רָחַם׃

Hearken unto Me, O house of Jacob, and all the remnant of the house of Israel, that are borne [by Me] from the birth, that are carried from the womb:

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118 **העמוסים מני בטן**

> The Zohar says that the souls of Israel come forth from within the body of the supernal tree, and so they are called "those borne from the womb," and not from the wings outside.

Zohar, Introduction 26:220-28:232-ספר הזהר, הקדמה כ״ו:ר״כ-כ״ח:רל״ב

The soul of Israel, on the other hand, emanates from the very body of that tree and from thence flies off into the very bowels of that earth. This is hinted in the words: "For ye shall be a delightsome land" (Mal. III 12). It is for that reason that Israel is called a "darling son", for whom the bowels, as it were, of the Shekinah yearn, and that the children of Israel are called "those who are born from the womb", and not merely from the outer wings. Furthermore, ...

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

119 **אם אין בינה אין דעת**

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

KEHOT'S NOTE

אבות ג, יז.

120 **אם אין בינה אין דעת**

> Rabbi Elazar ben Azaryah says, "If there is no understanding there is no knowledge." The Alter Rebbe reads it as Daas receiving from Binah.

Pirkei Avot 3:17משנה אבות ג׳:י״ז

... אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמַה הוּא דוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מֻעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפַכְתּוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ מְלֵחָה וְלֹא תֵשֵׁב. אֲבָל כָּל שֶׁמַּעֲשָׂיו מְרֻבִּין מֵחָכְמָתוֹ, לְמַה הוּא ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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121 **כמ״ש במ״א ע״פ לך לך**

> The note locates the discourse on "Go for yourself" at the beginning of Lech Lecha in Torah Ohr, where the Alter Rebbe explains that a radiance of Keser is clothed in Binah.

KEHOT'S NOTE

תו״א ר״פ לך לך.

122 **בפ׳ בשלח ע״פ וירא ישראל**

> The passage speaks of the revelation at the Giving of the Torah as "skipping over the mountains," a drawing down from the level of sovev that is revealed below, so that "all the people saw the voices." It is the setting of the Alter Rebbe's explanation of "and they believed in Havayah."

KEHOT'S NOTE

תו״א פ׳ בשלח סד, א.

123 **וירא ישראל**

> "And Israel saw the great hand ... and they believed in Havayah and in Moshe His servant." The Torah Ohr discourse on this verse explains faith as reaching what knowledge cannot.

Exodus 14:31שמות י״ד:ל״א

וַיַּרְא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה׳ בְּמִצְרַיִם וַיִּירְאוּ הָעָם אֶת־ה׳ וַיַּאֲמִינוּ בַּה׳ וּבְמֹשֶׁה עַבְדּוֹ׃

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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124 **כתר מלכות**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

125 Kehot's note points to Genesis 12:1–17:27 for these words.

Genesis 12:1–17:27 בראשית י"ב:א-י"ז:כ"ז

PARAGRAPH 17

126 **בחכמה יסד ארץ**

"Havayah founded the earth with wisdom; He established the heavens with understanding." The Alter Rebbe reads earth as Malchus, rooted in Chochmah, and heavens as Tiferes, built through Binah.

Proverbs 3:19 משלי ג':י"ט

ה' בְּחָכְמָה יָסַד־אָרֶץ כּוֹנֵן שָׁמַיִם בִּתְבוּנָה׃

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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KEHOT'S NOTE

משלי ג, יט.

127 **אם אין בינה אין דעת**

"If there is no understanding there is no knowledge": Daas, and with it Tiferes, depends on Binah.

Pirkei Avot 3:17 משנה אבות ג':י"ז

... אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמָה הוּא דוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מֻעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפַכְתּוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ מְלֵחָה וְלֹא תֵשֵׁב. אֲבָל כָּל שֶׁמַּעֲשָׂיו מְרֻבִּין מֵחָכְמָתוֹ, לְמָה הוּא דוֹמֶה ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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128 "Behold, you are beautiful, my beloved; behold, you are beautiful." The Alter Rebbe applies the praise to the radiance of Keser in Malchus.

Song of Songs 1:15 שיר השירים א':ט"ו

הִנָּךְ יָפָה רַעְיָתִי הִנָּךְ יָפָה עֵינַיִךְ יוֹנִים׃

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves. .

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129 **בשה"ש הנך יפה רעיתי**

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

KEHOT'S NOTE

א, טו.

130 **יפת תואר ויפת מראה**

"And Rachel was beautiful of form and beautiful of appearance." The Alter Rebbe asks why the Torah records such praise, and explains it as the radiance of Keser in Malchus.

Genesis 29:17 בראשית כ"ט:י"ז

וְעֵינֵי לֵאָה רַכּוֹת וְרָחֵל הָיְתָה יְפַת־תֹּאַר וִיפַת מַרְאֶה׃

And Leah's eyes were weak; but Rachel was of beautiful form and fair to look upon.

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131 **שנשתבחו האמהות ביפ"ת ויפ"מ**

Avraham says to Sarah, "I know that you are a woman beautiful of appearance."

Genesis 12:11 בראשית י"ב:י"א

KEHOT'S NOTE

בראשית יב, יא. כד, טז. כט, יז.

PARAGRAPH 18

132 **סד"ה קול דודי**

There "skipping over the mountains," the Patriarchs, is a revelation in the way of love alone, while "leaping over the hills," the Matriarchs, is with both feet, in awe as well, which is harder to reach.

KEHOT'S NOTE

לקמן שה"ש טו, ג. ברבקה נאמר טובת מראה מאד בל"ג ותרד העינה ותמלא כו', שהיתה ג"כ בחי' משפיע כו' שבחי' חכמה כ"ד ספרים הי' ירידה לגבה כו' שלשה הטעימן כו' מעין עוה"ב כו' והנה לעתיד כתי' נקבה תסובב גבר יתעלה בחי' המקבל ויהי' למע' מבחי' דכר המשפיע א"ח טע"ב. ומפני כו' הטעימן כו' הי' אצלם ג"כ בחי' זו ע"ש דאף שודאי האמהות היו בחי' נוק' כו' רק שיש ב' בחי' מלמעלמ"ט היו האבות משפיעים והאמהו' מקבלים. אבל מלמטלמ"ע בבחי' או"ת היו האמהות למע' במדרי' סוף מעשה כו' שיש בסוף מבחי' תחלה ע"ש — ביאור מחסיד בכת"י.

133 **מקפץ על הגבעות**

"The voice of my beloved! Behold, he comes, skipping over the mountains, leaping over the hills." The Likkutei Torah discourse reads the mountains as the Patriarchs and the hills as the Matriarchs.

Song of Songs 2:8 שיר השירים ב':ח'

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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134 **ויאהב יעקב את רחל**

"And Yaakov loved Rachel, and he said, I will serve you seven years for Rachel." The Alter Rebbe reads it as Tiferes loving Malchus, faith.

Genesis 29:18 בראשית כ"ט:י"ח

וַיֶּאֱהַב יַעֲקֹב אֶת־רָחֵל וַיֹּאמֶר אֶעֱבָדְךָ שֶׁבַע שָׁנִים בְּרָחֵל בִּתְּךָ הַקְּטַנָּה׃

And Jacob loved Rachel; and he said: 'I will serve thee seven years for Rachel thy younger daughter.'

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KEHOT'S NOTE

בראשית כט, יח.

PARAGRAPH 19

135 **הבה לי בנים**

Rachel, seeing that she had borne no children, said to Yaakov, "Give me children, or else I die." The Alter Rebbe reads the children as love and awe.

Genesis 30:1 בראשית ל:א

וַתֵּרֶא רָחֵל כִּי לֹא יָלְדָה לְיַעֲקֹב וַתְּקַנֵּא רָחֵל בַּאֲחֹתָהּ וַתֹּאמֶר אֶל־יַעֲקֹב הָבָה־לִּי בָנִים וְאִם־אַיִן מֵתָה אָנֹכִי׃

And when Rachel saw that she bore Jacob no children, Rachel envied her sister; and she said unto Jacob: 'Give me children, or else I die.'

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KEHOT'S NOTE

בראשית ל, א.

136 **כרחל לפני גוזזיה**

"Like a lamb led to the slaughter, like a ewe that is mute before her shearers." The word for ewe is rachel; the Alter Rebbe applies it to faith silenced by worldly concerns.

Isaiah 53:7 ישעיהו נ"ג:ז

נִגַּשׂ וְהוּא נַעֲנֶה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו׃

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישע' נג, ז.

137 **ורחל עקרה**

"Havayah saw that Leah was hated, and He opened her womb; but Rachel was barren." Faith without Daas gives birth to no love and awe.

Genesis 29:31 בראשית כ"ט:ל"א

וַיַּרְא ה' כִּי־שְׂנוּאָה לֵאָה וַיִּפְתַּח אֶת־רַחְמָהּ וְרָחֵל עֲקָרָה׃

And the L-RD saw that Leah was hated, and he opened her womb; but Rachel was barren.

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KEHOT'S NOTE

בראשית כט, לא.

138 **אהבה בתענוגים**

"How beautiful and how pleasant you are, love with delights." The phrase names the highest love, which the Alter Rebbe links with Yosef.

Song of Songs 7:7 שיר השירים ז:ז

מַה־יָּפִית וּמַה־נָּעַמְתְּ אַהֲבָה בַּתַּעֲנוּגִים׃

How fair and how pleasant art thou, O love, for delights! .

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PARAGRAPH 21

139 **כי מלאה הארץ דעה**

"They shall not harm nor destroy in all My holy mountain, for the earth shall be full of knowledge of Havayah, as the waters cover the sea." The verse describes the Time to Come, when Daas will fill Malchus, the "earth."

Isaiah 11:9 ישעיהו י"א:ט

לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־ה' כַּמַּיִם לַיָּם מְכַסִּים׃

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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KEHOT'S NOTE

ישע' יא, ט.

140 **כי מלאה הארץ דעה**

In the Midrash HaNe'elam, Yitzchak's dwelling by the well of the Living One is read as coming to know the Life of the worlds, to grasp what was not grasped in this world, as it says, "For the earth shall be full of knowledge."

Zohar, Chayei Sara 19:196–200 ספר הזהר, חיי שרה י"ט:קצ"ו-ר

141 **כי מלאה הארץ דעה**

Rabbi Yehudah says that the Holy One, blessed be He, will reveal the deep secrets of the Torah in the time of the King Mashiach, because "the earth shall be full of knowledge."

Zohar, Vayikra 58:386–60:396 ספר הזהר, ויקרא נ"ח:שפ"ו-ס:שצ"ו

Said R. Judah: 'G-d will one day reveal the hidden mysteries of the Torah, namely, at the time of the Messiah, because "the earth shall be full of the knowledge of the L-rd like as the waters cover the sea" (Isa. 11, 9), and as it is written, "They shall teach no more every man his neighbour and every man his brother, saying, Know the L-rd, for they shall all know me, from the least of them to the greatest of them" (Jer. 31, 34).'

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

142 **כי מלאה הארץ דעה**

Rabbi Abba weeps that the light of the Torah will rise to heaven when Rabbi Shimon departs, but says his words will shine in the world until the King Mashiach comes,

"and then it is written, And the earth shall be full of knowledge of Havayah."

Zohar, Yitro 1:18–28ספר הזהר, יתרו א:י"ח-כ"ח

Then R. Abba put his hands on his head, wept again, and said: 'The light of the Torah now reaches the highest throne in heaven. But who will light the lamp of the Torah when the Master shall have passed away? Woe to the world which will be orphaned without thee. However, the words of the Master will shine in the world until King Messiah appears, when " the earth shall be full of the knowledge of the L-rd as the waters cover the sea" (Isa. 11, 9).'

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

143 **שיהיו שוים בקומתם**

The moon said before G-d, "Master of the world, can two kings use one crown?" and was told to diminish itself. The Alter Rebbe teaches that in the future Malchus and Z'eir Anpin will again share one crown.

Chullin 60bחולין ס' ב

KEHOT'S NOTE

חולין ס, ב.

144 **שיהיו שוים . . ויהיה בה השפעת הדעת**

The note points to the Tzemach Tzedek's discussion there of Malchus becoming equal to Z'eir Anpin in the future, when the flow of Daas will be in it.

KEHOT'S NOTE

ראה באוה"ת פ' ואתחנן ע' קעה.

145 **בהשמטות דחלק א' סס"י כ"ה**

The note says the wording of this passage of the Zohar's Hashmatos is copied there by the Tzemach Tzedek.

KEHOT'S NOTE

הלשון נעתק באוה"ת נ"ך כרך א ע' קפח ואילך.

146 **על ניסוך המים**

There the Tzemach Tzedek notes on the water libation: "And see on the subject of the water libation in Likkutei Torah, in the discourse 'And you shall draw water with joy,' the second discourse."

KEHOT'S NOTE

באוה"ת נ"ך ע' קפט מציין ע"ז: "ועיין מענין ניסוך המים בלקו"ת בד"ה ושאבתם מים בששון דרוש השני".

147 **כמים לים מכסים**

The Midrash HaNe'elam describes the periods the righteous will pass through in the future; in the first, wisdom will grow in the world and they will grasp what they did not grasp in this world, "as the waters cover the sea."

Zohar, Toldot 8:69–72ספר הזהר, תולדות ח:ס"ט-ע"ב

148 **ובז"ג**

The note explains the abbreviation as "and in the main Zohar" and says the passage is copied there with the Tzemach Tzedek's glosses.

KEHOT'S NOTE

— ובזהר גדול — נעתק באוה"ת נ"ך כרך א ע' קפט עם הגהות.

149 **וידע אדם עוד את אשתו**

"And Adam knew his wife again, and she bore a son and called his name Shes." The Zohar cited here reads it as said of the Time to Come.

Genesis 4:25בראשית ד:כ"ה

וַיֵּדַע אָדָם עוֹד אֶת־אִשְׁתּוֹ וַתֵּלֶד בֵּן וַתִּקְרָא אֶת־שְׁמוֹ שֵׁת כִּי שָׁת־לִי אֱלֹקִים זֶרַע אַחֵר תַּחַת הֶבֶל כִּי הֲרָגוֹ קָיִן׃

And Adam knew his wife again; and she bore a son, and called his name Seth: 'for G-d hath appointed me another seed instead of Abel; for Cain slew him.'

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150 **ודק"מ סע"א**

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

KEHOT'S NOTE

דתנינן ארבע תקופות כו' יעברו הצדיקי' לע"ל. הא' אותו זמן ישגא החכמה בעולם וישיגו השגה מה שלא השיגו בזה העולם כו' השגת הצדיקי' לע"ל יותר ממלאכי השרת דכתי' כמים לים מכסים ע"ש — ביאור מחסיד בכת"י.

151 **ובזהר פ' ויקרא דכ"ג ע"א**

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

KEHOT'S NOTE

אמר ר' יהודה זמין קוב"ה לגלאה רזין עמיקין דאורייתא בזמנא דמלכא משיחא בגין דמלאה הארץ כו' — ביאור מחסיד בכת"י.

152 **עוד נז' במ"ה . . דק"ל . . דס"ח ע"א**

The note says these Midrash HaNe'elam passages are copied there by the Tzemach Tzedek.

KEHOT'S NOTE

— במדרש הנעלם. נעתקו באוה"ת נ"ך כרך א ע' קפט ואילך. "מסיים כי מלאה הארץ דעה את ה' שאותם המים תמיד מגדילים הידיעה בעולם" — ביאור מחסיד בכת"י.

153 **יתרו דס"ח ע"א**

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

KEHOT'S NOTE

ארים ידוי על רישי' ר' אבא ובכה א' נהירו דאורייתא סלקא השתא עד רום רקיע דכרסייא עילאה לבתר דיסתלק מר מעלמא מאן ינהיר נהירו דאורייתא ווי לעלמא דישתאר יתום מינך אבל מילין דמר יתנהירו בעלמא עד דייתי מלכא משיחא וכדין כתי' ומלאה הארץ דעה את ה'. ע"ש — ביאור מחסיד בכת"י.

154 **ובזמן בית ראשון שהיתה שכינה בין שני בדי ארון**

A Samaritan asked Rabbi Meir how He of whom it is written "Do I not fill the heavens and the earth?" could speak with Moshe from between the two poles of the Ark. The Alter Rebbe cites the image for the revelation of the Shechinah in the First Temple.

Bereshit Rabbah 4:4בראשית רבה ד':ד

... כג): "הלא את השמים ואת הארץ אני מלא" היה מדבר עם משה מבין שני בדי הארון א"ל הבא לי מראות גדולות א"ל ראה בבואה שלך בהן ראה אותה גדולה א"ל הבא לי מראות קטנות הביא לו מראות קטנות א"ל ראה בבואה שלך בהן ראה אותה קטנה א"ל מה אם אתה שאתה בשר ודם אתה משנה עצמך בכל מה שתרצה מי שאמר והיה

העולם ברוך הוא עאכ"ו הוי כשהוא רוצה הלא את השמים ואת הארץ אני מלא וכשהוא רוצה היה מדבר עם משה מבין שני בדי הארון א"ר חנינא ...

A certain Samaritan asked Rabbi Meir, saying to him: 'Is it possible that the upper waters are suspended by the word of G-d?' He said to him: 'Yes.' He said to him: 'Bring me a tube with water.' He brought him a tube with water. He placed a gold plate on top if it, and the water did not stay in place; [he placed] a silver plate, and the water did not stay in place. When he put his finger on top of it, the water stayed in place. He ...

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KEHOT'S NOTE

ב"ר ד, ג. ה, ו.

155 **הנשים שהיו מבכות את התמוז**

In his vision of the Temple, Yechezkel is shown "the women sitting, weeping for the Tammuz," one of the abominations practiced in Jerusalem before the destruction.

Ezekiel 8:14 יחזקאל ח:יד

וַיָּבֵא אֹתִי אֶל־פֶּתַח שַׁעַר בֵּית־ה' אֲשֶׁר אֶל־הַצָּפוֹנָה וְהִנֵּה־שָׁם הַנָּשִׁים יֹשְׁבוֹת מְבַכּוֹת אֶת־הַתַּמּוּז׃

Then He brought me to the door of the gate of the L-RD'S house which was toward the north; and, behold, there sat the women weeping for Tammuz.

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156 **ומן אז חדלנו לקטר למלכת השמים**

The people in Egypt tell Yirmeyahu, "Since we stopped burning incense to the queen of heaven and pouring libations to her, we have lacked everything." The Alter Rebbe calls this belief the inversion of the truth.

Jeremiah 44:18 ירמיהו מ"ד:י"ח

וּמִן־אָז חָדַלְנוּ לְקַטֵּר לִמְלֶכֶת הַשָּׁמַיִם וְהַסֵּךְ־לָהּ נְסָכִים חָסַרְנוּ כֹל וּבַחֶרֶב וּבָרָעָב תֻּמְנוּ׃

But since we let off to offer to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine.

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157 **מרב כל**

The curses come "because you did not serve Havayah your G-d with joy and with gladness of heart, out of an abundance of everything." This, says the Alter Rebbe, was the true reason they lacked everything.

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

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

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158 **בשעלי שעורים ובפתותי לחם**

Rashi explains the handfuls as a measure, and the crumbs of bread as what the false prophetesses took as their wages; and he explains "to put to death" as declaring of people who would not die that they would die, "for your divinations are false."

Rashi on Ezekiel 13:19 רש"י על יחזקאל י"ג:י"ט

בְּשַׁעֲלֵי שְׂעוֹרִים. כְּמוֹ "מִי מָדַד בְּשָׁעָלוֹ מַיִם" (ישעיהו מ:יב), אוֹנְגְיָאלוֹנִיאָ"שׁ בְּלַעַ"ז, לָשׁוֹן אַחֵר: לְשׁוֹן מִדָּה: וּבְפִתּוֹתֵי לֶחֶם. אִיאַנְפִּיצָ"שׁ בְּלַעַ"ז, שֶׁאַתֶּן נוֹטְלוֹת בִּשְׂכָרְכֶן: לְהָמִית נְפָשׁוֹת אֲשֶׁר לֹא תְמוּתֶנָּה. כְּלוֹמַר, לֵאמֹר עַל נְפָשׁוֹת אֲשֶׁר לֹא תְמוּתֶנָּה: אֵלּוּ יָמוּתוּ, וְלֵאמֹר עַל אֲשֶׁר לֹא תִחְיֶינָה: יִחְיוּ; כִּי קְסָמֵיכֶם שֶׁקֶר, וַעֲמִי מְקַבְּלִים אֶת קְסָמֵי כְזָב שֶׁלָּכֶם׃

for fistfuls of barley Heb. בְּשַׁעֲלֵי, like (Isa. 40:12): "Who measured water with his fist (בְּשָׁעָלוֹ)?" Jaloynes in Old French, double-handfuls. Another explanation: an expression of a measure. and for morsels of bread E an piyezes in Old French, and with morsels, that you take as your fee. to slay souls that will not die i.e., to say about souls that will not die, "These will die," and to say about souls that will not live, "These will live," for your divinations are false, and My people accept your false ...

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159 **בשעלי שעורים ובפתותי לחם להמית נפשות אשר לא תמותנה**

Yechezkel rebukes the false prophetesses who profane G-d "for handfuls of barley and for crumbs of bread, to put to death souls that should not die and to keep alive souls that should not live, by your lying to My people."

Ezekiel 13:19 יחזקאל י"ג:י"ט

וַתְּחַלְּלֻנָה אֹתִי אֶל־עַמִּי בְּשַׁעֲלֵי שְׂעֹרִים וּבְפִתּוֹתֵי לֶחֶם לְהָמִית נְפָשׁוֹת אֲשֶׁר לֹא־תְמוּתֶנָה וּלְחַיּוֹת נְפָשׁוֹת אֲשֶׁר לֹא־תְחַיֶּינָה בְּכַזַּבְכֶם לְעַמִּי שֹׁמְעֵי כָזָב׃

And ye have profaned Me among My people for handfuls of barley and for crumbs of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to My people that hearken unto lies.

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160 **במדרש הנעלם דק"ל סע"א**

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

KEHOT'S NOTE

וישב יצחק עם באר לחי ראי עם ידיעת החי שהוא חי העולמים לדעת ולהשיג מה שלא השיג בעוה"ז הה"ד כי מלאה הארץ דעה ע"ש — ביאור מחסיד בכת"י.

PARAGRAPH 22

161 **אנשי רכיל**

Among the sins of Jerusalem the prophet lists, "Talebearers were in you, in order to shed blood."

Ezekiel 22:9 יחזקאל כ"ב:ט'

אַנְשֵׁי רָכִיל הָיוּ בָךְ לְמַעַן שְׁפֹךְ־דָּם וְאֶל־הֶהָרִים אָכְלוּ בָךְ זִמָּה עָשׂוּ בְתוֹכֵךְ׃

In thee have been talebearers to shed blood; and in thee they have eaten upon the mountains; in the midst of thee they have committed lewdness.

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162 **אם לא גמלו רעה**

"Do not quarrel with a man for no reason (chinam), if he has done you no harm." The Alter Rebbe uses the phrase for hatred that has no cause, which is against nature.

Proverbs 3:30 משלי ג':ל'

אַל־[תָּרִיב] (תרוב) עִם־אָדָם חִנָּם אִם־לֹא גְמָלְךָ רָעָה׃

Strive not with a man without cause, If he have done thee no harm.

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PARAGRAPH 23

163 **ואת רוח הטומאה אעביר**

"And also the prophets and the spirit of impurity I will remove from the land." The Alter Rebbe links this future removal of impurity to the revelation of the light that encompasses all worlds.

Zechariah 13:2 זכריה י"ג:ב'

וְהָיָה בַיּוֹם הַהוּא נְאֻם ה' צְבָאוֹת אַכְרִית אֶת־שְׁמוֹת הָעֲצַבִּים מִן־הָאָרֶץ וְלֹא יִזָּכְרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטֻּמְאָה אַעֲבִיר מִן־הָאָרֶץ׃

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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PARAGRAPH 24

164 **היום לעשותם**

"And you shall keep the commandment and the statutes and the laws that I command you today, to do them." The Alter Rebbe stresses "today": the future revelation is earned by deeds done now.

Deuteronomy 7:11 דברים ז':י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

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

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165 **וזאת המצוה כו' לעשות בארץ**

"And this is the commandment, the statutes and the laws ... to do in the land." The Alter Rebbe reads "in the land" as drawing the mitzvos into faith, which is called earth.

Deuteronomy 6:1 דברים ו':א'

וְזֹאת הַמִּצְוָה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹקֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ׃

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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166 **ורעה אמונה**

"Trust in Havayah and do good; dwell in the land and nurture faith." Chassidus reads it as cultivating and strengthening faith.

Psalms 37:3 תהילים ל"ז:ג'

בְּטַח בַּה' וַעֲשֵׂה־טוֹב שְׁכָן־אֶרֶץ וּרְעֵה אֱמוּנָה׃

Trust in the L-RD, and do good; dwell in the land, and cherish faithfulness.

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167 **וידעת היום והשבות**

"And you shall know this day and take it to your heart." The Alter Rebbe now explains it as drawing Daas into faith.

Deuteronomy 4:39 דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת 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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PARAGRAPH 25

168 **אם אין בינה אין דעת**

"If there is no understanding there is no knowledge." The Alter Rebbe applies it to the lower Daas, which comes from Binah.

Pirkei Avot 3:17 משנה אבות ג':י"ז

... אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמָה הוּא דוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מֻעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפַכְתּוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ מְלֵחָה וְלֹא תֵשֵׁב. אֲבָל כָּל שֶׁמַּעֲשָׂיו מְרֻבִּין מֵחָכְמָתוֹ, לְמָה הוּא ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom.

Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom …

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PARAGRAPH 26

169 **אתה הראת לדעת**

"You have been shown, to know that Havayah is G-d." The Alter Rebbe identifies it with the lower Daas.

Deuteronomy 4:35 דברים ד:לה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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170 **צו את בני ישראל ואמרת אליהם את קרבני**

"Command the children of Israel and say to them: My offering, My bread for My fire-offerings." The opening of the Likkutei Torah discourse in Pinchas on drawing down the transcendent light in this world.

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

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

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171 **ורעה אמונה**

"Dwell in the land and nurture faith": drawing the transcendent light into faith, in this world.

Psalms 37:3 תהילים ל"ז:ג'

בְּטַח בַּה' וַעֲשֵׂה־טוֹב שְׁכָן־אֶרֶץ וּרְעֵה אֱמוּנָה׃

Trust in the L-RD, and do good; dwell in the land, and cherish faithfulness.

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172 **כי הוי' הוא האלקים**

"And you shall know this day and take it to your heart that Havayah is G-d (Elokim)." The Alter Rebbe identifies it with the higher Daas, which knows the transcendent and the immanent as one.

Deuteronomy 4:39 דברים ד:לט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת 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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173 **עתיק יומין הוא סוכ"ע הוא האלקים וכולא הוא חד**

In the Idra Rabba the Zohar quotes "And you shall know this day … that Havayah is Elokim" and explains, "Havayah: Atik Yomin is Elokim, and all is one."

Zohar, Idra Rabba 46:325–50:335 ספר הזהר, האדרא רבא מ"ו:שכ"ה-נ:של"ה

להבין בתוספת ביאור ע"פ וידעת היום והשבות אל...

To understand, with additional explanation, the verse "Know this day..."

Daas is knowing and sensing that something exists without grasping what it is, so even sovev kol almin, which no thought can grasp, can truly be known; the Torah and mitzvos, G-d's own wisdom and will clothed in physical matters, draw this Daas into what would otherwise be faith alone. Kept constantly in mind, Daas brings love and awe, and its reward is the future revelation, when what is now known only to exist will be seen.

THE MAAMAR IN BRIEF

How can "Know this day" apply to sovev kol almin, when "no thought can grasp Him"? The Alter Rebbe defines Daas as knowing a thing's existence, not its essence, like a person's certain sense of his own soul, of thought present in his foot, of learning stored in his mind. "No thought can grasp" excludes G-d's essence, not the knowledge that He is. The Torah follows the same pattern: its revealed laws, a body, point to an inner soul that the souls in Gan Eden study, and since the Torah and mitzvos come from sovev, they draw Daas into faith. Daas is the key and core of the emotions: as constant self-awareness makes self-love intense, constant awareness of G-d brings love and awe, while faith, like a crown, surrounds the mind without moving the heart. Daas is only the back of seeing, but in the Time to Come Keser will be seen and the level now beyond knowledge will become knowable: "the earth shall be full of knowledge." All this is drawn down now through Torah, prayer and mitzvos.

OUTLINE

1 **The question, and what Daas is** ¶1–6

How can sovev, which no thought grasps, be known? Daas is knowing and sensing existence without grasping essence, as a person senses his soul, his thought present in his foot and the learning stored in his mind; so "Know this day" is possible.

2 **The Torah's body and soul** ¶7–11

The revealed laws are the Torah's body; their inner meaning, studied by the souls in Gan Eden, is its soul. Revealed study here gives knowledge that the inner dimension exists, and in the same way the Torah and mitzvos, which come from sovev, bring knowledge of sovev.

3 **Sovev known through memalei; nurturing faith** ¶12

Memalei, a mere glow, points to its source in sovev. "Havayah is Elokim" bids even sovev to be known, and the Torah and mitzvos turn faith in it into living Daas.

4 **Daas as the key of the emotions** ¶13–21

"Know the G-d of your father" means constant awareness. The emotions follow awareness, as self-love and the Rambam's ruling on fear in battle show; Daas is "the key that includes six," yet in relation to Chochmah's "seeing" it is only the back.

5 **Daas and faith, below and above** ¶22–25

Daas within Z'eir Anpin descends as memalei, giving every creature a sense of its Creator and the motive for the mitzvos. Faith, a crown, is sovev and does not stir the emotions; the mitzvos draw sovev into Daas, and the reward is actual seeing.

6 **Why the future is called "knowledge"** ¶26–30

Seeing, Daas and faith exist above too: Chochmah ("You") is seen in Gan Eden, Keser ("He") is known there as existing, and "the Head that is not known" is held by faith. In the future each level rises: Keser will be seen, and the unknown Head will become sovev and so become knowable.

7 **"Speak upon the heart"** ¶31–32

"Call out to her" is inner light and "speak upon the heart" a new encompassing light, ever higher without end. All this comes about through refining the sparks by prayer, Torah and mitzvos.

8 **The Torah as food for faith** ¶33–36

Torah study grasps the essence of G-d's wisdom and will clothed in physical matters. Like grain, rooted above man, it nourishes and adds Daas; coming from Anochi, G-d's essence, it brings a person to "You have been shown, to know."

9 **Summary** ¶37

A brief restatement of the whole argument.

KEY CONCEPTS

Daas (knowledge) דעת

Knowledge in the sense of a felt awareness that something exists, without grasping what it is. In the soul it is the key and inner core of the emotions.

Apprehension of existence and of essence השגת המציאות / השגת המהות

The philosophers' distinction on which the maamar builds: knowing that a thing is, as against grasping what it is. Seeing is apprehension of essence; Daas is apprehension of existence.

Sovev kol almin and memalei kol almin סובב כל עלמין / ממלא כל עלמין

The light that encompasses the worlds and the light that fills them. Memalei is revealed and known; sovev is now known only as existing, and its revelation awaits the Time to Come.

Faith אמונה

Belief that surrounds the mind like a crown without entering it, and so does not move the emotions; yet it reaches even what Daas cannot.

The back (achorayim) אחוריים

The outer, derivative aspect of a level. Daas is the back of Chochmah's seeing: it senses from afar.

"You" and "He" אתה / הוא

Direct address for what is revealed (Chochmah, memalei); the third person for what is hidden but known to exist (Keser, Atika, sovev).

The Head that is not known רישא דלא אתיידע

An encompassing level above even sovev, reached now only by faith. In the Time to Come it will become sovev and so become knowable.

SECTION 1 · ¶1–6

The question, and what Daas is

1 להבין בתוספת ביאור ע"פ וידעת היום[1] והשבות אל לבבך כו' בענין הדעת והאמונה ולהבין איך יהיה בחי' סוכ"ע בבחי' הדעת וההרגשה והלא לית מחשבה תפיסא בי' [ביה] כלל כידוע

To understand, with additional explanation, the verse "Know this day and take it to your heart," etc., concerning Daas (knowledge) and faith; and to understand how the level of the light that encompasses all worlds (sovev kol almin) can be on the level of Daas and sensing, for surely "no thought can grasp Him at all," as is known.

> The maamar opens with Moshe's charge in Deuteronomy 4:39, "Know this day and take it to your heart," and sets out to explain what this "knowing" (Daas) is and how it differs from faith. The difficulty it raises: sovev kol almin is the infinite light that transcends every world, and it is well known that "no thought can grasp Him at all," so how can such a level become a matter of knowledge and inner sensing?

אך הענין הוא דיש להבין עיקר ענין הדעת מהו בהיות ידוע בלשון הפלסופים וכמ"ש הרמב"ם [הרבי משה בן מימון] בידיעת אלקות

But the point is that we must understand what the essential concept of Daas is, as is known in the language of the philosophers, and as the Rambam writes concerning the knowledge of G-dliness,

> The answer begins by defining Daas precisely. For this the Alter Rebbe borrows the terms of the philosophers and of the Rambam's discussion of how G-d can be known.

שהוא יתברך הוא הידוע מציאותו ולא מהותו וזהו הנק' בחי' דעת כי ענין הדעת הוא ידיעת והרגשת המציאות.

that He, blessed be He, is the One whose existence is known and not His essence. This is what is called the level of Daas, for the concept of Daas is the knowing and sensing of existence.

> The Rambam's formula is that G-d is known as to the fact that He exists, but not as to what He is. Daas, the Alter Rebbe says, is exactly this kind of knowledge: knowing and sensing that something exists, without grasping its essence.

2 ויובן עד"מ באדם מבשרי אחזה[2] שהאדם מחמת חומר הגוף הגשמי אינו יכול להשיג אפי' [אפילו] מהות הרוחניות המלובש בו ממש

This will be understood by way of analogy from man, [as in] "from my flesh I behold": because of the matter of the physical body, a person cannot apprehend even the essence of the spirituality that is actually enclothed within him,

> The Alter Rebbe draws an illustration from human experience, citing Job's words, "from my flesh I behold [G-d]," which Chassidus reads as permission to learn about G-d from the make-up of man. A person in a body cannot grasp the essence even of his own soul, the spiritual reality right inside him.

דהיינו הנפש וכחותיה ואעפ"כ [ואף על פי כן] מרגיש הוא מציאותן בידיעה והרגשה ממש כמו עד"מ המחשבה יודע מציאותה ועכ"ז [ועם כל זה] אינו משיג מהותה

namely the soul and its powers. Nevertheless, he senses their existence with actual knowing and sensing. Thought, for example: he knows its existence, and yet he does not apprehend its essence.

> Yet he has no doubt that his soul and its powers exist; he senses them directly. Thought is the first example: everyone knows that he thinks, but no one can say what thought itself is.

שהרי אנו רואים שמחשבה תתפשט גם ברגל וישנה ממש בהתלבשות ברגל כי הלא מיד שעולה במוחו לחשוב שינענע הרגל מיד ילך הרגל כמו שעלה במחשבה

For we see that thought extends even into the foot and is actually present, enclothed, in the foot. For surely, the moment it arises in his mind to think of moving the foot, the foot immediately goes, just as it arose in thought.

> Thought is not confined to the brain. The instant a person decides to move his foot, the foot moves, which shows that thought is somehow present, enclothed, in the foot itself.

ואם נאמר שמחשבה זו שבמוח להלוך ירדה ונמשכה בירידות המדריגות עד שבאת לרגל והניעתו א"כ היה צריך שיהיה שוהה ומתעכב התנועה איזה זמן מה ולמה

Now if we were to say that this thought in the brain, to walk, descended and was drawn down through the descent of levels until it came to the foot and moved it, then the movement would have had to linger and be delayed for some amount of time. Why, then,

> The Alter Rebbe rules out the alternative explanation. If the intention had to travel down, stage by stage, from the brain to the foot, there would have to be some delay between the decision and the movement.

מיד שעלה במחשבה יניע הרגל להלוך בלתי שהות ועיכוב כלל אפילו לרגע מזה נראה שלא ירדה המחשבה מן המוח דרך ענין המשכה כמים שנמשכים ויורדין כו'

the moment it arises in thought, does the foot move to walk without any lingering or delay at all, not even for a moment? From this it is evident that the thought did not descend from the brain by way of a drawing-down, like water that is drawn along and flows down, etc.,

> Since the movement follows with no lapse at all, thought cannot have flowed down from the brain the way water flows downhill.

אלא שנמצאת ממש ברגל ואף שעיקרה במוח עכ"ז [עם כל זה] הארתה תתפשט בכל האברים כמו אור השמש על הארץ ואינו מושג כל זה איך ומה היא.

but rather that it is actually present in the foot. And although its main [place] is in the brain, nevertheless its radiance extends into all the limbs, like the light of the sun upon the earth. And none of this is apprehended: how and what it is.

> Rather, thought is present in the foot itself, while its main seat stays in the brain and its radiance reaches every limb, the way sunlight fills the earth. How this works, and what thought is, remain beyond our grasp; we know only that it is so.

3 וכן השכל ואותיות המחשבה שבנפש אינו מושג מהותם ממש כמו אדם שלמד מסכת אחת בעיון ושגורה בפיו וכאילו מונחת אצלו בקופסא ואח"כ כשעסוק בענין אחר

So too the intellect and the letters of thought in the soul: their actual essence is not apprehended. Take a person who studied a tractate in depth, so that it is fluent on his lips and as though it lay with him in a box. Afterwards, when he is occupied with another matter

> A second example: the intellect and the "letters" of thought, the inner words in which a person thinks, are also beyond grasp in their essence. Someone who has mastered a tractate carries it with him as though it were stored in a box, even while his mind is busy with other things.

או לומד מסכת אחרת אעפ"כ [אף על פי כן] כשרוצה נזכר על כל מסכת ההיא שלמד תחלה. הרי ע"כ צריך לומר שישנה במוחו ושכלו גם בעת שאינו מהרהר בה כלל.

or is studying another tractate, he nevertheless remembers, whenever he wishes, the whole of that tractate he studied earlier. Therefore one must say that it is present in his mind and intellect even at a time when he is not thinking about it at all.

> Since he can recall the whole tractate whenever he wants, it must be present in his mind even when he is not thinking about it at all. This sets up the question of the next paragraph: what is that stored knowledge?

4 וא"כ איך ומה הוא מהות שכל זה שיש אצלו אף כשאינו מחשב בו כלל. הרי אין זה מושג כלל איך ומה הוא.

If so, how and what is the essence of this intellect that is with him even when he is not thinking about it at all? This is not apprehended at all, how and what it is.

> What exactly is this knowledge that stays with a person while he gives it no thought? No one can say how or what it is.

והיינו מפני שהאדם להיותו בגוף אינו משיג אפילו מהות הרוחניות שבו היינו הנפש וכחותיה. כי אם מציאותן לבד.

This is because a person, being in a body, does not apprehend even the essence of the spirituality within him, namely the soul and its powers, but only their existence.

> The reason is that a soul in a body cannot grasp the essence of its own spiritual powers. It knows only that they exist.

5 ומ"מ מציאותן יודע ומרגיש ממש אף שאינו משיג מהותן ואין צריך על זה אמונה וראיה. כ"א נרגש ממש.

Nevertheless, their existence he actually knows and senses, even though he does not apprehend their essence; and for this there is no need of faith or proof, but rather it is actually sensed.

> This knowledge of existence is not a matter of belief or of proof: a person directly senses that he has a soul and its powers. That is the key point: it is real, felt knowledge, even though it does not reach the essence.

וזהו הנקרא השגת המציאות ולא השגת המהות בלשון הפלסופים.[3] ומזה יובן לנו למעלה באלקות שהשגת מציאותו בלבד ולא השגת מהותו

This is what is called, in the language of the philosophers, apprehension of the existence and not apprehension of the essence. From this we will understand [the matter] above, in G-dliness: that the apprehension of His existence alone, and not the apprehension of His essence,

> The philosophers call this "apprehension of existence," as opposed to "apprehension of essence." The Alter Rebbe now applies the same distinction to G-dliness.

דהיינו ע"ד הרגשת הגוף את הנפש כנ"ל הוא הנק' בשם דעת כמ"ש דע את אלקי אביך כו' שענין הדעת הוא ענין ההרגשה כידוע שהוא ענין השגת המציאות בלבד

that is, in the manner of the body's sensing of the soul mentioned above, is what is called by the name Daas (knowledge), as it is written, "Know the G-d of your father," etc. For the concept of Daas is the concept of sensing, as is known, which is the concept of apprehending the existence alone,

> Knowing that G-d exists without grasping what He is, the way the body senses the soul within it, is what Scripture calls Daas, as in King David's charge to Shlomo, "Know the G-d of your father." Daas in this sense is a felt awareness that something exists, not a grasp of what it is.

כמו עד"מ הנ"ל שידע האדם מנפשו אשר בתוכו שאינו יודע רק מציאותה ולא מהותה אמנם מרגישה הרגשה שלימה ונק' הרגשה זו בשם ידיעה[4] שיודע א"ע [את עצמו] כו'.

as in the analogy mentioned above, that a person knows of his soul that is within him: he knows only its existence and not its essence, yet he senses it with a complete sensing, and this sensing is called by the name "knowledge," in that he knows himself, etc.

> Back to the analogy: a person knows only that his soul exists, yet he senses it completely. This full sensing is what we mean when we say that a person "knows himself."

כך אור א"ס ב"ה בהתלבשותו בכל העולמות מורגש ונודע לנבראים הוא אבל לא נודע רק מציאותו ולא מהותו כמ"ש הרמב"ם [הרבי משה בן מימון].[5]

So too the Infinite Light (Or Ein Sof), blessed be He, as it is enclothed in all the worlds, is sensed and known to the created beings; but only its existence is known, and not its essence, as the Rambam writes.

> In the same way, the Infinite Light enclothed in all the worlds is sensed and known by every created being, but only as to its existence, not its essence. This is the Rambam's principle applied to the light that gives life to creation.

6 ובזה יתורץ הקושיא הנ"ל איך יהיה בחי' סובב בבחי' דעת הלא לית מחשבה תפיסא בי' [ביה] כו'. דפי' תפיסא הוא ענין השגת המהות דוקא כאדם התופס דבר בידו כו'.

With this the question raised above is answered: how can the level of sovev be on the level of Daas (knowledge), when surely "no thought can grasp Him," etc.? For the meaning of "grasp" is specifically apprehension of the essence, like a person who grasps an object in his hand, etc.

> This answers the opening question. "Grasping" in the teaching "no thought can grasp Him" means taking hold of a thing's essence, the way a hand closes around an object.

וזהו פי' השגה סתם שמשיג מהות הדבר כו' ובאמת אין במהות אור א"ס שום השגה אלא השגת מציאותו בלבד כנ"ל.

And this is the meaning of "apprehension" without qualification: that one apprehends the essence of the thing, etc. In truth, there is no apprehension whatsoever of the essence of the Infinite Light (Or Ein Sof), but only apprehension of its existence alone, as mentioned above.

> Apprehension in its plain sense means grasping what a thing is. Of the Infinite Light's essence there is no such apprehension at all; only its existence can be apprehended.

ומ"מ הא דלית מחשבה תפיסא היינו השגת מהותו אבל בענין הדעת וההרגשה שהוא רק ענין השגת מציאותו בלבד יכולים הנבראים להגיע ולהשיג[6] וזהו מ"ע [מצות עשה] דוידת היום כו' וכן אתה הראת לדעת[7] כו':

Nevertheless, the statement that "no thought can grasp" refers to apprehension of His essence; but Daas and sensing, which is only a matter of apprehending His existence alone, the created beings can reach and attain. And this is the positive commandment of "Know this day," etc., and likewise of "You have been shown, to know," etc.

> So the teaching that "no thought can grasp Him" rules out knowing G-d's essence, but not Daas, the sensing of His existence, which created beings can attain. That is why the Torah can command "Know this day" and can say "You have been shown, to know."

SECTION 2 · ¶7–11

The Torah's body and soul

7 ב ויובן ענין זה בביאור יותר במה שמצינו כדוגמת זה בעסק התורה שיש בה סתים וגליא

2. This matter will be understood with greater clarity from something similar that we find in the study of the Torah: that it has a concealed [part] and a revealed [part],

> Section 2 deepens the point through a parallel in the study of Torah. The Torah, like a person, has a hidden part and a revealed part (in the Zohar's Aramaic, setim and galya).

שהם ג"כ בחי' גוף ונשמה כמבואר בזהר בהעלותך (דקנ"ב ע"א)[8] ובגופי התורה שייך השגת המהות משא"כ בבחי' הסתים והפנימי' [והפנימיות / והפנימית].

which are also the levels of body and soul, as explained in the Zohar, Beha'alos'cha (152a). With the bodies of the Torah, apprehension of the essence applies, which is not so with the level of the concealed and inner [part].

> The Zohar describes the Torah as having a body, its commandments, called "the bodies of the Torah," and a soul, its inner meaning. The revealed laws can be grasped in their essence, but the hidden, inner dimension cannot.

ומ"מ ע"י גופי התורה יוכל האדם לידע ג"כ קצת המציאות מהפנימית עד"מ שע"י חיות גוף האדם מרגיש מציאות הנשמה כו'.

Nevertheless, through the bodies of the Torah a person can also know something of the existence of the inner [part], just as, by way of analogy, through the life of a person's body one senses the existence of the soul, etc.

> Still, just as a living body shows that a soul is within it, the revealed laws give a person some awareness that an inner dimension exists. This is the same knowledge of existence, not of essence, that the earlier paragraphs described.

וביאור הדבר דהנה ארז"ל [אמרו רבותינו זכרונם לברכה] אשרי מי שבא לכאן[9] ותלמודו בידו שבג"ע [שבגן עדן] לומדים ג"כ כל התשבע"פ [התורה שבעל פה] כמו ע"ד דוגמא ענייני ההלכות שאנו שונין כאן בעוה"ז החומרי שור שנגח[10, 11, 12] כו'

The explanation of the matter: our Sages, of blessed memory, said, "Fortunate is he who comes here with his learning in his hand," [meaning] that in Gan Eden they also study the whole Oral Torah, for example the subjects of the laws that we study here in this material world, "an ox that gored," etc.,

> The Talmud reports a saying heard in the next world: "Fortunate is he who comes here with his learning in his hand." From this the Alter Rebbe infers that the souls in Gan Eden also study the Oral Torah, including the very laws we study, such as the Mishnah's laws of an ox that gored.

וכיוצא וידוע דהלכה זו דבר[13] ה' היא והקב"ה יושב ושונה כנגדו[14, 15, 16] כו' וא"כ בג"ע [בגן עדן] שהנשמות עוסקים בהלכה זו דשור שנגח כו'

and the like. And it is known that this law is the word of G-d, and the Holy One, blessed be He, sits and studies opposite him, etc. If so, in Gan Eden, where the souls occupy themselves with this law of "an ox that gored," etc.,

> The Talmud reads "the word of G-d" as referring to halachah, and the Midrash says that when a scholar studies, the Holy One sits opposite him and studies with him. So the souls in Gan Eden, too, occupy themselves with the law of the goring ox.

אין לומר דהשגתם שם כהשגתנו כאן על ענינים גשמיים ממש דהרי אין שור גשמי בג"ע [בגן עדן] כו' ומופשט שם בודאי מכל גדר וגשם כו'.

one cannot say that their apprehension there is like our apprehension here, concerning actual physical matters, for surely there is no physical ox in Gan Eden, etc.; [everything] there is certainly abstracted from every limit and physicality, etc.

> Their study cannot be about physical oxen, since nothing in Gan Eden is physical. It must concern something abstract and spiritual.

אך ודאי השגתם שם על רוחניות כמו בבחי' השור דמרכבה פני שור מהשמאל[17] וכיוצא וסוד הכוונה בטעמה של הלכה למה יהיה הדין כך כו' וזהו הנק' פנימית התורה ונשמתא דאורייתא

Rather, their apprehension there certainly concerns the spiritual, such as the level of the ox of the Chariot, "the face of an ox on the left," and the like, and the secret of the intent in the reason of the law, why the ruling should be so, etc. This is what is called the inner dimension (pnimiyus) of the Torah and "the soul of the Torah,"

> What they study is the law's spiritual source, such as the face of the ox among the four faces of the Chariot in Ezekiel's vision, and the hidden reason why the ruling is what it is. This is called the inner dimension of the Torah, its soul.

אבל השגתנו כאן הלכה זו דשור שנגח זהו בחי' גוף התורה ויש ג"כ שנק' לבושא דאורייתא בזהר שם.[18]

whereas our apprehension here of this law of "an ox that gored" is the level of the body of the Torah; and there is also what is called "the garment of the Torah," in the Zohar there.

> Our study of the same law here, in physical terms, is the Torah's body. The Zohar there speaks also of an outer layer, the Torah's narratives, which it calls "the garment of the Torah."

8 וכן בדוגמא זה בכל ההלכות שאנו שונין כאן כמו אם בהרת קדמה לשער לבן[19] כו'

And so too, in this manner, with all the laws that we study here, such as "If the bright spot preceded the white hair," etc.,

> The same is true of every law we study. The next example is the Mishnah's law of skin afflictions: if the bright spot (baheres) appeared before the white hair within it, the person is impure.

כדאיתא בגמרא דקוב"ה [דקודשא בריך הוא] במתיבתא דרקיעא[20] אומר טהור כו' ומאן נוכח רבה בר נחמני[21] כו' ובודאי אין ענין הנגעים שם ענין גשמי כנגעים שלמטה

as stated in the Gemara: the Holy One, blessed be He, in the Heavenly Academy says, "Pure," etc., and "Who will decide it? Rabbah bar Nachmani," etc. Certainly the subject of the afflictions there is not a physical matter like the afflictions below;

> The Talmud relates that the Heavenly Academy debated the case where it is uncertain which came first: the Holy One ruled "pure," the whole Academy ruled "impure," and they said that Rabbah bar Nachmani, the great authority on these laws, would decide. Plainly, the "afflictions" debated there are not physical skin conditions.

אלא הם בחי' דינא קשיא אשר מהם יניקת החיצונים כמ"ש בזהר וכיוצא ועל ענין הסוד שלהם איך ובמה יומתקו כו'

rather, they are the level of "harsh judgment," from which the external forces draw their nurture, as is written in the Zohar, and the like. And concerning their secret, how and by what they are sweetened, etc.:

> In their spiritual root the afflictions are "harsh judgment," severe expressions of divine restraint from which the forces outside holiness draw their nourishment. What the souls study is the secret of how and by what these judgments are sweetened.

זהו ענין ההלכה ששונין שם אם בהרת קדמה כו' ונק' פנימיות התורה שנשמות עוסקים בהם בג"ע [בגן עדן] כו'

this is the law that they study there, "If the bright spot preceded," etc. And this is called the inner dimension (pnimiyus) of the Torah, with which souls occupy themselves in Gan Eden, etc.

> That inner meaning is the law of "If the bright spot preceded" as it is studied above. It is called the inner dimension of the Torah, and it occupies the souls in Gan Eden.

וכן כיוצא בזה בהלכות אחרות כמו הלכות מקוואות שש מעלות במקוואות[22] זו למעלה מזו[23,24] כו'

And so too with other laws of this kind, such as the laws of mikva'os: "There are six grades of mikva'os, one above the other," etc.

A second example: tractate Mikva'os opens by listing six grades of bodies of water for ritual purification, each one superior to the one before it.

הנה המקוה כאן הוא ארבעים סאה מים גשמיים כו' ולמעלה הוא ענין המשכת מים העליונים דבינה ממקור החכמה ע"י בחי' ד' היודי"ן דע"ב [דשם ע"ב] כו'

The mikveh here is forty se'ah of physical water, etc.; and above, it is the drawing down of the supernal waters of Binah (understanding) from the source of Chochmah (wisdom), through the level of the four yuds of [the Name] Av (72), etc.,

Here below a mikveh is forty se'ah of ordinary water; above, it is the flow of the higher "waters" of Binah from their source in Chochmah. In the Kabbalah this flow comes through the four letters yud in the spelling of the divine Name whose numerical value is 72 (Av).

שמהם נמשכו מ' סאה[25] כמבואר בפע"ח [בפרי עץ חיים] שער השבת[26] והסוד של ענין הטהרה דוקא בהן לכל טומאה הוא ענין פנימיות התורה ועד"ז שונין שם גם זאת ההלכה דשש מעלות במקוואות זו למעלה מזו כו'

from which the forty se'ah are drawn, as explained in Pri Etz Chaim, Sha'ar HaShabbos. And the secret of the purification [coming] specifically through them, from every impurity, is the inner dimension of the Torah. In the same way they also study there this law, "There are six grades of mikva'os, one above the other," etc.,

Pri Etz Chaim, a Kabbalistic work on the inner meaning of the mitzvos and prayers, explains that the forty se'ah come from these four yuds. Why immersion in such water purifies from every impurity is part of the Torah's inner dimension, and the souls above also study the Mishnah's six grades of mikva'os.

שהם ששה צירופים של יה"ו כמ"ש בפע"ח [בפרי עץ חיים] שם ועד"ז בכל עניני המצות כולן וכמו בסוד התפילין דבכאן נתלבשה מצות תפילין במעשה גשמי' [גשמיים / גשמיות / גשמית] בקלף ודיו גשמיי' [גשמיים] כו' ופי' קדש לי כל בכור[27] כו'

which are the six permutations of yud-hei-vav, as written in Pri Etz Chaim there. And so too with all the matters of the mitzvos, all of them, as with the secret of tefillin: here, the mitzvah of tefillin is enclothed in a physical action, on physical parchment and ink, etc.; and the section "Sanctify to Me every firstborn," etc.,

> Pri Etz Chaim there explains the six grades as the six possible orderings of the three letters yud, hei and vav. The same holds for all the mitzvos: tefillin, for example, are physical parchment and ink, and one of their passages is "Sanctify to Me every firstborn."

ידוע ששרשה בבחי' חכמה כי קדש הוא חכמה[28] ונמשך להכתב בקלף ולהנתן בבית התפילין ויהיה נמשך מזה בחי' מוחין עליונים לאדם בבחי' מקיף מה שא"א לו להשיג במוחין של עצמו כו' כמ"ש במ"א.

is known to have its root in the level of Chochmah, for "holy" is Chochmah; and it is drawn down to be written on parchment and placed in the housing of the tefillin, and from this there will be drawn to a person the level of supernal intellect (mochin), in the mode of an encompassing [light], what is impossible for him to apprehend with his own intellect, etc., as is explained elsewhere.

> That passage is rooted in Chochmah, since "holy" (kodesh) denotes Chochmah. Written on parchment and placed in the tefillin, it draws to the wearer a higher intellect that surrounds him from above, something his own mind could not grasp.

9 והרי נמשך אור א"ס בחכמה שבפ' קדשכו' בכ אן דרך לבוש וענין גשמי ולמעלה הוא בבחי' הפנימי' [הפנימיות / הפנימית] והמהות ממש

Thus the Infinite Light (Or Ein Sof) in the Chochmah (wisdom) that is in the section "Sanctify," etc., is drawn down here by way of a garment and a physical matter, while above it is in the mode of the inner dimension and the actual essence,

> So the Infinite Light that is in the Chochmah of the passage "Sanctify" comes down here clothed in a physical object, while above it is present in its inner essence.

דהיינו בחי' אור החכמה דקדושה עצמה ועמ"ש בפ' יתרו בד"ה משה ידבר[29,30] בענין המצות מה שהם למעלה ענין ביקור חולים וענין תפילין כו' ע"ש.

that is, the level of the light of the Chochmah of holiness itself. See what is written in Parshas Yisro, in the discourse beginning "Moshe would speak," concerning the mitzvos, what they are above: the matter of visiting the sick and the matter of tefillin, etc.; see there.

> Above, the mitzvah is the light of Chochmah, which is holiness itself. The Alter Rebbe refers to his discourse "Moshe would speak," in Parshas Yisro, which describes what mitzvos such as visiting the sick and tefillin are above.

10 והנה לפי שהנשמה מלובשת בגוף גשמי ע"כ א"א לנו להיות להו השגת המהות ואפי' [ואפילו] לגדולי חכמי האמת כ"א לנביא וחוזה לבד שמכונה בכתוב

Now, because the soul is enclothed in a physical body, it is therefore impossible for us to have apprehension of the essence, even for the greatest of the sages of the Truth, except for a prophet and seer alone, [whose apprehension] is termed in Scripture

> Because the soul is clothed in a physical body, no one in this world can apprehend the essence of the Torah's inner dimension, not even the greatest of the "sages of the Truth," the masters of the Kabbalah. The one exception is the prophet, whose apprehension Scripture calls "seeing."

בשם ראי' [ראיה] ממש וכמ"ש כ"ז [כל זה] במ"א ע"פ עוטה אור[31] כשלמה[32] כ"א זהו לימוד במתיבתא דרקיעא ששם מושג מהות פנימית התורה כמו שהיא בכח"ב [בכתר חכמה בינה] דבריאה כו'

by the name of actual "seeing," as all this is explained elsewhere on the verse "He wraps Himself in light as in a garment." Rather, this is the learning in the Heavenly Academy, where the essence of the inner dimension of the Torah is apprehended, as it is in Keser, Chochmah and Binah of [the World of] Beriah, etc.

> Prophecy is actual "seeing," as explained elsewhere on the verse "He wraps Himself in light as in a garment." Otherwise, apprehending the essence of the inner Torah belongs to the learning of the Heavenly Academy, where it is grasped as it is in Keser, Chochmah and Binah of the World of Beriah.

אך מ"מ אע"פ [אף על פי] שפנימית התורה אין מושג לשום חכם המהות כלל אבל עכ"ז [עם כל זה] מתוך לימוד גופי התורה יוכל לעמוד מעט מזעיר על ידיעת המציאות מהפנימית

But nevertheless, although the essence of the inner dimension of the Torah is not apprehended at all by any sage, still, from studying the bodies of the Torah, one can come to some tiny measure of knowledge of the existence of the inner [dimension];

> Yet even though no sage here grasps the essence of the Torah's inner dimension, studying its revealed laws gives a small measure of knowledge that this inner dimension exists.

שהרי מ"מ אפס קצהו מובן ומושג שעל כרחך יש אופן של פנימית התורה וטעמי מצות אשר הן נשמה של גוף הלכה זו ומצוה זאת.

for at any rate the merest edge of it is understood and apprehended: that perforce there is some mode of the inner dimension of the Torah and of reasons for the mitzvos, which are the soul of the body of this law and this mitzvah.

> At the very least one understands that every law and mitzvah must have an inner aspect and a reason, which is the soul of that law's body.

כמו שבגשמיות ממה שאנו רואים גוף האדם מורגש שיש בו נשמה אע"פ [אף על פי] שאינו יודע מהותה איך ומה היא.

Just as in physical things: from what we see of a person's body, it is sensed that there is a soul within it, even though one does not know its essence, how and what it is.

> It is like looking at a living human body: one senses that there is a soul within it, though one does not know what the soul is.

11 וכך התורה נק' אדם[33] רמ"ח מ"ע [מצות עשה] הם רמ"ח אברים כו' ויש בה גוף ונשמה כנ"ל

So too the Torah is called "man": the 248 positive commandments are 248 limbs, etc., and it has a body and a soul, as mentioned above.

> The Torah itself is called "man," and its 248 positive commandments are its 248 limbs. Like a person, it has a body and a soul.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] אשרי מי שבא לכאן ותלמודו בידו[34] שע"י לימוד גופי התורה בעוה"ז משיג בגי"ע [בגן עדן] מהות ממש מפנימית כו'

Therefore our Sages, of blessed memory, said, "Fortunate is he who comes here with his learning in his hand," for through studying the bodies of the Torah in this world, one apprehends in Gan Eden the actual essence of the inner [dimension], etc.,

> This is why "fortunate is he who comes here with his learning in his hand": the revealed Torah studied in this world is what enables the soul, in Gan Eden, to apprehend the actual essence of the Torah's inner dimension.

משא"כ מי שאין בידו כלל מגופי תורה כו' והנה עדי"ז יובן ג"כ בענין שיוכל להיות בחי' המשכת הדעת בסוכ"ע ע"י קיום התומ"צ [התורה ומצות]

which is not so for one who has nothing at all of the bodies of the Torah in his hand, etc. Now, in the same way it will also be understood how there can be a drawing down of Daas (knowledge) in the light that encompasses all worlds (sovev kol almin), through fulfilling the Torah and mitzvos.

> One who brings nothing of the revealed Torah with him lacks this. The same principle explains how Daas can reach even sovev kol almin through keeping the Torah and mitzvos.

כי הגם דלית מחשבה תפיסא בי' [ביה] כלל מ"מ ידיעת המציאות יוכל להיות והיינו ע"ד ידיעת פנימית התורה שהתורה ומצות הן מבחי' סוכ"ע.

For although "no thought can grasp Him at all," nevertheless knowledge of the existence is possible, in the manner of the knowledge of the inner dimension of the Torah; for the Torah and mitzvos are from the level of sovev kol almin.

> Although no thought can grasp G-d, knowledge of His existence is possible, just as we know that the Torah has an inner dimension. The parallel holds because the Torah and mitzvos themselves come from the level of sovev kol almin.

SECTION 3 · ¶12

Sovev known through memalei; nurturing faith

12 ועוד שהרי יודעים אנו שבחי' ממלא אינו אלא זיו והארה כו' והוא נובע בהכרח ממקור העצמי כמאור השמש שמאיר האור וכיוצא א"כ בידיעה זו מורגשת לנו ידיעת והשגת מציאות דסובב עכ"פ [על כל פנים]

Moreover, we know that the level of the light that fills [the worlds] (memalei) is only a glow and a radiance, etc., and it necessarily issues from an essential source, like the luminary of the sun that gives forth the light, and the like. If so, through this knowledge we sense, at any rate, the knowledge and apprehension of the existence of the light that encompasses [the worlds] (sovev),

> A further argument: memalei, the light that fills and enlivens the worlds, is only a glow, and a glow must issue from a source beyond it, as sunlight comes from the sun. So knowing memalei already gives us a sense that sovev, its source, exists.

דהיינו שיש מציאת סובב לגבי ממלא ועמ"ש בד"ה השמים כסאי[35,36] גבי ותן בלבנו בינה להבין דהיינו

namely, that there exists sovev in relation to memalei. See what is written in the discourse beginning "The heavens are My throne," on "Grant our hearts understanding, to understand," that is,

> Sovev is known to exist in relation to memalei. The Alter Rebbe refers to his discourse "The heavens are My throne," on the words of prayer "Grant our hearts understanding, to understand."

להבין דבר מתוך דבר[37] פי' תוך דבר הוא ממכ"ע [ממלא כל עלמין] שמלובש בתוך העולמות ומבחי' ממכ"ע [ממלא כל עלמין] נהי' [נהיה] מבינים בחי' סוכ"ע כו'

to understand one thing from within another thing: the meaning of "within a thing" is the light that fills all worlds (memalei kol almin), which is enclothed within the worlds, and from the level of memalei kol almin we come to understand the level of the light that encompasses all worlds (sovev kol almin), etc.;

> There, "understanding one thing from within another" is read as understanding from memalei, the light "within" the worlds, the existence of sovev, which transcends them.

ע"ש ועמ"ש במ"א בפי' ברוך שאמר[38] והיה העולם ברוך הוא בענין פי' אתה ופי' הוא שהוא בחי' ממכ"ע [ממלא כל עלמין] וסוכ"ע כו' ע"ש

see there. See also what is written elsewhere in explaining "Blessed is He Who spoke and the world came into being, blessed is He," concerning the meaning of "You" and the meaning of "He," which are the levels of memalei kol almin and sovev kol almin, etc.; see there.

> He also refers to his explanation of the prayer "Blessed is He Who spoke," where "You," direct address, is memalei, and "He," the hidden third person, is sovev.

והיינו מה שנצטווינו גם על בחי' סובב וידעת היום[39] כו' כי הוי' שהוא בחי' סובב הוא האלקי' להיות בבחי' גילוי לכם דהיינו בבחי' השגת המציאות עכ"פ [על כל פנים]

And this is why we were commanded also concerning the level of sovev, "Know this day," etc., "that Havayah," which is the level of sovev, "is Elokim": to be revealed to you, that is, at least on the level of apprehending the existence.

> This is why the command "Know this day" applies even to sovev. The Alter Rebbe reads "that Havayah is Elokim" to mean that Havayah, the transcendent sovev, should be revealed to you like Elokim, the G-dliness present in the world, at least to the extent of knowing that it exists.

אך המשכת הדעת בבחי' זו היינו דוקא ע"י עסק התומ"צ [התורה ומצות] שע"ז [שעי"ז] ורעה אמונה[40] שממשיך מזון בהאמונה שעם היות שבאמת בבחי' סוכ"ע לא שייך רק בחי' אמונה מ"מ ע"י התומ"צ [התורה ומצות] ממשיכים להיות באמונתו יחיה[41] ממש

But the drawing down of Daas (knowledge) into this level comes specifically through engaging in the Torah and mitzvos, through which [there is] "and nurture faith," which draws nourishment into faith. For although in truth, with regard to the level of sovev kol almin, only the level of faith applies, nevertheless through the Torah and mitzvos one draws [it] down to become, in actuality, "by his faith he shall live."

> Drawing Daas into this level depends on Torah and mitzvos, which the Alter Rebbe finds in the phrase "and nurture faith": they nourish faith. On its own, sovev is reached only by faith, but Torah and mitzvos make that faith a living reality, "by his faith he shall live."

והיינו שע"י התומ"צ [התורה ומצות] נמשך בחי' הדעת וכמש"ת [וכמו שיתבאר] לקמן ע"פ הספרי שמתוך כך אתה מכיר כו'

That is, through the Torah and mitzvos the level of Daas is drawn down, as will be explained below on the Sifri, "through this you come to recognize," etc.

> In other words, Torah and mitzvos draw Daas into what would otherwise be faith alone. He will develop this below through the Sifri's teaching that Torah study brings one to recognize the Creator.

וגם יובן עדו ע"פ מ"ש בד"ה אחרי ה' אלקיכם תלכו[42] בענין כי מנסה כו' לדעת[43] כו' ע"ש:

It will also be understood further from what is written in the discourse beginning "After Havayah your G-d shall you walk," concerning "for [He] is testing," etc., "to know," etc.; see there.

> He also refers to his discourse "After Havayah your G-d shall you walk," on the verse that G-d tests Israel "to know" whether they love Him.

SECTION 4 · ¶13–21

Daas as the key of the emotions

13 ג והנה פי' וענין דע את אלקי אביך[44] היינו העמקת הלב שלא יסיח דעתו מזה ויהיה לזכרון לפניו תמיד כמ"ש שויתי ה' לנגדי תמיד.[45]

3. Now, the meaning and concept of "Know the G-d of your father" is the deepening of the heart, so that one does not divert his mind from this and it is a constant remembrance before him, as it is written, "I have set Havayah before me always."

> Section 3 explains the command "Know the G-d of your father." Daas here means deepening the heart's attention so that the awareness of G-d never leaves the mind, as in "I have set Havayah before me always."

וביאור הענין הנה מתחלה צריך להבין עוד ההפרש בין דעת לאמונה כי הנה הדעת הוא בחי' פנימית המדות[46] ונקי' בזהר מפתחא דכליל שית[47,48] עיין בספד"צ [בספרא דצניעותא] ספ"א [סוף פרק א'] ומבואר בע"ח [בעץ חיים] כו' עיין לקמן.

The explanation of the matter: first we must further understand the difference between Daas (knowledge) and faith. For Daas is the level of the inner dimension of the emotive attributes (middos), and in the Zohar it is called "the key that includes six." See Sifra diTzniusa, the end of chapter 1; and it is explained in Etz Chaim, etc.; see below.

> To explain why this matters, the Alter Rebbe returns to the difference between Daas and faith. Daas is the inner core of the emotions, and the Sifra diTzniusa in the Zohar calls it "the key that includes six," the six emotive attributes.

14 וביאור הדברים הנה מבשרי אחזה[49] דאנו רואין באדם שכל המדות בטילים אחרי בחי' הדעת כו'.

The explanation of the matter: "from my flesh I behold," for we see in man that all the emotive attributes (middos) are subordinate to the level of Daas (knowledge), etc.

> The Alter Rebbe now shows that all the emotions depend on Daas, again learning "from my flesh," that is, from what a person observes in himself.

כי הנה כשאדם יודע ומרגיש א"ע [את עצמו] כנ"ל הרי אנו רואים בחוש שלפי הוא מרגיש א"ע [את עצמו] וחיותו מאד

For when a person knows and senses himself, as mentioned above, we see plainly that to the degree that he senses himself and his life-force (chayus) strongly,

> When a person is strongly aware of himself and of his own vitality, his emotions are correspondingly intense.

אזי מדותיו מתפעלים בתכלית ההתפעלות לאהוב בהתפעלות מה שיאהב ולשנוא בהתפעלות מה שישנא יותר משאינו מרגיש א"ע [את עצמו] כ"כ [כל כך]

his emotive attributes are then aroused with the utmost arousal, to love with arousal whatever he loves and to hate with arousal whatever he hates, more than when he does not sense himself so much.

> Someone with a vivid sense of self loves what he loves and hates what he hates with full force, more than a person whose sense of self is weaker.

כי מפני הרגשת עצמותו תיקר נפשו בעיניו מאד ויהיה דבר שהוא לטובתו יאהבנו בתכלית התפעלות האהבה ובהיפך דבר שאינו לטובתו

For because of the sensing of his own self, his soul is very precious in his eyes; and so a thing that is for his good he will love with the utmost arousal of love, and conversely, a thing that is not for his good

> Because he feels himself so keenly, his own life is precious to him, so he loves with all his heart whatever is good for him.

אלא מזיק לו ישנאהו בהתפעלות השנאה בתכלית משא"כ על אדם אחר אפילו על אוהבו וריעו לא איכפת ליה כ"כ [כל כך]

but harms him he will hate with the utmost arousal of hatred. This is not so concerning another person: even about his friend and companion he does not care so much

> Likewise he hates with full force whatever harms him. About someone else, even a close friend, he does not care nearly as much.

כמו על עצמו כי אף שהוא אוהבו עכ"ז אין מרגיש כ"כ [כל כך] תמיד ומסלק דעתו ממנו [עם כל זה]

as about himself. For although he loves him, nevertheless he does not sense [him] so much at all times, and he removes his mind from him;

> Even though he loves his friend, he is not constantly aware of him; his mind turns away from him.

לכן לא יתפעל כ"כ [כל כך] מענינו כמו על עצמו שאינו מסלק דעתו והרגשת עצמו לעולם ע,כ יתפעל ביותר מעניני עצמו.

therefore he will not be aroused so much by his affairs as about himself, from whom he never removes his mind and his sensing of himself. Therefore he will be aroused most of all by his own affairs.

> So another person's affairs move him less than his own, because his awareness of himself never lapses. The strength of the feeling follows the constancy of the awareness.

15 ולכן גם בעניני עצמו אם מסלק לפי שעה בחי' ההרגשה מעצמותו כ"כ [כל כך] לא תיקר נפשו כ"כ [כל כך] בעיניו ויוכל להיות שלא יתפעל כ"כ [כל כך] מדבר שהוא נגד רצונו

Therefore, even in his own affairs, if for the time being he removes the sensing of his own self to such an extent, his soul will not be so precious in his eyes, and it may be that he will not be so aroused by something that is against his will;

> The proof works in the other direction too. If a person sets aside his awareness of himself for a time, his own life seems less precious, and something that goes against his wishes may hardly upset him.

וכן לא יאהוב דבר שהוא לטובתו כ"כ [כל כך] בהתפעלות האהבה להיותו מסולק מענין עצמותו ואיננו מרגיש את נפשו וחיותו להיות יודע א"ע [את עצמו] כ"כ [כל כך]

and likewise he will not love something that is for his good with so much arousal of love, since he is removed from the matter of his own self and does not sense his soul and his life-force so as to know himself so much;

> Nor will he love what is good for him so strongly, since his mind is turned away from himself and he does not feel his own vitality as much.

כמו כאשר טרוד הוא בענין גדול שמסולק אז מעניני הרגשת עצמותו וכדומה וראיה ממה שכתב הרמב"ם [הרבי משה בן מימון] ספ"ז מהלי' [מהלכות / מהלכה] מלכים וכל המתחיל כו'

as when he is preoccupied with a great matter, so that he is then removed from sensing his own self, and the like. A proof is what the Rambam writes at the end of chapter 7 of the Laws of Kings: "And whoever begins," etc.,

> This happens when someone is absorbed in a great matter and forgets himself. A proof comes from the Rambam's Laws of Kings, at the end of chapter 7, concerning a soldier going into battle.

ומבהיל עצמו עובר בל"ת [בלא תעשה] שנאמר אל ירך לבבכך אל תיראו[50] כו' וקשה איך יעשה שלא יפחד

"and frightens himself transgresses a prohibition, as it says, 'Let your heart not be faint; do not fear,'" etc. Now this is difficult: what is he to do so as not to be afraid?

> The Rambam rules that whoever frightens himself in battle transgresses the Torah's prohibition, "Let your heart not be faint; do not fear." But how can a person be commanded not to feel fear?

אלא הענין שיסלק מחשבתו והרהורו מפחד זה ועי"ז מתבטל הפחד וז"ש [וזהו שכתוב] וכל המתחיל לחשוב ולהרהר[51] הרי ראיה ברורה שאפילו ההתפעלות הטבעית שבאהבת עצמו היא תלויה

But the point is that he should remove his thought and his musing from this fear, and through this the fear is nullified. And this is what he writes: "And whoever begins to think and to muse." This is clear proof that even the natural arousal in self-love is dependent

> The answer is that he must turn his thoughts away from the danger, and then the fear disappears; that is why the Rambam speaks of one who "begins to think and to muse." This proves that even the natural feelings of self-love depend on where a person's mind is.

ע"פ הדעת והמחשבה וא"כ אנו רואים שכל המדות אהבה ושנאה ויראה ודומיהן אינן נמשכין ונגררין רק על ידי הדעת וההרגשה שלפי שיודע ומרגיש א"ע [את עצמו] תמיד

on Daas (knowledge) and thought. If so, we see that all the emotive attributes (middos), love, hatred, fear and the like, are drawn forth and pulled along only through Daas and sensing: because he constantly knows and senses himself,

> So all the emotions, love, hatred, fear and the like, are drawn forth only through Daas and awareness. Because a person is always aware of himself, his own concerns arouse him strongly.

לכן יומשך ההתפעלות מאד בעניני עצמו ובהפך אם מסלק הדעת וההרגשה כ"כ [כל כך] מאהבת עצמו כו' כנ"ל.

therefore great arousal will be drawn forth in his own affairs; and the reverse, if he removes his Daas and sensing so much from his self-love, etc., as mentioned above.

> Conversely, when a person withdraws his Daas and awareness from his self-love, those feelings weaken, as shown above.

16 ומזה יובן איך שהתפעלות המדות נמשך רק אחר הדעת וההרגשה שאפילו בדבר הנוגע לעצמותו לא יומשך ההתפעלות רק על ידי הדעת דייקא שהוא המתפשט במדות להחיותן וממנו עיקר הנהגתן והטייתן כנ"ל.

From this it will be understood how the arousal of the emotive attributes (middos) follows only after Daas (knowledge) and sensing: even in a matter that touches his very self, the arousal will be drawn forth only through Daas specifically, for it is what extends into the attributes to give them life, and from it comes chiefly their conduct and their inclination, as mentioned above.

> The conclusion: arousal of the emotions follows Daas alone. Even in matters that touch a person's very self, feeling arises only through Daas, because Daas extends into the emotions, gives them life and directs them.

17 וזהו שנקרא הדעת בשם מפתחא דכליל שית[52] פי' להיותו פותח את התפעלות המדה ומעוררה כמו עד"מ המפתח הגשמי כו'

And this is why Daas (knowledge) is called by the name "the key that includes six": that is, because it opens the arousal of the attribute and awakens it, like, by way of analogy, a physical key, etc.

> This is why the Zohar calls Daas "the key that includes six." Like a key, Daas opens the emotions and awakens them.

והוא כליל שית מכל ש שת המדות חג"ת [חסד גבורה תפארת] וכו' ועיין מה שכתוב במ"א מענין הדעת בביאור ע"פ מים רבים[53] בפ' תולדות ובד"ה לא הביט און ביעקב.[54,55]

And it "includes six": of all six attributes, Chesed (kindness), Gevurah (restraint) and Tiferes (beauty), etc. See what is written elsewhere concerning Daas, in the explanation of the verse "Many waters," in Parshas Toldos, and in the discourse beginning "He has not beheld iniquity in Yaakov."

> It "includes six" because it encompasses all six emotive attributes, Chesed, Gevurah, Tiferes and the rest. The Alter Rebbe refers to his fuller discussions of Daas in the discourses "Many waters" (Parshas Toldos) and "He has not beheld iniquity in Yaakov."

18 ועד"ז יובן ענין דע את אלקי אביך[56] דהיינו להתבונן תמיד ושלא יסיח דעתו מהז שע"ז דוקא יומשכו המדות אהוי"ר [אהבה ויראה] כמו עד"מ שמתפעל מאד בעניני נפשו וגופו שהוא לפי שאינהו מסלק דעתו והרגשתו כו'

Along these lines will be understood the concept of "Know the G-d of your father": namely, to contemplate constantly and not divert one's mind from this, for specifically through this the emotive attributes, love and awe, will be drawn forth; just as, by way of analogy, one is greatly aroused by the affairs of his soul and body because he does not remove his mind and his sensing, etc.;

> Applied to the service of G-d: "Know the G-d of your father" means contemplating G-d constantly and never letting the mind turn away from Him, because only this draws forth love and awe. A person feels so strongly about his own body and soul precisely because he never stops being aware of them.

כמ"כ [כמו כן] ויתר מכן צ"ל שלא יסיח דעתו מחיי החיים א"ס ב"ה ועי"ז יומשכו מדותיו לאהוב את ה' בלב ונפש ומאד וליראה ולפחוד מגדולתו יתי' וכמשי"ת [וכמו שיתבאר].

so too, and even more so, one must not divert his mind from the Life of life, the Infinite One (Ein Sof), blessed be He. And through this his emotive attributes will be drawn forth to love G-d with heart, soul and might, and to be in awe and dread of His greatness, blessed be He, as will be explained.

> So too, and all the more, one must keep his mind on G-d, the Life of life. Then his emotions will be drawn to love G-d with all his heart, soul and might, and to fear and stand in awe of His greatness, as will be explained.

19 והנה מה שנקרא בחי' הדעת מפתח לגבי המדות והוא להם בבחי' התוך והפנימי' [והפנימיות / והפנימית] כנ"ל ולגבי החכמה שבמוחין אינו נמשך משם

Now, the level of Daas (knowledge) is called a key in relation to the emotive attributes (middos), and to them it is their core and inner dimension, as mentioned above; but in relation to the Chochmah (wisdom) within the intellect (mochin), it is drawn from there

> Daas faces two ways. Toward the emotions it is a key and their inner core, but in relation to Chochmah, the higher intellect, it receives only from Chochmah's "back."

רק בבחי' אחוריים דחכמה כמ"ש בע"ח [בעץ חיים] דמאחוריים דאבא המלובש ביסוד דאימא נעשה בחי' הדעת לז"א וכמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] פי' שמות[57] גבי ותקרא את שמו משה כי מן המים משיתיהו.[58]

only on the level of the back of Chochmah, as is written in Etz Chaim: from the back of Abba, which is enclothed in the Yesod (foundation) of Imma, the level of Daas of Z'eir Anpin is formed; and as is written in the Likkutei Torah of the Arizal, Parshas Shemos, on "She called his name Moshe, for from the water I drew him."

> In the Arizal's teaching, the Daas of Z'eir Anpin is formed from the back of Abba (Chochmah) as it is enclothed in the Yesod of Imma (Binah). The Alter Rebbe also points to the Arizal's Likkutei Torah on the verse that names Moshe, "for from the water I drew him."

20 והענין מובן מצד עצמו להיות כי ענין ההרגשה הנ"ל הרי איננה השגת המהות כמו בחי' ראיה שהיא בחי' החכמה

The matter is understandable in its own right. For the sensing mentioned above is not apprehension of the essence, like the level of sight, which is the level of Chochmah (wisdom);

> The reason is evident on its own terms: the sensing that is Daas is not apprehension of the essence. Direct grasp of that kind is "seeing," which belongs to Chochmah.

רק היא ידיעה והשגה מרחוק לא במהות ואיכות רק בבחינת ההרגשה בלבד שמרגיש מציאות הדבר וא"כ אין זאת רק בחי' אחוריים של החכמה

rather, it is knowledge and apprehension from afar, not of the essence and quality, but only on the level of sensing, in that one senses the existence of the thing. If so, this is only the level of the back of Chochmah.

> Daas knows from a distance: it senses that a thing exists without grasping its essence or nature. That makes it only the "back" of Chochmah.

כי גופה של חכמה ופנימיותה הוא ענין בחינת ראיה ולכן השגת הנביאים מכונה בכתוב בשם ראיה וירא אליו[59] ה' וראית את אחורי[60]

For the body of Chochmah and its inner dimension is the level of sight. Therefore the apprehension of the prophets is termed in Scripture "seeing": "Havayah appeared to him," and "You shall see My back."

> Chochmah in its own body and core is "seeing." That is why Scripture calls prophecy "seeing," as in "Havayah appeared to him" and "You shall see My back."

ואף שזהו דרך משל ואינה ראיית עין בשר גשמי ממש מ"מ הנמשל צ"ל דומה למשל משא"כ הדעת וההרגשה הוא

And although this is by way of a metaphor, and it is not actual seeing with a physical eye of flesh, nevertheless the thing illustrated must resemble the illustration. Whereas Daas (knowledge) and sensing is

> Prophetic seeing is not physical sight, but a metaphor must resemble what it illustrates, so prophecy really is a kind of direct seeing. Daas and sensing are not seeing of this kind.

רק בחי' אחוריים לגבי בחינה זו ועל כן מבחי' אחוריים דיסוד או"א [אבא ואימא] בלבד הוא שנעשה ונמשך בחי' הדעת לז"א.

only the level of the back in relation to this level. Therefore it is only from the level of the back of the Yesod of Abba and Imma that the level of Daas of Z'eir Anpin is formed and drawn forth.

> Daas is only the "back" in relation to such seeing. That is why the Daas of Z'eir Anpin is formed only from the back of the Yesod of Abba and Imma.

21 וזהו ענין ומבשרי אחזה[61] שר"ל [שרוצה לומר] בחי' הדעת ואחזה הוא תרגום[62] של ראייה[63] והיינו רק בחי' אחוריים

And this is the meaning of "and from my flesh I behold": it means the level of Daas (knowledge), for "behold" (achazeh) is the Aramaic rendering of "seeing," and this is only the level of the back

> This explains the verse "from my flesh I behold": "behold" here stands for Daas. The word achazeh is the Aramaic equivalent of "seeing," a translation of it, and so it signifies only the back of seeing.

של בחי' ראייה[64] ממש ועיין בלק"ת [בלקוטי תורה (להאריז"ל)] בתהלים על פי' ולתבונתו אין מספר[65] מבואר שהתבונה היא למעלה מבחי' הדעת דז"א והיינו מטעם הנ"ל.

of the level of actual seeing. See the Likkutei Torah of the Arizal on Psalms, on the verse "His understanding is beyond number," where it is explained that understanding (tevunah) is above the level of the Daas of Z'eir Anpin; and this is for the reason mentioned above.

> The Alter Rebbe adds that the Arizal's Likkutei Torah on Psalms, on "His understanding is beyond number," places understanding (tevunah) above the Daas of Z'eir Anpin, for the same reason.

SECTION 5 · ¶22–25

Daas and faith, below and above

22 והנה מאחר שנתבאר שע"י בחי' הדעת הוא נמצא מציאת ההתפעלות דוקא כנ"ל יובן מזה עיקר ההפרש בין הדעת ובין האמונה כנ"ל

Now, since it has been explained that it is specifically through the level of Daas (knowledge) that arousal comes into existence, as mentioned above, from this the essential difference between Daas and faith will be understood, as mentioned above.

> Having shown that the arousal of the emotions comes into being only through Daas, the Alter Rebbe can now state the basic difference between Daas and faith.

כי כמו שמבואר למעלה בבחי' הדעת שבנפש האדם כך יובן למעלה בבחי' הדעת באלקים חיים ומלך עולם[66]

For just as was explained above regarding the level of Daas in the soul of man, so it will be understood above, regarding the level of Daas in the living G-d and King of the world:

> What was shown about Daas in the human soul applies above as well, to Daas in G-d, "the living G-d and King of the world," as the morning blessing before the Shema calls Him.

דהיינו בחי' המדות דז"א דאצי' שבהן מלובש בחי' הדעת הן הן היורדין להתלבש במל' דאצי' בחב"ד [בחכמה בינה ודעת] ומדות שבה כדי להחיות רוח שפלים[67] מאין ליש כו'

namely, the level of the emotive attributes (middos) of Z'eir Anpin of Atzilus, in which the level of Daas is enclothed: it is they that descend to be enclothed in Malchus (sovereignty) of Atzilus, in the Chochmah, Binah and Daas and the emotive attributes within it, in order "to revive the spirit of the lowly," from nothing into something, etc.

> In Atzilus, the emotive attributes of Z'eir Anpin, with Daas enclothed within them, descend into Malchus of Atzilus and into its own intellect and emotions. Their purpose is to give life to the lower realms and bring them from nothing into being.

וזהו בחי' ממכ"ע [ממלא כל עלמין] ומזה נמשך בחיי' [בחינת] הדעת גם בנבראים כולם מה שיודעים ומכירים את בוראם בבחי' ההרגשה ממש כאדם שיודע א,ע וחיותו כך יודעים את מקור החיים וחיי החיים שמחיה כל הנבראים כו'.

And this is the level of the light that fills all worlds (memalei kol almin). From this the level of Daas is drawn into all the created beings as well, in that they know and recognize their Creator with actual sensing: just as a person knows himself and his life-force, so they know the Source of life and the Life of life, Who gives life to all the created beings, etc.

> This life-giving light is memalei kol almin. Through it Daas reaches every creature: just as a person knows himself and his own life, all created beings sense and recognize their Creator, the Source and Life of their life.

23 ושבלעדו אין להם קיום ומציאות כלל אפילו רגע ומסתעפי' [ומסתעפים] מזה הדעת בחי' המדות אהוי"ר [אהבה ויראה] לאהוב את[68] ה' ולעשות מצותיו

and that without Him they have no endurance or existence at all, even for a moment. And from this Daas (knowledge) there branch out the level of the emotive attributes, love and awe: to love G-d and to do His commandments

> Every creature senses that without G-d it would not exist even for a moment. From this Daas branch out love and awe: the love of G-d and the desire to do His commandments.

כמו שיאהוב חיי נפשו וכמ"ש לאהבה את ה' כי הוא חייך כו' ולשנוא מה שמנגדו ומזיק להארה האלקי' עליו והוא כל שס"ה ל"ת [לא תעשה] להתרחק מהם בתכלית

as one loves the life of his soul, as it is written, "to love Havayah," "for He is your life," etc.; and to hate whatever opposes him and harms the G-dly illumination upon him, namely all the 365 prohibitions, to keep utterly far from them,

> A person loves G-d as he loves his own life, as the verse says, "to love Havayah... for He is your life." He likewise hates whatever harms the G-dly light upon him, namely the 365 prohibitions, and keeps utterly away from them.

כמו שישנא האדם דבר שמזיק לו תכלית השנאה וא"כ סיבת קיום מצות עשה וריחוק כל ל"ת [לא תעשה] תלויה רק בבחי' הדעת

just as a person hates with the utmost hatred a thing that harms him. If so, the cause of fulfilling the positive commandments and of keeping far from all the prohibitions depends only on the level of Daas,

> This is the way a person hates whatever harms him. So the whole motive for keeping the positive commandments and avoiding the prohibitions depends on Daas.

והוא ההרגשה שמרגיש הנפש האלקית את אור האלקי והיותו בחי' חיי החיים וע"ז נאמר דע את אלקי אביך[69] להיות לזכרון בין עיניו תמיד

which is the sensing by which the G-dly soul senses the G-dly light, and that it is the level of the Life of life. Of this it is said, "Know the G-d of your father": that it be a remembrance between his eyes constantly,

> That Daas is the G-dly soul's sensing of G-d's light as the Life of its life. This is why the verse says "Know the G-d of your father": the awareness must be before one's eyes constantly.

כדי שירגיש מאד איך שצריך ליראה מלעבור רצונו ועיין מה שכתוב בד"ה ראשי המטות[70] בפי' וענין יראת חטא.

so that he will sense very strongly how he must fear transgressing His will. See what is written in the discourse beginning "The heads of the tribes," on the meaning and concept of fear of sin.

> Constant awareness makes a person feel keenly how he must fear transgressing G-d's will. The Alter Rebbe refers to his discourse "The heads of the tribes" on the meaning of fear of sin.

24 ושצריך להשתוקק ולחשוק לדבקה בו ית'. ואמנם האמונה הוא למעלה מבחי' הדעת וההשגה דהיינו שהוא רק בבחי' מקיף על השכל והמדות.

And that he must yearn and long to cleave to Him, blessed be He. Faith, however, is above the level of Daas (knowledge) and apprehension: that is, it is only on the level of an encompassing [light] over the intellect and the emotive attributes (middos).

> Daas also makes a person yearn to cleave to G-d. Faith, however, is above Daas and understanding: it surrounds the intellect and emotions from outside rather than entering them.

ולכן אין ממנה התפעלות המדות כ"כ [כל כך] שהרי גנבא אפום מחתרתא[71] רחמנא קריא הרי מאמין ביכולת רבש"ע [רבונו של עולם] ועכ"ז [ועם כל זה] הוא עובר רצונו ית' והיינו מפני שהאמונה אצלו בבחי' ריחוק ובבחי' מקיף בלבד.

Therefore it does not produce so much arousal of the emotive attributes. For "the thief at the mouth of the tunnel calls upon the Merciful One": he believes in the power of the Master of the world, and nevertheless he transgresses His will, blessed be He. This is because, with him, faith is at a distance and only encompassing.

> So faith alone does not stir the emotions much. The Talmud's example is the thief who calls on G-d at the very mouth of his tunnel: he believes in G-d's power, yet he breaks G-d's will, because his faith stays distant and outside him.

25 וע"כ נק' האמונה בשם עטרה שהיא כעטרה המקפת על הראש כמ"ש למעלה. ולמעלה באלקות יובן מזה שהוא בחי' ומדרגה הגבוה מבחי' הדעת דז"א הנ"ל

Therefore faith is called by the name "crown," for it is like a crown that encircles the head, as written above. And above, in G-dliness, it will be understood from this that it is a level and rank higher than the level of the Daas (knowledge) of Z'eir Anpin mentioned above;

> That is why faith is called a "crown": like a crown, it surrounds the head rather than being inside it. Above, too, the counterpart of faith is a level higher than the Daas of Z'eir Anpin.

אלא הוא בחי' אור מקיף על המדות דאצילות עד שאינם מתפעלים ממנו כלל כו' והוא הנק' בחי' כתר דז"א

rather, it is the level of an encompassing light over the emotive attributes (middos) of Atzilus, to the point that they are not aroused by it at all, etc. And this is what is called the level of the Keser of Z'eir Anpin,

> It is an encompassing light over the emotive attributes of Atzilus, so far above them that they are not stirred by it at all. It is called the Keser, the crown, of Z'eir Anpin.

כמו העטרה הכותרת על הראש כו' וכשבא הארה זו למטה במל' דאצי' נק' כתר מל' כו'

like the crown that crowns the head, etc. And when this illumination comes down into the Malchus of Atzilus, it is called the Keser of Malchus, etc.

> The name fits, since a crown sits upon the head. When this light descends into Malchus of Atzilus, it is called the Keser of Malchus.

ודרך כלל זהו מבחי' סובב בכל עולם לפי ערכו באצי' מבחי' סובב דאצי' ובבריאה מבחי' סובב וכתר דבריאה כו'

In general, this is from the level of the encompassing light (sovev) in each world according to its measure: in Atzilus, from the level of the sovev of Atzilus; and in Beriah, from the level of the sovev and Keser of Beriah, etc.

> In general this is the sovev, the encompassing light, of each world according to its level: in Atzilus the sovev of Atzilus, in Beriah the sovev and Keser of Beriah, and so on.

ולפי שהוא בחי' סובב ומקיף ע"כ אינו מאיר בגילוי כ"כ [כל כך] בהעולם בבחי' דעת ממש וכן למטה באדם הדעת הוא בבחי' ממכ"ע [ממלא כל עלמין] אבל האמונה היא גם בבחי' סוכ"ע.

And because it is the level of sovev and encompassing, therefore it does not shine in revelation so much in the world, on the level of actual Daas. So too below, in man: Daas is on the level of the light that fills all worlds (memalei kol almin), but faith is also on the level of the light that encompasses all worlds (sovev kol almin).

> Because it encompasses rather than enters, it does not shine openly in the world as actual Daas. So too in man: Daas belongs to memalei kol almin, while faith reaches even sovev kol almin.

אך ע"י המצות ממשיכים בחי' סוכ"ע שיומשך ג"כ בבחי' דעת כי רמ"ח מ"ע [מצות עשה] ושס"ה ל"ת [לא תעשה] נמשכין מבחי' ה"ח [ה' חסדים] וה"ג [וחמש גבורות] הנמשכין מבחינת הדעת כו'

But through the mitzvos one draws down the level of sovev kol almin, so that it will be drawn down also on the level of Daas. For the 248 positive commandments and the 365 prohibitions are drawn from the level of the five Chasadim and the five Gevuros, which are drawn from the level of Daas, etc.;

> Through the mitzvos, however, sovev is drawn down into Daas as well. The 248 positive commandments and 365 prohibitions derive from the five Chasadim and five Gevuros, the forces of giving and of restraint, which themselves come from Daas.

ושרש המשכה זו היא מבחי' רצון העליון הסוכ"ע ועיין בפי' הרמ"ז [הרב משה זכות] בזהר רפ קרח[72] ועמ"ש עוד מזה לקמן בס"ד [בסייעתא דשמיא]

and the root of this drawing-down is from the level of the Supernal Will, the sovev kol almin. See the commentary of the Ramaz on the Zohar, at the beginning of Parshas Korach; and see what is written further on this below, with the help of Heaven.

> The root of this flow is the Supernal Will, which is sovev kol almin. The Alter Rebbe refers to the Ramaz's commentary on the Zohar at the beginning of Parshas Korach and promises to say more below.

וזהו עיקר ענין הציווי וידעת היום[73] שע"י הדעת וההעמקה בבחי' אני ה' לא שניתי[74] בחינת סוכ"ע ע"י"ז דוקא תגדל אהבתו ויראתו וכמ"ש בפע"ח [בפרי עץ חיים]

And this is the essence of the command "Know this day": that through Daas and deep immersion in the level of "I, Havayah, have not changed," the level of sovev kol almin, specifically through this his love and awe will grow, as is written in Pri Etz Chaim,

> This is the heart of the command "Know this day": deep contemplation of G-d's unchanging level, "I, Havayah, have not changed," which is sovev kol almin, is what makes love and awe grow.

שער חג המצות פ"א שיש כמה בחינות מוחין דגדלות[75] כו' והנה ע"י קיום מצות וידעת היום שהוא רק בחי' הידוע מציאותו ולא מהותו

Sha'ar Chag HaMatzos, chapter 1, that there are several levels of mature intellect (mochin degadlus), etc. Now, through fulfilling the commandment "Know this day," which is only the level of [Him] whose existence is known and not His essence,

> Pri Etz Chaim, in the Gate of Pesach, describes several levels of mature intellect (mochin degadlus). Fulfilling "Know this day" now gives only knowledge that G-d exists, not knowledge of His essence.

הנה ע"י יומשך השכר לעתיד להיות ונגלה כבוד[76] ה' כו' בבחי' ראיה והשגה ממש כי עין בעין יראו[77] וכמ"ש מזה בד"ה שובה ישראל[78] ע"ש:

through this the reward will be drawn forth in the Time to Come, that "the glory of Havayah shall be revealed," etc., on the level of actual seeing and apprehension, "for they shall see eye to eye"; as is written on this in the discourse beginning "Return, O Israel"; see there.

> The reward for that knowledge, in the Time to Come, will be actual seeing and apprehension: "the glory of Havayah shall be revealed" and "they shall see eye to eye." The Alter Rebbe refers to his discourse "Return, O Israel."

SECTION 6 · ¶26–30

Why the future is called "knowledge"

26 ד והנה לפ"ז [לפי זה] צ"ל מ"ש לע"ל [לעתיד לבוא] ומלאה הארץ דעה[79] דהרי גדולה מזו נאמר לע"ל [לעתיד לבוא] ונגלה כבוד[80] ה' וראו כל בשר כו'

4. Now, according to this, we need to understand what is said of the Time to Come, "The earth shall be full of knowledge," for surely something greater than this is said of the Time to Come: "The glory of Havayah shall be revealed, and all flesh shall see," etc.;

> Section 4 raises a difficulty. Isaiah promises that in the Time to Come "the earth shall be full of knowledge," yet Scripture also promises something greater: "the glory of Havayah shall be revealed, and all flesh shall see."

וכתיב עין בעין יראו[81] אשר הראיה היא השגת המהות ממש וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] שלהי מסכת תענית ע"פ ואמר ביום ההוא הנה אלקינו זה[82,83] כו' וכנודע ג"כ מענין משה שנתבא בזה לפי שראה באספקלריא המאירה.[84,85]

and it is written, "For they shall see eye to eye," where seeing is actual apprehension of the essence; as our Sages, of blessed memory, said at the end of tractate Taanis, on the verse "And it shall be said on that day: Behold, this is our G-d," etc.; and as is also known concerning Moshe, that he prophesied with [the word] "this" because he saw through a luminous lens.

> It also says "they shall see eye to eye," and seeing is apprehension of the essence itself. The Talmud at the end of Taanis describes the righteous pointing to G-d and saying "this is our G-d," and Moshe prophesied with the word "this" because he saw through a clear lens.

27 וא"כ מהו שנאמר אלע"ל [על לעתיד לבוא] ומלאה הארץ דעה אשר הדעת אינו אלא השגת והרגשת המציאות ולא המהות ממש.

If so, what is [the meaning of] what is said of the Time to Come, "The earth shall be full of knowledge," when Daas (knowledge) is only the apprehension and sensing of the existence and not of the actual essence?

> If the future brings actual seeing, why promise only "knowledge," which is a sensing of existence and not of essence?

והענין כי הנה ע"פ המבואר למעלה יובן שיש ג' מדריגות למטה באדם.[86] האחד היא בחי' ראייה והשגת המהות. הב' בחי' הדעת הוא ידיעת והרגשת המציאות ולא השגת המהות.

The explanation: according to what has been explained above, it will be understood that there are three levels below, in man. The first is the level of seeing and apprehension of the essence. The second is the level of Daas, which is the knowing and sensing of the existence and not apprehension of the essence.

> The answer begins with three levels in man. The first is seeing, the apprehension of essence; the second is Daas, knowing and sensing existence without grasping essence.

הג' בחי' האמונה שמאמין האמת בכל לב אף שאין זה בבחי' דעת והרגשה אצלו ועד"ז שם שמים שגור בפי הכל[87] כנ"ל

The third is the level of faith, in that one believes the truth with a whole heart even though for him it is not on the level of Daas and sensing; and along these lines, "the Name of Heaven is fluent in the mouth of all," as mentioned above.

> The third is faith: wholehearted belief in a truth that one neither sees nor senses. That is why, in the Midrash's phrase, "the Name of Heaven is fluent in everyone's mouth," even where it is not felt.

והנה א"כ למעלה ג"כ עד"ז הוא בג' המדרגות הללו ואמנם ממילא מובן שלמעלה כל מה שהוא יותר גבוה יותר מופלא ונעלם הוא.

If so, above too it is along these lines, with these three levels. However, it is self-evident that above, whatever is higher is more wondrous and hidden.

> The same three levels exist above. But above, the higher a level is, the more hidden and wondrous it is.

והנה החכמה נק' אתה כי אתה אבינו[88,89] כמ"ש באדר"ז [באדרא זוטא] (דר"צ ע"א) והיינו לפי שהיא ראישת הגילוי כולם בחכמה עשית שמתלבשת בכל העולמות ובג"ע [ובגן עדן] היא

Now, Chochmah (wisdom) is called "You," as in "For You are our Father," as written in the Idra Zuta (290a). This is because it is the beginning of revelation, "You made them all with Chochmah"; it is enclothed in all the worlds, and in Gan Eden it is

> Chochmah is called "You," the word of direct address, as in "For You are our Father," as the Idra Zuta says. It is the beginning of revelation, as in "You made them all with Chochmah," and it is enclothed in all the worlds.

בבחי' גילוי ההשגה לכל חד לפום[90] שיעורא דילהי[91] בבחינת השגת המהות ממש בזיו והארה זו (ועמ"ש מזה בת"א [בתורה אור] פ' חיי שרה) ולכן נק' אתה.

on the level of revealed apprehension, for "each one according to his measure," on the level of actual apprehension of the essence in this glow and radiance (see what is written on this in Torah Ohr, Parshas Chayei Sarah); and therefore it is called "You."

> In Gan Eden, Chochmah is revealed to each soul "according to his measure," so that the souls apprehend the essence of this radiance. That is why it is called "You."

כי אתה הוא לשון נוכח ובחי' גילוי ממש וגילוי זה הוא מבחי' ממכ"ע [ממלא כל עלמין] שמקורו מבחי' ח"ע [חכמה עילאה]

For "You" is the language of direct address and the level of actual revelation; and this revelation is from the level of the light that fills all worlds (memalei kol almin), whose source is the level of the higher Chochmah (Chochmah Ila'ah).

> "You" is the way one addresses someone present, and so it signifies revelation. This revelation is memalei kol almin, whose source is the higher Chochmah (Chochmah Ila'ah).

אבל מבחי' כתר שלמעלה מהחכמה שהוא בחי' סוכ"ע אין מאיר הארה בג"ע [בגן עדן] בבחינת גילוי והשגת המהות כ"א התגלות זו יהיה לע"ל [לעתיד לבוא] דייקא בתחה"מ [בתחיית המתים] כמ"ש באגה"ק [באגרת הקודש] ד"ה נודע דבאתעדל"ת [דבאתערותא דלתתא][92] כו' ע"ש.

But from the level of Keser (the Crown), which is above Chochmah and is the level of the light that encompasses all worlds (sovev kol almin), no illumination shines in Gan Eden in the mode of revelation and apprehension of the essence; rather, this revelation will be in the Time to Come specifically, at the Resurrection of the Dead, as is written in Iggeres HaKodesh, in the section beginning "It is known that through an arousal from below," etc.; see there.

> But Keser, which is above Chochmah and is sovev kol almin, does not shine in Gan Eden as revelation and apprehension of essence. That revelation awaits the Time to Come, the Resurrection of the Dead, as explained in Iggeres HaKodesh.

אבל בג"ע [בגן עדן] אין מאיר מבחי' סוכ"ע בגילוי ממש רק מ"מ שייך גם בסוכ"ע בחי' דעת

But in Gan Eden, [light] from the level of sovev kol almin does not shine in actual revelation. Nevertheless, the level of Daas applies also to sovev kol almin,

> In Gan Eden, sovev does not shine openly. Even so, Daas applies to sovev as well.

שהוא הידוע מציאותו אע"פ [אף על פי] שאינו יודע [ידוע] מהותו ולכן איתא באדר"ז [באדרא זוטא] שם דעתיקא לא אקרי אתה בגין דאתכסיא ולא אתגליא.[93,94]

for He is known in His existence even though His essence is not known. Therefore it is stated in the Idra Zuta there that Atika is not called "You," because He is concealed and not revealed.

> Sovev is known to exist even though its essence is not known. This is why the Idra Zuta says that Atika, the hidden "Ancient One," is not called "You," because He is concealed and not revealed.

28 ואקרי הוא. וכמ"ש ג"כ בזהר פ' קרח[95] ע"פ ועבד הלוי הוא.[96] הוא דא עתיקא.[97] והיינו שמ"מ ידוע מציאותו רק שאינו ידו מהותו.

And He is called "He." As is also written in the Zohar, Parshas Korach, on the verse "And the Levite, he shall serve": "'He': this is Atika." That is, nevertheless His existence is known; only His essence is not known.

> Atika is called "He," the third person used for someone not present. The Zohar on Korach reads the word "he" in "the Levite, he shall serve" as Atika: its existence is known even though its essence is not.

וכמו עד"מ באדם שיש בחי' שכל ויש בחי' כח המשכיל שממנו נובע השכל שאע"פ [שאף על פי] שכח המשכיל אינו מושג כלל עכ"ז [עם כל זה] ידוע מציאותו שמאחר שהשכל נובע מוכרח שיש מקור שממנו נובע זה כו'.

It is like, by way of analogy, a person, in whom there is the level of intellect and there is the level of the intellective power from which the intellect issues: although the intellective power is not apprehended at all, nevertheless its existence is known, for since the intellect issues forth, there must necessarily be a source from which it issues, etc.

> An analogy: in a person there is the intellect and there is the intellective power from which it springs. That power cannot be grasped at all, yet we know it exists, since intellect must flow from some source.

ועד"ז שבגי"ע [שבגן עדן] מאיר החכמה בבחי' גילוי הנה הכתר שממנו מקור נביעת החכמה ידוע מציאותו ונק' הוא.

In the same way, since in Gan Eden Chochmah (wisdom) shines in revelation, the Keser (the Crown), from which is the source of Chochmah's welling forth, is known in its existence, and it is called "He."

> Likewise, since Chochmah shines openly in Gan Eden, Keser, the source from which Chochmah flows, is known to exist. That is why it is called "He."

וע"כ שייך בו בחי' דעת (ועמ"ש בד"ה אם בהרת קדמה[98] גבי קוב"ה [קודשא בריך הוא] אומר טהור שהוא ענין מה שמאיר להם מבחינת המקיף והוא למעלה מבחי' ההשגה שלהם כו').

Therefore the level of Daas (knowledge) applies to it. (See what is written in the discourse beginning "If the bright spot preceded," on "the Holy One, blessed be He, says 'Pure,'" that this is what shines to them from the level of the encompassing [light], and it is above the level of their apprehension, etc.)

> So Daas, the knowledge of existence, applies to Keser. The Alter Rebbe refers to his discourse on "If the bright spot preceded," where the Holy One's ruling "pure" is what shines to the souls from the encompassing level, above their own apprehension.

אמנם יש עוד בחי' מקיף עליון יותר שלמעלה גם מבחי' סוכ"ע ונק' רישא דלא אתיידע[99] כי לפי שהוא למעלה גם מהיות מקור לחכמה הנק' אתה

However, there is yet another level of a higher encompassing [light], which is above even the level of the light that encompasses all worlds (sovev kol almin), and it is called "the Head that is not known" (Reisha d'Lo Isyada). For since it is above even being a source for Chochmah, which is called "You,"

> There is, however, an even higher encompassing level, above sovev kol almin itself, called "the Head that is not known." It is above even being the source of Chochmah, which is called "You."

לכן אינו מושג אפילו בג"ע [בגן עדן] בבחי' דעת ממש כי אם בבחי' אמונה ולכן נק' דלא אתיידע פי' שהוא למעלה מבחי' הדעת ואינו מאיר כ"א בבחי' אמונה.

therefore it is not apprehended even in Gan Eden on the level of actual Daas, but only on the level of faith. Therefore it is called "that is not known": that is, it is above the level of Daas and shines only on the level of faith.

> Therefore it is not apprehended even in Gan Eden through actual Daas, but only through faith. That is the meaning of its name, "not known": it is above Daas and shines only as faith.

וכמשנ"ת [וכמו שנתבאר] כ"ז [כל זה] בפי' ברוך שאמר[100] והיה העולם ברוך הוא כו' ע"ש. (ועיין בסידור בביאור ע"פ אתה הצבת גבולות ארץ[101] בענין הודאה)

All this is as explained in the commentary on "Blessed is He Who spoke and the world came into being, blessed is He," etc.; see there. (And see in the Siddur, in the explanation of the verse "You set the borders of the earth," concerning acknowledgment.)

> The Alter Rebbe refers to his explanation of the prayer "Blessed is He Who spoke," and to the Siddur's discussion of acknowledgment (hoda'ah) on the verse "You set the borders of the earth."

והנה לע"ל [לעתיד לבוא] יהי' [יהיה] עליי' [עלייה] העולמות דעכשיו מקבלת המל' מז"א שנק' אתה שהוא בחי' ממכ"ע [ממלא כל עלמין]. ולכן בחי' סוכ"ע אינו מושג אפילו בג"ע [בגן עדן] רק בהשגת המציאות בלבד וכנ"ל.

Now, in the Time to Come there will be an ascent of the worlds. For now, Malchus (sovereignty) receives from Z'eir Anpin, which is called "You," which is the level of the light that fills all worlds (memalei kol almin); and therefore the level of sovev kol almin is not apprehended even in Gan Eden except by apprehension of the existence alone, as mentioned above.

> In the Time to Come the worlds will ascend. Now, Malchus receives from Z'eir Anpin, which is called "You" and is memalei kol almin; therefore sovev is known even in Gan Eden only as existing.

אבל לע"ל [לעתיד לבוא] שתהיה עלי' [עליה] המל' בכתר שלמעלה מבחי' הדעת דז"א ומה שעכשיו בחינת הכתר אינו אלא בהשגת המציאות כנ"ל יהיה ע"י [לע"ל] בהשגת המהות כענין הנשמות שנהנין מזיו[102] כו'

But in the Time to Come, when there will be an ascent of Malchus into Keser, which is above the level of the Daas of Z'eir Anpin, then what is now the level of Keser, [known] only by apprehension of the existence, as mentioned above, will be, in the Time to Come, by apprehension of the essence, like the souls who "enjoy the radiance," etc.,

> In the future, Malchus will rise to Keser, which is above the Daas of Z'eir Anpin. What is now known of Keser only as existing will then be apprehended in its essence, as the souls in Gan Eden "enjoy the radiance" of the Shechinah.

שנהנים ממש וכפי אופן מאמרם ז"ך [ז"ל] עתיד הקדוש ברוך הוא לעשות מחול לצדיקים והוא יושב ביניהם בגן עדן[103] כו' עד

for they actually enjoy [it]; and in the manner of their saying, of blessed memory: "In the future the Holy One, blessed be He, will make a circle dance for the righteous, and He will sit among them in Gan Eden," etc., until

> That enjoyment is real and direct. The Alter Rebbe cites the Sages' teaching that in the future the Holy One will make a circle dance for the righteous and sit among them in Gan Eden.

הנה אלקינו זה[104] כו' שאין זה אלא לנוכח בודאי כמו בג"ע [בגן עדן] שיושבין ונהנין שהיא השגת המהות כנ"ל וגילוי זה יהיה לעתיד מבחי' סובב כל עלמין שהוא בחי' כתר

"Behold, this is our G-d," etc. This is certainly [said] only of what is directly present, as in Gan Eden where they sit and enjoy, which is apprehension of the essence, as mentioned above. And this revelation will be in the Time to Come from the level of sovev kol almin, which is the level of Keser.

> There each of the righteous will point and say, "Behold, this is our G-d," words said only of what is present before one's eyes, like the souls' direct enjoyment in Gan Eden. That revelation will come from sovev kol almin, the level of Keser.

ולכן נק' מחול שהוא עיגול דהיינו בחי' עגולים ומקיפים עליונים יומשכו בבחי' גילוי שיאמר עליהם זה.[105, 106, 107]

Therefore it is called machol, which is a circle: that is, the level of the supernal circles and encompassing [lights] will be drawn down into revelation, so that one will say of them "this."

> That is why it is called machol, a circle: the supernal circles and encompassing lights will be drawn into revelation, so that one can point at them and say "this."

29 וע"ז נאמר לעתיד כי עין בעין יראו[108] ואז יומשך להיות בחי' סובב ממדרגות עליונות יותר

Of this it is said of the Time to Come, "For they shall see eye to eye." And then there will be drawn down, to become the level of the encompassing light (sovev), [light] from still higher levels;

> Of this future it is said, "They shall see eye to eye." Then a still higher level will come down to become the encompassing light.

דהיינו שהמקיף העליון יותר שעכשיו הוא למעלה מבחי' סוכ"ע ונק' רישא דלא אתיידע יומשך לעתיד להיות בבחי' סובב וע"ז נאמר ומלאה הארץ דעה[109] כו'.

that is, the higher encompassing [light], which is now above the level of sovev kol almin and is called "the Head that is not known," will in the Time to Come be drawn down to be on the level of sovev. And of this it is said, "The earth shall be full of knowledge," etc.

> The highest encompassing level, now above sovev and called "the Head that is not known," will in the future become sovev, and so become knowable. This is "the earth shall be full of knowledge": Daas will reach a level that today is reached only by faith.

30 ועמ"ש בד"ה יתקע בשופר גדול.[110, 111] וביאור הדבר הנה ידוע דיש ריבוי רבבות מדרגות בהשתלשלות וכמו שבג' עולמות בי"ע יש בכלל ג' מדרגות הידועים והוא ג"ע [גן עדן] העליון וג"ע [וגן עדן] התחתון ועוה"ז דעולם העשי' [העשיה]

See what is written in the discourse beginning "A great shofar will be sounded." The explanation of the matter: it is known that there are many myriads of levels in the chain of descending worlds (hishtalshelus). Thus in the three worlds of Beriah, Yetzirah and Asiyah there are, in general, three well-known levels: the Upper Gan Eden, the Lower Gan Eden, and this world, of the World of Asiyah.

> The Alter Rebbe refers to his discourse "A great shofar will be sounded" and explains: there are countless levels in the chain of worlds. Within the three lower worlds alone there are, in general, the Upper Gan Eden, the Lower Gan Eden and this world.

והנה ידוע דבכל עילה ועלול מה שבעליון הוא בחי' גילוי נעשה בחי' העלם בתחתון העלול ממנו כו' והיינו מה שהוא בחי' ממלא בעליון נעשה בחי' סובב בתחתון

Now, it is known that in every cause and effect, what is on the level of revelation in the higher becomes the level of concealment in the lower, which is its effect, etc. That is, what is the level of the light that fills (memalei) in the higher becomes the level of the light that encompasses (sovev) in the lower;

> In every cause and effect, what is revealed in the higher level becomes hidden in the lower one. What is memalei, the indwelling light, for the higher becomes sovev, the encompassing and hidden light, for the lower.

וכן העליון לגבי העליון הימנו ועד"ז עד רום המעלות בריבוי רבבות מדרגות עד אין קץ ושיעור הכל הוא בבחי' העלם וגילוי דהיינו סובב וממלא כו' וגם בג"ע [בגן עדן] העליון וג"ע [וגן עדן] התחתון ע"ד הזה.

and so too the higher in relation to the one above it, and so on up to the loftiest heights, in many myriads of levels, without end or measure: all is in the mode of concealment and revelation, namely sovev and memalei, etc. And so too the Upper Gan Eden and the Lower Gan Eden, in this way;

> So it goes, level above level without end: all of it is a matter of concealment and revelation, sovev and memalei. The Upper and Lower Gan Eden relate to each other in the same way.

דהיינו מה שבג"ע [שבגן עדן] העליון הוא בבחי' השגת המהות לנוכח דהיינו בבחי' גילוי ממש עדיין בבוא ההארה הזאת למטה בג,ע התחתון היא להם שם בבחי' ההעלם והסובב והוא רק להם בבחי' השגת המציאות בלבד כו'

that is, what in the Upper Gan Eden is on the level of apprehension of the essence as directly present, that is, on the level of actual revelation, when this illumination comes down into the Lower Gan Eden it is still, for them there, on the level of concealment and sovev, and for them it is only on the level of apprehension of the existence alone, etc.

> What the Upper Gan Eden apprehends directly, in its essence, reaches the Lower Gan Eden as something hidden and encompassing, known there only as existing.

ולעתיד כתיב וישם מדברה כעדן[112] שמה שהוא עכשיו בחי' עדן יהי' [יהיה] גילוי זה למטה ממש להיות מדברה כעדן וא"כ בחי' עדן יתעלה עוד יותר לאין קץ כו'

And of the Time to Come it is written, "He will make her wilderness like Eden": what is now the level of Eden, this revelation will be actually below, so that [her] wilderness will be like Eden; and if so, the level of Eden will be raised still higher, without end, etc.

> Of the future it is written, "He will make her wilderness like Eden": what is now Eden will be revealed down below, and Eden itself will rise ever higher, without end.

ועד"ז יש נ' אלפים יובלות[113] כו' ומכ"ז [ומכל זה] יובן ענין ומלאה הארץ דעה וכ"ז [וכל זה] נמשך ע"י וידעת היום:

Along these lines there are fifty thousand jubilees, etc. From all this the concept of "The earth shall be full of knowledge" will be understood; and all this is drawn down through "Know this day."

> This ascent continues through "fifty thousand jubilees." It explains "the earth shall be full of knowledge," and all of it is drawn down through the present service of "Know this day."

SECTION 7 · ¶31–32

"Speak upon the heart"

31 ה וזהו ענין דברו על לב[114] ירושלים[115] וקראו אליה. פי' וקראו אליה היינו מה שיומשך בבחי' א"פ [אור פנימי] ממש בהשגת המהות ע"ד עין בעין יראו.

5. And this is the meaning of "Speak upon the heart of Jerusalem and call out to her." The meaning of "and call out to her" is what will be drawn down on the level of actual inner light, in apprehension of the essence, in the manner of "They shall see eye to eye."

> Section 5 reads Isaiah's "Speak upon the heart of Jerusalem and call out to her" in this light. "Call out to her" is direct revelation as inner light, apprehension of the essence, as in "they shall see eye to eye."

ודברו על לב הוא בחי' מקיף והיינו כי לאחר שיומשך המקיפים דעכשיו להיות בבחי' א"פ [אור פנימי]

And "Speak upon the heart" is the level of an encompassing [light]. That is, after the encompassing [lights] of the present are drawn down to be on the level of inner light,

> "Speak upon the heart," with its word "upon," is an encompassing light, above the heart. When today's encompassing lights become inner light, a new encompassing light takes their place.

אזי יומשך אור עליון וגדול יותר להיות בבחי' מקיף מה שעכשיו הוא למעלה מעלה גם מהיות נקי' אור מקיף

then a higher and greater light will be drawn down to be on the level of an encompassing [light]: that which is now far, far above even being called an encompassing light.

> A higher and greater light, now far above even being called an encompassing light, will then become the encompassing light.

(ועיין מענין דברו על לב ברבות וישלח פרשה פ'. אחרי פכ"א במדרש איכה בסוף אלפא ביתא קדמאה בפסוק תבא כל.

(And see concerning "speak upon the heart" in Midrash Rabbah, Vayishlach, section 80; Acharei, section 21; in Midrash Eichah, at the end of the first alphabet, on the verse "Let all come";

> The Alter Rebbe adds a note listing Midrashim on the phrase "speak upon the heart": Bereishis Rabbah on Vayishlach, Vayikra Rabbah on Acharei, and Eichah Rabbah at the end of the first alphabet, on the verse "Let all their wickedness come."

במדרש קהלת ע"פ דברתי אני עם לבי[116] וע"פ עת לאהוב גבי ועת לדבר ועמ,ש בד"ה אחרי ה' אלקיכם תלכו[117] בענין והיו הדברים כו' על לבבך).[118, 119]

in Midrash Koheles on the verse "I spoke with my heart," and on the verse "A time to love," regarding "and a time to speak." And see what is written in the discourse beginning "After Havayah your G-d shall you walk," concerning "And these words shall be," etc., "upon your heart.")

> He also lists Koheles Rabbah on "I spoke with my heart" and on "a time to speak," and his own discourse "After Havayah your G-d shall you walk," on "And these words shall be... upon your heart."

וע"ז נאמר ומלאה הארץ דעה וממילא מובן שיהיה מקיף למקיף מבחי' עליונה יותר כי לגדולתו אין חקר[120] וכמ"ש כרוב גודלו[121] כו'.

Of this it is said, "The earth shall be full of knowledge." And it is self-evident that there will be an encompassing [light] to the encompassing [light], from a still higher level, for "His greatness is unsearchable," and as it is written, "according to His abundant greatness," etc.

> This is "the earth shall be full of knowledge." And since "His greatness is unsearchable," there will always be an encompassing light above the encompassing light, from ever higher levels.

וע"ז נאמר לעתיד ג"כ והיה צדק אזור מתניו[122] והאמונה אזור חלציו[123] כו' (וע' בזהר פ' בלק דקצ"ח ע"ב).[124]

And of this it is also said of the Time to Come, "Righteousness shall be the girdle of his loins, and faith the girdle of his waist," etc. (and see the Zohar, Parshas Balak, 198b).

> Isaiah says the same of the future: "Righteousness shall be the girdle of his loins, and faith the girdle of his waist." Faith is pictured as a girdle, something that surrounds, in keeping with the theme of a new encompassing light.

אך כל המשכות אלו לעתיד הוא ע"י היום לעשותם[125] וזהו כי מלאה צבאה. שהוא ענין בירורי הניצוצות שמבררין ע"י תפלה ותומ"צ [ותורה ומצות].

But all these drawings-down in the Time to Come come through "today, to do them." And this is [the meaning of] "For her service is fulfilled": this is the refinement of the sparks, which are refined through prayer and through the Torah and mitzvos.

> All these future revelations depend on "today, to do them," the service of the present. This is Isaiah's "for her service is fulfilled": the refinement of the sparks through prayer, Torah and mitzvos.

וזהו ג"כ משארז"ל [מה שאמרו רבותינו זכרונם לברכה] אם ישראל עושין תשובה[126] נגאלין. שתשובה היינו שיחזרו הניצוצות שנפלו למטה לשוב למקורן ושרשן ואחר שישלמו בירור כל הניצוצות ע"ז נאמר כי מלאה צבאה.[127]

And this is also what our Sages, of blessed memory, said: "If Israel do teshuvah (return), they are redeemed." For teshuvah means that the sparks that fell below should return to their source and root; and after the refinement of all the sparks is completed, of this it is said, "For her service is fulfilled."

> So too the Sages' saying, "If Israel do teshuvah, they are redeemed": teshuvah, return, means returning the fallen sparks to their source. When the refinement of all the sparks is complete, "her service is fulfilled."

32 ואזי דברו על לב כו' ועמ"ש בד"ה וכל בניך[128] כו' מרבים שלום כו' ע"ש והנה ע"י בירור ניצוצות הנ"ל נמשך ג"כ גילוי בחי' הדעת וכמ"ש בד"ה אחרי ה' אלקיכם תלכו[129] ועיקר הבירור

And then, "Speak upon the heart," etc. See what is written in the discourse beginning "And all your children," etc., "increase peace," etc.; see there. Now, through the refinement of the sparks mentioned above, there is also drawn down a revelation of the level of Daas (knowledge), as is written in the discourse beginning "After Havayah your G-d shall you walk." And the main refinement

> Then comes "speak upon the heart," the new encompassing light. The Alter Rebbe refers to his discourse on "And all your children... increase peace," and adds that refining the sparks also reveals Daas, as explained in the discourse "After Havayah your G-d shall you walk."

היינו ע"י התפלה ותורה ומצות והיינו שעי"ז ממשיכים בחי' ורעה אמונה[130] ועמ"ש באגה"ק [באגרת הקודש] ע"פ חגרה בעוז מתניה[131] איך ע"י עסק התורה נמשך החיות והכח בהאמונה.

is through prayer and Torah and mitzvos. That is, through this one draws down the level of "and nurture faith." See what is written in Iggeres HaKodesh on the verse "She girds her loins with strength," how through engaging in the Torah, life-force and strength are drawn into faith.

> The main refinement is through prayer, Torah and mitzvos, which bring about "nurture faith," nourishment for faith. He refers to Iggeres HaKodesh on "She girds her loins with strength," on how engaging in Torah draws life and strength into faith.

SECTION 8 · ¶33–36

The Torah as food for faith

33 ובספרי איתא ע"פ והיו הדברים האלה[132] כו' שמתוך כך אתה מכיר את מי שאמר והיה העולם.[133]

And in the Sifri it is stated, on the verse "And these words shall be," etc., that "through this you come to recognize Him Who spoke and the world came into being."

> The Sifri teaches that by taking "these words" of Torah to heart, "you come to recognize Him Who spoke and the world came into being." Torah study itself leads to knowing G-d.

והענין כי השגת ולימוד התורה הוא השגת מהות רצונו וחכמתו יתי ממש שלמעלה מידיעת המציאות בלבד

The explanation: the apprehension and study of the Torah is apprehension of the actual essence of His will and His wisdom, blessed be He, which is above knowledge of the existence alone;

> The explanation: studying Torah is apprehending the very essence of G-d's will and wisdom, which is more than knowing that something exists.

רק שהשגה זו הוא כמכו שנתלבשו חכמתו ורצונו יתי בעשיי' [בעשייה] גשמיות שלפי שנתלבשו בעשייה גשמיות ע"כ יש בהם השגת המהות משא"כ כמו שהם למעלה הרי לית מחשבה תפיסא בהן כלל.

only that this apprehension is as His wisdom and will, blessed be He, are enclothed in physical action. Because they are enclothed in physical action, therefore there is apprehension of the essence in them, which is not so as they are above, where surely "no thought can grasp" them at all.

> This is possible only because G-d's wisdom and will have been clothed in physical matters of action, the laws of the Torah. As they are above, "no thought can grasp" them at all; clothed in physical matters, their essence can be grasped.

34 ועמ"ש מזה באריכות במ"א בביאור ע"פ ולא תשבית מלח[135, 134] בפי' ויקרא אבל עכ"פ [על כל פנים] הוא השגת מהות חכמתו ורצונו ית' ממש.

See what is written on this at length elsewhere, in the explanation of the verse "You shall not omit the salt," in Parshas Vayikra. But at any rate, it is apprehension of the actual essence of His wisdom and will, blessed be He.

> The Alter Rebbe refers to his longer discussion on "You shall not omit the salt" in Parshas Vayikra. At any rate, Torah study grasps the very essence of G-d's wisdom and will.

ולכן יש בכח השגה זו להיות ורעה אמונה[136] שהוא ענין המשכת הדעת כי הדעת הוא השגת והכרת המציאות מבחי' סוכ"ע כנ"ל והשגת ולימוד התורה

Therefore this apprehension has the power to bring about "and nurture faith," which is the drawing down of Daas (knowledge). For Daas is the apprehension and recognition of the existence of the level of the light that encompasses all worlds (sovev kol almin), as mentioned above; and the apprehension and study of the Torah

> That is why Torah study has the power to "nurture faith," drawing Daas into it. Daas, as explained above, is the recognition that sovev kol almin exists.

היא השגת מהות חכמתו ורצונו ית' שמבחי' סוכ"ע ולא בהשגת המציאות לבד רק שהתורה נשפלה למטה בענינים גשמיים והרי זה

is apprehension of the essence of His wisdom and will, blessed be He, which is from the level of sovev kol almin, and not by apprehension of the existence alone; only that the Torah has been lowered down into physical matters. And this is

> Torah study, by contrast, grasps the very essence of G-d's wisdom and will, which come from sovev, and not merely their existence. It is only that the Torah has come down into physical matters.

כמו עכד"מ [עד"מ] המאכל שמחיה את האדם ומוסיף בו דעת שאין התינוק יודע לקרות אבא[137] עד שיטעום טעם דגן והיינו לפי ששרש החטה מבחי' דעת דתהו שלמעלה מהאדם כו'

like, by way of analogy, food, which gives life to a person and adds knowledge to him, for "a child does not know how to call 'Father' until he tastes the taste of grain." This is because the root of wheat is from the level of the Daas of Tohu, which is above man, etc.

> An analogy from food: grain sustains a person and even adds to his understanding, for the Talmud says a child cannot say "Father" until he has tasted grain. This is because wheat is rooted in the Daas of the World of Tohu, a level higher than man.

ולכן אע"פ [אף על פי] שנשפל למטה מהאדם עכ"ז [עם כל זה] מחיה הוא את האדם וממשיך בו דעת כך עד"ז אע"פ [אף על פי] שהתורה שבע"פ [שבעל פה] מדברת בענינים גשמיים שבעוה"ז שזהו למטה מבחי' ההשכלה וההתבוננות בגדולת ה'.

Therefore, although it has been lowered below man, it nevertheless gives life to man and draws knowledge into him. So too, in the same way, although the Oral Torah speaks of physical matters of this world, which is below the level of intellectual insight into and contemplation of the greatness of G-d,

> So although wheat is lower than man, it gives him life and draws knowledge into him. In the same way, the Oral Torah speaks of physical matters of this world, which seem lower than contemplating G-d's greatness.

אך עכ"ז [עם כל זה] שרשה גבוה יותר כי היא השגת המהות רצונו וחכמתו ית' ממש. לכן היא בחי' מזון לנפש ורעה אמונה שממשיך בחי' דעת באמונה.

nevertheless its root is higher, for it is apprehension of the actual essence of His will and wisdom, blessed be He. Therefore it is the level of nourishment for the soul and "nurture faith," which draws the level of Daas into faith.

> Yet the Oral Torah's root is higher, since it is the very essence of G-d's will and wisdom. That is why it is nourishment for the soul, "nurture faith," drawing Daas into faith.

35 וזהו אתה הראת לדעת[138] ראייה הוא השגת המהות והיינו ע"י עסק התורה שהיא חכמתו ורצונו ית' רק שנתלבשו בעשיי' [בעשייה]

And this is [the meaning of] "You have been shown, to know": seeing is apprehension of the essence, and this is through engaging in the Torah, which is His wisdom and will, blessed be He, only that they are enclothed in action;

> This is "You have been shown, to know": being shown, seeing, is apprehension of the essence, and it comes through Torah study, G-d's own wisdom and will clothed in action.

ולכן מזה נמשך לדעת כי ה' הוא האלקים וגו'. ועמ"ש ע"פ בשברי לכם מטה לחם.[139, 140]

and therefore from this is drawn "to know that Havayah is Elokim," etc. See what is written on the verse "When I break for you the staff of bread."

> From that seeing comes "to know that Havayah is Elokim," Daas even of the transcendent. The Alter Rebbe refers to his discourse "When I break for you the staff of bread."

36 ועמ"ש בסש"ב [בספר של בינונים] פנ"א ומהו הלבוש כו' דלעילא לעילא כו'. ועיין עוד בסידור בד"ה ששת ימים[141] תאכל מצות[142] בענין ראתה שפחה על הים כו'

See what is written in Sefer Shel Beinonim, chapter 51, "And what is the garment," etc., "of the most supernal," etc. See further in the Siddur, in the discourse beginning "Six days you shall eat matzos," concerning "A maidservant saw at the sea," etc.,

> The Alter Rebbe refers to the Tanya's passage "And what is the garment," on G-d's wisdom "of the most supernal" (the text says chapter 51; in current editions of the Tanya the passage is in chapter 52), and to the Siddur's discourse "Six days you shall eat matzos," on the Sages' saying that "a maidservant saw at the sea" what the prophets did not.

והיינו ע"י הגילוי מבחי' אנכי מי שאנכי[143] שעי"ז נהפך הים ועלמא דאתכסייא לבוא לידי גילוי בבחי' ראייה ממש כמ"ש זה אלי ואנוהו ועד"ז יובן ג"כ שהתורה והמצות שהם הדברים אשר אנכי מצוך היום.[144]

which was through the revelation from the level of "I am Who I am," through which the sea and the hidden world were transformed to come into revelation on the level of actual seeing, as it is written, "This is my G-d and I will glorify Him." Along these lines it will also be understood that the Torah and the mitzvos are "the words that I (Anochi) command you today":

> That seeing came from the revelation of "I am Who I am," G-d's own essence, which transformed the sea, the "hidden world," into open revelation, so that one could point and say, "This is my G-d." Likewise the Torah and mitzvos are "the words that I (Anochi) command you today."

אנכי מי שאנכי ע"כ יש בכחן להמשיך בחי' הדעת בהאדם שיבוא לבחי' הראת לדעת וידעת היום כו':[145]

"Anochi" [is] "I am Who I am." Therefore they have the power to draw the level of Daas (knowledge) into a person, so that he comes to the level of "You have been shown, to know" and "Know this day," etc.

> "Anochi" there is "I am Who I am," G-d's very essence. Therefore the Torah and mitzvos can draw Daas into a person, bringing him to "You have been shown, to know" and "Know this day."

SECTION 9 • ¶37

Summary

37 קיצור. ענין הדעת שהוא אינו ידיעת המהות כי"א ידיעת המציאות כמו ידיעת האדם כחות נפשו ולכן אע"ג [אף על גב] שהקב"ה לית מחשבה תפיסא ביה כלל עכ"ז [עם כל זה] צ"ל וידעת היום[146, 147] כו' ממש.

Summary. The concept of Daas (knowledge): it is not knowledge of the essence but knowledge of the existence, like a person's knowledge of the powers of his soul. Therefore, even though of the Holy One, blessed be He, "no thought can grasp Him at all," nevertheless there must be an actual "Know this day," etc.

> Summary: Daas is knowledge of existence, not of essence, like a person's knowledge of the powers of his own soul. So even though no thought can grasp G-d, "Know this day" is a real command.

והנה בהתורה יש ג"כ כמו"כ [כמו כן] השגת המהות וידיעת המציאות. והנה המשכת המדות הוא ע"פ הדעת

Now, in the Torah too there is likewise apprehension of the essence and knowledge of the existence. Now, the drawing forth of the emotive attributes (middos) is according to Daas;

> The Torah too has both apprehension of essence and knowledge of existence. The emotions are drawn forth according to Daas.

וזהו דע את אלקי אביך[148] שהוא שלא יסיח דעתו מזה שויתי ה' לנגדי תמיד[149] ומ"מ הדעת הוא רק בחי' אחוריים לגבי ראייה אך השכר מוידעת היום לעתיד עין בעין יראו[150] כו'.

and this is "Know the G-d of your father," which means that one should not divert his mind from this: "I have set Havayah before me always." Nevertheless, Daas is only the level of the back in relation to seeing; but the reward for "Know this day," in the Time to Come, is "They shall see eye to eye," etc.

> Hence "Know the G-d of your father" means keeping G-d constantly in mind, "I have set Havayah before me always." Daas is only the "back" compared with seeing, but its reward in the Time to Come is "they shall see eye to eye."

וענין ומלאה הארץ דעה.[151] ענין דברו וקראו ושכל המשכות אלו נמשך ע"י וידעת היום היום לעשותם:[152]

And the concept of "The earth shall be full of knowledge." The concept of "Speak" and "call out"; and that all these drawings-down are drawn through "Know this day" [and] "today, to do them."

> The summary also lists "the earth shall be full of knowledge," the meaning of "speak" and "call out," and the point that all these future revelations are drawn down through "Know this day" and "today, to do them."

IN ONE'S AVODAH

Keep G-d constantly in mind, "I have set Havayah before me always," the way a person never stops being aware of himself; this steady awareness, more than belief alone, is what brings love of G-d, fear of transgressing His will and the strength to keep away from sin. And study the Torah's laws, in which G-d's own wisdom and will can be grasped: this is the food that turns faith into living knowledge.

QUESTIONS FOR DISCUSSION

1. How can a person truly know something whose essence he cannot grasp? Which examples from your own experience fit the Alter Rebbe's definition of Daas?
2. Why does faith alone not stop the thief at the tunnel, while Daas moves a person to act?
3. Why are the Torah's physical laws, rather than abstract contemplation alone, the means of drawing Daas into faith?
4. If Daas is only the "back" of seeing, why is it the subject of a commandment, and how does it lead to seeing in the Time to Come?
5. What does it mean that there will always be "an encompassing light above the encompassing light"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1

"Know this day and take it to your heart that Havayah is G-d in the heavens above and on the earth below; there is none else." The maamar is built on this verse: it explains what kind of "knowing" it commands.

Deuteronomy 4:39 דברים ד:ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת 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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PARAGRAPH 2

2 **מבשרי אחזה**

"And from my flesh I behold G-d." The Alter Rebbe uses Job's words as the warrant for learning about G-dliness from what a person observes in himself.

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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PARAGRAPH 5

3 **בלשון הפלסופים**

There, in Likkutei Torah on Parshas Pekudei, the Alter Rebbe uses the philosophers' terms for the divine attributes: the "positive attributes," as they are called in the philosophers' language, describe what a thing is in its essence, while the negative attributes tell nothing of the essence, only what it is not.

KEHOT'S NOTE

ע"ל פקודי ו, ג. [כ].

4 **ונק' הרגשה זו בשם ידיעה**

The note points to Or HaTorah on Parshas Vayakhel on the idea that this sensing is called "knowledge." It is a parallel discussion in the Tzemach Tzedek's work.

KEHOT'S NOTE

ראה אוה"ת ויקהל ע' ב'תשצב.

5

David tells Shlomo, "Know the G-d of your father and serve Him with a whole heart." The Alter Rebbe takes this "knowing" as the model of Daas: a real sensing of G-d's existence.

I Chronicles 28:9 דברי הימים א כ"ח:ט'

וְאַתָּה שְׁלֹמֹה־בְנִי דַּע אֶת־אֱלֹקֵי אָבִיךָ וְעָבְדֵהוּ בְּלֵב שָׁלֵם וּבְנֶפֶשׁ חֲפֵצָה כִּי כָל־לְבָבוֹת דּוֹרֵשׁ ה' וְכָל־יֵצֶר מַחֲשָׁבוֹת מֵבִין אִם־תִּדְרְשֶׁנּוּ יִמָּצֵא לָךְ וְאִם־תַּעַזְבֶנּוּ יַזְנִיחֲךָ לָעַד׃

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

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PARAGRAPH 6

6 **יכולים הנבראים להגיע ולהשיג**

The note points to the Rebbe Rashab's long series of maamarim of 5672 on the point that created beings can reach and attain the knowledge of G-d's existence.

KEHOT'S NOTE

ראה המשך בששה"ק תער"ב ח"א פרק צח.

7

"You have been shown, to know that Havayah is G-d; there is none else besides Him." Like "Know this day," the verse treats knowledge of G-d as something a person can attain.

Deuteronomy 4:35 דברים ד:ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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PARAGRAPH 7

8 **בזהר בהעלותך (דקנ"ב ע"א)**

The note quotes the Zohar's words on the Torah's body and soul and signs the gloss as taken from a chassid's handwritten explanation.

KEHOT'S NOTE

אורייתא אית לה גופא דאינון פקודי דאוריי' דאקרון גופי תורה כו' חכימין עבדי דמלכא עילאה אינון דקיימי בטורא דסיני (ע' בנצ"א משמע אותן שאינן יודעי' סודו' התו'. (בהגהה שאינם מאמינים כו') לא עמדו על ה"ס ע"ש) לא מסתכלי אלא בנשמתא דאיהי ע"קרא דכלא אוריי' ממש ע"ש. — ביאור מחסיד בכת"י.

9 **אשרי מי שבא לכאן**

Rav Yosef, the son of Rabbi Yehoshua ben Levi, fell ill and lost consciousness, and on recovering reported hearing this saying in the upper world. The Alter Rebbe infers that the souls in Gan Eden study the Torah they learned below.

Pesachim 50a:7-8 פסחים נ א:ז'-ח'

וְשָׁמַעְתִּי שֶׁהָיוּ אוֹמְרִים: אַשְׁרֵי מִי שֶׁבָּא לְכָאן וְתַלְמוּדוֹ בְּיָדוֹ. וְשָׁמַעְתִּי שֶׁהָיוּ אוֹמְרִים: הֲרוּגֵי מַלְכוּת אֵין אָדָם יָכוֹל לַעֲמוֹד בִּמְחִיצָתָן. (וּמַאן) נִינְהוּ? אִילֵימָא רַבִּי עֲקִיבָא וַחֲבֵירָיו — מִשּׁוּם הֲרוּגֵי מַלְכוּת וְתוּ לָא?! אֶלָּא: הֲרוּגֵי לוֹד.

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G-d's own word, and so is studied above as well.

Shabbat 138b:11–12 שבת קל"ח ב:י"א-י"ב

"דְּבַר ה'" — זוֹ הֲלָכָה, "דְּבַר ה'" — זֶה הַקֵּץ, "דְּבַר ה'" — זוֹ נְבוּאָה. וּמַאי "יְשׁוֹטְטוּ לְבַקֵּשׁ אֶת דְּבַר ה'"? אָמְרוּ: עֲתִידָה אִשָּׁה שֶׁתִּטּוֹל כְּכָר שֶׁל תְּרוּמָה וְתַחֲזוֹר בָּהֶן כְּנֵסִיּוֹת וּבָתֵּי מִדְרָשׁוֹת לֵידַע אִם טְמֵאָה הִיא וְאִם טְהוֹרָה הִיא, וְאֵין מֵבִין.

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KEHOT'S NOTE

שבת קלח, ב.

14 **והקב"ה יושב ושונה כנגדו**

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

KEHOT'S NOTE

תדבא"ר רפי"ח. ילי"ש איכה רמז תתרלד (בשינוי ל' קצת).

15 **והקב"ה יושב ושונה כנגדו**

The Midrash teaches that when a scholar sits and studies, the Holy One, blessed be He, sits opposite him and studies with him. The Alter Rebbe cites it to show that G-d Himself, as it were, studies these laws.

Tanna DeBei Eliyahu Rabbah 18:1 תנא דבי אליהו רבה י"ח:א

... א"כ למה נאמר בכל צרתם לו צר אלא אמר הקב"ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א"ת לו צר אלא לי צר שנאמר (ישעיהו מ"ט:ג) ויאמר לי עבדי אתה ישראל אשר בך אתפאר לכך נאמר קומי רני בלילה וגו' מאי שפכי כמים לבך נכח פני ה' מכאן אמרו כל ת"ח שיושב וקורא ושונה ועוסק בתורה הקב"ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה' ולהלן הוא אומר ויחנו אלה נוכח אלה וגו' (מלכים א כ':כ"ט) מה להלן פניהם של אלו נוכח פניהם ...

OYW (segmentation according to Warsaw 1880) (Public Domain)

16 **והקב"ה יושב ושונה כנגדו**

The Yalkut on Eichah brings the same teaching in slightly different words, as the Kehot note points out.

Yalkut Shimoni on Nach 1034 ילקוט שמעוני על נ"ך תתרל"ד

17 **פני שור מהשמאל**

In Ezekiel's vision of the Chariot each creature has the face of a man and a lion on the right, "the face of an ox on the left," and the face of an eagle. The Alter Rebbe gives it as an example of the spiritual "ox" that the souls study.

Ezekiel 1:10 יחזקאל א':י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

18 The Zohar (Beha'alos'cha) teaches that the Torah has a garment, a body and a soul: its commandments are its

KEHOT'S NOTE

פסחים נ, א. וש"נ. וראה גם לקמן שה"ש כב, ד. ובלקו"ש חכ"ד ע' 570 וע' 580.

10 **שור שנגח**

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

KEHOT'S NOTE

ב"ק פ"ד, מ"א. פ"ה, מ"א.

11 **שור שנגח**

The Mishnah's laws of an ox that gored. The Alter Rebbe takes this as his example of a physical law that the souls in Gan Eden study in its spiritual meaning.

Mishnah Bava Kamma 4:1 משנה בבא קמא ד':א

שׁוֹר שֶׁנָּגַח אַרְבָּעָה וַחֲמִשָּׁה שְׁוָרִים זֶה אַחַר זֶה, יְשַׁלֵּם לָאַחֲרוֹן שֶׁבָּהֶם. וְאִם יֵשׁ בּוֹ מוֹתָר, יַחֲזִיר לְשֶׁלְּפָנָיו. וְאִם יֵשׁ בּוֹ מוֹתָר, יַחֲזִיר לְשֶׁלְּפָנָיו וְכֵן עַד שֶׁלְּפָנֵי פָּנָיו. וְהָאַחֲרוֹן אַחֲרוֹן נִשְׂכָּר, דִּבְרֵי רַבִּי מֵאִיר. רַבִּי שִׁמְעוֹן אוֹמֵר, שׁוֹר שָׁוֶה מָאתַיִם שֶׁנָּגַח שׁוֹר שָׁוֶה מָאתַיִם, וְאֵין הַנִּבֵּלָה יָפָה כְלוּם, זֶה נוֹטֵל מָנֶה וְזֶה נוֹטֵל מָנֶה. חָזַר וְנָגַח שׁוֹר אַחֵר שָׁוֶה מָאתַיִם, הָאַחֲרוֹן נוֹטֵל מָנֶה, וְשֶׁלְּפָנָיו, זֶה נוֹטֵל חֲמִשִּׁים זוּז וְזֶה נוֹטֵל חֲמִשִּׁים זוּז. חָזַר וְנָגַח שׁוֹר אַחֵר שָׁוֶה מָאתַיִם, הָאַחֲרוֹן נוֹטֵל מָנֶה, ...

[If] an ox has gored four or five other oxen, this one after this one: the owner shall pay to [the owner of] the last ox injured. If money remains, it will go to the [the owner of] the previously [injured ox]. If money still remains, it will go to the [the owner of the ox injured] previous to the previously [injured ox]. [The owner of] the last [injured ox] benefits, according to Rabbi Meir. Rabbi Shimon says, "[If] an ox worth 200 gores an ox worth 200 and the ...

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12 **שור שנגח**

Another Mishnah of the laws of an ox that gored, cited in the Kehot note alongside the previous one.

Mishnah Bava Kamma 5:1 משנה בבא קמא ה':א

שׁוֹר שֶׁנָּגַח אֶת הַפָּרָה וְנִמְצָא עֻבָּרָהּ בְּצִדָּהּ, וְאֵין יָדוּעַ אִם עַד שֶׁלֹּא נִגְּחָהּ יָלְדָה, אִם מִשֶּׁנִּגְּחָהּ יָלְדָה, מְשַׁלֵּם חֲצִי נֶזֶק לַפָּרָה וּרְבִיעַ נֶזֶק לַוָּלָד. וְכֵן פָּרָה שֶׁנִּגְּחָה אֶת הַשּׁוֹר וְנִמְצָא וְלָדָהּ בְּצִדָּהּ, וְאֵין יָדוּעַ אִם עַד שֶׁלֹּא נִגְּחָה יָלְדָה, אִם מִשֶּׁנִּגְּחָה יָלְדָה, מְשַׁלֵּם חֲצִי נֶזֶק מִן הַפָּרָה וּרְבִיעַ נֶזֶק מִן הַוָּלָד:

If an ox gored a cow [and it died] and its newly born young was found [dead] at its side, and it is not known if the cow gave birth before the ox gored, or if after the ox gored the cow gave birth, the owner of the ox pays half damages for the cow and one quarter damages for the newborn. And also if a cow gored an ox and its newly born young was found at its side, and it is not known if the cow gave birth ...

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13 **דהלכה זו דבר ה' היא**

The Talmud interprets "the word of G-d" in Amos as halachah. The Alter Rebbe uses this to show that each law is

body, called "the bodies of the Torah," and the wise look at its soul. The Alter Rebbe draws on it for the Torah's revealed and inner dimensions.

Zohar, Beha'alotcha 12:56–13:65 ספר הזהר, בהעלותך י"ב:נ"ו-י"ג:ס"ה

PARAGRAPH 8

19 אם בהרת קדמה לשער לבן

The Mishnah rules that if the bright spot preceded the white hair, the person is impure; if the white hair came first, he is pure; and in a case of doubt, impure. The Alter Rebbe takes it as an example of a law whose inner meaning the souls study above.

Mishnah Negaim 4:11 משנה נגעים ד':י"א

בַּהֶרֶת כַּחֲצִי גְרִיס וְאֵין בָּהּ כְּלוּם, נוֹלְדָה בַהֶרֶת כַּחֲצִי גְרִיס וּבָהּ שְׁתֵּי שְׂעָרוֹת, הֲרֵי זוֹ לְהַחְלִיט, מִפְּנֵי שֶׁאָמְרוּ, אִם בַּהֶרֶת קָדְמָה לְשֵׂעָר לָבָן, טְמֵאָה. וְאִם שֵׂעָר לָבָן קָדַם לְבַהֶרֶת, טָהוֹר. וְאִם סָפֵק, טְמֵאָה. וְרַבִּי יְהוֹשֻׁעַ קוֹהֶה:

A bright spot the size of a split bean and there was nothing else, and then there appeared a bright spot of the size of half a split bean having two hairs, this one is declared unclean. Because they said: if the bright spot preceded the white hair he is unclean; if the white hair preceded the bright spot he is clean; and if it is doubtful he is unclean. Rabbi Joshua regards this as unsolvable.

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20 דקוב"ה במתיבתא דרקיע

The discourse in Likkutei Torah, Parshas Tazria, on the Talmud's account that the Heavenly Academy disputed "if the bright spot preceded the white hair" explains that the Academy, whose apprehension comes from memalei kol almin, ruled the doubtful case "impure," while the Holy One's "pure" shone to them from the encompassing level, so that they knew the ruling but not its reason until Rabbah bar Nachmani explained it.

Leviticus 22:2 ויקרא כ"ב:ב'

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו וְיִנָּזְרוּ מִקָּדְשֵׁי בְנֵי־יִשְׂרָאֵל וְלֹא יְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי אֲשֶׁר הֵם מַקְדִּשִׁים לִי אֲנִי ה'

Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, which they hallow unto Me, and that they profane not My holy name: I am the L-RD.

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KEHOT'S NOTE

ב"מ פו, [א]. ועל"ק (נב, א. פו, א). ח' ויקרא כב, ב. כד, ג. פקודי (ז, ד). [כ].

21 במתיבתא דרקיעא אומר טהור כו' ומאן נוכח רבה בר נחמני

The Talmud tells that the Heavenly Academy disputed the doubtful case of this law: the Holy One, blessed be He, said "pure," the Academy said "impure," and they asked who would decide, answering "Rabbah bar Nachmani." It shows that this very law is studied above.

Bava Metzia 86a:7–8 בבא מציעא פ"ו א:ז'-ח'

סָפֵק – הַקָּדוֹשׁ בָּרוּךְ הוּא אוֹמֵר: טָהוֹר, וְכוּלְּהוּ מְתִיבְתָּא דִּרְקִיעָא אָמְרִי: טָמֵא. וְאָמְרִי: מַאן נוֹכַח? נוֹכַח רַבָּה בַּר נַחְמָנִי. דְּאָמַר רַבָּה בַּר נַחְמָנִי: אֲנִי יָחִיד בִּנְגָעִים, אֲנִי יָחִיד בְּאָהָלוֹת. שַׁדְּרוּ שְׁלִיחָא בָּתְרֵיהּ. לָא הֲוָה מָצֵי מַלַּאךְ הַמָּוֶת לְמִקְרַב לֵיקָהּ, מִדְּלָא הֲוָה קָא פָּסֵיק פּוּמֵיהּ מִגַּרְסֵיהּ. אַדְּהָכִי נְשַׁב זִיקָא וַאֲוושׁ בֵּינֵי קָנֵי, סְבַר גּוּנְדָּא דְּפָרְשֵׁי הוּא. אֲמַר: תִּינַח נַפְשֵׁיהּ דְּהָהוּא גַּבְרָא, וְלָא יְמְסַר בֵּידָא דְּמַלְכוּתָא.

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22 שש מעלות במקוואות

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

KEHOT'S NOTE

מקוואות רפ"א.

23 שש מעלות במקוואות זו למעלה מזו

The opening of tractate Mikva'os: "There are six grades of mikva'os, one above the other." The Alter Rebbe's second example of a law with an inner meaning.

Mishnah Mikvaot 1:1 משנה מקואות א':א'

שֵׁשׁ מַעֲלוֹת בַּמִּקְוָאוֹת, זוֹ לְמַעְלָה מִזּוֹ, וְזוֹ לְמַעְלָה מִזּוֹ. מֵי גְבָאִים, שָׁתָה טָמֵא וְשָׁתָה טָהוֹר, טָמֵא. שָׁתָה טָמֵא וּמִלֵּא בִכְלִי טָהוֹר, טָמֵא. שָׁתָה טָמֵא וְנָפַל כִּכָּר שֶׁל תְּרוּמָה, אִם הֵדִיחַ, טָמֵא. וְאִם לֹא הֵדִיחַ, טָהוֹר:

There are six degrees of mikvaot, each superior to the other. The water of pools [smaller than 40 seah] if an unclean person drank of it and then a clean person drank of it, he becomes unclean; If an unclean person drank of it and then drew water from it in a clean vessel, [the vessel] becomes unclean; If an unclean person drank of it and then a loaf of terumah fell in: If he washed [his hands] in it, it becomes unclean; But if he did not wash [his ...

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24 שש מעלות במקוואות זו למעלה מזו

Pri Etz Chaim, in its discussion of immersion before Shabbos, says that the forty se'ah of a mikveh correspond to the four yuds of the Name Av, and that the Mishnah's six grades of mikva'os are the six permutations of yud-hei-vav. The Alter Rebbe cites it for the inner meaning of these laws.

Pri Etz Chaim, Gate of the Sabbath 3:17 פרי עץ חיים, שער השבת ג':י"ז

מהחברים - תנן התם שש מעלות במקואות, הם ו' צרופי יה"ו, שהם - יה"ו, יו"ה, הי"ו, הוי"ה, והי"ו, ויי"ה. עוד ט' יודין דע"ב ס"ג מי"ה בי"ן, עולין מים, והם חסדי התבונה, שהזעיר אנפין נכנס בה, בו"ק של מקוה. ויכוין, כי מקוה ג"י קנ"א על הסדר, הא כיצד - אל"ף מזרחית רומית, יו"ד מערבית תחתית, ה"ה ה"ה צפון דרום, ויכוין בשם אהיה פשוט, שהבי' ההין שבו יהיה בציור ד"ו ד"י כזה ק"ס ועם א' י", ועם ד' אותיות והמלה, יעלה חלב, וזה יועיל לחמם המים. ואם אינו יכול לכוין הרוחות יצייר ...

Pri Etz Chaim (Public Domain)

25 **המקוה . . מ' סאה**

The Talmud states that the Sages measured the waters of a mikveh at forty se'ah. This is the physical measure of the mikveh here below.

Eruvin 4b עירובין ד' ב

KEHOT'S NOTE

עירובין ד, ב. וש"נ.

26 **כמבואר בפע"ח שער השבת**

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

KEHOT'S NOTE

פ"ג בד"ה סוד הטבילה.

27 **קדש לי כל בכור**

"Sanctify to Me every firstborn," the opening of one of the four passages in the tefillin. The Alter Rebbe notes that this passage is rooted in Chochmah.

Exodus 13:2 שמות י"ג:ב

קַדֶּשׁ־לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בִּבְנֵי יִשְׂרָאֵל בָּאָדָם וּבַבְּהֵמָה 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 י"ג, ב.

28 **קדש הוא חכמה**

A Kabbalistic lexicon of terms arranged by letter.

KEHOT'S NOTE

מאו"א אות ק, ס"ז.

PARAGRAPH 9

29 **בד"ה משה ידבר**

In that discourse in Torah Ohr, Parshas Yisro, the Alter Rebbe explains the mitzvos that the Holy One Himself performs above: He visits the sick, the souls that are "faint with love" because the Infinite Light is hidden, and the revelation of that light is their cure; and He puts on tefillin, which means the binding of the Infinite Light with Chochmah.

KEHOT'S NOTE

בתו"א פ' יתרו סח, א.

30 **משה ידבר**

"Moshe would speak, and G-d would answer him with a voice," at the giving of the Torah. It is the opening of the discourse to which the Alter Rebbe refers for what the mitzvos are above.

Exodus 19:19 שמות י"ט:י"ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל׃

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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PARAGRAPH 10

31 **וכמ"ש כ"ז במ"א ע"פ עוטה אור**

This epistle, which opens with "He wraps Himself in light as in a garment," is where "all this is explained": the sages of the Truth apprehend through wisdom and knowledge, while the prophets' apprehension is called actual "seeing" in Scripture ("You shall see My back," "Havayah appeared to him").

KEHOT'S NOTE

אגה"ק סי' יט.

32 **עוטה אור כשלמה**

"He wraps Himself in light as in a garment; He spreads out the heavens like a curtain." This verse opens the discussion elsewhere that the Alter Rebbe mentions, on the prophets' "seeing."

Psalms 104:2 תהילים ק"ד:ב

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃

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

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PARAGRAPH 11

33 **התורה נק' אדם**

"This is the Torah: a man who dies in a tent." Read on its own, the phrase "This is the Torah: a man" is the basis for calling the Torah a man, with limbs and a soul.

Numbers 19:14 במדבר י"ט:י"ד

זֹאת הַתּוֹרָה אָדָם כִּי־יָמוּת בְּאֹהֶל כָּל־הַבָּא אֶל־הָאֹהֶל וְכָל־אֲשֶׁר בָּאֹהֶל יִטְמָא שִׁבְעַת יָמִים׃

This is the law: when a man dieth in a tent, every one that cometh into the tent, and every thing that is in the tent, shall be unclean seven days.

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KEHOT'S NOTE

ראה במדבר יט, יד.

34 **ארז"ל אשרי מי שבא לכאן ותלמודו בידו**

The saying heard in the upper world, already cited in section 2. Here the Alter Rebbe draws from it that revealed study in this world is the means to the inner Torah in Gan Eden.

Pesachim 50a:7–8 פסחים נ' א:ז'-ח'

וְשָׁמַעְתִּי שֶׁהָיוּ אוֹמְרִים: אַשְׁרֵי מִי שֶׁבָּא לְכָאן וְתַלְמוּדוֹ בְּיָדוֹ. וְשָׁמַעְתִּי שֶׁהָיוּ אוֹמְרִים: הֲרוּגֵי מַלְכוּת אֵין אָדָם יָכוֹל לַעֲמוֹד בִּמְחִיצָתָן. (וּמַאן) נִינְהוּ? אִילֵּימָא רַבִּי עֲקִיבָא וַחֲבֵירָיו — מְשׁוּם הֲרוּגֵי מַלְכוּת וְתוּ לָא?! אֶלָּא: הֲרוּגֵי לוֹד.

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KEHOT'S NOTE

פסחים נ, א. לעיל ו, ב. וש"נ.

PARAGRAPH 12

35 **בד"ה השמים כסאי**

The opening discourse of Torah Ohr asks how G-d, Who has no body and no place, can speak of a throne and a footstool.

KEHOT'S NOTE

תו"א א, א ואילך.

36 **השמים כסאי**

"The heavens are My throne and the earth is My footstool." It opens the discourse in Torah Ohr to which the Alter Rebbe refers.

Isaiah 66:1 ישעיהו ס"ו:א'

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי:

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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37 **להבין דבר מתוך דבר**

The Talmud explains "understanding" (navon) as "one who understands one thing from within another." The Alter Rebbe applies it to understanding sovev from memalei.

Chagigah 14a:12 חגיגה י"ד א:י"ב

"יוֹעֵץ" — שֶׁיּוֹדֵעַ לְעַבֵּר שָׁנִים וְלִקְבּוֹעַ חֳדָשִׁים. "וְחָכָם" — זֶה תַּלְמִיד הַמַּחְכִּים אֶת רַבּוֹתָיו. "חֳרָשִׁים" — בְּשָׁעָה שֶׁפּוֹתֵחַ בְּדִבְרֵי תוֹרָה הַכֹּל נַעֲשִׂין כְּחֳרָשִׁין. "וְנָבוֹן" — זֶה הַמֵּבִין דָּבָר מִתּוֹךְ דָּבָר. "לָחַשׁ" — זֶה שֶׁרָאוּי לְמָסוֹר לוֹ דִּבְרֵי תוֹרָה שֶׁנִּיתְּנָה בְּלַחַשׁ.

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KEHOT'S NOTE

חגיגה יד, א.

38 **ועמ"ש במ"א בפי' ברוך שאמר**

The note points to the Siddur's explanation of "Blessed is He Who spoke," which the Alter Rebbe mentions here for the meanings of "You" and "He" as memalei and sovev.

KEHOT'S NOTE

ראה סידור לט, ד.

39 **וידעת היום**

"Know this day and take it to your heart that Havayah is G-d." The Alter Rebbe reads the command as reaching even the transcendent level of Havayah, sovev.

Deuteronomy 4:39 דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת 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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40 **ורעה אמונה**

"Trust in Havayah and do good; dwell in the land and nurture faith." The Alter Rebbe reads "nurture faith" as giving faith nourishment through Torah and mitzvos.

Psalms 37:3 תהילים ל"ז:ג'

בְּטַח בַּה' וַעֲשֵׂה־טוֹב שְׁכָן־אֶרֶץ וּרְעֵה אֱמוּנָה:

Trust in the L-RD, and do good; dwell in the land, and cherish faithfulness.

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41 **באמונתו יחיה**

"The righteous shall live by his faith." Through Torah and mitzvos faith becomes something a person actually lives by.

Habakkuk 2:4 חבקוק ב':ד'

הִנֵּה עָפְלָה לֹא־יָשְׁרָה נַפְשׁוֹ בּוֹ וְצַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה:

Behold, his soul is puffed up, it is not upright in him; But the righteous shall live by his faith.

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42 **אחרי ה' אלקיכם תלכו**

"After Havayah your G-d shall you walk, and Him shall you fear." It opens the discourse to which the Alter Rebbe refers here.

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן:

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

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43 **כי מנסה כו' לדעת**

"For Havayah your G-d is testing you, to know whether you love Havayah your G-d." The Alter Rebbe points to that discourse's explanation of "to know."

Deuteronomy 13:4 דברים י"ג:ד'

לֹא תִשְׁמַע אֶל־דִּבְרֵי הַנָּבִיא הַהוּא אוֹ אֶל־חוֹלֵם הַחֲלוֹם הַהוּא כִּי מְנַסֶּה ה' אֱלֹקֵיכֶם אֶתְכֶם לָדַעַת הֲיִשְׁכֶם אֹהֲבִים אֶת־ה' אֱלֹקֵיכֶם בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם:

thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams; for the L-RD your G-d putteth you to proof, to know whether ye do love the L-RD your G-d with all your heart and with all your soul.

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PARAGRAPH 13

44 **דע את אלקי אביך**

David's charge to Shlomo, "Know the G-d of your father and serve Him with a whole heart." Section 3 is an expla-

nation of this command.

I Chronicles 28:9 דברי הימים א כ"ח:ט'

וְאַתָּה שְׁלֹמֹה־בְּנִי דַּע אֶת־אֱלֹקֵי אָבִיךָ וְעָבְדֵהוּ בְּלֵב שָׁלֵם וּבְנֶפֶשׁ חֲפֵצָה כִּי כָל־לְבָבוֹת דּוֹרֵשׁ ה' וְכָל־יֵצֶר מַחֲשָׁבוֹת מֵבִין אִם־תִּדְרְשֶׁנּוּ יִמָּצֵא לָךְ וְאִם־תַּעַזְבֶנּוּ יַזְנִיחֲךָ לָעַד׃

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

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45 **שויתי ה' לנגדי תמיד**

"I have set Havayah before me always." The Alter Rebbe uses it to describe Daas as constant, undiverted awareness.

Psalms 16:8 תהילים ט"ז:ח'

שִׁוִּיתִי ה' לְנֶגְדִּי תָמִיד כִּי מִימִינִי בַּל־אֶמּוֹט׃

I have set the L-RD always before me; Surely He is at my right hand, I shall not be moved.

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KEHOT'S NOTE

תהלים טז, ח.

46 **הדעת הוא בחי' פנימית המדות**

There the Alter Rebbe writes that the essence of Daas is not knowing alone but fixing one's thought on G-d's greatness firmly and deeply, "for Daas means connection," and that the service of the heart follows Daas.

KEHOT'S NOTE

ראה תניא פרק מב. אוה"ת ויקהל כרך ז ע' ב'תשצב.

47 **ונק' בזהר מפתחא דכליל שית**

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

KEHOT'S NOTE

ח"ב קעז, ב.

48 **מפתחא דכליל שית**

The Sifra diTzniusa speaks of "the key that includes six." The Alter Rebbe identifies it with Daas, which opens and includes the six emotive attributes.

Zohar, Sifra DiTzniuta 3:26–4:39 ספר הזהר, ספרא דצניעותא ג':כ"ו-ד':ל"ט

PARAGRAPH 14

49 **מבשרי אחזה**

"And from my flesh I behold G-d." The Alter Rebbe again learns from what a person sees in himself, here the dependence of the emotions on awareness.

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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PARAGRAPH 15

50 **אל ירך לבבך אל תיראו**

The priest's address before battle: "Let your heart not be faint; do not fear." The Rambam counts this as a prohibition against fear.

Deuteronomy 20:3 דברים כ':ג'

וְאָמַר אֲלֵהֶם שְׁמַע יִשְׂרָאֵל אַתֶּם קְרֵבִים הַיּוֹם לַמִּלְחָמָה עַל־אֹיְבֵיכֶם אַל־יֵרַךְ לְבַבְכֶם אַל־תִּירְאוּ וְאַל־תַּחְפְּזוּ וְאַל־תַּעַרְצוּ מִפְּנֵיהֶם׃

and shall say unto them: 'Hear, O Israel, ye draw nigh this day unto battle against your enemies; let not your heart faint; fear not, nor be alarmed, neither be ye affrighted at them;

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51 **וכל המתחיל לחשוב ולהרהר**

The Rambam rules that a soldier must not fear in battle, and that "whoever begins to think and to muse" about the war and frightens himself transgresses a prohibition. The Alter Rebbe infers that the command concerns thought, and that feeling follows thought.

Mishneh Torah, Kings and Wars 7:15 משנה תורה, הלכות מלכים ומלחמות ז':ט"ו

... וּמֵאַחַר שֶׁיִּכָּנֵס בְּקִשְׁרֵי הַמִּלְחָמָה יִשָּׁעֵן עַל מְקוֹם יִשְׂרָאֵל וּמוֹשִׁיעוֹ בְּעֵת צָרָה וְיֵדַע שֶׁעַל יְחוּד הַשֵּׁם הוּא עוֹשֶׂה מִלְחָמָה וְיָשִׂים נַפְשׁוֹ בְּכַפּוֹ וְלֹא יִירָא וְלֹא יִפְחַד וְלֹא יַחְשֹׁב לֹא בְּאִשְׁתּוֹ וְלֹא בְּבָנָיו אֶלָּא יִמְחֶה זִכְרוֹנָם מִלִּבּוֹ וְיִפָּנֶה מִכָּל דָּבָר לַמִּלְחָמָה. וְכָל הַמַּתְחִיל לַחְשֹׁב וּלְהַרְהֵר בַּמִּלְחָמָה וּמַבְהִיל עַצְמוֹ עוֹבֵר בְּלֹא תַּעֲשֶׂה. שֶׁנֶּאֱמַר (דברים כ, ג) "אַל יֵרַךְ לְבַבְכֶם אַל תִּירְאוּ וְאַל תַּחְפְּזוּ וְאַל תַּעַרְצוּ מִפְּנֵיהֶם". וְלֹא עוֹד אֶלָּא שֶׁכָּל דִּמֵּי יִשְׂרָאֵל תְּלוּיִין בְּצִוָּארוֹ. ...

What man being fearful and fainthearted, is understood as the literal meaning, he being not strong-hearted enough to bear the brunt or fury of the fight; because he ought in such fierce battle to trust in the hope of Israel and his deliverer in time of disaster. He must also be impressed with the idea that he fights for the sake of the unity of His Holy name. He is bound to risk his life without feeling any fear or anguish. He must not think either of his wife or ...

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PARAGRAPH 17

52 **מפתחא דכליל שית**

The Sifra diTzniusa speaks of "the key that includes six." The Alter Rebbe explains the name: Daas opens the emotions and includes all six.

Zohar, Sifra DiTzniuta 3:26–4:39 ספר הזהר, ספרא דצניעותא ג':כ"ו-ד':ל"ט

53 **בביאור ע"פ מים רבים**

There the Alter Rebbe explains that there are two levels of Daas: an upper Daas drawn from Keser, which joins and

unites Chochmah and Binah, Chesed and Gevurah, and a lower Daas that spreads within the emotive attributes to draw into them the light of Chochmah and Binah.

KEHOT'S NOTE

תו"א יט, ב הדעת מבחי' הפנימי' כו' והדעת המתפשט במדות פנימי' המדות . . דעת התקשרות.

54 **ובד"ה לא הביט און ביעקב**

The note gives the point made there: Daas is connection and joining.

KEHOT'S NOTE

לעיל בלק עא, ב דעת התקשרות והתחברות.

55 **לא הביט און ביעקב**

"He has not beheld iniquity in Yaakov." It opens the discourse in which the Alter Rebbe discusses Daas further.

Numbers 23:21 במדבר כ"ג:כ"א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

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

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PARAGRAPH 18

56 **דע את אלקי אביך**

"Know the G-d of your father and serve Him with a whole heart." The knowing comes first, and the service of the heart follows from it.

I Chronicles 28:9 דברי הימים א כ"ח:ט'

וְאַתָּה שְׁלֹמֹה־בְנִי דַּע אֶת־אֱלֹקֵי אָבִיךָ וְעָבְדֵהוּ בְּלֵב שָׁלֵם וּבְנֶפֶשׁ חֲפֵצָה כִּי כָל־לְבָבוֹת דּוֹרֵשׁ ה' וְכָל־יֵצֶר מַחֲשָׁבוֹת מֵבִין אִם־תִּדְרְשֶׁנּוּ יִמָּצֵא לָךְ וְאִם־תַּעַזְבֶנּוּ יַזְנִיחֲךָ לָעַד׃

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

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PARAGRAPH 19

57 **בלקו"ת פ' שמות**

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

KEHOT'S NOTE

להאריז"ל.

58 **ותקרא את שמו משה כי מן המים משיתיהו**

Pharaoh's daughter names the child Moshe, "for from the water I drew him." The Arizal's comment on this verse is cited for the formation of Daas from the back of Abba.

Exodus 2:10 שמות ב':י'

וַיִּגְדַּל הַיֶּלֶד וַתְּבִאֵהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִהוּ׃

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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PARAGRAPH 20

59 **וירא אליו ה'**

"Havayah appeared to him in the plains of Mamre." The verb is literally "was seen," so Scripture describes prophecy as seeing.

Genesis 18:1 בראשית י"ח:א'

וַיֵּרָא אֵלָיו ה' בְּאֵלֹנֵי מַמְרֵא וְהוּא יֹשֵׁב פֶּתַח־הָאֹהֶל כְּחֹם הַיּוֹם׃

And the L-RD appeared unto him by the terebinths of Mamre, as he sat in the tent door in the heat of the day;

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KEHOT'S NOTE

בראשית יח, א.

60 **וראית את אחורי**

G-d tells Moshe, "You shall see My back, but My face shall not be seen." Even Moshe's prophecy is described as seeing.

Exodus 33:23 שמות ל"ג:כ"ג

וַהֲסִרֹתִי אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרָי וּפָנַי לֹא יֵרָאוּ׃

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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KEHOT'S NOTE

שמות לג, כג.

PARAGRAPH 21

61 **ומבשרי אחזה**

"And from my flesh I behold G-d." The Alter Rebbe reads the Aramaic-flavored word achazeh as a lesser form of seeing, that is, Daas.

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְּפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ׃

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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62 **ואחזה הוא תרגום**

The Zohar (Sisrei Torah) says that mar'eh and machazeh are one, the one in Targum and the other in the holy

tongue. It supports the point that the root chazah is the Aramaic counterpart of seeing.

Zohar, Lech Lecha 26:283–290ספר הזהר, לך לך כ"ו:רפ"ג-ר"צ

63 **ואחזה הוא תרגום של ראיה**

On the verse "they beheld (vayechezu) G-d" in Parshas Mishpatim, the Alter Rebbe says there that vayechezu is the language of Targum, the level of the back: they saw and apprehended only the level of Elokim.

KEHOT'S NOTE

ראה תו"א עח, ג. שער האמונה פכ"ה. ועוד. וראה זח"א (ס"ת) פח, סע"ב. — לקוטי שיחות חט"ז ע' 209 הערה 44.

64 **אחוריים של בחיי ראיה**

In this note the Rebbe says the point needs further study in light of the Zayis Ra'anan on the Yalkut Shimoni (Yisro, remez 270), which explains "you shall behold" (techezeh) as prophecy through a clear lens; the Mirkeves HaMishneh on the Mechilta had already questioned that reading.

KEHOT'S NOTE

"וצ"ע בזית רענן לילי"ש לפי יתרו (רמז ער) שמפרש דהמ"ד שס"ל דואתה תחזה היינו באספקלריא — "פי' בנבואה באספקלריא המאירה". וכבר הקשה עליו במרכבת המשנה למכילתא שם. ועוד". — לקוטי שיחות חט"ז הנ"ל הערה 47.

65 **ולתבונתו אין מספר**

"Great is our L-rd and abundant in power; His understanding is beyond number." The Arizal's comment on this verse places understanding above the Daas of Z'eir Anpin.

Psalms 147:5תהילים קמ"ז:ה

גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לִתְבוּנָתוֹ אֵין מִסְפָּר׃

Great is our L-rd, and mighty in power; His understanding is infinite.

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PARAGRAPH 22

66 **באלקים חיים ומלך עולם**

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

KEHOT'S NOTE

ברכת יוצר.

67 **להחיות רוח שפלים**

"I dwell on high and in holiness, and with the contrite and lowly of spirit, to revive the spirit of the lowly." The Alter Rebbe uses the phrase for the divine life-force that descends to give life to the lower worlds.

Isaiah 57:15ישעיהו נ"ז:ט"ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נִדְכָּאִים׃

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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PARAGRAPH 23

68 **לאהבה את ה"א כי הוא חייך**

"To love Havayah your G-d, to listen to His voice and to cleave to Him, for He is your life." The Alter Rebbe uses it for loving G-d as one loves one's own life.

Deuteronomy 30:20דברים ל':כ

לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע ה' לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם׃

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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KEHOT'S NOTE

דברים ל, כ.

69 **דע את אלקי אביך**

"Know the G-d of your father and serve Him with a whole heart." The command to keep the knowledge of G-d constantly before one's eyes.

I Chronicles 28:9דברי הימים א כ"ח:ט

וְאַתָּה שְׁלֹמֹה־בְנִי דַּע אֶת־אֱלֹקֵי אָבִיךָ וְעָבְדֵהוּ בְּלֵב שָׁלֵם וּבְנֶפֶשׁ חֲפֵצָה כִּי כָל־לְבָבוֹת דּוֹרֵשׁ ה' וְכָל־יֵצֶר מַחֲשָׁבוֹת מֵבִין אִם־תִּדְרְשֶׁנּוּ יִמָּצֵא לָךְ וְאִם־תַּעַזְבֶנּוּ יַזְנִיחֲךָ לָעַד׃

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

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70 **בד"ה ראשי המטות**

The note gives the point made there: fear of sin is fear because of the sin itself and the lack and blemish it causes above.

KEHOT'S NOTE

לעיל פי' מטות פב, א פי' יראה מחמת החטא והחסרון והפגם שנעשה למעלה.

PARAGRAPH 24

71 **גנבא אפום מחתרתא**

Besides the Talmud (Berachos 63a, in the Ein Yaakov's version), the note refers to the opening of Likkutei Torah on Parshas Devarim.

Berakhot 63aברכות ס"ג א

KEHOT'S NOTE

ברכות סג, א ע"פ גי' ע"י. ע' ר"פ דברים (א, א). וש"נ. [כ].

PARAGRAPH 25

72 **בפי' הרמ"ז בזהר ר"פ קרח**

According to the note, the Ramaz explains there that the root and source of the Torah is Daas, which comprises the Chasadim and Gevuros.

KEHOT'S NOTE

ששורש מקור התורה הוא דעת דסתמו חו"ג ע"ש.

73 **וידעת היום**

"Know this day and take it to your heart that Havayah is G-d." The command whose essence the paragraph defines.

Deuteronomy 4:39 דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת 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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74 **אני ה' לא שניתי**

"For I, Havayah, have not changed." The Alter Rebbe identifies this unchanging level with sovev kol almin, the object of the contemplation "Know this day" demands.

Malachi 3:6 מלאכי ג':ו

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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75 **שיש כמה בחינות מוחין דגדלות**

Pri Etz Chaim's Gate of Pesach (Sha'ar Chag HaMatzos) describes the several kinds of intellect, immature and mature, that Z'eir Anpin receives. The Alter Rebbe cites it for the levels of mature intellect.

Pri Etz Chaim, Gate of Passover 1:15 פרי עץ חיים, שער חג המצות א':ט"ו

... ולכן ואומר לך בדמייך חיי, פי' - במקום הדמים ההם, המורים ומביאין מיתה וגלות, כי י"פ דם גימטריא מ"ת, זהו אדרבה הם חיים, עתה תקבל חיי עליונה. וזה סוד לידת הזעיר אנפין וגדלותו, עד שיקבל המוחין דגדלות, הנקרא חיי המלך, שהם סוד אהי"ה הוי"ה אהי"ה, שהם גי' חיים, שהם סוד מוחין דגדלות, כמבואר אצלינו בסוד התפילין וזהו בדמייך חיי, ולכן תמצא פסוק זה באמצע הגדה:

Pri Etz Chaim (Public Domain)

76 **ונגלה כבוד ה'**

"The glory of Havayah shall be revealed, and all flesh together shall see." The reward of the Time to Come.

Isaiah 40:5 ישעיהו מ':ה

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֶּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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77 **עין בעין יראו**

"For they shall see eye to eye when Havayah returns to Zion." The future revelation will be actual seeing.

Isaiah 52:8 ישעיהו נ"ב:ח

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בְּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן׃

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

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KEHOT'S NOTE

ישע' נב, ח.

78 **שובה ישראל**

"Return, O Israel, to Havayah your G-d." It opens the discourse to which the Alter Rebbe refers here.

Hosea 14:2 הושע י"ד:ב

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ׃

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

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PARAGRAPH 26

79 **ומלאה הארץ דעה**

"For the earth shall be full of the knowledge of Havayah as the waters cover the sea." The Alter Rebbe asks why the future is described as mere "knowledge."

Isaiah 11:9 ישעיהו י"א:ט

לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־ה' כַּמַּיִם לַיָּם מְכַסִּים׃

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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80 **ונגלה כבוד ה' וראו כל בשר**

"The glory of Havayah shall be revealed, and all flesh together shall see." A promise of seeing, which is greater than knowledge.

Isaiah 40:5 ישעיהו מ':ה

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֶּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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81 **עין בעין יראו**

"For they shall see eye to eye." Seeing, the apprehension of essence, is promised for the future.

Isaiah 52:8 ישעיהו נ"ב:ח

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בְּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן׃

באוה"ת פ' שופטים ע' תתמז מציין לכאן וכי "ובהביאור בענין ג' בחי' האי ראי' ממש, הבי' דעת שהוא אחוריים דיסוד אבא שהוא ראי' ע"ד ידיעת המציאות ולא השגת המהות והראיה הוא השגת המהות, הגי' בחי' אמונה, ומבואר שם ענין ב' פסוקים אתה הראת לדעת כי הוי' הוא האלקים וענין וידעת היום והשבות שפסוק אתה הראת לדעת קאי על ממכ"ע שעז"נ ומבשרי אחזה אלוקה אחזה ממש בחי' הראת לדעת, אך בבחי' סוכ"ע אין דרך להגיע כ"א בבחי' אמונה ואעפ"כ נאמר ע"ז וידעת היום כו', והיינו ענין ורעה אמונה והמשכה זו להמשיך הדעת באמונה הוא ע"י תומ"צ שעליהם נאמר נעשה אדם בצלמנו, אדם אדמה לעליון בחי' סוכ"ע ואדם הוא בחי' דעת כו' ע"ש" עכ"ל שם.

87 **שם שמים שגור בפי הכל**

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

KEHOT'S NOTE

תנחומא וישב, ח.

88 **החכמה נק' אתה כי אתה אבינו**

There the Alter Rebbe explains the verse "For You are our Father, for Avraham did not know us": in earlier times the attributes of Avraham and Yisrael, on the level of memalei kol almin, were openly revealed, so miracles and prophecy were seen, while in exile redemption must come from "You, Havayah," a level above even Avraham.

KEHOT'S NOTE

ראה תו"א צג, א ואילך.

89 **כי אתה אבינו**

"For You are our Father, for Avraham did not know us." The Idra Zuta reads the "You" of this verse as the revealed level, Chochmah.

Isaiah 63:16 ישעיהו ס"ג:ט"ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ׃

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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90 **לכל חד לפום**

The Zohar (on "Her husband is known in the gates") teaches that the Holy One is known to each person according to what he measures in his heart. The Alter Rebbe applies the phrase to the revelation in Gan Eden, given to each soul according to its measure.

Zohar, Vayera 9:153–164 ספר הזהר, וירא ט':קנ"ג-קס"ד

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus "Her husband is known", not "in the gates" (bishe'arim), but, as we may also translate, "by measure", though a full knowledge is beyond the reach of any being.' R. Simeon said: 'The "gates" mentioned in this passage are the same as the gates in the passage, "Lift up your heads, O ye gates" (Ps. 24, 7), ...

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

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

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82 At the end of tractate Taanis: in the future the Holy One will make a circle dance for the righteous, and each will point with his finger and say, "Behold, this is our G-d." The Alter Rebbe brings it as evidence of seeing.

Taanit 31a:9 תענית ל"א א:ט'

אָמַר עוּלָּא בִּירָאָה, אָמַר רַבִּי אֶלְעָזָר: עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לַעֲשׂוֹת מָחוֹל לְצַדִּיקִים, וְהוּא יוֹשֵׁב בֵּינֵיהֶם בְּגַן עֵדֶן, וְכָל אֶחָד וְאֶחָד מַרְאֶה בְּאֶצְבָּעוֹ, שֶׁנֶּאֱמַר: "וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹקֵינוּ זֶה קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ זֶה ה' קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ".

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83 **ואמר ביום ההוא הנה אלקינו זה**

"And it shall be said on that day: Behold, this is our G-d." The word "this" implies pointing at something seen.

Isaiah 25:9 ישעיהו כ"ה:ט'

וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹקֵינוּ זֶה קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ זֶה ה' קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ׃

And it shall be said in that day: 'Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.'

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84 **משה שנתנבא בזה**

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

KEHOT'S NOTE

רש"י ר"פ מטות. ובספרי [מטות ל, ב] שם [כ].

85 **שראה באספקלריא המאירה**

The Talmud says that all the prophets looked through a lens that does not shine, while Moshe looked through a shining lens. This is why his prophecy could say "this."

Yevamot 49b:10–11 יבמות מ"ט ב:י'-י"א

"וָאֶרְאֶה אֶת ה'", כִּדְתַנְיָא: כָּל הַנְּבִיאִים נִסְתַּכְּלוּ בְּאַסְפַּקְלַרְיָא שֶׁאֵינָהּ מְאִירָה, מֹשֶׁה רַבֵּינוּ נִסְתַּכֵּל בְּאַסְפַּקְלַרְיָא הַמְּאִירָה. "דִּרְשׁוּ ה' בְּהִמָּצְאוֹ" — הָא בְּיָחִיד, הָא בְּצִבּוּר. וְיָחִיד אֵימַת? אָמַר רַב נַחְמָן אָמַר רַבָּה בַּר אֲבוּהּ: אִלּוּ עֲשָׂרָה יָמִים שֶׁבֵּין רֹאשׁ הַשָּׁנָה לְיוֹם הַכִּפּוּרִים.

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KEHOT'S NOTE

יבמות מט, ב. זח"א פ' וישלח (קע, סע"ב). [כ].

PARAGRAPH 27

86 **שיש ג' מדריגות למטה באדם**

The Tzemach Tzedek points there to this passage and sums it up: three levels, actual seeing; Daas, the back of the Yesod of Abba, which knows existence but not essence; and faith.

KEHOT'S NOTE

91 **לכל חד לפום שיעורא דילי'**

Kehot's note points to Zohar I, 103a for these words.

Zohar I, 103a זח"א קג, א

KEHOT'S NOTE

זח"א קג, א.

92 **באגה"ק ד"ה נודע דבאתעדל"ת**

the passage shares nothing with the note

KEHOT'S NOTE

סי' יז.

93 **כולם בחכי עשית**

"How many are Your works, Havayah; You made them all with Chochmah." Chochmah is the beginning of revelation, enclothed in all creation.

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

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

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KEHOT'S NOTE

תהלים קד, כד.

94 **דעתיקא לא אקרי אתה בגין דאתכסיא ולא אתגליא**

The Idra Zuta says that Atika is not called "You" because He is concealed and not revealed, but is called "He," while the level where revelation begins is called "You," as in "For You are our Father." The Alter Rebbe uses it for the difference between Chochmah and Keser.

Zohar, Idra Zuta 14:59–16:69 ספר הזהר, האדרא זוטא י"ד:נ"ט-ט"ז:ס"ט

PARAGRAPH 28

95 **בזהר פ' קרח**

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

KEHOT'S NOTE

קעח, ב.

96 **ועבד הלוי הוא**

"And the Levite, he shall perform the service of the Tent of Meeting." The Zohar reads the word "he" in this verse as referring to Atika.

Numbers 18:23 במדבר י"ח:כ"ג

וְעָבַד הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יִשְׂאוּ עֲוֹנָם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה׃

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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97 **הוא דא עתיקא**

The Zohar on Korach, expounding "the Levite, he shall serve," says: "'He': this is Atika." The Alter Rebbe cites it to show that the hidden level is called "He," known to exist but not revealed.

Zohar, Korach 8:37–41 ספר הזהר, קרח ח':ל"ז-מ"א

At the moment when the day was about to be sanctified the spirits of the demons issued forth, but the day was sanctified before their bodies were created, and so the world was left deficient. When Israel were sanctified and all their grades completed with the Levites on the left side, then this deficiency of the world on the left side was made good, and all was then subordinated to the right and the world was freed from defect. Hence it says "the Levite shall do", i.e. "make" or "complete". ...

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

98 **בד"ה אם בהרת קדמה**

There the Alter Rebbe explains that the Heavenly Academy's apprehension in Gan Eden is from memalei kol almin, so the doubtful case seemed to them "impure"; what is above apprehension is the encompassing level, and they perceived only that the Holy One said "pure," without grasping the reason.

KEHOT'S NOTE

לעיל תזריע כד, ב.

99 **רישא דלא אתיידע**

The Idra Zuta speaks of "the Head that is not known." The Alter Rebbe identifies it as an encompassing level above even sovev kol almin, reached only by faith.

Zohar, Idra Zuta 1:29–4:37 ספר הזהר, האדרא זוטא א':כ"ט-ד':ל"ז

100 **וכמשנ"ת כ"ז בפי' ברוך שאמר**

The note places the Alter Rebbe's explanation of "Blessed is He Who spoke" in the Siddur with Chassidic discourses.

KEHOT'S NOTE

בסידור עם דא"ח בד"ה ברוך שאמר.

101 **אתה הצבת גבולות ארץ**

"You set all the borders of the earth; summer and winter, You formed them." It opens the Siddur's discussion to which the Alter Rebbe refers.

Psalms 74:17 תהילים ע"ד:י"ז

אַתָּה הִצַּבְתָּ כָּל־גְּבוּלוֹת אָרֶץ קַיִץ וְחֹרֶף אַתָּה יְצַרְתָּם׃

Thou hast set all the borders of the earth; Thou hast made summer and winter.

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102 **הנשמות שנהנין מזיו**

In the World to Come the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah. The Alter Rebbe uses it for the souls' direct apprehension.

Berakhot 17a:13–14 ברכות י"ז א:י"ג-י"ד

גְּדוֹלָה הַבְטָחָה שֶׁהִבְטִיחָן הַקָּדוֹשׁ בָּרוּךְ הוּא לְנָשִׁים יוֹתֵר מִן הָאֲנָשִׁים, שֶׁנֶּאֱמַר: "נָשִׁים שַׁאֲנַנּוֹת קוּמְנָה שְׁמַעְנָה קוֹלִי בָּנוֹת בֹּטְחוֹת הַאְזֵנָּה אִמְרָתִי". אֲמַר לֵיהּ רַב לְרַבִּי חִיָּיא: נָשִׁים בְּמַאי זָכְיָין? בְּאַקְרוֹיֵי בָּנַיְיהוּ

לְבֵי כְנִישְׁתָּא, וּבָאתְנוֹיֵי גַּבָּרַיְיהוּ בֵּי רַבָּנַן, וְנָטְרִין לְגַבָּרַיְיהוּ עַד דְּאָתוּ מִבֵּי רַבָּנַן.

Our Rabbis have taught : Greater is the promise given by the Holy One, blessed be He, to women than to men ; as it is said, "Rise up, ye women that, are at ease, and hear My voice ; ye confident daughters, give ear unto My speech" (Is. xxxii. 9). Rab asked R. Hiyya : Wherewith do women acquire merit? By sending their children to learn [Torah] in the Synagogue and their husbands to study in the schools of the Rabbis, and waiting for their husbands until they return ...

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

KEHOT'S NOTE

ברכות יז, א.

103 **עתיד הקדוש ברוך הוא לעשות מחול לצדיקים והוא יושב ביניהם בגן עדן**

In the future the Holy One will make a circle dance for the righteous, sitting among them in Gan Eden, and each will point with his finger and say, "Behold, this is our G-d." The Alter Rebbe reads the circle as the encompassing lights revealed.

Taanit 31a:9 תענית ל"א א:ט'

אָמַר עוּלָּא בִּירָאָה, אָמַר רַבִּי אֶלְעָזָר: עָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לַעֲשׂוֹת מָחוֹל לְצַדִּיקִים, וְהוּא יוֹשֵׁב בֵּינֵיהֶם בְּגַן עֵדֶן, וְכָל אֶחָד וְאֶחָד מַרְאֶה בְּאֶצְבָּעוֹ, שֶׁנֶּאֱמַר: "וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹקֵינוּ זֶה קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ זֶה ה' קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ".

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104 **הנה אלקינו זה**

"And it shall be said on that day: Behold, this is our G-d." Pointing and saying "this" implies direct seeing.

Isaiah 25:9 ישעיהו כ"ה:ט'

וְאָמַר בַּיּוֹם הַהוּא הִנֵּה אֱלֹקֵינוּ זֶה קִוִּינוּ לוֹ וְיוֹשִׁיעֵנוּ זֶה ה' קִוִּינוּ לוֹ נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתוֹ׃

And it shall be said in that day: 'Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.'

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105 **שלמע' גם מבחי' סוכ"ע ונק' רדל"א**

Kehot's note points to Zohar III, 288a for these words.

Zohar III, 288a זח"ג רפח, א

KEHOT'S NOTE

זח"ג רפח, א.

106 Kehot's note points to Zohar, Korach 8:38 for these words.

Zohar, Korach 8:38 ספר הזהר, קרח ח':ל"ח

107 Kehot's note points to Zohar, Korach 8:39-40 for these words.

Zohar, Korach 8:39-40 ספר הזהר, קרח ח':ל"ט-מ'

PARAGRAPH 29

108 **כי עין בעין יראו**

"For they shall see eye to eye when Havayah returns to Zion." Here the seeing refers to Keser, now revealed.

Isaiah 52:8 ישעיהו נ"ב:ח'

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בְּעַיִן יִרְאוּ בְּשׁוּב ה' צִיּוֹן׃

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

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109 **ומלאה הארץ דעה**

"For the earth shall be full of the knowledge of Havayah." The Alter Rebbe explains it as Daas reaching a level that is now above knowledge.

Isaiah 11:9 ישעיהו י"א:ט'

לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־ה' כַּמַּיִם לַיָּם מְכַסִּים׃

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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PARAGRAPH 30

110 **בד"ה יתקע בשופר גדול**

There the Alter Rebbe explains that even sovev kol almin, since it encircles the worlds, still stands in some relation to them.

KEHOT'S NOTE

לקמן דרושים לר"ה נט, ג.

111 **יתקע בשופר גדול**

"And it shall be on that day that a great shofar will be sounded." It opens the discourse to which the Alter Rebbe refers.

Isaiah 27:13 ישעיהו כ"ז:י"ג

וְהָיָה בַּיּוֹם הַהוּא יִתָּקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֹבְדִים בְּאֶרֶץ אַשּׁוּר וְהַנִּדָּחִים בְּאֶרֶץ מִצְרָיִם וְהִשְׁתַּחֲווּ לַה' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלָם׃

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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4:4). With desiring – "It is not for your multitude that the L-rd desired [you]" (Deuteronomy 7:7). With wanting – "All the nations ...

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112 **וישם מדברה כעדן**

"He will make her wilderness like Eden and her desert like the garden of Havayah." What is now Eden will be revealed below.

Isaiah 51:3 ישעיהו נ"א:ג'

כִּי־נִחַם ה' צִיּוֹן נִחַם כָּל־חָרְבֹתֶיהָ וַיָּשֶׂם מִדְבָּרָהּ כְּעֵדֶן וְעַרְבָתָהּ כְּגַן־ה' שָׂשׂוֹן וְשִׂמְחָה יִמָּצֵא בָהּ תּוֹדָה וְקוֹל זִמְרָה׃

For the L-RD hath comforted Zion; He hath comforted all her waste places, And hath made her wilderness like Eden, And her desert like the garden of the L-RD; Joy and gladness shall be found therein, Thanksgiving, and the voice of melody.

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KEHOT'S NOTE

ישע' נא, ג.

113 **נ' אלפים יובלות**

The note points to this commentary on Parshas Behar for the idea of fifty thousand jubilees.

Song of Songs 3:4 שיר השירים ג':ד'

כִּמְעַט שֶׁעָבַרְתִּי מֵהֶם עַד שֶׁמָּצָאתִי אֵת שֶׁאָהֲבָה נַפְשִׁי אֲחַזְתִּיו וְלֹא אַרְפֶּנּוּ עַד־שֶׁהֲבֵיאתִיו אֶל־בֵּית אִמִּי וְאֶל־חֶדֶר הוֹרָתִי׃

Scarce had I passed from them, When I found him whom my soul loveth: I held him, and would not let him go, Until I had brought him into my mother's house, And into the chamber of her that conceived me.

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KEHOT'S NOTE

ראה ש"ך על התורה בהר ס, ד. לקמן שה"ש ג, ד. ובהנסמן שם בהמ"מ.

PARAGRAPH 31

114 **דברו על לב**

The Midrash on Vayishlach counts "speech," as in "Speak upon the heart of Jerusalem," among the expressions of G-d's affection for Israel. It is the first Midrash the Alter Rebbe lists for the phrase.

Bereshit Rabbah 80:7 בראשית רבה פ':ז'

... ר' אבא בר אלישע מוסיף: אף תרתין באהבה ודיבור. באהבה, (שם א): אהבתי אתכם. בדיבור, (ישעיה מ): דברו על לב ירושלים. ואנו למדים מפרשתו של רשע הזה: באהבה, ויאהב את הנערה. בדיבור, וידבר על לב הנערה. וכי יש לך אדם שמדבר על הלב, אלא דברים שמיישבים את הלב. אמר לה: אביך בשביל שדה אחד ראה כמה בזבז, וכמה ממון הכריע, אני שיש לי ליתן לך כמה נטעים, וכמה שדה בית זרע על אחת כמה וכמה! והתחתנו אותנו אמר רבי אלעזר: לעולם אין ישראל נותן אצבעו בתוך פיו של עובד ...

"Ḥamor spoke with them, saying: The soul of my son Shekhem desires your daughter. Please, give her to him as a wife" (Genesis 34:8). "Ḥamor spoke with them, saying" – Reish Lakish said: With three expressions of fondness, the Holy One blessed be He expressed His fondness for Israel: With cleaving, with desiring, and with wanting. With cleaving – "but you who cleave [to the L-rd...]" (Deuteronomy

115 **דברו על לב ירושלים**

"Speak upon the heart of Jerusalem and call out to her, that her service is fulfilled." The Alter Rebbe reads "call out" as inner light and "upon the heart" as an encompassing light.

Isaiah 40:2 ישעיהו מ':ב'

דַּבְּרוּ עַל־לֵב יְרוּשָׁלַ͏ִם וְקִרְאוּ אֵלֶיהָ כִּי מָלְאָה צְבָאָהּ כִּי נִרְצָה עֲוֹנָהּ כִּי לָקְחָה מִיַּד ה' כִּפְלַיִם בְּכָל־חַטֹּאתֶיהָ׃

Bid Jerusalem take heart, and proclaim unto her, that her time of service is accomplished, that her guilt is paid off; that she hath received of the L-RD'S hand double for all her sins.

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KEHOT'S NOTE

ישע' מ, ב.

116 **דברתי אני עם לבי**

The Midrash lists the heart's many states; "the heart is comforted," as it says, "Speak upon the heart of Jerusalem."

Kohelet Rabbah 1:16 קוהלת רבה א':ט"ז

דִּבַּרְתִּי אֲנִי עִם לִבִּי, הַלֵּב רוֹאֶה, שֶׁנֶּאֱמַר: וְלִבִּי רָאָה הַרְבֵּה. הַלֵּב שׁוֹמֵעַ, שֶׁנֶּאֱמַר (מלכים א ג, ט): וְנָתַתָּ לְעַבְדְּךָ לֵב שֹׁמֵעַ. הַלֵּב מְדַבֵּר, שֶׁנֶּאֱמַר: דִּבַּרְתִּי אֲנִי עִם לִבִּי. הַלֵּב הוֹלֵךְ, שֶׁנֶּאֱמַר (מלכים ב ה, כו): לֹא לִבִּי הָלַךְ. הַלֵּב נוֹפֵל, שֶׁנֶּאֱמַר (שמואל א יז, לב): אַל יִפֹּל לֵב אָדָם עָלָיו. הַלֵּב עוֹמֵד, שֶׁנֶּאֱמַר (יחזקאל כב, יד): הֲיַעֲמֹד לִבֵּךְ. הַלֵּב שָׂמֵחַ, שֶׁנֶּאֱמַר (איכה ב, יח): צָעַק לִבָּם אֶל ה'. הַלֵּב מִתְנַחֵם, שֶׁנֶּאֱמַר (ישעיה מ, ב): ...

"I have spoken with my heart, saying: Behold, I have amassed and added wisdom, beyond all who were before me over Jerusalem; my heart has seen much wisdom and knowledge" (Ecclesiastes 1:16). "I have spoken with my heart" – the hearts sees, as it is stated: "My heart has seen much." The heart hears, as it is stated; "Give your servant an understanding [shome'a] heart" (I Kings 3:9). The heart speaks, as it is stated: "I have spoken with my heart." The heart goes, as it is stated: "Didn't my ...

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117 **בד"ה אחרי ה' אליקכם תלכו**

The discourse there explains "which I command you today, upon your heart" in connection with the mitzvos: they are G-d's will drawn down upon a person's soul, so that, "as water reflects a face," the soul's own will is aroused toward Him.

KEHOT'S NOTE

לקמן פ' ראה כ, א.

faith the side of mercy. The Alter Rebbe refers the reader there.

Zohar, Balak 19:252–262 ספר הזהר, בלק י"ט:רנ"ב-רס"ב

R. Hizkiah cited here the verse: "And righteousness shall be the girdle of his loins and faithfulness the girdle of his reins" (Isa. 11, 5). 'The second part of this verse', he said, 'seems at first to be a mere repetition of the first, but this is not so. Though "righteousness" and "faithfulness" are much the same, and represent the same grade, yet there is a distinction between the two.

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

124 **וע' בזהר פ' בלק דקצ"ח ע"ב**

The note quotes Or HaTorah's summary of the Zohar passage: it "distinguished between righteousness and faith, and between his loins and his waist."

KEHOT'S NOTE

"חילק בין צדק ובין אמונה וכן בין מתניו ובין חלציו" — אוה"ת נ"ך כרך א ע' קפח.

125 **היום לעשותם**

"You shall keep the commandment... which I command you today, to do them." The Sages read it as "today to do them, tomorrow to receive their reward"; the Alter Rebbe makes the future revelations depend on the present service.

Deuteronomy 7:11 דברים ז':י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

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

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126 **אם ישראל עושין תשובה**

Rabbi Eliezer says, "If Israel do teshuvah, they are redeemed." The Alter Rebbe explains teshuvah as returning the sparks to their source.

Sanhedrin 97b:14–15 סנהדרין צ"ז ב':י"ד-ט"ו

אָמַר רַב: כָּלּוֹ כָּל הַקִּיצִין, וְאֵין הַדָּבָר תָּלוּי אֶלָּא בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים. וּשְׁמוּאֵל אָמַר: דַּיּוֹ לָאָבֵל שֶׁיַּעֲמוֹד בְּאֶבְלוֹ. כְּתַנָּאֵי: רַבִּי אֱלִיעֶזֶר אוֹמֵר: אִם יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה - נִגְאָלִין, וְאִם לָאו - אֵין נִגְאָלִין. אָמַר לוֹ רַבִּי יְהוֹשֻׁעַ: אִם אֵין עוֹשִׂין תְּשׁוּבָה אֵין נִגְאָלִין? אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא מַעֲמִיד לָהֶן מֶלֶךְ שֶׁגְּזֵרוֹתָיו קָשׁוֹת כְּהָמָן, וְיִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה וּמַחְזִירָן לְמוּטָב. תַּנְיָא אִידַּךְ: רַבִּי אֱלִיעֶזֶר אוֹמֵר, אִם יִשְׂרָאֵל עוֹשִׂין תְּשׁוּבָה - נִגְאָלִין, שֶׁנֶּאֱמַר: "שׁוּבוּ ...

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

KEHOT'S NOTE

סנהדרין צז, ב.

118 **(ועיין מענין דברו . . על לבבך**

According to the note, this parenthetical gloss listing the Midrashim on "speak upon the heart" is also recorded in Or HaTorah on the Prophets and Writings, on this verse.

KEHOT'S NOTE

הגהה זו נרשם גם באוה"ת נ"ך כרך א ע' רלג עה"פ.

119 **והיו הדברים כו' על לבבך**

"And these words which I command you today shall be upon your heart." Another "upon the heart," discussed in the discourse the Alter Rebbe mentions.

Deuteronomy 6:6 דברים ו':ו

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

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

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120 **לגדולתו אין חקר**

"Great is Havayah and highly praised, and His greatness is unsearchable." Because G-d's greatness has no end, there is always a higher encompassing light.

Psalms 145:3 תהילים קמ"ה:ג'

גָּדוֹל ה' וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֵקֶר׃

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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121 **כרוב גודלו**

"Praise Him according to His abundant greatness." The Alter Rebbe cites it with the previous verse.

Psalms 150:2 תהילים ק"נ:ב'

הַלְלוּהוּ בִּגְבוּרֹתָיו הַלְלוּהוּ כְּרֹב גֻּדְלוֹ׃

Praise Him for His mighty acts; Praise Him according to His abundant greatness.

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KEHOT'S NOTE

תהלים קנ, ב. ראה לקמן יב, א.

122 **והי' צדק אזור מתניו**

"Righteousness shall be the girdle of his loins, and faith the girdle of his waist," said of the future redeemer. Faith appears as a surrounding girdle.

Isaiah 11:5 ישעיהו י"א:ה'

וְהָיָה צֶדֶק אֵזוֹר מָתְנָיו וְהָאֱמוּנָה אֵזוֹר חֲלָצָיו׃

And righteousness shall be the girdle of his loins, And faithfulness the girdle of his reins.

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KEHOT'S NOTE

ישע' י"א, ה.

123 **והיה צדק אזור מתניו והאמונה אזור חלציו**

The Zohar on Balak asks why the verse repeats itself and explains that righteousness is the side of judgment and

127 The Midrash reads "a time to speak" as "Speak upon the heart of Jerusalem," and "a time to love" as "I have loved you, says Havayah."

Kohelet Rabbah 3:8:2 קוהלת רבה ג':ח':ב'

רַבִּי יְהוֹשֻׁעַ דְּסִכְנִין פָּתַר קְרָיֵיא בְּיִשְׂרָאֵל, עֵת לָלֶדֶת וְעֵת לָמוּת, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא לְשָׁעָה קַלָּה הָיִיתִי אֲנִי מְיַלֶּדֶת לְבָנַי, דִּכְתִיב (יחזקאל טז, ד): וּמוֹלְדוֹתַיִךְ בְּיוֹם הוּלֶּדֶת. וְעֵת לָמוּת, דִּכְתִיב (במדבר יד, לה): בַּמִּדְבָּר הַזֶּה יִתַּמּוּ וְשָׁם יָמֻתוּ, (במדבר כה, סה). וְלֹא נוֹתַר מֵהֶם אִישׁ כִּי אִם כָּלֵב בֶּן יְפֻנֶּה וגו'. וְעֵת לָטַעַת, שֶׁנֶּאֱמַר (עמוס ט, טו): וּנְטַעְתִּים עַל אַדְמָתָם. וְעֵת לַעֲקוֹר נָטוּעַ, דִּכְתִיב (דברים כט, כז): וַיִּתְּשֵׁם ה' מֵעַל אַדְמָתָם. עֵת לַהֲרוֹג, דִּכְתִיב (איכה ב, ד): וַיַּהֲרֹג כֹּל מַחֲמַדֵּי עָיִן. ...

Rabbi Yehoshua of Sikhnin interpreted the verses regarding Israel. "A time to be born and a time to die" – the Holy One blessed be He said: For a brief time I was the midwife for My children, as it is written: "As for your birth, on the day you were born" (Ezekiel 16:4). "And a time to die," as it is written: "In this wilderness they will expire and there they will die (Numbers 14:35). "No man was left of them, except Caleb son of Yefuneh, and Joshua son ...

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PARAGRAPH 32

128 **בד"ה וכל בניך בוניך**

The discourse there reads "all your children (banayich)" as "your builders (bonayich)": not only the love of prayer, called "son," but the yoke of Torah study after prayer, through which "abundant peace" comes about.

KEHOT'S NOTE

לקמן פ' ראה ל, ב. בכת"י מחסיד מציין: "שאולי הכוונה למ"ש שם "ורב שלום שמרבים שלום מפני שעושין מבחי' פירוד דע"ש בחי' יחוד ע"י הבירורים" וא"כ מ"ש לשון מלאה ע"ד מרבים ודו"ק".

129 **אחרי ה' אלקיכם תלכו**

"After Havayah your G-d shall you walk." It opens the discourse in which the Alter Rebbe explains how refining the sparks reveals Daas.

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃

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

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130 **ורעה אמונה**

"Dwell in the land and nurture faith." Prayer, Torah and mitzvos give faith its nourishment.

Psalms 37:3 תהילים ל"ז:ג'

בְּטַח בַּה' וַעֲשֵׂה־טוֹב שְׁכָן־אֶרֶץ וּרְעֵה אֱמוּנָה׃

Trust in the L-RD, and do good; dwell in the land, and cherish faithfulness.

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131 **חגרה בעוז מתניה**

"She girds her loins with strength and makes her arms strong," from the Woman of Valor. It opens the letter in Iggeres HaKodesh to which the Alter Rebbe refers.

Proverbs 31:17 משלי ל"א:י"ז

חָגְרָה בְעוֹז מָתְנֶיהָ וַתְּאַמֵּץ זְרוֹעֹתֶיהָ׃

She girdeth her loins with strength, And maketh strong her arms.

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PARAGRAPH 33

132 **והיו הדברים האלה**

"And these words which I command you today shall be upon your heart." The verse the Sifri expounds.

Deuteronomy 6:6 דברים ו':ו'

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

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

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133 **שמתוך כך אתה מכיר את מי שאמר והיה העולם**

On "these words shall be upon your heart," the Sifri says: place these words on your heart, "for through this you come to recognize Him Who spoke and the world came into being, and cleave to His ways." The Alter Rebbe draws from it that Torah study brings Daas of G-d.

Sifrei Devarim 33:1 ספרי דברים ל"ג:א'

(דברים ו ו) וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל לְבָבֶךָ, רַבִּי אוֹמֵר: לָמָּה נֶאֱמַר? לְפִי שֶׁנֶּאֱמַר (דברים ו ה): "וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל לְבָבְךָ", אֵינִי יוֹדֵעַ: כֵּיצַד אוֹהֲבִים אֶת הַמָּקוֹם? תַּלְמוּד לוֹמַר: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל לְבָבֶךָ, תֵּן הַדְּבָרִים הָאֵלֶּה עַל לִבְּךָ, שֶׁמִּתּוֹךְ כָּךְ אַתָּה מַכִּיר אֶת מִי שֶׁאָמַר וְהָיָה הָעוֹלָם וּמְדַבֵּק בִּדְרָכָיו!

(Devarim 6:6) "And these things that I command you this day shall be upon your heart": From "And you shall love the L-rd your G-d with all your heart," I do not know how I come to love the Holy One Blessed be He; it is, therefore written "And these things that I command you this day shall be upon your heart." For in this way you come to recognize the Holy One Blessed be He and to cleave to His ways.

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PARAGRAPH 34

134 **בביאור ע"פ ולא תשבית מלח**

There the Alter Rebbe explains that for the Infinite One Himself even Chochmah counts as mere action; only as the Infinite Light is enclothed in the vessels of Chochmah, Binah and Daas of Atzilus, where "He, His life-forces and

His vessels are one," is it true, as the Rambam says, that He is the knowledge and the knower.

Leviticus 4:3 ויקרא ד':ג

אִם הַכֹּהֵן הַמָּשִׁיחַ יֶחֱטָא לְאַשְׁמַת הָעָם וְהִקְרִיב עַל חַטָּאתוֹ אֲשֶׁר חָטָא פַּר בֶּן־בָּקָר תָּמִים לַיהוָה לְחַטָּאת׃

if the anointed priest shall sin so as to bring guilt on the people, then let him offer for his sin, which he hath sinned, a young bullock without blemish unto the L-RD for a sin-offering.

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KEHOT'S NOTE

לעיל ויקרא ד, ג ואילך.

135 ולא תשבית מלח

"You shall not omit the salt of the covenant of your G-d from your meal-offering." It opens the discourse where the Alter Rebbe discusses this subject at length.

Leviticus 2:13 ויקרא ב':י"ג

וְכָל־קָרְבַּן מִנְחָתְךָ בַּמֶּלַח תִּמְלָח וְלֹא תַשְׁבִּית מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתֶךָ עַל כָּל־קָרְבָּנְךָ תַּקְרִיב 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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136 ורעה אמונה

"Dwell in the land and nurture faith." Torah, the soul's food, nourishes faith with Daas.

Psalms 37:3 תהילים ל"ז:ג

בְּטַח בַּיהוָה וַעֲשֵׂה־טוֹב שְׁכָן־אֶרֶץ וּרְעֵה אֱמוּנָה׃

Trust in the L-RD, and do good; dwell in the land, and cherish faithfulness.

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137 שאין התינוק יודע לקרות אבא

Rabbi Yehudah says that the tree Adam ate from was wheat, "for a child does not know how to call 'Father' and 'Mother' until he tastes the taste of grain." The Alter Rebbe uses it to show that food adds knowledge.

Berakhot 40a:14 ברכות מ' א':י"ד

עַל פֵּירוֹת הָאָרֶץ וְכוּ׳. פְּשִׁיטָא! אָמַר רַב נַחְמָן בַּר יִצְחָק: לֹא נִצְרְכָה אֶלָּא לְרַבִּי יְהוּדָה, דְּאָמַר חִטָּה מִין אִילָן הִיא. דְּתַנְיָא: אִילָן שֶׁאָכַל מִמֶּנּוּ אָדָם הָרִאשׁוֹן, רַבִּי מֵאִיר אוֹמֵר: גֶּפֶן הָיָה, שֶׁאֵין לְךָ דָּבָר שֶׁמֵּבִיא יְלָלָה עַל הָאָדָם אֶלָּא יַיִן, שֶׁנֶּאֱמַר: "וַיֵּשְׁתְּ מִן הַיַּיִן וַיִּשְׁכָּר". רַבִּי נְחֶמְיָה אוֹמֵר: תְּאֵנָה הָיְתָה, שֶׁבַּדָּבָר שֶׁנִּתְקַלְקְלוּ בוֹ נִתְקְנוּ, שֶׁנֶּאֱמַר: "וַיִּתְפְּרוּ עֲלֵה תְאֵנָה". רַבִּי יְהוּדָה אוֹמֵר: חִטָּה הָיְתָה, שֶׁאֵין הַתִּינוֹק יוֹדֵעַ לִקְרוֹת "אַבָּא" וְ"אִמָּא" עַד שֶׁיִּטְעֹם טַעַם דָּגָן.

If, over fruits of the earth, etc. This is evident ! Rab Nahman b. Isaac said : It is only necessary for R. Judah who declares that wheat is a kind of tree ; for there is a teaching : The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine, and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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KEHOT'S NOTE

ברכות מ, א.

PARAGRAPH 35

138 אתה הראת לדעת

"You have been shown, to know that Havayah is G-d; there is none else besides Him." Being shown, seeing, leads to knowing.

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי יְהוָה הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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139 ע"פ בשברי לכם מטה לחם

The note gives the point: the Torah, called bread for the soul, is like this as well, for the secrets of the Torah descended into physical matters.

KEHOT'S NOTE

לעיל בחקותי מח, ב. התורה שנק' לחם להנשמה הוא ג"כ ע"ד הנ"ל שסודות התורה נשתלשלו בדברים גשמיים.

140 בשברי לכם מטה לחם

"When I break for you the staff of bread." It opens the discourse to which the Alter Rebbe refers.

Leviticus 26:26 ויקרא כ"ו:כ"ו

בְּשִׁבְרִי לָכֶם מַטֵּה־לֶחֶם וְאָפוּ עֶשֶׂר נָשִׁים לַחְמְכֶם בְּתַנּוּר אֶחָד וְהֵשִׁיבוּ לַחְמְכֶם בַּמִּשְׁקָל וַאֲכַלְתֶּם וְלֹא תִשְׂבָּעוּ׃

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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PARAGRAPH 36

141 בסידור בד"ה ששת ימים

Besides the Siddur's discourse, the note points to Or HaTorah on Parshas Re'eh as a further place on this subject.

KEHOT'S NOTE

ראה גם באוה"ת פ' ראה ע' תשלח.

142 ששת ימים תאכל מצות

"Six days you shall eat matzos." It opens the Siddur's discourse to which the Alter Rebbe refers.

Deuteronomy 16:8 דברים ט"ז:ח'

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַיהוָה אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d;

thou shalt do no work therein.

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143 **אנכי מי שאנכי**

There the Alter Rebbe reads "these words which I (Anochi) command you today": Anochi is "I am Who I am," G-d's very essence; "command" is a term of connection; and "today," in this world, is when one can draw from His essence, not "tomorrow" in the World to Come, which is only for receiving reward.

Deuteronomy 1:2 דברים א׳:ב׳

אַחַד עָשָׂר יוֹם מֵחֹרֵב דֶּרֶךְ הַר־שֵׂעִיר עַד קָדֵשׁ בַּרְנֵעַ׃

It is eleven days journey from Horeb unto Kadesh-barnea by the way of mount Seir.

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KEHOT'S NOTE

נסמן לעיל דברים א, ב.

144 **הדברים אשר אנכי מצוך היום**

"And these words which I (Anochi) command you today shall be upon your heart." The Alter Rebbe reads Anochi as G-d's very essence.

Deuteronomy 6:6 דברים ו׳:ו׳

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

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

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145 **זה א-לי ואנוהו**

"This is my G-d and I will glorify Him," sung at the sea. The word "this" shows that G-d was seen, as if pointed at.

Exodus 15:2 שמות ט״ו:ב׳

עָזִּי וְזִמְרָת קָהּ וַיְהִי־לִי לִישׁוּעָה זֶה אֵלִי וְאַנְוֵהוּ אֱלֹקֵי אָבִי וַאֲרֹמְמֶנְהוּ׃

The L-RD is my strength and song, And He is become my salvation; This is my G-d, and I will glorify Him; My father's G-d, and I will exalt Him.

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KEHOT'S NOTE

שמות טו, ב.

PARAGRAPH 37

146 **וידעת היום**

According to the note, a transcript of this maamar by the Mitteler Rebbe is printed there, with an explanation of it a few pages later.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ו ע' שיא. ביאור שם ע' שיז. ראה אוה"ת ואתחנן ע' קעט — הוספה מכ"ק אדמו"ר הצ"צ. ד"ה זה במאמרי אדה"א דברים כרך א ע' קעה, מיוסד על מאמר זה.

147 **וידעת היום**

"Know this day and take it to your heart that Havayah is G-d." The verse on which the whole maamar is built.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת 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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148 **דע את אלקי אביך**

"Know the G-d of your father and serve Him with a whole heart." The source of love and awe through Daas.

I Chronicles 28:9 דברי הימים א כ״ח:ט׳

וְאַתָּה שְׁלֹמֹה־בְנִי דַּע אֶת־אֱלֹקֵי אָבִיךָ וְעָבְדֵהוּ בְּלֵב שָׁלֵם וּבְנֶפֶשׁ חֲפֵצָה כִּי כָל־לְבָבוֹת דּוֹרֵשׁ ה׳ וְכָל־יֵצֶר מַחֲשָׁבוֹת מֵבִין אִם־תִּדְרְשֶׁנּוּ יִמָּצֵא לָךְ וְאִם־תַּעַזְבֶנּוּ יַזְנִיחֲךָ לָעַד׃

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

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149 **שויתי ה' לנגדי תמיד**

"I have set Havayah before me always." Daas as constant, undiverted awareness.

Psalms 16:8 תהילים ט״ז:ח׳

שִׁוִּיתִי ה׳ לְנֶגְדִּי תָמִיד כִּי מִימִינִי בַּל־אֶמּוֹט׃

I have set the L-RD always before me; Surely He is at my right hand, I shall not be moved.

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150 **עין בעין יראו**

"For they shall see eye to eye." The reward of Daas in the Time to Come is actual seeing.

Isaiah 52:8 ישעיהו נ״ב:ח׳

קוֹל צֹפַיִךְ נָשְׂאוּ קוֹל יַחְדָּו יְרַנֵּנוּ כִּי עַיִן בָּעַיִן יִרְאוּ בְּשׁוּב ה׳ צִיּוֹן׃

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

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151 **ומלאה הארץ דעה**

"For the earth shall be full of the knowledge of Havayah." Section 4's question and answer.

Isaiah 11:9 ישעיהו י״א:ט׳

לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־ה׳ כַּמַּיִם לַיָּם מְכַסִּים׃

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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...להבין בתוספת ביאור ע"פ וידעת היום והשבות אל

152 היום לעשותם

> **"Which I command you today, to do them." All the future revelations depend on the service of the present.**

Deuteronomy 7:11 דברים ז:י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

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

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וידעת היום והשבות אל לבבך כי הוי' הוא...

"Know this day and return it to your heart that Havayah is Elokim..."

As evening and morning make one day, love and awe, opposites like the two inclinations of the heart, must become one: love that contains awe, awe that holds love within. This comes through a light from "G-d Most High," above all the worlds, drawn down by the vav of "and the awesome" and revealed in the joy of a mitzvah; it is drawn down by a person's own work of bringing even the evil inclination to serve G-d, and it unites the Names Havayah and Elokim.

THE MAAMAR IN BRIEF

"Know this day and return it to your heart that Havayah is Elokim": as evening and morning make one day, the two "hearts," the good and evil inclinations, must become one, until even the evil inclination serves G-d. Shimon HaAmsoni's difficulty with the es of "you shall fear" shows that the es of "you shall love" includes awe, the subordinate element: love must contain awe. Yet the two are opposites. Love comes from distance, the soul's thirst in the night of concealment; awe comes from sensing that G-d, as the light that encompasses all worlds, stands right here. They are joined, "Peace, peace, to the far and to the near," by a light from "G-d Most High," above all levels, drawn down through the vav of "and the awesome": so Yitzchak's awe was bound within Avraham's love, and "all hearts shall stand in awe of You ... all innermost parts shall sing." This inner joy is the joy of a mitzvah, which draws G-d's own "I" into this world. The revelation depends on an arousal from below: subduing and transforming the evil inclination, guarding one's speech, and the Daas of Moshe, which engraves the heart into a lasting vessel.

OUTLINE

1 One day, two hearts ¶1

"Know this day": day and night are one, and so the two inclinations must become one. The es of love includes awe, the subordinate element, while the verse of awe has no es for love. Love comes from distance, the thirst of a soul in the night of concealment.

2 Awe from nearness ¶2–3

The encompassing light is present below just as above; sensing that G-d stands right here brings awe, the higher awe of shame or the lower awe. At Sinai the people stepped back to rest from that awe.

3 Peace for the far and the near ¶4–5

Opposites are joined by a light from "G-d Most High," beyond the worlds, drawn down by the vav of "and the awesome": the binding of Yitzchak above the two trees, and hearts in awe while the innermost parts sing in love, a joy rooted in faith.

4 The joy of a mitzvah ¶6–10

This inner joy is the joy of a mitzvah. "Blessed are You" draws down from above the worlds; the mitzvos bring G-d's own "I" into this world, beyond the radiance of the World to Come; this takes many contractions, and on Sukkos the revealed joy is inlaid with awe.

5 The arousal from below ¶11–12

The revelation out of darkness depends on a person's subjugation and transformation of his nature. Guarding one's speech widens the soul to hold both love and awe, and Moshe's Daas engraves the heart into a lasting vessel, unlike love born of thirst, which fades after prayer.

6 Havayah is Elokim ¶13–15

As light came out of darkness at creation, so G-d's light emerges through Daas, uniting the Names Havayah and Elokim. "Return it to your heart" is the arousal that draws it down, as Betzalel, "in the shadow of G-d," knew to build the Mishkan before the ark and vessels.

KEY CONCEPTS

The es of what is subordinate את הטפל

The small word es, which the Sages expound as including something secondary to the main subject. In "And you shall love es Havayah your G-d" it includes awe within love; the verse of awe has no such es for love, because love cannot be subordinate to awe.

Love from distance, awe from nearness ריחוק וקירוב

Love is a yearning that arises from feeling far from G-d, like a son far from his father's house; awe arises from sensing that G-d is present right here. This is why the two are opposites.

The light that encompasses all worlds (sovev kol almin) סובב כל עלמין

Not a light that surrounds the worlds from above, but one present below exactly as above, in a hidden, encompassing way. Contemplating its nearness produces awe.

G-d Most High (Kel Elyon) אל עליון

The level above the entire chain of worlds, described as "He made darkness His hiding place": beyond all comprehension, so that light and darkness, far and near, are equal before it. Pri Etz Chaim identifies it with Keser.

“And the awesome” (vehanora) והנורא

In the Amidah, only this word of the series carries a connecting vav. The vav signifies the drawing down from G-d Most High of a bittul in which love and awe are included in each other.

Inter-inclusion התכללות

Each attribute containing its opposite: love with awe and awe with love, as Yitzchak’s attribute was included in Avraham’s at the Akeidah. Outwardly there is awe, while within, love sings.

Arousal from below אתערותא דלתתא

Human effort that draws a divine response. When a person subdues and transforms his own nature and sets aside his will, G-d contracts His infinite light so that it can be revealed.

The lawgiver (mechokek) מחוקק

Moshe, the quality of Daas. The maamar reads mechokek, “lawgiver,” as “engraver”: he carves the heart into a vessel, so that love included in awe settles in its core and lasts.

SECTION 1 · ¶1

One day, two hearts

1 וידעת היום והשבות[1] אל לבבך כי הוי' הוא האלקים אין עוד. פי' וידעת היום כמו שהיום הוא עם הלילה ושניהם אחד[2] כמ"ש ויהי ערב ויהי בקר יום אחד.[3]

"Know this day and return it to your heart that Havayah is Elokim; there is nothing else." The meaning of "Know this day" is: just as the day is together with the night, and the two of them are one, as it is written, "And there was evening and there was morning, one day,"

> The maamar opens with Moshe's charge in Deuteronomy 4:39 to know "this day" and take to heart that Havayah is Elokim. The Alter Rebbe begins with the word "day": in the Torah's account of creation, the evening and the morning together make up "one day," so a day is two opposites, light and darkness, joined as one.

כך והשבות אל לבבך שכמו שהוא בזמן כך הוא בנפש שהבי' לבבות שהם היצר טוב והיצר הרע הם שניהם כאחד שגם היצר הרע ישוב לעבודת הוי' כד אתכפיא סט"א [סטרא אחרא][4] כו'

so [it is with] "return it to your heart": as it is in time, so it is in the soul, that the two hearts, which are the good inclination and the evil inclination, are both as one, so that the evil inclination too will return to the service of G-d, "when the sitra achra (the other side) is subdued," etc.,

> The same pattern of two opposites forming one whole is found in the soul. The word for "your heart" in the verse, levavecha, has a doubled letter beis, and the maamar reads it as two hearts: the good inclination and the evil inclination. They become one when even the evil inclination "returns" (a play on vehasheivosa, "return it") to serve G-d, which happens when the sitra achra, the side opposed to holiness, is subdued.

וכמ"ש בכל לבבך בשני יצריך[5] ומזה וידעת כי כך[6,7] הוי' הוא האלהים כו' (ועיין מזה בר"ח [בראשית חכמה] שער האהבה ספ"ה[8] ובספר עה"ק [עבודת הקודש] ח"א [חלק א'] פרק[9] י"א י"ב ובזהר פ' וארא דכ"ו ע"ב ודכ"ז ע"א ובפי' הרמ"ז [הרב משה זכות]).[10]

as it is written, "with all your heart": with your two inclinations. And from this, "you shall know that" in this way "Havayah is Elokim," etc. (See on this in Reishis Chochmah, Sha'ar HaAhavah, at the end of chapter 5; in the book Avodas HaKodesh, Part I, chapters 11 and 12; and in the Zohar, Parshas Va'eira, page 26b and page 27a, and in the commentary of the Ramaz.)

> The Talmud (Berakhot 54a) teaches that "with all your heart" in the Shema means with both inclinations. When the evil inclination too serves G-d, a person comes to know that Havayah, G-d as He transcends the world, is one with Elokim, G-d as He is hidden within nature. The parenthesis points to Reishis Chochmah, Avodas HaKodesh and the Zohar, which read "Know this day" in this light.

וביאור ענין זה להבין דמיון המשל עם הנמשל צריך להקדים מארז"ל [מאמר רבותינו זכרונם לברכה] שמעון העמסוני[11] היה דורש כל אתין שבתורה כיון שהגיע לאת הוי' אלקיך תירא פירש כו'

And the explanation of this matter, so as to understand how the analogy corresponds to what it illustrates, requires a preface: the saying of our Sages, of blessed memory, that Shimon HaAmsoni used to expound every "es" in the Torah; when he reached "Es Havayah your G-d you shall fear," he withdrew, etc.,

> To show how the analogy of day and night fits the two inclinations, the Alter Rebbe first brings a Talmudic teaching (Pesachim 22b). Shimon HaAmsoni explained every occurrence of es, the small Hebrew word that marks a direct object, as including something beyond the plain meaning; but when he reached "Es Havayah your G-d you shall fear," he stopped expounding.

לפי שהיה קשה בעיניו את לרבות כי מה הוא בא לרבות והקשו המפרשים למה לא היה קשה לו בואהבת את[12] הוי' אלקיך מה בא את לרבות כמבואר בתשו' [בתשובות] מהרי"ל.[13]

because it was difficult in his eyes [to read] es as including [something], for what does it come to include? And the commentators asked why he did not find it difficult in "And you shall love es Havayah your G-d": what does es come to include [there]? As is explained in the Responsa of the Maharil.

> He stopped because he could not see what the es could add to the fear of G-d. The commentators, as cited in the Responsa of the Maharil, asked why he did not stop at "And you shall love es Havayah your G-d," where the same question seems to apply.

אך הענין הוא כי ריבוי את הוא את הטפל כו' והוא ענין מה שכתוב בזהר הקדוש[14] על פסוק ואהבת את הוי' אלהיך דא איהו רזא לאכללא שמאלא בימינא כו'

But the matter is that the inclusion of es is "the es of what is subordinate," etc. And this is the meaning of what is written in the holy Zohar on the verse "And you shall love es Havayah your G-d": "This is the mystery of including the left in the right," etc.,

> The answer begins with the nature of es: it includes something "subordinate" (tafel) to the main subject, a phrase the Talmud uses for what is secondary to the thing itself (Bava Kamma 41b). The Alter Rebbe links this to the Zohar's teaching that "And you shall love es Havayah your G-d" is the mystery of including the left in the right.

הוא בחינת יראה והיינו שתהא האהבה כלולה ביראה ולא אהבה לבדה והוא ענין ריבוי את לרבות את הטפל[15] הוא בחינת יראה לאכללא שמאלא שהוא בחי' את הטפל

which is the level of awe; that is, that the love be included in awe, and not love alone. And this is the inclusion of es, to include "the es of what is subordinate," which is the level of awe: "to include the left," which is the level of "the es of what is subordinate,"

> In Kabbalah the right is Chesed, kindness and love, and the left is Gevurah, restraint and awe. So the es in the command to love brings awe into the love: the love must contain awe and not be love alone. Awe is the "subordinate" element that the es includes.

דהיינו בחי' ביטול כו' (ולפי[16] שהיראה היא נרמזת במלת את הטפל לכן באה בריבוי את בואהבת כו')

that is, the level of bittul (self-nullification), etc. (And because awe is alluded to in the word es, [meaning] what is subordinate, it therefore comes as the inclusion of es in "And you shall love," etc.)

> Awe is identified with bittul, setting aside one's own sense of self. The parenthesis sums up: because awe is hinted at in the word es, the subordinate one, the command to love carries an es that includes it.

משא"כ האהבה אינו באה בריבוי את באת הוי' אלקיך תירא לפי שאין האהבה בחי' טפל ליראה

Love, however, does not come as the inclusion of es in "Es Havayah your G-d you shall fear," because love is not the level of being subordinate to awe;

> The command to fear, however, has no es that could include love, because love cannot be subordinate to awe. This answers the commentators' question: an inclusion is found in the verse of love, but nothing could be included in the verse of fear, so Shimon HaAmsoni stopped there.

כי האהבה הוא בחי' דכר[17] וימין זכר חסדו[18] והיראה היא בחי' נוק' [נוקבא] אשה יראת[19] ה' והנוק' [והנוקבא] היא בחי' טפל לגבי הדכר ולא להפך.

for love is the level of the masculine (dechar) and the right, [as in] "He remembered (zachar) His kindness," and awe is the level of Nukva (the feminine), [as in] "a woman who fears Havayah"; and the Nukva is the level of what is subordinate in relation to the masculine, and not the reverse.

> In the language of Kabbalah, which speaks of the Sefiros in terms of giving and receiving, love is the "masculine" aspect and the right side, alluded to in "He remembered (zachar, also "male") His kindness" (Psalms 98:3), and awe is Nukva, the "feminine" aspect, alluded to in "a woman who fears Havayah" (Proverbs 31:30). Tanya ch. 43 uses the same two verses. In this scheme the receiving aspect is subordinate to the giving one, so awe can be included in love but not love in awe.

אך להבין איך תהיה היראה כלולה באהבה והרי אהבה ויראה הם שני הפכיים כי הנה האהבה היא התשוקה לדבקה בו יתי היא באה מחמת ריחוק[20] וכמשל מי שהוא רחוק מבית אביו[21] ומתאוה ומשתוקק לראות פניו.

But [we need] to understand how awe can be included in love, since love and awe are two opposites. For love is the yearning to cleave to Him, may He be blessed; it comes because of distance, as in the analogy of one who is far from his father's house and longs and yearns to see his face.

> Now the Alter Rebbe raises the opposite question: how can awe be included in love, when the two are opposites? Love is the yearning to cleave to G-d, and yearning arises from distance, like a son far from his father's house who longs to see his father's face.

וע"ז נאמר נפשי אויתיך בלילה[22, 23, 24] (בישעיה סי' כ"ו ט') כלומר לפי שהוא לילה וחושך בהעלם והסתר

And of this it is said, "My soul desires You in the night" (Isaiah, chapter 26, [verse] 9); that is to say, because it is night and darkness, in the hiddenness and concealment

> The verse "My soul desires You in the night" (Isaiah 26:9) describes this longing. It is "night" because the Infinite Light is hidden and concealed, and that very darkness stirs the soul's desire.

אור א"ס ב"ה לכך אויתיך להיות גילוי אור וכמ"ש צמאה לך נפשי[25] כמה לך בשרי בארץ ציה ועיף בלי מים כן בקדש חזיתיך[26]

of the Infinite Light (Or Ein Sof), blessed be He, therefore "I desire You," that there be a revelation of light; as it is written, "My soul thirsts for You, my flesh longs for You, in a dry and weary land without water; so have I beheld You in the Sanctuary,"

> Because G-d's light is hidden, the soul longs for it to be revealed. Psalm 63 expresses the same thirst: the soul and flesh long for G-d in a dry, waterless land, and the verse continues, "so have I beheld You in the Sanctuary."

כי להיותו בארץ ציה ועיף תגדל התשוקה והצמאון[27] ביתר שאת והיינו כשישים אל לבו שא"ס ב"ה כשמו כן הוא אין לו סוף כו'

for because he is "in a dry and weary land," the yearning and the thirst grow all the greater. That is, when he takes to heart that the Infinite One (Ein Sof), blessed be He, is as His Name: He has no end, etc.,

> Dryness and distance make the yearning and thirst grow stronger. This happens when a person reflects that G-d is truly Ein Sof, "without end," exactly as His Name says.

כי נשגב שמו לבדו[28] רק הודו וזיו של שמו על ארץ ושמים ארץ זו גן עדן התחתון ושמים גן עדן העליון שגם הם אינן

for "His Name alone is exalted," and only His majesty and the radiance of His Name are "over earth and heaven": "earth" is the lower Gan Eden and "heaven" is the higher Gan Eden, for they too are nothing

> Psalm 148 says that His Name alone is exalted, while only His majesty is "over earth and heaven." The Alter Rebbe reads "earth" and "heaven" as the lower and higher Gan Eden, the spiritual worlds where souls receive their reward, so that even these receive only a radiance of G-d, not His essence.

אלא בחינת הודו וזיו של שמו צדיקים יושבים ונהנים מזיו השכינה[29] והאדם ירד מטה מטה בעוה"ז שהוא מדבר וציה כו' אשר ע"כ צמאה הנפש ותכסוף אליו יתי' להיות כן בקדש חזיתיך.

but the level of His majesty and the radiance of His Name: "the righteous sit and delight in the radiance of the Shechinah (Divine Presence)." And man has gone down, lower and lower, into this world, which is a wilderness and a dry land, etc.; for which reason the soul thirsts and longs for Him, may He be blessed, that there be "so have I beheld You in the Sanctuary."

> The Talmud (Berakhot 17a) describes the World to Come as the righteous delighting "in the radiance of the Shechinah," which shows that even this is only a radiance. Man has descended much further, into this world, a spiritual wilderness, and that distance is what makes the soul thirst for G-d.

וזהו מזמור לדוד[30] בהיותו במדב ר יהודה כי בחינת המדבר והציה של עוה"ז הוא הגורם להיות יהודה הפעם אודה[31] וגו' ולהגדיל בחי' הצמאון כו'.

And this is [the meaning of] "A psalm of David, when he was in the wilderness of Yehudah": for the aspect of the wilderness and dry land of this world is what brings about [the state of] "Yehudah," "This time I will thank," etc., and intensifies the aspect of thirst, etc.

> Psalm 63 is titled "A psalm of David, when he was in the wilderness of Yehudah." The Alter Rebbe reads the title as a lesson: the spiritual wilderness of this world is what brings about "Yehudah," the name Leah gave in thanks ("This time I will thank," Genesis 29:35), and it intensifies the soul's thirst.

(ועמ"ש בענין נפשי אויתיך בלילה בד"ה רני ושמחי[32] גבי רננא ברמשא. רבות במדבר ר"פ גימ"ל.[33] זח"ג [זהר חלק ג] דס"ז ע"א)[34]

(And see what is written on "My soul desires You in the night" in the discourse beginning "Sing and rejoice," concerning "song in the evening"; [Midrash] Rabbah, Bamidbar, at the beginning of chapter 3; the Zohar, Part III, page 67a.)

> This parenthesis gives further sources on "My soul desires You in the night": the Torah Ohr discourse "Sing and rejoice," which speaks of "song in the evening"; the Midrash (Bamidbar Rabbah 3:1), which says that the righteous have a longing and their longing is for the Holy One, blessed be He; and the Zohar (III, 67a), which asks why the verse says "desires You."

אבל היראה היא באה מחמת בחי' הקירוב דהיינו כשיתבונן בקרבת ה' הסובב כל עלמין כו'

But awe comes because of the aspect of nearness, that is, when one contemplates the nearness of G-d, Who encompasses all worlds (sovev kol almin), etc.

> Awe comes from the opposite feeling, closeness: from contemplating how near G-d is as the One Who encompasses all worlds (sovev kol almin), the light that transcends the worlds and is present everywhere equally.

כי אמת הוא שרחוק הוא מאד מאד מאור ה' מצד ירידת המדרגות בהשתלשלות העולמות ע"י

For it is true that he is very, very far from the light of G-d, by reason of the descent of the levels in the chain of descending worlds (hishtalshelus), through

> It is true that man is very far from G-d's light. That light descends through the chain of worlds (hishtalshelus), level after level, before it reaches this world.

שירד מטה מטה מדרגה אחר מדרגה עד שנתרחק מאור פניו ית' והיינו מבחי' זיו וגילוי אור א"ס ב"ה להיות ארץ ושמים רוחניות וגשמיות.

his having descended lower and lower, level after level, until he became distant from the light of His countenance, may He be blessed; that is, from the aspect of the radiance and revelation of the Infinite Light, blessed be He, [by which] there come to be earth and heaven, spiritual and physical.

> This distance, however, concerns only the light revealed within the worlds, the radiance that brings spiritual and physical heaven and earth into being. It is this radiance that diminishes step by step as it descends.

אבל אור א"ס ב"ה הסובב כל עלמין אינו בגדר ההשתלשלות כלל כי הוא השוה ומשוה קטן וגדול[35] המגביהי לשבת המשפילי לראות[36, 37] וגו' וכמו שהוא נמצא בעליונים כך הוא נמצא בתחתונים.[38, 39]

But the Infinite Light, blessed be He, which encompasses all worlds, is not within the bounds of the chain of descending worlds at all; for He "is equal and makes equal small and great," "Who is enthroned on high, Who looks down low," etc.; and just as He is found in the higher realms, so He is found in the lower realms.

> The light that encompasses all worlds is not part of this chain of descent at all, and so it is the same in every place. As the liturgical poem says, G-d "is equal and makes equal small and great," and as the psalm says (Psalms 113:5-6), He is enthroned on high yet looks down low: He is present below exactly as above.

SECTION 2 • ¶2-3

Awe from nearness

2 ועמ"ש בד"ה מצה זו[40] כו'. וסובב כל עלמין אין פירושו שהוא סובב ומקיף מלמעלה לבד

And see what is written in the discourse beginning "This matzah," etc. And "encompassing all worlds" (sovev kol almin) does not mean that He encompasses and surrounds from above alone,

> The text refers to the Likkutei Torah discourse beginning "This matzah" for more on this subject. It then clarifies the term "encompassing all worlds" (sovev kol almin): it does not mean that G-d merely surrounds the worlds from above.

אלא שהוא נמצא למטה כמו למעלה בבחי' סובב ומקיף ובבחינת העלם ולא בבחי' פנימיות וגילוי.

but that He is found below just as above, in the manner of encompassing and surrounding and in the manner of concealment, not in the manner of inwardness (pnimiyus) and revelation.

> Rather, the encompassing light is present below just as above, but in a hidden, surrounding way, not as an inner, revealed presence. It does not enter the worlds as their measured life-force, yet it is with every one of them equally.

וכאשר יתבונן האדם כי הוי' הסובב כל עלמין נצב עליו ממש שהוא למטה כמו למעלה

And when a person contemplates that Havayah, Who encompasses all worlds, is actually standing over him, being below just as above,

> When a person reflects that this transcendent G-d actually stands over him here, just as much as in the highest worlds, the result is awe. Closeness, not distance, is what produces awe.

אזי תפול עליו אימה ופחד יראה בושת שהוא[41] יראה עילאה או ירי"ת [יראה תתאה] שלא למרות עיני כבודו ח"ו [חס ושלום]:[42]

then "terror and dread" will fall upon him, the awe of shame, which is the higher awe; or the lower awe, not to rebel against the eyes of His glory, G-d forbid.

> The words "terror and dread" are borrowed from the Song at the Sea (Exodus 15:16). At its highest this response is the awe of shame, the higher awe (yirah ila'ah) described in Tanya ch. 43; otherwise it is the lower awe (yirah tata'ah), the fear of rebelling against the King while standing in His very presence.

3 קיצור. האהבה נמשך מבחי' הריחוק וזהו נפשי אויתיך בלילה. והיראה נמשך מבחי' הקירוב. ולכן וירא העם וינועו[43] ויעמדו מרחוק לנוח מעט מהיראה העצומה שנפלה מצד הקירוב:[44]

Summary. Love is drawn from the aspect of distance; and this is "My soul desires You in the night." And awe is drawn from the aspect of nearness. Therefore "the people saw, and they trembled, and they stood from afar," to rest a little from the intense awe that fell [upon them] because of the nearness.

> The summary restates the first section: love comes from feeling distant, as in "My soul desires You in the night," and awe from feeling near. That is why at Sinai, when G-d revealed Himself, "the people saw and trembled and stood from afar" (Exodus 20:15): they stepped back to rest a little from the overwhelming awe that His nearness brought.

SECTION 3 · ¶4–5

Peace for the far and the near

4 ב אך ההתכללות[45] שתהא אהבה כלולה עם היראה והיראה עם האהבה ולהיות שני הפכים כאחד.

2. But [as for] the inter-inclusion, that love be included with awe and awe with love, and that two opposites be as one:

> The second section takes up the question raised above: how can love and awe, which are opposites, be included in each other and become one?

ע"ז נאמר שלום שלום לרחוק ולקרוב[46] (בישעיה סי' נ"ז י"ט) לרחוק שנעשה קרוב[47] רחוק הוא בחי' האהבה קרוב הוא בחי' היראה

of this it is said, "Peace, peace, to the far and to the near" (Isaiah, chapter 57, [verse] 19): "to the far" who has become near. "Far" is the aspect of love; "near" is the aspect of awe

> The answer begins with Isaiah's blessing, "Peace, peace, to the far and to the near." The Talmud (Berakhot 34b) reads "the far" as the penitent, one who was far and has come near; here "far" stands for love, which is born of distance, and "near" for awe, which is born of closeness.

(כי יראה היא מבחינת חכמה עילאה כמ"ש ראשית חכמה יראת[48] ה' והחכמה היא בחי'[49] אצילות בכלל ופי' אצילות היינו ג"כ מלשון אצל וסמוך[50] כמו ואהיה אצלו אמון[51] כי בחכמה הוא גילוי אור א"ס ב"ה.

(for awe is from the level of the higher Chochmah (wisdom), as it is written, "The beginning of wisdom is the awe of Havayah"; and Chochmah is the level of the World of Atzilus (Emanation) in general; and the meaning of Atzilus is also from the word etzel, "beside" and "near," as in "And I was beside Him (etzlo) as a nursling"; for in Chochmah is the revelation of the Infinite Light (Or Ein Sof), blessed be He.

> The parenthesis explains why awe is "near." Awe stems from Chochmah, as the verse joins wisdom and awe (Psalms 111:10), and Chochmah corresponds to the World of Atzilus, whose name the Alter Rebbe derives from etzel, "beside," as in Proverbs 8:30. In Chochmah the Infinite Light is revealed, so awe that comes from there stands "beside" G-d's revelation.

ולכן מזה נמשך היראה שהיא מקרוב דוקא בחי' אצל וסמוך לגילוי אור א"ס ב"ה משא"כ האהבה אפי' [אפילו] בחי' אהבה רבה היא הנמשך מבחי' הבינה אשר בינה מקננא בבריאה[52,53] בחי' ומשם יפרד[54] ולא אצל וסמוך כו' ועמ"ש מזה סד"ה ששים המה מלכות[55] וזהו שאהבה היא מרחוק)

Therefore awe is drawn from there, for it is specifically from close by, the aspect of being beside and near to the revelation of the Infinite Light, blessed be He. Love, however, even the level of great love (ahavah rabbah), is drawn from the level of Binah (understanding), for "Binah nests in Beriah" (the World of Creation), the level of "and from there it parted," and not beside and near, etc.; see what is written on this at the end of the discourse beginning "There are sixty queens." And this is why love is from afar.)

> Love, even the great love (ahavah rabbah), comes from Binah, which according to the Tikkunei Zohar "nests" in Beriah, the first world of separate existence. Beriah is the level of "from there it parted" (Genesis 2:10), where the river that leaves Eden divides into separate streams; love stems from this place of separation, and that is why it is "from afar."

שנעשה ביניהם שלום והתכללות כי שלום הוא המחבר שני הפכיים כמ"ש עושה שלום במרומיו[56] במלאכים שמיכאל שר של מים[57] וגבריאל שר של אש

that peace and inter-inclusion are made between them; for peace is what joins two opposites, as it is written, "He makes peace in His heights," among the angels, for Michael is the prince of water and Gavriel is the prince of fire;

> Peace is what joins two opposites. The Sages explain "He makes peace in His heights" (Job 25:2) as peace between Michael, the angel of water, and Gavriel, the angel of fire, who stand side by side without harming each other.

והיינו לפי שנמשכה הארה יותר עליונה הכוללת ומחברת שני הפכים ע"י שבטלים אל הארה ההוא עד שאינו מורגש שם כלל דבר והיפוכו

and this is because a higher illumination is drawn down, which includes and joins two opposites, through their being nullified to that illumination, until neither a thing nor its opposite is felt there at all,

> Opposites are joined when a higher light is drawn down and both are nullified to it. Before that light the difference between a thing and its opposite is no longer felt at all.

רק הכל שוה שם כרחוק כקרוב והמשכה זו היא מ"ש בתפלה והנורא אל עליון בתוספת וי"ו (משא"כ[58] הגדול הגבור בלא וי"ו)

but everything is equal there, the far as the near. And this drawing down is what is said in prayer, "and the awesome, G-d Most High (Kel Elyon)," with an added vav (whereas "the great, the mighty" are without a vav):

> Before this higher light, "far" and "near" are equal. It is drawn down through the words of the Amidah, "and the awesome, G-d Most High": the word "awesome" carries a connecting vav ("and"), which "the great" and "the mighty" before it do not.

המשכה להיות גילוי בחי' נורא[59] הוא גילוי ביטול זה שעל ידו יוכללו הב' הפכים שנמשך מבחי' אל עליון כי הנה אל עליון היינו עליון למעלה מן ההשתלשלות שהם בחי' זיו וגילוי אור.

a drawing down so that there be a revelation of the level of "awesome," which is the revelation of this bittul (self-nullification) through which the two opposites are included [in one another], drawn from the level of G-d Most High. For "G-d Most High" means most high, above the chain of descending worlds (hishtalshelus), which are the aspect of radiance and revelation of light.

> The extra vav signifies a drawing down: through it the quality of "awesome" is revealed, a bittul in which the two opposites are included in each other, and it comes from the level of "G-d Most High." "Most High" means above the entire chain of worlds, whose levels are only a radiance of G-d's light.

אבל אל עליון נאמר ישת חשך סתרו[60] שהוא ענין ההעלם והעדר ההשגה דלית מחשבה תפיסא ביה כלל סתימא דכל סתימין[61] כו'.[62]

But of G-d Most High it is said, "He made darkness His hiding place," which is the matter of concealment and the absence of comprehension, for "no thought can grasp Him at all," "the most hidden of all hidden," etc.

> G-d Most High is described by the verse "He made darkness His hiding place" (Psalms 18:12): "darkness" here means utter concealment, a level beyond all comprehension. The Tikkunei Zohar's phrases "no thought can grasp Him at all" and "the most hidden of all hidden" describe it.

ועי"ז נאמר ברוך אברם[63] לאל עליון קונה שמים וארץ ששמים וארץ רוחניות וגשמיות בטלין לפניו בשוה

And of this it is said, "Blessed be Avram of G-d Most High, Possessor of heaven and earth": for heaven and earth, spiritual and physical, are nullified before Him equally.

> Malki-Tzedek blessed Avram "of G-d Most High, Possessor of heaven and earth" (Genesis 14:19). The Alter Rebbe reads this to mean that before G-d Most High, heaven and earth, the spiritual and the physical, are equally nullified.

(ובפע"ח [ובפרי עץ חיים] גבי[64] אל עליון גומל חסדים טובים פי' אל עליון הוא בבחינת כתר והוא למעלה מעלה גם מבחי' חכמה עילאה ועמ"ש מזה בד"ה אתם נצבים[65] ועיין בזח"א [בזהר חלק א] פרשה לך לך)

(And in Pri Etz Chaim, concerning "G-d Most High, Who bestows good kindnesses," it explains that G-d Most High is in the level of Keser (the Crown), and it is far above even the level of the higher Chochmah; and see what is written on this in the discourse beginning "You are standing"; and see the Zohar, Part I, Parshas Lech Lecha)

> This parenthesis brings views on what "G-d Most High" refers to. Pri Etz Chaim, on the Amidah's words "G-d Most High, Who bestows good kindnesses," identifies it with Keser, far above even the higher Chochmah; the discourse "You are standing" in Likkutei Torah discusses this further.

(דפ"ז ע"א) גבי והוא כהן[66] דא ימינא לאל עליון עלמא עילאה[67] דפי' אל עליון היינו בינה

(page 87a), on "And he was a priest": "this is the right"; "of G-d Most High": "the higher world"; that is, there G-d Most High means Binah.

> The Zohar (I, 87a), on "And he was a priest of G-d Most High" (Genesis 14:18), reads "priest" as the right side and "G-d Most High" as "the higher world," which is Binah. This seems to place G-d Most High lower, at Binah rather than Keser.

אך כי התגלות עתיק הוא בבינה[68] ולכן נקרא בינה ג"כ שמו הגדול וכמ"ש מזה בביאור ענין מזוזה מימין[69] וני"ח משמאל.

But [this is] because the revelation of Atik is in Binah, and therefore Binah too is called "His great Name," as is written on this in the explanation of "the mezuzah on the right and the Chanukah lamp on the left."

> The Alter Rebbe reconciles the two views: Atik, the innermost level of Keser, is revealed in Binah, and therefore Binah too is called "His great Name." He refers to the Torah Ohr explanation of why the mezuzah is placed on the right of the doorway and the Chanukah lamp on the left.

(ועיין בזח"ב [בזהר חלק ב'] ר"פ יתרו דס"ז ע"ב רזא דקדש הקדשים[70] כו' ותחותיה אית כהן כו' ובפי' הרמ"ז [הרב משה זכות] שם)

(And see the Zohar, Part II, at the beginning of Parshas Yisro, page 67b: "the mystery of the Holy of Holies," etc., "and beneath it there is a priest," etc.; and in the commentary of the Ramaz there.)

> The parenthesis adds a further Zohar passage (II, 67b), on "the mystery of the Holy of Holies" beneath which "there is a priest," together with the Ramaz's commentary there, as more material on these levels.

כי השוה ומשוה קטן וגדול[71] ושם הוא כחשיכה כאורה[72] שניהן שוין לפניו יתי' הגילוי שהוא האור והעלם

For He "is equal and makes equal small and great," and there it is "darkness and light alike": both are equal before Him, may He be blessed, revelation, which is the light, and concealment,

> The text now explains why everything is equal before G-d Most High. He "is equal and makes equal small and great," as the liturgical poem says, and before Him "darkness and light are alike" (Psalms 139:12): revelation and concealment are the same to Him.

שהוא החשך דכולא קמיה כלא חשיב ממש[73] ולא שייך ענין גילוי והעלם אלא לגבי העולמות הנבראים כו'.

which is the darkness; for "all before Him is considered as actually nothing," and the matter of revelation and concealment applies only in relation to the created worlds, etc.

> This is because "all before Him is considered as nothing" (Zohar I, 11b). The difference between revelation and concealment exists only from the standpoint of the created worlds, which either perceive G-d's light or do not.

אבל לפניו יתי' גם חשך לא יחשיך ממך[74] כו' ומשם באה ההארה והמשכה בתוספת וי"ו והנורא

But before Him, may He be blessed, "even darkness does not darken for You," etc. And from there comes the illumination and drawing down with the added vav, "and the awesome,"

> From G-d's own standpoint "even darkness does not darken for You" (Psalms 139:12). From this level, beyond the difference between light and darkness, comes the illumination signified by the added vav of "and the awesome."

דהיינו להיות גילוי נורא הוא גילוי הביטול שעי"ז נכללות המדות האהבה ויראה[75] (ו צ"ל כי ההמשכה מבחינת והנורא הוא למעלה מבחינת יראה עילאה מצד עצמה אף שהיא ג"כ בחינת קרוב דוגמת מ"ש בהערה לתיקון חצות[76]

that is, so that there be a revelation of "awesome," which is the revelation of the bittul through which the attributes (middos) of love and awe are included [in one another]. (And it must be said that the drawing down from the level of "and the awesome" is above the level of the higher awe in itself, even though [the higher awe] is also the aspect of "near," similar to what is written in the note to Tikkun Chatzos

> The revelation of "awesome" is a revelation of bittul, and in that bittul love and awe are included in each other. A parenthesis adds that this awe drawn from above is higher than the higher awe a person reaches by himself, even though that awe too comes from nearness, and it refers to the Siddur's note on Tikkun Chatzos, the midnight lament.

הנה מעלת יראה זו הבאה מלמעלה כו' על בחינת היראה עילאה יראה בושת שבנפש היא כמעלת ויתרון האור על החשך ממש ע"ש הטעם ועד"ז יובן גם כאן)

that, indeed, the superiority of this awe that comes from above, etc., over the level of the higher awe, the awe of shame that is in the soul, is like the superiority and advantage of light over darkness itself; see the reason there. And along these lines it will be understood here as well.)

> That note says that awe coming from above surpasses the higher awe, the awe of shame within the soul, as light surpasses darkness. The same distinction applies here: the awe revealed through "and the awesome" is beyond what the soul's own awe can reach.

(ועמ"ש בד"ה החלצו[77] מאתכם וסד"ה וכל העם רואים וסד"ה וישלח יעקב[78] מענין רע"ק [רבי עקיבא] שנכנס בשלום ויצא בשלום)[79]

(And see what is written in the discourse beginning "Arm from among yourselves," and at the end of the discourse beginning "And all the people saw," and at the end of the discourse beginning "And Yaakov sent," on Rabbi Akiva, who entered in peace and left in peace.)

> This parenthesis points to three related discourses. The last concerns Rabbi Akiva, who "entered in peace and left in peace," as the Sages say of his ascent into the mystical realms; according to the Kehot note, he was of the level of Tikkun, the middle line that unites the two opposing lines.

וזהו ענין עקידת יצחק התכללות מדת יצחק במדת אברהם ויעקוד את יצחק בנו[80] וגו' ממעל לעצים עצים הם ב' עצים עץ החיים ועץ הדעת[81] וממעל לב' בחי' עצים

And this is the meaning of the binding of Yitzchak, the inclusion of the attribute of Yitzchak in the attribute of Avraham: "And he bound Yitzchak his son," etc., "above the wood (etzim)": etzim are two trees, the Tree of Life and the Tree of Knowledge, and "above" the two levels of trees

> The binding of Yitzchak (Genesis 22:9) shows this inter-inclusion: Yitzchak's attribute, awe and restraint, was included in Avraham's attribute, love and kindness. Yitzchak was placed "above the wood (etzim)," and etzim also means "trees": the Tree of Life and the Tree of Knowledge.

(ועמ"ש ע"פ מקושש עצים בפ' שלח[82] מענין והיה כעץ כו' ועל יובל ישלח שרשיו.[83] ועיין בזח"ג [בזהר חלק ג] פ' שלח דקנ"ח ע"ב[84] ע"פ היש בה עץ אם אין)[85]

(and see what is written on the verse "gathering wood (etzim)" in Parshas Shelach, on "And he shall be like a tree," etc., "and by the stream it spreads its roots"; and see the Zohar, Part III, Parshas Shelach, page 158b, on the verse "Is there a tree in it or not"),

> This parenthesis gives further references on "trees": the Likkutei Torah discourse on "gathering wood" in Parshas Shelach, which discusses "he shall be like a tree ... spreading its roots by the stream" (Jeremiah 17:8), and the Zohar (III, 158b) on the spies' question, "Is there a tree in it or not?" (Numbers 13:20).

דהיינו ישת חשך סתרו נמשך גילוי והנורא להיות התכללות היראה מדתו של יצחק במדתו של אברהם.

that is, [from] "He made darkness His hiding place" there is drawn down the revelation of "and the awesome," so that there be the inclusion of awe, the attribute of Yitzchak, in the attribute of Avraham.

> To be "above the two trees" is to reach the level of "He made darkness His hiding place," beyond the levels of the worlds. From there the revelation of "and the awesome" is drawn down, and with it Yitzchak's awe is included in Avraham's love.

וגם התכללות האהבה ביראה. וענין התכללות זו הוא כמ"ש וכל הלבבות ייראוך וכל קרב וכליות יזמרו לשמך.

And also the inclusion of love in awe. And this inter-inclusion is as it is written, "And all hearts shall stand in awe of You, and all innermost parts and kidneys shall sing to Your Name."

> The reverse inclusion, love within awe, also takes place. The words of the Nishmas prayer express it: "All hearts shall stand in awe of You, and all innermost parts and kidneys shall sing to Your Name."

הלבבות ייראוך במדת היראה וקרב וכליות יזמרו במדת האהבה ולכן קרב וכליות דוקא יזמרו כי הרינה והזמרה הבא מחמת התגלות האהבה והתשוקה הנה רינה הוא בפה[86] כנודע.

"Hearts shall stand in awe of You" with the attribute of awe, and "innermost parts and kidneys shall sing" with the attribute of love. And therefore it is specifically "innermost parts and kidneys" that "shall sing": for the song (rinah) and singing that come from the revelation of love and yearning, song is in the mouth, as is known.

> "Hearts" stand for awe and "innermost parts and kidneys" for love. The text explains why love's song is placed in the innermost parts: song (rinah) that comes from openly felt love and yearning is normally voiced aloud, with the mouth.

אבל כשהלבבות ייראוך במדת היראה והביטול אין הרינה מתגלית בגלוי בפה מבחי' התגלות האהבה שהם בי' הפכים כנ"ל מ"מ בקרב וכליות בבחי' פנימית תהיה הזמרה והשמחה מחמת האהבה

But when "hearts stand in awe of You" with the attribute of awe and bittul, the song does not reveal itself openly in the mouth from the revelation of love, since they are two opposites, as mentioned above; nevertheless, in the innermost parts and kidneys, in an inward manner, there will be the singing and the joy that come from love.

> When the heart is filled with awe and bittul, that song cannot burst out openly, because revealed love and awe are opposites. Instead the love sings inwardly, in the "innermost parts and kidneys": outwardly there is awe, while inside there is the singing and joy of love.

(ועמ"ש בד"ה רני ושמחי[87,88] בענין רננא ברמשא וצדקתך ירננו[89] וזהו ענין רנה בפה והיא נמשכת ממדת לילה בחי' חשך והעלם אור א"ס ב"ה כנ"ל בענין נפשי אויתך בלילה

(And see what is written in the discourse beginning "Sing and rejoice," on "song in the evening" and "they shall sing of Your righteousness"; and this is song in the mouth, and it is drawn from the attribute of night, the aspect of darkness and concealment of the Infinite Light, blessed be He, as mentioned above regarding "My soul desires You in the night."

> The parenthesis refers to the Torah Ohr discourse "Sing and rejoice," which speaks of "song in the evening" and of "they shall sing of Your righteousness" (Psalms 145:7). That outward song comes from "night," the concealment of G-d's light, like the longing of "My soul desires You in the night" described earlier.

אך ע"י גילוי מבחי' והנורא אל עליון אזי נמשך וכל הלבבות ייראוך[90] וכל קרב וכליות יזמרו שהיא הרינה והזמרה שבפנימית הלב. וזהו כענין המבואר בזח"א [בזהר חלק א] ר"פ ויצא)

But through a revelation from the level of "and the awesome, G-d Most High," there is then drawn down "And all hearts shall stand in awe of You, and all innermost parts and kidneys shall sing," which is the song and singing in the inner dimension of the heart. And this is like what is explained in the Zohar, Part I, at the beginning of Parshas Vayetzei)

> But when "and the awesome, G-d Most High" is revealed, the inner song of "all innermost parts and kidneys shall sing" is drawn down, a song within the inner dimension of the heart. The Zohar at the beginning of Parshas Vayetzei is cited as a parallel.

(דקמ"ח ע"ב)[91] ע"פ וחסידיך ירננו[92] ולוייך ירננו מיבעי ליה[93] כו' עד דאינון חשיבי יתיר והיינו כענין ההפרש שבין בחי' רינה הנ"ל דהשיר של הלוים הוא רינה בפה. לארמא קלא.

(page 148b), on the verse "And Your pious ones shall sing (yeranenu)": "It should have said, 'Your Levites shall sing,'" etc., until "for they are more esteemed." And this is like the difference between the levels of song mentioned above: the song of the Levites is song in the mouth, "to raise the voice."

> The Zohar (I, 148b) asks why the verse says "Your pious ones shall sing" rather than "Your Levites," since singing was the Levites' task, and answers that the pious ones are more esteemed. The Levites' song was outward, a song of the mouth that raised the voice.

אבל מה שחסידיך ירננו שהם הכהנים היינו ברעותא דלבא וכמ"ש בזח"ג [בזהר חלק ג] פרשה שמיני (דל"ט ע"א)

But as for "Your pious ones shall sing," who are the Kohanim (priests), that is with the desire of the heart, as is written in the Zohar, Part III, Parshas Shemini (page 39a):

> The "pious ones" are the Kohanim, and their song is in "the desire of the heart." The Zohar (III, 39a) describes the Kohen's service as performed in silence.

דכהנא עובדוי בחשאי אינון[94] כו' ע"ש וא"כ הרנה שלהם זהו כענין וכל קרב וכליות יזמרו כו'

"for the Kohen, his services are in silence," etc.; see there. If so, their song is like "and all innermost parts and kidneys shall sing," etc.

> The Kohanim's song is therefore inward and silent, like "all innermost parts and kidneys shall sing." It is the song of love held within awe.

ועמ"ש בד"ה מזמור שיר חנוכת הבית[95,96] ההפרש בין מזמור לשיר שהוא גם כן עד"ז והיינו

And see what is written in the discourse beginning "A psalm, a song at the dedication of the House" on the difference between mizmor (psalm) and shir (song), which is also along these lines. And this is

> The Likkutei Torah discourse on "A psalm, a song at the dedication of the House" draws a similar distinction between mizmor, music played on an instrument, and shir, song sung by the mouth. The text now gives the reason the inner heart can hold both attributes.

כי בחי' פנימית הלב יש בו כח להיות כלי ומכון להכיל אהוי"ר [אהבה ויראה] גם שתיהן יחד ע"י גילוי מבחי' והנורא שנמשך ומתגלה בפנימית הלב וגם כמ"ש במ"א שפנימית הלב מתאחדת עם המוח בבחי' תרין ריעין דלא מתפרשין.

because the inner dimension (pnimiyus) of the heart has the power to be a vessel and an abode to contain love and awe, even both of them together, through the revelation from the level of "and the awesome," which is drawn down and revealed in the inner dimension of the heart; and also, as is written elsewhere, the inner dimension of the heart becomes one with the mind, in the manner of "two companions that never part."

> The inner dimension of the heart can be a vessel for love and awe together, once the revelation of "and the awesome" shines within it. It is also united with the mind in the manner of "two companions that never part," the phrase used for Chochmah and Binah.

אבל בחיצנויות הלב אין כל להכיל שתיהן יחד וזהו וכל הלבבות ייראוך וכל קרב וכליות יזמרו שהיא בחי' פנימית הלב כו' ועמ"ש ע"פ שוש אשיש[97,98] כו'

But in the outer dimension (chitzoniyus) of the heart there is nothing [able] to contain both of them together. And this is "And all hearts shall stand in awe of You, and all innermost parts and kidneys shall sing," which is the level of the inner dimension of the heart, etc. And see what is written on the verse "I will greatly rejoice," etc.,

> The outer dimension of the heart cannot hold both at once; there love and awe remain opposites. That is why the prayer places awe in the "hearts" and the singing in the "innermost parts and kidneys," the inner heart. The text then refers to the discourse on "I will greatly rejoice" (Isaiah 61:10).

תגל נפשי גילה ברעדה שהיראה תכסה מבחוץ ותוכו רצוף אהבה[99] ונתבאר ג"כ מזה ע"פ ביום השמע"צ [השמיני עצרת][100] כו' בני ציון יגילו במלכם[101] כו'

"my soul shall exult (tagel)": exultation (gilah) with trembling, that awe covers on the outside, and its inside is inlaid with love. And this was also explained on the verse "On the eighth day, an assembly (Shemini Atzeres)," etc., "Let the children of Zion exult in their King," etc.

That discourse distinguishes simchah, joy that shows outwardly, from gilah, exultation that stays within: "exult with trembling" means that trembling covers the joy on the outside while "its inside is inlaid with love" (Song of Songs 3:10). The same is explained in the discourse for Shemini Atzeres on "Let the children of Zion exult in their King" (Psalms 149:2).

ועמ"ש ע"פ בשלח פרעה בפי' ולא נחם אלקים דרך ארץ פלשתים[102] וזו היא השמחה בה' אור א"ס ב"ה הסובב כל עלמין השוכן אתו ממש שהוא למטה

And see what is written on the verse "When Pharaoh sent out," in the explanation of "G-d did not lead them by way of the land of the Philistines." And this is the joy in G-d, the Infinite Light, blessed be He, which encompasses all worlds (sovev kol almin), which actually dwells with him, being below

A further reference is to the discourse on "When Pharaoh sent out the people." The joy described here is joy in G-d as the Infinite Light that encompasses all worlds and truly dwells with a person, present below as above.

כמו למעלה הגם שאין בו גילוי השגה. הנה ע"ז נאמר וצדיק באמונתו יחיה[103] מצד אמונה שלמעלה מהשגה:[104, 105, 106]

just as above, even though there is no revealed comprehension of it. Now, of this it is said, "And the righteous shall live by his faith": by virtue of faith, which is above comprehension.

This joy does not rest on understanding, since the encompassing light cannot be grasped. It rests on faith, which is above understanding: "the righteous shall live by his faith" (Habakkuk 2:4).

5 קיצור. אך ההתכללות שתהא האהבה כלולה עם היראה ע"ז נאמר שלום שלום לרחוק ולקרוב[107]. והיינו ע"י המשכה מבחי' והנורא

Summary. But [as for] the inter-inclusion, that love be included with awe: of this it is said, "Peace, peace, to the far and to the near." And this is through a drawing down from the level of "and the awesome,"

The summary restates the second section: love and awe are joined through the peace of "Peace, peace, to the far and to the near." That peace comes from a drawing down from the level of "and the awesome," the bittul in which opposites become one.

וזהו ענין העקדה ממעל לעצים[108] וענין התכללות זו היינו כמ"ש וכל הלבבות ייראוך וכל קרב וכליות יזמרו לשמך:

and this is the meaning of the Akeidah (binding), "above the wood." And this inter-inclusion is as it is written, "And all hearts shall stand in awe of You, and all innermost parts and kidneys shall sing to Your Name."

> The binding of Yitzchak "above the wood" expresses the same inclusion, and so do the words of the prayer "All hearts shall stand in awe of You, and all innermost parts and kidneys shall sing to Your Name": awe in the heart, and love singing within.

SECTION 4 • ¶6–10

The joy of a mitzvah

6 ג והנה גילוי שמחה זו בפועל ממש היא שמחה של מצוה כמ"ש תחת אשר לא עבדת את[109] הוי' אלקיך בשמחה ובטוב לבב מרוב כל יותר מרוב כל כי השמחה היא מחמת אשר קדשנו במצותיו בקדש העליון.

3. Now, the revelation of this joy in actual deed is the joy of a mitzvah, as it is written, "Because you did not serve Havayah your G-d with joy and with gladness of heart, out of an abundance of everything": more than an abundance of everything. For the joy is because "He has sanctified us with His commandments," with the supernal holiness.

> The third section shows where this joy is revealed in practice: in the joy of a mitzvah. The Torah rebukes those who did not serve G-d "with joy ... out of an abundance of everything" (Deuteronomy 28:47), and the Alter Rebbe reads "out of" as "more than": the joy of a mitzvah must exceed every other joy, because the mitzvos sanctify us with a holiness from above.

והו ענין ברכת המצות ברוך אתה הוי' פי' שמבקשים להיות ברוך ונמשך מלמעלה מעלה מהשתלשלות

And this is the meaning of the blessing over mitzvos, "Blessed are You, Havayah": it means that we request that [He] be "blessed" and drawn down from far above the chain of descending worlds (hishtalshelus)

> Every blessing over a mitzvah opens with "Blessed are You, Havayah." The Alter Rebbe reads baruch, "blessed," as a request that G-d's light be drawn down from far above the chain of worlds.

(ועיין זח"א [זהר חלק א] פי' לך לך[110] שם ברוך אברם[111] כמה דאמרינן ברוך אתה. לאל עליון[112] הוי' אלקינו ע"ש ודלא כפי' המק"מ [המקדש מלך] שם)[113]

(and see the Zohar, Part I, Parshas Lech Lecha: there, "Blessed be Avram," as we say, "Blessed are You"; "of G-d Most High," "Havayah our G-d"; see there; and not as the commentary Mikdash Melech explains there);

The Zohar (I, 87a) reads Malki-Tzedek's blessing as the pattern of our blessings: "Blessed be Avram" corresponds to "Blessed are You," and "of G-d Most High" to "Havayah our G-d." The Alter Rebbe adds that he does not follow the reading of the Mikdash Melech, a commentary on the Zohar, which according to the Kehot note assigns these words to particular Sefiros.

כי להיות המשכת ודרך סדר ההשתלשלות מעילה לעילה עד שנעשה מלך העולם ומלכותך מלכות כל[114] עולמים להוות ולהחיות עולמות מבחי' מלכותו ית'

for in order that there be a drawing down by way of the order of the chain of descending worlds, from cause to cause, until He becomes "King of the world," and "Your kingship is a kingship over all worlds," to bring worlds into being and give them life from the level of His Malchus (sovereignty), may He be blessed,

Ordinarily G-d's light descends through the chain of worlds, from cause to effect, until He is "King of the world" and His kingship rules over all worlds (Psalms 145:13). This is how the worlds are created and kept alive: through His Malchus, His sovereignty.

שהוא בחי' שם בלבד שלפי שנק' שמו ומלכותו עליהם הם חיים וקיימים והוא בחינת זיו והארה כו'.

which is the level of a name alone: because His Name and His kingship are called upon them, they live and endure; and this is the level of radiance and illumination, etc.

Malchus is like a name: not the King Himself, but His name and rule, which are "called upon" the worlds and keep them in existence. It is only a radiance and illumination of G-d.

אבל במצות קדשנו בקדש העליון שלמעלה מן ההשתלשלות בחי' סובב כל עלמין והמלאכים שואלים איה מקום כבודו כו'

But with the mitzvos, "He has sanctified us" with the supernal holiness that is above the chain of descending worlds, the level of the light that encompasses all worlds (sovev kol almin); and the angels ask, "Where is the place of His glory?" etc.,

The mitzvos, however, sanctify us with a holiness that is above the chain of worlds, from the level of the light that encompasses all worlds. Even the angels cannot grasp it; in the words of the Kedushah prayer they ask, "Where is the place of His glory?"

אומרים מלא כל הארץ כבודו בארץ הלזו התחתונה שהתורה והמצות שבעוה"ז שנתלבשו בגשמיות יסודתן בהררי קדש[115] עליון למעלה מעלה

[and] they say, "The whole earth is full of His glory": in this lowly earth; for the Torah and the mitzvos in this world, which are clothed in physicality, are founded "in the holy mountains," supernal, far above

> Their answer is "The whole earth is full of His glory" (Isaiah 6:3), meaning this lowly, physical earth. The Torah and the mitzvos, though clothed in physical things, are rooted "in the holy mountains" on high (Psalms 87:1), far above the chain of worlds.

מן ההשתלשלות והן נעשין בחי' כסא ומכון ממש לשבתו יתי' הסובב כל עלמין דלית מחשבה תפיסא ביה[116] כי"א כאשר תפיסא בתורה ומצות כו'.[117]

the chain of descending worlds; and they become an actual throne and abode for His dwelling, may He be blessed, Who encompasses all worlds, Whom "no thought can grasp," but only as it grasps [Him] through Torah and mitzvos, etc.

> Therefore the mitzvos become an actual throne and dwelling for G-d as He encompasses all worlds. No thought can grasp Him, except as He is grasped through Torah and mitzvos.

7 וע"ז נצטוינו ואהבת את כלומר שתמשיך מדת האהבה והשמחה בבחינת את הטפל הוא מדת היראה והביטול.

And concerning this we were commanded, "And you shall love es": that is, that you draw the attribute of love and joy into the level of "the es of what is subordinate," which is the attribute of awe and bittul (self-nullification).

> The command "And you shall love es" is now read in light of the first section. Since es stands for the subordinate element, awe and bittul, the verse commands a person to draw his love and joy into awe and self-nullification, so that the joy is held within awe.

וזהו את הוי' אלהיך כלומר לפי שהוא אלהיך לנכח למטה כמו למעלה ושיהיה גילוי האהבה ושמחה זו בפועל ממש בקיום והיו הדברים האלה אשר אנכי מצוך[118] היום שמחבי' היום לעשותם[119] נמשך גילוי אנכי

And this is "es Havayah your G-d": that is, because He is your G-d, facing [you], below just as above. And [it means] that the revelation of this love and joy be in actual deed, in fulfilling "And these words which I (Anochi) command you this day," for from the level of "this day, to do them" the revelation of "I (Anochi)" is drawn down,

> "Havayah your G-d" means that G-d is "yours," facing you, present below as above. This love and joy must come out in actual deeds, by fulfilling "these words which I (Anochi) command you this day" (Deuteronomy 6:6); and because "this day" is the time "to do them" (Deuteronomy 7:11), action in this world draws down the revelation of Anochi, G-d's own "I."

ולא זיו והארה בבחי' שם בלבד רק אנכי בעצמי כביכול מצוך לשון צוותא וחיבור במצות ה' שהם גילוי עצמותו ומהותו כביכול בתרי"ך עמודי אור[120,121] הנמשכים בתרי"ג מצות דאורייתא וז' מצות דרבנן.

and not radiance and illumination in the manner of a name alone, but "I (Anochi)" Myself, as it were, "command you" (metzavecha), a term of companionship (tzavta) and joining, in the commandments of G-d, which are the revelation of His essence and being, as it were, through the 620 pillars of light that are drawn down into the 613 commandments of the Torah and the 7 commandments of the Rabbis.

> The mitzvos convey not a radiance or a mere "name" but "I Myself" commanding you. The word metzavecha, "command you," is read as tzavta, "companionship": the mitzvos join a person with G-d's essence, which according to the Kabbalah (Pardes Rimonim 8:3) is expressed in 620 pillars of light, matching the 613 commandments of the Torah and the 7 of the Rabbis.

8 ודברת בם בשבתך בביתך[122] כי הנה כתיב קול קורא במדבר[123] קול התורה הקול קול יעקב[124] קורא ונמשך בבחי' מדבר ושממה הוא העוה"ז פנו דרך ה' להיות בו המשכה ודרך הוי'.

"And you shall speak of them when you sit in your house." For it is written, "A voice calls in the wilderness": the voice of the Torah, "the voice is the voice of Yaakov," calls and is drawn down into the level of wilderness and desolation, which is this world; "clear the way of Havayah": that there be in it a drawing down and a way of Havayah.

> The next words of the Shema, "And you shall speak of them when you sit in your house" (Deuteronomy 6:7), lead to the Torah's power to transform this world. Isaiah's "A voice calls in the wilderness: clear the way of Havayah" is read as the voice of Torah, "the voice of Yaakov," calling into the spiritual wilderness of this world and opening in it a path for G-d's light.

וזהו ענין המשכת וי"ו והנורא מבחי' אל עליון שלמעלה מבחי' השתלשלות וכו' ולכן אמרו יפה שעה אחת בתשובה[125, 126] ומע"ט [ומעשים טובים] בעוה,ז מכל חיי העוה"ב [העולם הבא]

And this is the drawing down of the vav of "and the awesome" from the level of G-d Most High, which is above the level of the chain of descending worlds (hishtalshelus), etc. Therefore they said, "Better is one hour of teshuvah (return) and good deeds in this world than all the life of the World to Come,"

> This drawing down is the vav of "and the awesome," which comes from G-d Most High, above the chain of worlds. That is why the Mishnah (Avos 4:17) says that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come.

כי עוה"ב [עולם הבא] לפי שהוא בבחי' השגה ושכל נברא להיות מתענג ונהנה אינו אלא זיו כו' והוא זיו תורתם ועבודתם.

for the World to Come, since it is in the manner of comprehension and created intellect, so as to take delight and pleasure, is only radiance, etc.; and it is the radiance of their Torah and their service.

> The World to Come is a reward of comprehension and delight for created minds, and such comprehension can take in only a radiance of G-d. That radiance is the radiance of the souls' own Torah study and service.

משא"כ בעסק התורה והמצות עצמן שבקיום המעשה בעולם הזה בפועל ממש הנה בהם נמשך גילוי בחי' אנכי בעצמו ובכבודו שלא ניתן להנות בהשגת הנבראים כו'.

Whereas with the occupation in the Torah and the mitzvos themselves, in the fulfillment of the deed in this world in actual practice, in them there is drawn down the revelation of the level of "I (Anochi)" in His own Self and His own Glory, which was not given to be enjoyed in the comprehension of created beings, etc.

> In the actual practice of Torah and mitzvos in this world, by contrast, G-d's own "I" (Anochi), His very Self, is drawn down. This is a level that no created being can enjoy through comprehension.

9 וע"ז אמרו אנכי ולא[127] יהיה לך מפי הגבורה שמענו שכמה בחי' גבורות וצמצומים הן להיות גילוי זה של בחינת אנכיכ בתורה ומצות שהוא למעלה מן ההשתלשלות בחינת ישת חשך סתרו[128] חשך והעלם ולא אור וגילוי

And concerning this they said, "'I am' (Anochi) and 'You shall have no [other gods]' we heard from the mouth of the Almighty (HaGevurah)": for there are many levels of gevuros (restraints) and contractions (tzimtzumim) in order that there be this revelation of the level of "I (Anochi)" in Torah and mitzvos, which is above the chain of descending worlds (hishtalshelus), the level of "He made darkness His hiding place": darkness and concealment, not light and revelation.

> The Talmud (Makkos 24a) says that "I am" and "You shall have no other gods," the first two of the Ten Commandments, were heard "from the mouth of the Gevurah," an epithet for the Almighty that also means "restraint." The Alter Rebbe reads it as a hint: many restraints and contractions are needed so that the "I" (Anochi), which is above the chain of worlds and is "darkness," utter concealment, can be revealed in Torah and mitzvos.

(ועמ"ש כה"ג [כהאי גוונא] בד"ה ושאבתם[129] מים בששון[130] שניסוך המים בחג הוא המשכת חכמה עילאה בחי' ביטול ומה שאעפ"כ [שאף על פי כן] יהיה בששון דוקא זהו משום דחו"ב [דחכמה ובינה] הם תרין ריעין[131] כו' והיינו ג"כ ענין התכללות הביטול ויראה עם השמחה

(And see what is written along these lines in the discourse beginning "You shall draw water with gladness": that the water libation on the festival is the drawing down of the higher Chochmah (wisdom), the level of bittul (self-nullification); and that it must nevertheless be specifically "with gladness" is because Chochmah and Binah (understanding) are "two companions," etc.; and this too is the inter-inclusion of bittul and awe with joy.

> The parenthesis refers to the discourse "You shall draw water with gladness," on the water libation of Sukkos. The water stands for the higher Chochmah and bittul, while "gladness" stands for Binah; since Chochmah and Binah are "two companions" that never part, bittul and awe can be joined with joy.

והוא אחר עש"ת [עשרת ימי תשובה] ויוהכ"פ [ויום הכפורים] שממשיכים מבחי' לפני הוי' תטהרו. שלום שלום לרחוק ולקרוב[132] כו'. ע"ז נעשה אח"כ התכללות זו. אך כאן הגילוי הוא השמחה והששון רק תוכו רצוף הביטול והיראה):[133]

And this comes after the Ten Days of Teshuvah and Yom Kippur, when we draw down from the level of "before Havayah you shall be purified"; "Peace, peace, to the far and to the near," etc.; through this, afterwards, this inter-inclusion comes about. But here what is revealed is the joy and gladness, only its inside is inlaid with bittul and awe.)

> This joining comes after the Ten Days of Teshuvah and Yom Kippur, when a person is purified "before Havayah" and the peace of "to the far and to the near" is drawn down. On Sukkos, however, the joy is what shows, while its inside is "inlaid" with bittul and awe.

10 קיצור. ושמחה זו דבחי' וכל קרב וכליות יזמרו הוא שמחה של מצוה. וזהו ענין ברכת המצות. ואהבת את ודברת בם:[134]

Summary. And this joy, of the level of "and all innermost parts and kidneys shall sing," is the joy of a mitzvah. And this is the meaning of the blessing over mitzvos, [and of] "And you shall love es" and "And you shall speak of them."

> The summary of the third section: the inner joy of "all innermost parts and kidneys shall sing" is the joy of a mitzvah. It is what the blessing over mitzvos expresses, and what the verses "And you shall love es" and "And you shall speak of them" describe.

SECTION 5 · ¶11–12

The arousal from below

11 ד אך הנה גילוי זה שמן החשך בריבוי הצמצוצים באתערותא דלתתא תליא מילתא[135] להיות ואהבת בכל לבבך בשני יצריך[136] שגם היצה"ר [היצר הרע] ישוב לעבודת ה' בבחי'

4. But now, this revelation [that comes] out of the darkness through the multitude of contractions (tzimtzumim), "the matter depends on an arousal from below": that there be "And you shall love with all your heart," with your two inclinations, so that the evil inclination too will return to the service of G-d, in the manner of

> The fourth section asks what brings this revelation out of the hidden "darkness" and through all the contractions. The answer is the Zohar's principle that it "depends on an arousal from below": a person must love G-d "with all your heart," with both inclinations (Berakhot 54a), so that the evil inclination too serves Him.

אתכפיא ואתהפכא חשוכא לנהורא שכמו שהאדם מתגבר למטה נגד טבעו הן בסור מרע הן בועשה טוב[137] בבחינת בטל רצונך[138, 139] שמבטל רצונו ומסלק את עצמו ומשליך נפשו ורצונו מנגד כו'.

subjugation (iskafya) and transformation (is'hapcha) of darkness into light. For just as a person below overcomes his nature, both in "turn away from evil" and in "and do good," in the manner of "Nullify your will," in that he nullifies his will, removes himself, and casts his soul and his will aside, etc.,

> The evil inclination is brought to serve G-d by subjugation (iskafya), overpowering it, and by transformation (is'hapcha), turning its darkness into light. A person overcomes his nature both in "turning from evil" and in "doing good" (Psalms 34:15), following the Mishnah's "Nullify your will" (Avos 2:4) by setting his own will and self aside.

כך נמשך מלמעלה בחי' ביטול וסילוק עצמיות אור א"ס ב"ה שלא יאיר ויתגלה כמו שהוא שאין לו סוף כו' שאין העולמות יכולים לסבול את האור הזה כמו שהוא.

so there is drawn down from above the level of bittul (self-nullification) and withdrawal of the very essence of the Infinite Light (Or Ein Sof), blessed be He, so that it should not shine and be revealed as it is, that it has no end, etc., for the worlds cannot bear this light as it is.

> Measure for measure, G-d then sets aside His own essence: the essential Infinite Light withdraws, so that it does not shine in its endlessness. This is necessary because the worlds could not bear that light as it is.

12 ולכן נק' חושך ולא אור וגילוי אלא שיתצמצם בכמה מיני צמצוצים וירידות המדרגות להיות גילוי האור מתוך החושך שהיא בחי' ירידה אצלו ית'.

Therefore it is called darkness and not light and revelation; rather, it contracts itself through many kinds of contractions (tzimtzumim) and descents of levels so that there be the revelation of the light out of the darkness, which is an aspect of descent for Him, may He be blessed.

> Because the essential light is withdrawn, the source of the revelation is called "darkness," not light. Revelation comes only as that light contracts itself through many contractions and descending levels, so that light emerges out of the darkness, and for G-d this is a descent.

כמארז"ל [כמאמר רבותינו זכרונם לברכה] במקום שאתה מוצא גדולתו[140] של הקב"ה כו' שהניח את עצמיות אור א"ס ב"ה ומשרה שכינתו בבחינת צמצום כדי להיות גילוי ואור מתוך החושך העליון

As our Sages, of blessed memory, said, "Wherever you find the greatness of the Holy One, blessed be He," etc.: that He set aside the essence of the Infinite Light (Or Ein Sof), blessed be He, and causes His Shechinah (Divine Presence) to dwell in the manner of contraction, in order that there be revelation and light out of the supernal darkness.

> The Sages teach (Megillah 31a) that wherever one finds G-d's greatness one also finds His humility. Here this means that G-d set aside the essence of His Infinite Light and made His Shechinah dwell in a contracted form, so that revelation and light could come out of the supernal darkness.

(וגם כי ע"י אתהפכא חשוכא שלמטה לנהורא מעוררים למעלה הגילוי מבחינת ישתש חשך סתרו שלמעלה מבחינת אור. וזהו ענין יתרון האור מן החשך[141, 142] דייקא)

(And also, through the transformation of the darkness below into light, the revelation is aroused above from the level of "He made darkness His hiding place," which is above the level of light. And this is the meaning of "the advantage of light from darkness," precisely.)

> The parenthesis adds a second reason: when a person below turns darkness into light, he arouses above a revelation from the level of "He made darkness His hiding place," which is higher than light itself. This is the meaning of "the advantage of light that comes from darkness" (Ecclesiastes 2:13).

(עיין בזהר פ' תזריע[143] דמ"ז ע"ב. ובפ' בשלח דנ"ז ע"א.[144] ועמ"ש בביאור ע"פ שחורה אני[145] ונאוה[146] בענין מצות ל"ת [לא תעשה] כו')

(See the Zohar, Parshas Tazria, page 47b, and Parshas Beshalach, page 57a. And see what is written in the explanation of the verse "I am black but comely," on the prohibitive commandments, etc.)

> For this theme the text refers to the Zohar on Tazria and on Beshalach, and to the Likkutei Torah explanation of "I am black but comely" (Song of Songs 1:5), which shows how keeping the prohibitive commandments reveals a very high light.

וע"ז נמשך גילוי זה גם בלב האדם למטה להיות בחי' כלי ומשכן שתהיינה כלולות בו ב' המדות אהבה ויראה גם יחד ע"י המשכת בחי' שלום הכולל ומחבר כו'.

And through this, this revelation is drawn down also into the heart of man below, so that it become a vessel and dwelling in which the two attributes, love and awe, are both included together, through the drawing down of the level of peace, which includes and joins, etc.

> Through this arousal from below the revelation reaches the human heart too, making it a vessel and dwelling in which love and awe are held together. This happens through the drawing down of peace, the quality that includes and joins opposites.

וע"ז נאמר שומר פיו ולשונו[147] שומר מצרות נפשו (משלי כ"א) פי' שלא תהא נפשו צרה וקצרה מהכיל ב' הפכים כאחד שהן אהוי"ר [אהבה ויראה]

And of this it is said, "He who guards his mouth and his tongue guards his soul from troubles (tzaros)" (Proverbs 21): meaning, that his soul not be narrow (tzarah) and too short to contain two opposites as one, which are love and awe,

> The Alter Rebbe reads Proverbs 21:23, "He who guards his mouth and his tongue guards his soul from troubles (tzaros)," as a play on tzar, "narrow": guarding one's mouth keeps the soul from being too narrow to contain both love and awe at once.

אלא כמ"ש הרחיבי מקום אהלך[148] וגו' והיינו ע"י שמירת פיו ולשונו בבחי' אתכפיא סט"א [סטרא אחרא] הן בבחי' סור מרע כו'

but rather as it is written, "Enlarge the place of your tent," etc. And this is through guarding his mouth and his tongue, in the manner of subduing the sitra achra (the other side), both in the manner of "turn away from evil," etc.

> Instead the soul becomes spacious, as in "Enlarge the place of your tent" (Isaiah 54:2). This comes from guarding one's mouth and tongue, a way of subduing the sitra achra in the sense of "turning away from evil."

(ועיין מענין שומר פיו ולשונו בשל"ה [בשני לוחות הברית] בתשב"כ [בתורה שבכתב] בס"פ תו"א [תורה אור] השייך לפ' בהר שם פי' שזהו מענין מ"ם סתומה של למרבה המשרה[149] ושם נאמר ולשלום אין קץ כו' וכנ"ל)

(And see on "He who guards his mouth and his tongue" in the Shelah, in [the part on] the Written Torah, at the end of [the section] Torah Ohr belonging to Parshas Behar; there he explains that this relates to the closed mem of "For the increase (lemarbeh) of the dominion," and there it is said, "and of peace there shall be no end," etc., as mentioned above.)

> The parenthesis cites the Shelah, who connects "He who guards his mouth and his tongue" with the closed mem in the word lemarbeh in Isaiah 9:6, a final-form mem written in the middle of the word. The same verse speaks of "peace without end," which ties guarding the mouth to the theme of peace discussed above.

שעי"ז נמשכה אהבה זו הכלולי' [הכלולה] ביראה בפנימיות ותוכיות הלב להיות הלב בחי' כלי ומשכן לאהבה זו

For through this, this love that is included in awe is drawn into the inner dimension (pnimiyus) and the innermost core of the heart, so that the heart becomes a vessel and dwelling for this love,

> Through guarding the mouth, this love that is included in awe is drawn into the innermost core of the heart, so that the heart becomes its vessel and dwelling.

והיא תקועה ושמורה לנצח בל תמוט ממנו כל הימים בין במחשבה בין בדבור ומעשה וכמ"ש ודברת בם בשבתך בביתך ובלכתך[150] וגו'

and it is fixed and guarded forever, never to be moved from him all the days, whether in thought or in speech and deed; as it is written, "And you shall speak of them when you sit in your house and when you walk," etc.,

> Such love is fixed and lasting, never departing, and it shapes thought, speech and action alike. This is what the Shema describes: "And you shall speak of them when you sit in your house and when you walk on the way" (Deuteronomy 6:7).

וקשרתם לאות[151] וגו' והוקשה כל התורה לתפילין[152] שכמו שתפילין שהם על הקלף גשמי ושורה בהם קדושה עליונה מאור א"ס ב"ה הסוכ"ע בפרשיות הכתובין בהם.

"And you shall bind them for a sign," etc. And the whole Torah has been likened to tefillin: just as tefillin, which are on physical parchment, have supernal holiness resting upon them from the Infinite Light, blessed be He, that encompasses all worlds (sovev kol almin), through the passages written in them,

> The Shema continues, "And you shall bind them for a sign" (Deuteronomy 6:8), the mitzvah of tefillin, and the Talmud (Kiddushin 35a) says that the whole Torah is likened to tefillin. Tefillin are made of physical parchment, yet the light that encompasses all worlds rests on them through the passages written inside.

כך הוא ענין כל המצות שהם בעשיה גשמיות ואעפ"כ [ואף על פי כן] שורה ומלובש בהם אור א"ס ב"ה ולזאת יהיה כל מעשיו ודבוריו ומחשבותיו בעסק התורה והמצות בבחי' אהבה זו וביטול זה.

so it is with all the mitzvos: they are in physical action, and nevertheless the Infinite Light, blessed be He, rests and is clothed in them. Therefore all his deeds, words and thoughts in his occupation with Torah and mitzvos will be in the manner of this love and this bittul (self-nullification).

> So it is with every mitzvah: though it is a physical act, the Infinite Light rests and is clothed within it. Therefore all of a person's deeds, words and thoughts in Torah and mitzvos are permeated by this love and this bittul.

משא"כ ע"י אהבה שמבחי' הצמאון אף שנמשך עליו בחינת וימינו תחבקני[153] היא בחינת חיבוק מבחוץ ולכן היא חולפת ועוברת אחר התפלה כו'.

Whereas through love that comes from the aspect of thirst, even though there is drawn upon him the level of "and His right hand embraces me," it is an embrace from outside; and therefore it passes and goes away after prayer, etc.

> Love that comes from thirst is different. Even if it brings the feeling of "His right hand embraces me" (Song of Songs 2:6), it is an embrace from outside, and so it fades when prayer is over.

והמשכת גילוי זה בלב שיהא הלב משכן וכלי לאהבה זו שתהיה בפנימיותו ותוכיותו שתהיה תקועה ושמורה לנצח נעשה ע"י בחי' מחוקק שעושה חקיקה לכלי לקבל

And the drawing down of this revelation into the heart, so that the heart be a dwelling and vessel for this love, that it be in its inner dimension and core, that it be fixed and guarded forever, is accomplished through the level of the lawgiver (mechokek), who makes an engraving (chakikah) in the vessel, to receive.

> Making the heart a lasting vessel for this love requires the quality of the mechokek, the "lawgiver," a word whose root also means "to engrave." Like a craftsman who engraves a hollow in a vessel so that it can hold something, it carves out in the heart a space to receive.

(ועמ"ש ע"פ במחוקק במשענותם[154, 155] וע"פ החלצו מאתכם) ומחוקק זה משה כמ"ש כי שם חלקת מחוקק[156] ספון הוא הדעת שהוא מקור התורה.

(And see what is written on the verse "with the lawgiver, with their staffs," and on the verse "Arm from among yourselves.") And this lawgiver is Moshe, as it is written, "For there the portion of the lawgiver is hidden"; this is Daas (knowledge), which is the source of the Torah.

> The text refers to the discourses on "with the lawgiver, with their staffs" (Numbers 21:18) and on "Arm from among yourselves." The lawgiver is Moshe, of whom it says "for there the portion of the lawgiver is hidden" (Deuteronomy 33:21), and his quality is Daas, the source of the Torah.

וע"ז נאמר וזאת התורה אשר שם משה[157] לפני בני ישראל (ועמ"ש במ"א ע"פ ואלה המשפטים[158] אשר תשים לפניהם)[159]

And of this it is said, "And this is the Torah which Moshe set before the children of Israel." (And see what is written elsewhere on the verse "And these are the ordinances which you shall set before them.")

> This is the meaning of "And this is the Torah which Moshe set before (lifnei) the children of Israel" (Deuteronomy 4:44). A parallel explanation is given elsewhere on "And these are the ordinances which you shall set before them" (Exodus 21:1).

פי' לפני בבחינת פנמיות בני ישראל להיות המשכת והנורא מבחינת אל עליון ומבחי' ישת חשך סתרו יהיה גילוי אור עד שמאיר אור האהבה הכלולה ביראה בתוך פנימיות שבו

The meaning of "before" (lifnei) is: into the inner dimension of the children of Israel, that there be a drawing down of "and the awesome" from the level of G-d Most High, and from the level of "He made darkness His hiding place" there will be a revelation of light, until the light of the love included in awe shines within the inner dimension that is in him,

> Lifnei, "before," is read as related to penim, "inside": Moshe set the Torah into the inner dimension of the Jewish people. Through him the light from "He made darkness His hiding place" is revealed, until the love included in awe shines within a person's inner self.

ועל ידו נעשה הלב כלי קיבול להיות תוכיות הלב ופנימיותו רצוף אהבה זו בל תמוט לעולם ועד.

and through it the heart becomes a receptacle, so that the core of the heart and its inner dimension are inlaid with this love, never to be moved, forever and ever.

> Through this the heart becomes a true receptacle, its innermost core "inlaid" with this love, which then never wavers.

SECTION 6 • ¶13–15

Havayah is Elokim

13 ועם כל הנ"ל יובן ענין וידעת היום להיות שהיום הוא עם הלילה ויהי ערב ויהי בקר יום אחד[160]

And with all the above, the matter of "Know this day" will be understood: that the day is together with the night, "And there was evening and there was morning, one day,"

> With all this explained, the Alter Rebbe returns to the opening verse, "Know this day." As shown at the start, a day includes the night: "there was evening and there was morning, one day."

היינו כברייתו של עולם ברישא חשוכא[161] והדר נהורא שמן החושך נעשה אור כך הוא גילוי אור א"ס ב"ה מחשך עליון ברישא חשוכא בחינת ישת חשך סתרו[162] ואל עליון והדר נהורא[163] להיות בחי' אור וגילוי

that is, as in the creation of the world, "first darkness and then light," for out of the darkness light came to be. So it is with the revelation of the Infinite Light (Or Ein Sof), blessed be He, out of a supernal darkness: "first darkness," the level of "He made darkness His hiding place" and of G-d Most High, "and then light," that there be the level of light and revelation.

> The world was created in this order, "first darkness and then light" (Shabbos 77b), so that light came out of darkness. So too G-d's revelation: first the supernal darkness of "He made darkness His hiding place" and G-d Most High, and afterwards light and revelation drawn out of it.

והיינו ע"י הדעת וזהו וידעת היום ומזה וידעת כי[164] הוי' הוא אלהים שנמשך להיות חיבור ויחוד שם הוי' עם שם אלהים ע"י המשכות וי"ו והנורא מאל עליון הכולל ומחבר השני הפכים.

And this is through Daas (knowledge); and this is "Know (veyadata) this day." And from this, "you shall know that Havayah is Elokim": that there is drawn down a joining and union of the Name Havayah with the Name Elokim, through the drawings down of the vav of "and the awesome" from G-d Most High, which includes and joins the two opposites.

> This bringing of light out of darkness happens through Daas, alluded to in "Know (veyadata) this day." Through it one comes to know that "Havayah is Elokim": the Name Havayah, G-d as He transcends the world, is joined with the Name Elokim, G-d as He is hidden within it, through the vav of "and the awesome" from G-d Most High, which unites opposites.

14 והמשכה זו שהוא מלמעלה מעלה מן ההשתלשלות מבחינת ישך חשך סתרו להיות גילוי אור שהוא ע"י בחי' גבורות וצמצומים באתעדל"ת [באתערותא דלתתא] תליא מילתא ע"י

And this drawing down, which is from far above the chain of descending worlds (hishtalshelus), from the level of "He made darkness His hiding place," that there be a revelation of light, which is through the level of gevuros (restraints) and contractions (tzimtzumim), "the matter depends on an arousal from below": through

> This drawing down from far above the chain of worlds, from the level of "He made darkness His hiding place," comes through restraints and contractions, and like all such revelation it "depends on an arousal from below." The text now names that arousal.

כי והשבות אל לבבך[165] שיהיו בי' הלבבות כאחד שגם היצר הרע ישוב לעבודת ה' בבחינת אתכפיא ובטל רצונך[166] כו' שבאתערותא דלתתא אתערותא דלעילא במקום שאתה מוצא גדולתו[167] וכו':

[this,] that "you return it to your heart," that the two hearts be as one, so that the evil inclination too will return to the service of G-d, in the manner of subjugation (iskafya) and "Nullify your will," etc.; for through an arousal from below [comes] an arousal from above, "wherever you find His greatness," etc.

> The arousal is "return it to your heart": making the two hearts one, so that the evil inclination too serves G-d through subjugation and through "Nullify your will." An arousal from below brings an arousal from above, and G-d's greatness then appears together with His humility, His contracting Himself in order to be revealed.

15 קיצור. אך גילוי זה באתעדל"ת [באתערותא דלתתא] תליא באתכפיא ואתהפכא חשוכא לנהורא שע"ז נמשך מלמעלה גילוי ואור מתוך החושך העליון. שומר פיו ולשונו[168] כו'.

Summary. But this revelation depends on an arousal from below, on subjugation (iskafya) and the transformation of darkness into light, through which revelation and light are drawn down from above out of the supernal darkness. "He who guards his mouth and his tongue," etc.

> The summary of the fourth section: the revelation depends on an arousal from below, on subduing darkness and transforming it into light, which draws revelation and light out of the supernal darkness. Guarding one's mouth and tongue (Proverbs 21:23) is part of this.

והיינו ע"י במחוקק בחינת דעת וזהו וידעת היום. ומזה וידעת היום כי[169] הוי' הוא האלקים.[174, 173, 172, 171, 170] והיינו ע"י והשבות אל לבבך כו'.

And this is through "with the lawgiver," the level of Daas (knowledge); and this is "Know this day." And from this, "Know this day that Havayah is Elokim." And this is through "and return it to your heart," etc.

> This happens through the quality of the "lawgiver," which is Daas, and that is "Know this day"; from it comes the knowledge "that Havayah is Elokim." All of this is through "return it to your heart," making the two inclinations one.

ועד"ז י"ל [יש לומר] משארז"ל [מה שאמרו רבותינו זכרונם לברכה] (בברכות דנ"ה ע"ב) גבי בצלאל. בצל אל היית וידעת.[175] פי' בצל אל היינו בחי' אל עליון[176] כמ"ש בזח"ב [בזהר חלק ב'] תרומה (קנ"ב סע"א [סוף עמוד א]).

And along these lines one can explain what our Sages, of blessed memory, said (in Berachos, page 55b) concerning Betzalel: "You were in the shadow of G-d (betzel Kel), and you knew." Meaning: "in the shadow of G-d" is the level of G-d Most High (Kel Elyon), as is written in the Zohar, Part II, Terumah (end of page 152a).

> The same idea explains the Talmud's account of Betzalel (in our editions, Berakhot 55a): when he understood how G-d wanted the Mishkan built, Moshe said to him, "You must have been in the shadow of G-d (betzel Kel), and you knew," a play on his name. The Zohar (II, 152a) identifies this "Kel" as G-d Most High.

ומזה נמשך בחי' וידעת היינו וידעת היום בחינת ברישא חשוכא והדר נהורא וכנ"ל ואח"כ והשבות אל לבבך כו'

And from this is drawn the level of "and you knew," that is, "Know this day," the level of "first darkness and then light," as mentioned above; and afterwards, "and return it to your heart," etc.

> From the level of G-d Most High, "in the shadow of G-d," comes "and you knew," that is, "Know this day": first darkness and then light. Only afterwards comes "return it to your heart," the inner work.

וזהו שאמר לעשות משכן תחלה להמשיך המקיף העליון מבחינת ישת חשך סתרו ואח"כ ארון וכלים שיהיה ההתכללות בפנימית.

And this is why he said to make the Mishkan (Tabernacle) first: to draw down the supernal encompassing light (makif) from the level of "He made darkness His hiding place"; and afterwards the ark and the vessels, that the inter-inclusion be in an inward manner.

> This is why Betzalel said to make the Mishkan first: to draw down the supernal encompassing light (makif) from the level of "He made darkness His hiding place." Only afterwards came the ark and the vessels, so that the inter-inclusion would also take place inwardly.

ועיין מענין כי הוי' הוא האלקים בזח"ג נשא (קמ"ג א'). קרח (קע"ח ב') פי אחרי (דס"ה א') בראשית (די"ב[177] סע"א [סוף עמוד א]). וארא (דכ"ה[178] א') ועמ"ש מזה בד"ה שובה ישראל:[179,180]

And see on "that Havayah is Elokim" in the Zohar, Part III, Naso (143a); Korach (178b); Parshas Acharei (page 65a); Bereishis (end of page 12a); Va'eira (page 25a). And see what is written on this in the discourse beginning "Return, O Israel."

> The maamar closes with Zohar passages on "that Havayah is Elokim" and a reference to the Likkutei Torah discourse "Return, O Israel." According to the Kehot notes, the Zohar there speaks of including the Name Elokim in the Name Havayah, and of "Know this day" as knowing G-d in detail.

IN ONE'S AVODAH

The maamar asks a person to serve G-d with joy in the mitzvos, but a joy held within awe and bittul: outwardly awe, and inwardly singing love. To make this love lasting rather than a passing feeling in prayer, he must bring even his evil inclination into G-d's service, overcoming his nature both in turning from evil and in doing good and setting aside his own will, and he must guard his mouth and tongue, so that his heart becomes wide enough to hold love and awe together.

QUESTIONS FOR DISCUSSION

1. Why does love come from distance and awe from nearness, and how does reading the encompassing light as present "below just as above" support this?
2. How does Shimon HaAmsoni's difficulty with es lead to the conclusion that love must include awe, but not the reverse?
3. What does the added vav of "and the awesome" represent, and why can only a light from above all the worlds join two opposites?
4. Why is the actual performance of a mitzvah in this world greater than all the delight of the World to Come?
5. How does guarding one's speech make the soul "wide" enough to hold two opposites, and what makes the resulting love last after prayer?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **וידעת היום והשבות**

"Know this day and return it to your heart that Havayah is Elokim, in the heavens above and on the earth below; there is nothing else." The opening verse of the maamar, read here as the union of day and night and of the two inclinations.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת 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.

2 **וידעת היום כמו שהיום הוא עם הלילה ושניהם אחד**

Reishis Chochmah (cited in the text) explains "Know this day" to mean that a day is both day and night, "one day," and so Havayah, the attribute of mercy, and Elokim, the attribute of judgment, are one unity.

Reshit Chokhmah, Gate of Love 5:64 ראשית חכמה, שער האהבה ה׳:ס״ד

וזהו שאמר הפסוק (דברים ד, לט) וידעת היום והשבות אל לבבך כי ה׳ הוא האלקים, פרוש כאשר תדע סוד היום, כי יום סתם הוא יום ולילה, כאומרו (בראשית א׳:ח׳) ויהי ערב ויהי בקר יום אחד בכל מעשה בראשית, תדע כי ה׳ הוא האלקים, שהם הנהגת הרחמים סוד ידו״ד, והנהגת הדין בסוד אלקים, שניהם יחוד אחד, כשם שאי אפשר ללילה בלא יום ולא יום בלא לילה.

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3 **ויהי ערב ויהי בקר יום אחד**

"And there was evening and there was morning, one day." The Alter Rebbe uses it to show that a "day" includes the night, two opposites forming one.

Genesis 1:5 בראשית א׳:ה׳

וַיִּקְרָא אֱלֹקִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד׃

And G-d called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

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KEHOT'S NOTE

בראשית א, ה. במאמרי אדה״א כאן ע׳ קנה מבאר הענין באריכות.

4 **כד אתכפיא סט״א**

The Zohar (Terumah) teaches that when the sitra achra is subdued, the glory of the Holy One, blessed be He, is exalted. Here it describes the evil inclination being brought to serve G-d.

Zohar II, 128b זח״ב קכח, ב

KEHOT'S NOTE

זח״ב קכח, ב ואילך.

5 **בכל לבבך בשני יצריך**

The Talmud expounds "with all your heart" (Deuteronomy 6:5) as "with both your inclinations, the good inclination and the evil inclination." The basis for the "two hearts" of the maamar.

Berakhot 54a:6 ברכות נ״ד א׳:ו׳

חַיָּיב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁמְּבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר: "וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וְגוֹ׳". "בְּכָל לְבָבְךָ" — בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר הָרָע. "וּבְכָל נַפְשְׁךָ" — אֲפִילּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. "וּבְכָל מְאֹדֶךָ" — בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר: "בְּכָל מְאֹדֶךָ" — בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ.

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 ...

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

KEHOT'S NOTE

ברכות נד, א. וראה לעיל פ׳ חוקת נח, ד.

6 **בכל לבבך . . כי כך הוי' הוא האלקים**

The note sends the reader to the editors' source notes on that page of Likkutei Torah for further references on this subject.

KEHOT'S NOTE

ראה לעיל במ״מ בפ׳ חוקת סז, ג. ד״ה הראת — תשל״ז סעי׳ ו (סה״מ מלוקט ח״ד ע׳ לח).

7 **וידעת כי כך הוי' הוא האלהים**

The Zohar (Va'eira), cited in the text, expounds "Know this day and return it to your heart that Havayah is Elokim," asking why the verse is ordered this way.

Zohar, Vaera 9:82–10:93 ספר הזהר, וארא ט׳:פ״ב-י׳:צ״ג

8 **בר״ח שער האהבה ספ״ה**

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

KEHOT'S NOTE

אחר שמבאר ענין שיום הוא יום ולילה, מבאר ענין לבבך "שלבב הם ימין ושמאל יצ״ט ויצה״ר ג״כ קשור עם וידעת היום שפי׳ כי ימין ושמאל הם נקשרים ביום ולילה, ימין ביום ושמאל בלילה".

9 ובספר עה"ק ח"א פרק י"א י"ב

According to the note, it explains there the attributes of day and night and the verse "Know this day."

KEHOT'S NOTE

דשם מבאר ענין מדת יום ולילה ופי' הפסוק וידעת היום.

10 ובזהר פ' וארא דכ"ו ע"ב ודכ"ז ע"א ובפי' הרמ"ז

According to the note, the Zohar's passage in Va'eira with the Ramaz's commentary is copied there.

KEHOT'S NOTE

נעתק ביהל אור ע' תלט. ראה לעיל פ' חקת נח, ד.

11 שמעון העמסוני הי' דורש

Shimon HaAmsoni expounded every es in the Torah, but stopped at "Es Havayah your G-d you shall fear," until Rabbi Akiva taught that it includes Torah scholars. The Alter Rebbe asks why love's es did not trouble him.

Pesachim 22b:11 פסחים כ"ב ב:י"א

כְּדְתַנְיָא: שִׁמְעוֹן הָעַמְסוֹנִי, וְאָמְרִי לַהּ נְחֶמְיָה הָעַמְסוֹנִי, הָיָה דּוֹרֵשׁ כָּל 'אֶתִּים' שֶׁבַּתּוֹרָה, כֵּיוָן שֶׁהִגִּיעַ לְ"אֶת ה' אֱלֹקֶיךָ תִּירָא" פֵּירַשׁ. אָמְרוּ לוֹ תַּלְמִידָיו: רַבִּי, כָּל 'אֶתִּים' שֶׁדָּרַשְׁתָּ מָה תְּהֵא עֲלֵיהֶן? אָמַר לָהֶם: כְּשֵׁם שֶׁקִּבַּלְתִּי שָׂכָר עַל הַדְּרִישָׁה, כָּךְ אֲנִי מְקַבֵּל שָׂכָר עַל הַפְּרִישָׁה. עַד שֶׁבָּא רַבִּי עֲקִיבָא וְדָרַשׁ: "אֶת ה' אֱלֹקֶיךָ תִּירָא" — לְרַבּוֹת תַּלְמִידֵי חֲכָמִים.

We are taught that Simon of Amsuni, and others say, Nehemiah of Amsuni,was accustomed to interpret every word Eth. When he reached the Eth of (Deuteronomy 6:13, Deuteronomy 10:20) "Thou shalt fear the L-RD, thy G-d", he refrained [did not interpret it]. Said his disciples to him: "Why, Rabbi, what will become of those Eth's thou didst interpret?" Whereupon he answered: "Just as well as I will be rewarded for making those interpretations, so will I be rewarded for refraining in this case." But when R. Akiba came, he interpreted: ...

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KEHOT'S NOTE

פסחים כב, ב. וש"נ. וראה בהמ"מ למאמרי אדה"א כאן ע' קעו לאיזה פסוק הכוונה.

12 ואהבת את הוי' אלהיך דא איהו רזא לאכללא שמאלא בימינא

One of the Zohar passages listed in the Kehot note: it reads "return it to your heart" as including the left in the right, and "And you shall love Havayah your G-d with all your heart" as the right and the left, called the good and evil inclinations.

Zohar, Vaera 10:93–13:104 ספר הזהר, וארא י:צ"ג-י"ג:ק"ד

Thus this is the meaning of the words, "Know therefore this day, etc.", to unite the Right with the Left and so to "know that TETRAGRAMMATON is ELOHIM". Said R. Abba: 'Most assuredly so! "This Aaron and Moses"-"this Moses and Aaron"; wind fused with water, water with wind.' R. Abba expounded in a similar way the verse: "Thou shalt love TETRAGRAMMATON thy G-d with all thy heart and with all thy soul and with all thy strength" (Deut. 6, 5). 'The holy unification', he said, 'is intimated here, and an ...

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

13 למה לא הי' קשה לו בואהבת . . בתשוי' מהרי"ל

The responsum the text cites for the commentators' question about the es in "And you shall love."

KEHOT'S NOTE

סימן ס"א. מובא בסה"מ תקס"ג ח"ב ע' תרצה. מאמרי אדה"ז — הקצרים ע' שכח. אוה"ת דברים פי' ואתחנן כרך ה ע' ב'כ. עיין בשם הגדולים להחיד"א מערכת גדולים אות י' בערכו.

14 בזהר הקדוש

the passage shares nothing with the note

KEHOT'S NOTE

ע' זח"ב (קסב, א). זח"ג (רסז, א). וע"ע זח"ב (כו, ב. כז, א). ושם רטז, א. וע"ל חקת (נח, ד). [כ].

15 את הטפל

The Talmud expounds "es his flesh" as including what is subordinate (tafel) to his flesh, namely its hide; the same passage brings Shimon HaAmsoni's teaching. The Alter Rebbe borrows the phrase for awe as the element subordinate to love.

Bava Kamma 41b בבא קמא מ"א ב

KEHOT'S NOTE

ראה ב"ק מא, ב. וש"נ.

16 ((ולפי . .)

In several manuscript volumes, the words "And because awe is alluded to in the word es ..." appear without parentheses, as part of the main text.

KEHOT'S NOTE

בכמה ביכלאך מאמרי אדה"ז נמצא זה בלי סוגריים.

17 כי האהבה הוא בחי' דכר

Tanya explains that love is called "man" and "male," as in "He remembered His kindness," and awe is called "woman," as in "a woman who fears G-d"; great love comes from above as a gift to one who is complete in awe.

KEHOT'S NOTE

ראה תניא פרק מג.

18 זכר חסדו

"He remembered His kindness and His faithfulness to the house of Israel." Zachar (remembered) also means "male," so the verse links kindness and love with the masculine aspect.

Psalms 98:3 תהילים צ"ח:ג'

זָכַר חַסְדּוֹ וֶאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל רָאוּ כָל־אַפְסֵי־אָרֶץ אֵת יְשׁוּעַת אֱלֹקֵינוּ׃

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

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KEHOT'S NOTE

תהלים צח, ג.

19 **אשה יראת ה'**

"A woman who fears Havayah, she shall be praised." The verse links awe with the feminine aspect, Nukva.

Proverbs 31:30 משלי ל"א:ל'

שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי אִשָּׁה יִרְאַת־ה' הִיא תִתְהַלָּל׃

Grace is deceitful, and beauty is vain; But a woman that feareth the L-RD, she shall be praised.

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KEHOT'S NOTE

משלי לא, ל.

20 **כי הנה האהבה היא התשוקה לדבקה בו . . מחמת ריחוק**

According to the note, this line, that love comes from distance, is quoted there.

KEHOT'S NOTE

מובא באוה"ת במדבר כרך ו ע' אתתפט. בביאה"ז לאדה"א פג, ג מבאר שהאהבה הוא בקירוב, ראה ע"ז במאמרי אדה"א כאן ע' קעז.

21 **וכמשל מי שהוא רחוק מבית אביו**

According to the note, the analogy of the son far from his father's house is explained there at length.

KEHOT'S NOTE

המשל נתבאר באריכות במאמרי אדה"א כאן ע' קעו ואילך. עטרת ראש סח, א. אמרי בינה שער הק"ש פע"ד.

22 **וע"ז נאמר נפשי אויתיך בלילה**

Tanya cites the Zohar on "My soul desires You in the night": because G-d is one's soul and true life, one longs for Him as a person longs for his own life.

KEHOT'S NOTE

ראה תניא פרק מד. ובליקוט פירושים — חיטריק שם.

23 **נפשי אויתיך בלילה**

The Midrash says that just as the date palm has a longing, the righteous have a longing, and their longing is for the Holy One, blessed be He, as it says, "My soul desires You in the night."

Bamidbar Rabbah 3:1 במדבר רבה ג':א

24 **נפשי אויתיך בלילה**

The Zohar (Acharei Mos) asks why the verse says "My soul desires You" and explains that the Holy One, blessed be He, is the soul and spirit of all, so one longs to cleave to Him.

Zohar, Achrei Mot 31:193–33:203 ספר הזהר, אחרי מות ל"א:קצ"ג-ל"ג:ר"ג

R. Hiya discoursed on the verse: "(With) my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early" (Isa. 26, 9). 'It does not say here,' he remarked, "my soul desires thee", but "my soul I desire thee'. The explanation is, as we have learnt, that G-d is the soul and spirit of all, and Israel here calls Him so and says, "I desire thee in order to cleave to thee and I seek thee early to find thy favour".'

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

25 **צמאה לך נפשי**

"My soul thirsts for You, my flesh longs for You, in a dry and weary land without water." Distance and dryness intensify the thirst for G-d.

Psalms 63:2 תהילים ס"ג:ב'

אֱלֹקִים אֵלִי אַתָּה אֲשַׁחֲרֶךָּ צָמְאָה לְךָ נַפְשִׁי כָּמַהּ לְךָ בְשָׂרִי בְּאֶרֶץ־צִיָּה וְעָיֵף בְּלִי־מָיִם׃

O G-d, Thou art my G-d, earnestly will I seek Thee; My soul thirsteth for Thee, my flesh longeth for Thee, In a dry and weary land, where no water is.

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KEHOT'S NOTE

תהלים סג, ב.

26 **כן בקדש חזיתיך**

"So have I beheld You in the Sanctuary, to see Your might and Your glory." The soul's thirst is for this beholding of G-d.

Psalms 63:3 תהילים ס"ג:ג'

כֵּן בַּקֹּדֶשׁ חֲזִיתִיךָ לִרְאוֹת עֻזְּךָ וּכְבוֹדֶךָ׃

So have I looked for Thee in the sanctuary, To see Thy power and Thy glory. .

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KEHOT'S NOTE

תהלים סג, ג. [כ].

27 **תגדל התשוקה והצמאון**

A parallel discussion of how distance intensifies the yearning and thirst, as the note indicates.

KEHOT'S NOTE

ראה מאמרי אדה"ז פרשיות ח"א פ' וירא ע' קכט. סה"מ תקס"ו ע' שיא. שערי אורה כט, א.

28 **כי נשגב שמו לבדו**

"For His Name alone is exalted; His majesty is over earth and heaven." Only His majesty and radiance reach even the higher worlds.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם׃

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.

29 **צדיקים יושבים ונהנים מזיו השכינה**

In the World to Come "the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." It shows that even Gan Eden receives only a radiance.

Berakhot 17a:12 ברכות י"ז א:י"ב

מֵרִגְלָא בְּפוּמֵיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא

שְׁנָאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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KEHOT'S NOTE

ברכות יז, א.

30 **מזמור לדוד**

"A psalm of David, when he was in the wilderness of Yehudah." The title of the psalm of thirst, read as a lesson about the wilderness of this world.

Psalms 63:1 תהילים ס"ג:א'

מִזְמוֹר לְדָוִד בִּהְיוֹתוֹ בְּמִדְבַּר יְהוּדָה:

A Psalm of David, when he was in the wilderness of Judah.

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KEHOT'S NOTE

תהלים סג, א. [כ].

31 **יהודה הפעם אודה**

Leah said, "This time I will thank Havayah," and named her son Yehudah. The maamar ties the name to the state brought about by the wilderness of this world.

Genesis 29:35 בראשית כ"ט:ל"ה

וַתַּהַר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר הַפַּעַם אוֹדֶה אֶת־ה' עַל־כֵּן קָרְאָה שְׁמוֹ יְהוּדָה וַתַּעֲמֹד מִלֶּדֶת:

And she conceived again, and bore a son; and she said: 'This time will I praise the L-RD.' Therefore she called his name Judah; and she left off bearing.

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KEHOT'S NOTE

בראשית כט, לה.

32 **בד"ה רני ושמחי**

There the Alter Rebbe contrasts rinah, the upward yearning that comes "in the evening," with joy, the drawing down of the Infinite Light from above into Torah and mitzvos, from the level of Anochi ("I"); the Jewish soul has both, while the angels have only rinah.

KEHOT'S NOTE

תו"א לז, ב.

33 **רבות במדבר ר"פ גימ"ל**

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

KEHOT'S NOTE

כך צדיקים יש להם תאוה ־. כמ"ש נפשי אויתיך.

34 **זח"ג דס"ז ע"א**

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

KEHOT'S NOTE

נפשי אותך מבעי לי' מאי אויתיך.

35 **השוה ומשוה קטן וגדול**

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

KEHOT'S NOTE

פיוט וכל מאמינים.

36 **המגביהי לשבת המשפילי לראות**

The words here quote Psalms 113:5; the passage is shown below.

Psalms 113:5 תהילים קי"ג:ה'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת:

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

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KEHOT'S NOTE

תהלים קיג, ה-ו.

37 **המגביהי לשבת המשפילי לראות**

"Who is enthroned on high, Who looks down low upon heaven and earth." The encompassing light is the same above and below.

Psalms 113:5–6 תהילים קי"ג:ה'-ו'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת: הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַיִם וּבָאָרֶץ:

Who is like unto the L-RD our G-d, That is enthroned on high, That looketh down low Upon heaven and upon the earth?

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38 "My soul desires You in the night." The Alter Rebbe reads "night" as the concealment of G-d's light, which arouses the soul's longing.

Isaiah 26:9 ישעיהו כ"ו:ט'

נַפְשִׁי אִוִּיתִיךָ בַּלַּיְלָה אַף־רוּחִי בְקִרְבִּי אֲשַׁחֲרֶךָּ כִּי כַאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יֹשְׁבֵי תֵבֵל:

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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39 Kehot's note points to Deuteronomy 30:1 for these words.

Deuteronomy 30:1 דברים ל':א'

וְהָיָה כִּי־יָבֹאוּ עָלֶיךָ כָּל־הַדְּבָרִים הָאֵלֶּה הַבְּרָכָה וְהַקְּלָלָה אֲשֶׁר נָתַתִּי לְפָנֶיךָ וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ בְּכָל־הַגּוֹיִם אֲשֶׁר הִדִּיחֲךָ ה' אֱלֹקֶיךָ שָׁמָּה:

And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt bethink thyself among all the nations, whither the L-RD thy G-d hath driven thee,

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PARAGRAPH 2

40 **בד"ה מצה זו**

The discourse on "This matzah," to which the text itself refers.

KEHOT'S NOTE

לעיל צו יב, ב.

41 **יראה בושת שהוא ירי"ע**

Tanya distinguishes the lower awe, drawn from contemplating G-d's greatness in the worlds and serving as the gate to Torah and mitzvos, from the higher awe, the awe of shame, which is drawn from the inner G-dliness within the worlds.

Tanya, Likkutei Amarim 43:3 תניא, חלק ראשון; ליקוטי אמרים מ"ג:ג'

אַךְ הַיִּרְאָה עִילָּאָה, יֵרֵא בֹּשֶׁת וְיִרְאָה פְּנִימִית, שֶׁהִיא נִמְשֶׁכֶת מִפְּנִימִית הָאֱלֹהוּת שֶׁבְּתוֹךְ הָעוֹלָמוֹת, עָלֶיהָ אָמְרוּ: "אִם אֵין חָכְמָה אֵין יִרְאָה", דְּחָכְמָה, הִיא כ"ח – "וְהַחָכְמָה מֵאַיִן תִּמָּצֵא", וְ"אֵיזֶהוּ חָכָם הָרוֹאֶה אֶת הַנּוֹלָד", פֵּירוּשׁ, שֶׁרוֹאֶה כָּל דָּבָר אֵיךְ נוֹלָד וְנִתְהַוֶּה מֵאַיִן לְיֵשׁ, בִּדְבַר ה' וְרוּחַ פִּיו יִתְבָּרַךְ, כְּמוֹ שֶׁכָּתוּב: "וּבְרוּחַ פִּיו כָּל צְבָאָם".

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KEHOT'S NOTE

ראה תניא פמ"ג. סידור בהערה לתיקון חצות.

42 "Terror and dread fall upon them." From the Song at the Sea; the Alter Rebbe uses its words for the awe that falls on one who senses G-d's nearness.

Exodus 15:16 שמות ט"ו:ט"ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה' עַד־יַעֲבֹר עַם־זוּ קָנִיתָ:

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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PARAGRAPH 3

43 **וירא העם וינועו**

"And the people saw, and they trembled and stood from afar." At the giving of the Torah; read here as stepping back from the intensity of awe that nearness brings.

Exodus 20:15 שמות כ:ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק:

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

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KEHOT'S NOTE

שמות כ, טו.

44 "My soul desires You in the night": the love that comes from distance.

Isaiah 26:9 ישעיהו כ"ו:ט'

נַפְשִׁי אִוִּיתִיךָ בַּלַּיְלָה אַף־רוּחִי בְקִרְבִּי אֲשַׁחֲרֶךָּ כִּי כַאֲשֶׁר מִשְׁפָּטֶיךָ לָאָרֶץ צֶדֶק לָמְדוּ יֹשְׁבֵי תֵבֵל:

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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PARAGRAPH 4

45 **אך ההתכללות**

According to the note, this passage on the inter-inclusion of love and awe is quoted there.

KEHOT'S NOTE

מובא באוה"ת יתרו ע' תתקסד.

46 "Peace, peace, to the far and to the near, says Havayah, and I will heal him." Read here as the peace that joins love ("far") and awe ("near").

Isaiah 57:19 ישעיהו נ"ז:י"ט

בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה' וּרְפָאתִיו:

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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47 **לרחוק שנעשה קרוב**

Rabbi Abahu learns from the verse that "the far" is greeted first: the place of penitents, who were far and came near, is higher than that of the completely righteous.

Berakhot 34b:17–18 ברכות ל"ד ב:י"ז-י"ח

אָמְרוּ עָלָיו עַל רַבִּי חֲנִינָא וְכוּ': מְנָא הָנֵי מִילֵּי? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: דְּאָמַר קְרָא: "בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה' וּרְפָאתִיו". אָמַר רַבִּי חִיָּיא בַּר אַבָּא אָמַר רַבִּי יוֹחָנָן: כָּל הַנְּבִיאִים כּוּלָּן לֹא נִתְנַבְּאוּ אֶלָּא לַמַּשִּׂיא בִּתּוֹ לְתַלְמִיד חָכָם, וְלָעוֹשֶׂה פְּרָקְמַטְיָא לְתַלְמִיד חָכָם, וְלַמַּהֲנֶה תַּלְמִיד חָכָם מִנְּכָסָיו. אֲבָל תַּלְמִידֵי חֲכָמִים עַצְמָן — "עַיִן לֹא רָאֲתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה לוֹ".

They declared concerning R. Hannina b. Dosa, etc. Whence is this? R. Joshua b. Levi said :For the Scriptures state, "Peace, peace to him that is far off and to him that is near, saith the L-rd that createth the fruit of the lips; and I will heal him" (Is.lvii. 19). R. Hiyya b. Abba said in the name of R. Johanan : Every prophet prophesied only to marry his daughter to a disciple of the wise, and for him who transacts the affairs of a disciple of the wise ...

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

KEHOT'S NOTE

ברכות לד, ב.

כלהו פרחין לגבה בכמה חגין וזמנין וי"ט. ואפרוחים דאינון ישראל לתתא כלהו פרחין עמה בגלותא.

Constantinople, 1740 (CC-BY-NC)

54 **ומשם יפרד**

"And a river went out of Eden to water the garden, and from there it parted and became four heads." The place of parting stands for Beriah, the beginning of separation.

Genesis 2:10 בראשית ב':י"

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

55 **סד"ה ששים המה מלכות**

According to the note, that discourse explains "Atzilus" as from etzlo, "beside Him," beside the Emanator, blessed be He.

KEHOT'S NOTE

לקמן שה"ש לט, ג "פי' אצילות מלשון אצלו אצל המאציל ב"ה".

56 **עושה שלום במרומיו**

"Dominion and dread are with Him; He makes peace in His heights." The source for peace between opposing angels.

Job 25:2 איוב כ"ה:ב'

הַמֶּשֶׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו׃

Dominion and fear are with Him; He maketh peace in His high places.

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KEHOT'S NOTE

איוב כה, ב.

57 **שמיכאל שר של מים**

On "He makes peace in His heights": Michael is all snow and Gavriel is all fire, yet they stand beside each other and do not harm each other.

Bamidbar Rabbah 12:8 במדבר רבה י"ב:ח'

Devarim Rabbah 5:12 דברים רבה ה':י"ב

KEHOT'S NOTE

ראה במד"ר יב, ח. דב"ר ה, יב. הנסמן במאמרי אדה"ז — פרשיות לע' תרמה. ע"ל במדבר (י, א). ושי"נ. ובאגה"ק ר"ס יב. [כ].

58 **(משא"כ . .)**

According to the note, the parenthesis "whereas 'the great, the mighty' are without a vav" also appears in the manuscript of the Alter Rebbe's maamarim.

KEHOT'S NOTE

מוסגר זה נמצא גם בכת"י מאמרי אדה"ז.

59 **בחי' נורא**

The note points there for the level of "awesome."

KEHOT'S NOTE

48 **ראשית חכמה יראת ה'**

"The beginning of wisdom is the awe of Havayah." It links awe with Chochmah.

Psalms 111:10 תהילים קי"א:י'

רֵאשִׁית חָכְמָה יִרְאַת ה' שֵׂכֶל טוֹב לְכָל־עֹשֵׂיהֶם תְּהִלָּתוֹ עֹמֶדֶת לָעַד׃

The fear of the L-RD is the beginning of wisdom; A good understanding have all they that do thereafter; His praise endureth for ever.

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KEHOT'S NOTE

תהלים קיא, י.

49 **והחכמה היא בחי' אצי'**

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

KEHOT'S NOTE

ראה ת"ז ת"ו.

50 **ופי' אצילות היינו ג"כ מלשון אצל וסמוך**

There Atzilus is explained from "I will set aside (ve'atzalti) from the spirit that is upon you": Atzilus is a descent, the clothing of the Infinite Light in Chochmah, and its ten Sefiros are called ten "tikkunim," garments for the Infinite Light that are one with it, "He and His vessels are one."

KEHOT'S NOTE

ראה תו"א יד, א.

51 **ואהי' אצלו אמון**

Wisdom says, "And I was beside Him as a nursling." The word etzlo, "beside Him," is the root the Alter Rebbe finds in Atzilus.

Proverbs 8:30 משלי ח':ל'

וָאֶהְיֶה אֶצְלוֹ אָמוֹן וָאֶהְיֶה שַׁעֲשׁוּעִים יוֹם יוֹם מְשַׂחֶקֶת לְפָנָיו בְּכָל־עֵת׃

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

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KEHOT'S NOTE

משלי ח, ל.

52 **בינה מקננא בבריאה**

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

KEHOT'S NOTE

ראה ת"ז ת"ו.

53 **בינה מקננא בבריאה**

The Tikkunei Zohar (cited in the Kehot note) describes Imma Ila'ah, the higher mother, Binah, as nesting in the Throne, that is, the World of Beriah.

Tikkunei Zohar 21a:5–7 תקוני הזהר כ"א א:ה'-ז'

ודא ב' מבראשית דאתמ' בה בחכמה יבנה בית. ודרור קן לה דא אימא עלאה יובל דאתמר בה וקראתם דרור בארץ. בזמנא דצפור מצאה בית דאיהי בי מקדשא ואתבניאת ואתתקנת מיד דרור דאיהי שכינת' עלאה אשכחת (נ"א אשתכחת) קן לה לעילא (נ"א מלעילא) ומיד אשר שתה אפרוחיה אלין שית בנין דילה שית ספירן דאינון ששת ימי המעשה

cites the Pardes, which explains G-d Most High as Keser, "most high over all of Atzilus."

KEHOT'S NOTE

לקמן נצבים מד, ג "ולכן נקרא אל עליון כלומר שהוא רם ונשא וגבוה מאד (וע' בפרדס בעה"כ בפי' אל עליון דפי' שהוא בבחי' כתר שהוא עליון על כל האצילות . ." וראה הביאור באוה"ת סידור ע' קפח "שכדי להיות השפעה ממדות דאצילות לבי"ע בעלי גבול ותכלית א"א כי"א ע"י המשכת מוחין יותר עליונים בזי"א, והיינו שע"י גילוי בחי' כתר שהוא בחי' אל עליון למעלה מהשתלשלות" ע"ש.

66 **והוא כהן**

"And Malki-Tzedek king of Shalem brought out bread and wine, and he was a priest of G-d Most High." The verse the Zohar expounds here.

Genesis 14:18 בראשית י"ד:י"ח

וּמַלְכִּי־צֶדֶק מֶלֶךְ שָׁלֵם הוֹצִיא לֶחֶם וָיָיִן וְהוּא כֹהֵן לְאֵל עֶלְיוֹן׃

And Melchizedek king of Salem brought forth bread and wine; and he was priest of G-d the Most High.

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67 **והוא כהן דא ימינא לאל עליון עלמא עילאה**

The Zohar (Lech Lecha) reads "and he was a priest" as the right, and "of G-d Most High" as the higher world, Binah.

Zohar, Lech Lecha 24:237–248 ספר הזהר, לך לך כ"ד:רל"ז-רמ"ח

According to another explanation, "Melchizedek" alludes to the lower world, and "king of Salem" to the upper world; and the verse indicates that both are intertwined inseparably, two worlds like one, so that the lower world also is the whole, and the whole is one. "Brought forth bread and wine": signifying that both of these are in it. AND HE WAS PRIEST OF GOD MOST HIGH: i.e. one world ministers to the other. "Priest" refers to the Right, and "Most High G-d,' to the upper world; and hence a priest ...

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

68 **התגלות עתיק הוא בבינה**

The Zohar (Korach), cited in the Kehot note, reads the word hu ("he") in "the Levite shall serve, he" as the upper left and also as Atik, and links it to "for Havayah is Elokim."

Zohar III, 178b זח"ג קעח,

KEHOT'S NOTE

ראה זח"ג קעח, ב.

69 **בביאור ענין מזוזה מימין**

The explanation of "the mezuzah on the right and the Chanukah lamp on the left"; at this point it explains why the Torah is called "the proverb of the Ancient One," an analogy through which its inner meaning is understood.

KEHOT'S NOTE

תו"א מב, ב.

70 **רזא דקדש הקדשים ותחותיה אית כהן**

The Zohar at the beginning of Yisro speaks of the mystery

ראה יהל אור ע' קכ.

60 **ישת חושך סתרו**

"He made darkness His hiding place." Used for the level of G-d Most High, beyond all revelation and comprehension.

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים׃

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

61 **דלית מחשבה תפיסא ביה כלל סתימא דכל סתימין**

Eliyahu's prayer (Patach Eliyahu): "You are ... hidden above all hidden ones; no thought can grasp You at all."

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א:י-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

62 **דלית מחי תפיסא ביי כלל סתימא דכל סתימין**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי").

63 **ברוך אברם לא-ל עליון**

Malki-Tzedek's blessing: "Blessed be Avram of G-d Most High, Possessor of heaven and earth." Before G-d Most High, heaven and earth are equally nullified.

Genesis 14:19 בראשית י"ד:י"ט

וַיְבָרְכֵהוּ וַיֹּאמַר בָּרוּךְ אַבְרָם לְאֵל עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ׃

And he blessed him, and said: 'Blessed be Abram of G-d Most High, Maker of heaven and earth;

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KEHOT'S NOTE

בראשית יד, יט.

64 **ובפע"ח גבי א-ל עליון**

There too "G-d Most High" is the level of Keser: the redeemer is brought to "their children's children," the level of Netzach and Hod, through the revelation of G-d Most High, Keser, which is above the intellect.

KEHOT'S NOTE

ש"ט, פ"ד. ראה לעיל פ' מסעי צ, ג. לקמן שה"ש כז, ד ובמ"מ לשם.

65 **בד"ה אתם נצבים**

According to the note, the discourse says G-d is called "G-d Most High" because He is exalted and very high, and

of holiness, with a King and a priest serving beneath Him.

Zohar, Yitro 1:8–18 ספר הזהר, יתרו א:ח-יח

Observe this. In the mystic doctrine of the Holy Name we speak of King and Priest, both above and below. The King above is the mystic Holy of Holies,1Binah. and under him there is a Priest, the mystic Primeval Light, who ministers before him; he is the priest who is called "great" and is stationed at the right hand.

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

71 Kehot's note points to Job 3:19 for these words.

Job 3:19 איוב ג:יט

קָטֹן וְגָדוֹל שָׁם הוּא וְעֶבֶד חָפְשִׁי מֵאֲדֹנָיו׃

The small and great are there alike; And the servant is free from his master.

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72 **כחשיכה כאורה**

"Even darkness does not darken for You, and the night shines like the day; darkness and light are alike." Before G-d revelation and concealment are equal.

Psalms 139:12 תהילים קלט:יב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָהּ כָּאוֹרָהּ׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

73 **דכולא קמי' כלא חשיב ממש**

The Zohar teaches that G-d is the root of all worlds and "all before Him are considered as nothing."

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

74 **גם חושך לא יחשיך ממך**

The words here quote Psalms 139:12; the passage is shown below.

Psalms 139:12 תהילים קלט:יב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָהּ כָּאוֹרָהּ׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

75 **שעי"ז נכללות המדות האהבה ויראה**

According to the note, this line is quoted there.

KEHOT'S NOTE

מובא באוה"ת ויקרא כרך ב ע' תקמז.

76 **בהערה לתיקון חצות**

According to the note, it explains there the superiority of awe that comes from above over the awe a person draws down by himself.

KEHOT'S NOTE

בסידור עם דא"ח. בענין מעלת יתרון יראה הבאה מלמעלה על בחי' היראה שהאדם ממשיך ע"ע ע"ש.

77 **(ועמ"ש בד"ה החלצו**

The discourse on "Arm from among yourselves" opens here with its questions on the verse; according to the note, it speaks of the two levels of mind and heart and of the superiority of fire, through which a thing is transformed into another essence.

KEHOT'S NOTE

לעיל מטות פה, ד. שני הבחי' דמוח ולב ומעלת האש, וע"י האש נתהפך למהות אחר.

78 **וסד"ה וישלח יעקב**

There Yaakov seeks to join two opposites, the encompassing light of Tohu and the inner light of Tikkun; the note adds that Rabbi Akiva, being of the level of Tikkun, "entered in peace," the middle line that unites and joins the two lines.

KEHOT'S NOTE

תו"א כה, ב. ר"ע שהי' מבחי' תיקון נכנס בשלום קו האמצעי המייחד ומחבר את הב' קוין.

79 **וסד"ה ועל העם רואים**

There "all the people saw the sounds and the torches" is explained: the sounds are drawings down like water, the torches are the fiery yearning upward, and both come from the sound of the shofar; the note sums it up as the giving of the Torah through fire and water below.

KEHOT'S NOTE

תו"א עד, ב. נתינת התורה בבחי' אש ומים למטה.

80 **ויעקד את יצחק בנו**

"And he bound Yitzchak his son and placed him on the altar, above the wood." The binding as the inclusion of Yitzchak's attribute in Avraham's.

Genesis 22:9 בראשית כ"ב:ט

וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹקִים וַיִּבֶן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיָּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים׃

And they came to the place which G-d had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood.

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KEHOT'S NOTE

בראשית כב, ט.

81 **עצים הם ב' עצים עץ החיים ועץ הדעת**

As quoted in the note, the Tzemach Tzedek explains this line: the Tree of Life is Z'eir Anpin and the Tree of Knowledge is Nukva; the Akeidah and self-sacrifice rise above them, for through self-sacrifice the union of

is song, the expression of their yearning to be included in the Infinite Light.

KEHOT'S NOTE

תו"א לז, א.

88 Kehot's note points to Zechariah 2:14 for these words.

Zechariah 2:14 זכריה ב:יד

רָנִּי וְשִׂמְחִי בַּת־צִיּוֹן כִּי הִנְנִי־בָא וְשָׁכַנְתִּי בְתוֹכֵךְ 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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89 וצדקתך ירננו

"They shall utter the remembrance of Your great goodness, and sing of Your righteousness." Cited from the discourse "Sing and rejoice" for song from below.

Psalms 145:7 תהילים קמ"ה:ז

זֵכֶר רַב־טוּבְךָ יַבִּיעוּ וְצִדְקָתְךָ יְרַנֵּנוּ׃

They shall utter the fame of Thy great goodness, And shall sing of Thy righteousness.

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90 וכל הלבבות ייראוך

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

KEHOT'S NOTE

תפלת נשמת כל חי.

91 בזח"א ר"פ ויצא (דקמ"ח ע"ב)

According to the note, this Zohar passage is cited there too, in the discourse on the dedication of the Mishkan and the Temple, which brought added lights down with the Shechinah.

KEHOT'S NOTE

מובא גם לקמן פ' ברכה צח, ג.

92 וחסידיך ירננו

"Your priests shall be clothed with righteousness, and Your pious ones shall sing." The verse the Zohar expounds about the Kohanim's silent song.

Psalms 132:9 תהילים קל"ב:ט

כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק וַחֲסִידֶיךָ יְרַנֵּנוּ׃

Let Thy priests be clothed with righteousness; And let Thy saints shout for joy.

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93 וחסידיך ירננו ולוייך ירננו מיבעי ליה

The Zohar (Vayetzei) asks why the verse speaks of "Your pious ones" singing, when it should have said "Your Levites."

Zohar, Vayetzei 6:36–7:43 ספר הזהר, ויצא ו:ל"ו-ז:מ"ג

Thus, when David invited the King and His Consort, he replaced the customary entertainers of the King with a higher order. So he said: "Let thy priests be clothed with righteousness, and let thy saints sing songs" (Ps. 132, 9).' Now the Levites were the regular musicians of the King, but David, having extended an invitation to Him, deviated from

Chochmah and Binah is drawn and the light of Keser is drawn down, and that is "above the wood."

KEHOT'S NOTE

"פי' בלק"ת פ' ואתחנן . . דר"ל ממעל לבחי' עה"ח ועה"ד. כי עה"ח הוא ז"א ועה"ד הוא נוק' שנק' כן ע"ש שמתלבשת בק"נ לברר כו' כמ"ש באגה"ק סי' כ"ח . . והעקידה והמס"נ עולה למעלה מזו"נ כי ע"י מסירת נפש נמשך יחוד חו"ב וממשיך אור הכתר ע"ש ולכן הוא ממעל לעצים" — אוה"ת נ"ך כרך א ע' קסא.

82 ע"פ מקושש עצים בפי' שלח

the passage shares nothing with the note

KEHOT'S NOTE

לקו"ת שם מב, ד.

83 והיה כעץ כו' ועל יובל ישלח שרשיו

"And he shall be like a tree planted by water, spreading its roots by the stream." Cited from the discourse on "gathering wood."

Jeremiah 17:8 ירמיהו י"ז:ח

וְהָיָה כְּעֵץ שָׁתוּל עַל־מַיִם וְעַל־יוּבַל יְשַׁלַּח שָׁרָשָׁיו וְלֹא יִרְאֶה כִּי־יָבֹא חֹם
וְהָיָה עָלֵהוּ רַעֲנָן וּבְשְׁנַת בַּצֹּרֶת לֹא יִדְאָג וְלֹא יָמִישׁ מֵעֲשׂוֹת פֶּרִי׃

For he shall be as a tree planted by the waters, And that spreadeth out its roots by the river, And shall not see when heat cometh, But its foliage shall be luxuriant; And shall not be anxious in the year of drought, Neither shall cease from yielding fruit.

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84 ועיין בזח"ג פ' שלח דקנ"ח ע"ב

According to the note, the discourse on "gathering wood" cites this Zohar passage as well: it reads "Is there a tree in it or not (ayin)" to mean that ayin is above even the Tree of Life.

KEHOT'S NOTE

מובא גם לעיל פ' שלח מב, ד. וראה באוה"ת נ"ך כרך א ע' קסא. שמה.

85 היש בה עץ אם אין

The Zohar (Shelach) asks how Moshe could doubt whether the land had trees, and expounds the question.

Zohar, Sh'lach 6:31–39 ספר הזהר, שלח לך ו:ל"א-ל"ט

WHETHER THERE ARE TREES (lit. tree) IN IT OR NOT (ayin). Said R. Hiya: 'Did not Moses know that there were trees in it, seeing that G-d had told him that it was a land flowing with milk and honey?'

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

86 רינה הוא בפה

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

KEHOT'S NOTE

ראה סוכה נא,

87 בד"ה רני ושמחי

The discourse opens with "Serve G-d with joy, come before Him with song" and the Zohar's "joy in the morning and song in the evening," and explains that the angels' service

the normal practice and provided priests and saints to entertain Him.

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

94 **דכהנא עובדוי בחשאי אינון**

The Zohar (Shemini) contrasts the Levites' song with the Kohen, whose service is performed in silence and in joy.

Zohar, Shmini 5:59–6:70 ספר הזהר, שמיני ה':נ"ט-ו':ע'

Therefore the priest, when he entered the Sanctuary to perform divine service, was forbidden to drink wine, because his service is carried out quietly.'

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

95 **בד"ה מזמור שיר חנוכת הבית**

There mizmor is music played on an instrument, a voice clothed in a vessel, and shir is the voice of the mouth, not clothed in a vessel; mizmor is the song of the angels of the outer worlds, whose vessel holds back true self-nullification.

KEHOT'S NOTE

לקמן פ' ברכה צח, ג.

96 **מזמור שיר חנוכת הבית**

"A psalm, a song at the dedication of the House, of David." The opening words of the discourse cited on mizmor and shir.

Psalms 30:1 תהילים ל':א'

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד׃

A Psalm; a Song at the Dedication of the House; of David.

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97 **ע"פ שוש אשיש**

There simchah is joy revealed outwardly, as on Sukkos, and gilah is joy still within the heart; "exult with trembling" means the trembling covers the joy so that it does not show, which is the mood of the Days of Awe, and so "the children of Zion exult in their King."

KEHOT'S NOTE

לקמן פ' נצבים מז, א.

98 "I will greatly rejoice in Havayah; my soul shall exult in my G-d." The verse of the discourse on simchah and gilah.

Isaiah 61:10 ישעיהו ס"א:י'

שׂוֹשׂ אָשִׂישׂ בַּה' תָּגֵל נַפְשִׁי בֵּאלֹקַי כִּי הִלְבִּישַׁנִי בִּגְדֵי־יֶשַׁע מְעִיל צְדָקָה יְעָטָנִי כֶּחָתָן יְכַהֵן פְּאֵר וְכַכַּלָּה תַּעֲדֶה כֵלֶיהָ׃

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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99 **ותוכו רצוף אהבה**

"Its inside inlaid with love." Describes love hidden within an outer covering of awe.

Song of Songs 3:10 שיר השירים ג':י'

עַמּוּדָיו עָשָׂה כֶסֶף רְפִידָתוֹ זָהָב מֶרְכָּבוֹ אַרְגָּמָן תּוֹכוֹ רָצוּף אַהֲבָה מִבְּנוֹת יְרוּשָׁלָ͏ִם׃

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

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100 **ע"פ ביום השמע"צ**

There simchah is explained as revealed gladness and gilah as joy kept within, as in "Let the children of Zion exult in their King": out of awe of the King the joy gathers inward and does not show.

KEHOT'S NOTE

לקמן פב, ג שמחה מלי התגלות החדוה וגילה הוי"ע שמחה אשר בקרבו.

101 **בני ציון יגילו במלכם**

"Let the children of Zion exult in their King." Exultation (gilah) as inner joy.

Psalms 149:2 תהילים קמ"ט:ב'

יִשְׂמַח יִשְׂרָאֵל בְּעֹשָׂיו בְּנֵי־צִיּוֹן יָגִילוּ בְמַלְכָּם׃

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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102 **ולא נחם אלקים דרך ארץ פלשתים**

"When Pharaoh sent out the people, G-d did not lead them by way of the land of the Philistines." The verse of the discourse cited here.

Exodus 13:17 שמות י"ג:י"ז

וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת־הָעָם וְלֹא־נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹקִים פֶּן־יִנָּחֵם הָעָם בִּרְאֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיְמָה׃

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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103 **וצדיק באמונתו יחי'**

"And the righteous shall live by his faith." The joy in the encompassing light rests on faith above understanding.

Habakkuk 2:4 חבקוק ב':ד'

הִנֵּה עָפְלָה לֹא־יָשְׁרָה נַפְשׁוֹ בּוֹ וְצַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה׃

Behold, his soul is puffed up, it is not upright in him; But the righteous shall live by his faith.

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KEHOT'S NOTE

חבקוק ב, ד.

104 **והנורא א-ל עליון**

A discussion of the prayer's words "and the awesome, G-d Most High," as the note indicates.

KEHOT'S NOTE

נוסח התפלה. מאמרי אדה"ז — ענינים ע' נח ובמ"מ לשם. ראה אוה"ת — ענינים ע' קעא. יהל אור ע' תקנב.

105 Moshe's question to the spies: "Is there a tree in it or not?"

Numbers 13:20 במדבר י"ג:כ'

וּמָה הָאָרֶץ הַשְּׁמֶנָה הִוא אִם־רָזָה הֲיֵשׁ־בָּהּ עֵץ אִם־אַיִן וְהִתְחַזַּקְתֶּם וּלְקַחְתֶּם מִפְּרִי הָאָרֶץ וְהַיָּמִים יְמֵי בִכּוּרֵי 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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106 Kehot's note points to Psalms 132:16 for these words.

Psalms 132:16 תהילים קל"ב:ט"ז

וְכֹהֲנֶיהָ אַלְבִּישׁ יֶשַׁע וַחֲסִידֶיהָ רַנֵּן יְרַנֵּנוּ׃

Her priests also will I clothe with salvation; And her saints shall shout aloud for joy.

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PARAGRAPH 5

107 "Peace, peace, to the far and to the near." The peace that joins love and awe.

Isaiah 57:19 ישעיהו נ"ז:י"ט

בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה' וּרְפָאתִיו׃

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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108 העקדה ממעל לעצים

Yitzchak was bound and placed on the altar "above the wood," the image of rising above the two "trees."

Genesis 22:9 בראשית כ"ב:ט'

וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹקִים וַיִּבֶן שָׁם אַבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֹךְ אֶת־הָעֵצִים וַיַּעֲקֹד אֶת־יִצְחָק בְּנוֹ וַיָּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים׃

And they came to the place which G-d had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood.

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PARAGRAPH 6

109 תחת אשר לא עבדת את ה"א

"Because you did not serve Havayah your G-d with joy and with gladness of heart, out of an abundance of everything." Read as "more than an abundance of everything": the joy of a mitzvah.

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

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

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KEHOT'S NOTE

דברים כח, מז.

110 וע' זח"א פ' לך לך

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

KEHOT'S NOTE

פז, א.

111 ברוך אברם

"Blessed be Avram of G-d Most High, Possessor of heaven and earth." The verse the Zohar reads as the pattern of a blessing.

Genesis 14:19 בראשית י"ד:י"ט

וַיְבָרְכֵהוּ וַיֹּאמַר בָּרוּךְ אַבְרָם לְאֵל עֶלְיוֹן קֹנֵה שָׁמַיִם וָאָרֶץ׃

And he blessed him, and said: 'Blessed be Abram of G-d Most High, Maker of heaven and earth;

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112 ברוך אברם כמה דאמרינן ברוך אתה. לאל עליון הוי' אלקינו

The Zohar (Lech Lecha) reads Malki-Tzedek's blessing as the secret of the blessings: "Blessed be Avram," as we say "Blessed are You"; "of G-d Most High," as we say "Havayah our G-d."

Zohar, Lech Lecha 24:237–248 ספר הזהר, לך לך כ"ד:רל"ז-רמ"ח

BLESSED IS ABRAM. The words of the text are a prototype of the formula of blessing (used by the Israclites). "Blessed is Abram" (in the sense we have given to it) corresponds to "blessed art Thou ". "To the Most High G-d" corresponds to "O L-rd our G-d". "Possessor of heaven and earth" corresponds to "king of the universe. Further, AND HE BLESSED HIM indicates the course of blessing from below to above; BLESSED IS THE MOST HIGH GOD indicates from above to below. AND HE GAVE HIM A TENTH ...

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113 כפי' המק"מ שם

As the note summarizes it, the Mikdash Melech explains "Blessed" as Yesod of Abba and Imma, "You" as Chesed, "Havayah our G-d" as Tiferes and Gevurah, and "G-d Most High" as Gevurah; the Alter Rebbe does not follow this reading.

KEHOT'S NOTE

שמפרש ברוך יסוד או"א אתה חסד ה' אלקינו ת"ת וגבורה וכן אל עליון גבורה ע"ש.

114 ומלכותך מלכות כל העולמים

"Your kingship is a kingship over all worlds." G-d's sovereignty as the source of the worlds' existence.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

KEHOT'S NOTE

דברים ז, יא.

120 **בתר"ך עמודי אור**

The note sends the reader to this page of Likkutei Torah on Bechukosai for the 620 pillars of light, and says that further sources are noted there.

KEHOT'S NOTE

פרדס ש"ח, פ"ג. ע"ל בחקותי (מז, ב). ושי"נ. [כ].

121 **בתר"ך עמודי אור**

The Pardes cites the tradition that Keser contains 620 pillars of light, the numerical value of keser, from which life-force is drawn to all the Sefiros.

Pardes Rimmonim 8:5–6 פרדס רמונים ח':ה'-ו'

... וי"ל כי נכנסו בזה בראותם כי גדולה קודמת לגבורה והוא החסד והלובן ואחר הגדולה נאצלה הגבורה והיא דין ואודם ואחר כך נאצל תפארת העומד בין שניהם להכריע בין האודם והלובן והוא גוון אודם ולובן מעורב. ר"ל כי כענין ג' אלה כן דרך שלשה הראשונות כי ג' הראשונות הם שרשים וג' אבות ענפים להם ומן הענפים נדון להשרשים. ולכן אמרו שהכתר הראשון לאצילות הוא הזקן והלבן ולכן נקרא עתיק יומין שהוא כח הלובן והוא כנגד הגדולה והנמשך אחריו שהוא החכמה הוא כנגד הגבורה והיא אדומה. כי כמו שאחר הלובן חסד ...

Pardes Rimonim (Public Domain)

PARAGRAPH 8

122 "And you shall speak of them when you sit in your house and when you walk on the way." The study of Torah in this world.

Deuteronomy 6:7 דברים ו':ז'

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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123 **קול קורא במדבר**

"A voice calls: in the wilderness clear the way of Havayah." Read as the voice of Torah calling into the wilderness of this world.

Isaiah 40:3 ישעיהו מ':ג'

קוֹל קוֹרֵא בַּמִּדְבָּר פַּנּוּ דֶּרֶךְ ה' יַשְּׁרוּ בָעֲרָבָה מְסִלָּה לֵאלֹקֵינוּ׃

Hark! one calleth: 'Clear ye in the wilderness the way of the L-RD, make plain in the desert a highway for our G-d.

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KEHOT'S NOTE

ישע' מ, ג.

ראה תהלים קמה, יג.

115 **יסודתן בהררי קדש**

"His foundation is in the holy mountains." Applied to the Torah and mitzvos, rooted far above the worlds.

Psalms 87:1 תהילים פ"ז:א'

לִבְנֵי־קֹרַח מִזְמוֹר שִׁיר יְסוֹדָתוֹ בְּהָרְרֵי־קֹדֶשׁ׃

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

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116 **דלית מחשבה תפיסא ביה**

Eliyahu's prayer: "No thought can grasp You at all." Yet G-d is grasped through Torah and mitzvos.

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א':י'-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

117 The angels' praise, "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory," read as referring to this physical earth.

Isaiah 6:3 ישעיהו ו':ג'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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PARAGRAPH 7

118 "And these words which I command you this day shall be upon your heart." Read as G-d's own "I" (Anochi) commanding and joining with the person.

Deuteronomy 6:6 דברים ו':ו'

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

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

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119 **היום לעשותם**

"The commandments ... which I command you this day, to do them." This world is the place of doing.

Deuteronomy 7:11 דברים ז':י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

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

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124 **הקול קול יעקב**

> "The voice is the voice of Yaakov." Here, the voice of Torah study.

Genesis 27:22 בראשית כ״ז:כ״ב

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו׃

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

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KEHOT'S NOTE

בראשית כו, כב.

125 **יפה שעה אחת בתשובה**

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

KEHOT'S NOTE

אבות ד, יז.

126 **יפה שעה אחת בתשובה**

> "Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come."

Pirkei Avot 4:17 משנה אבות ד׳:י״ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה׃

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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PARAGRAPH 9

127 **אנכי ולא יהיי לך מפי הגבורה שמענו**

> "'I am' and 'You shall have no [other gods]' we heard from the mouth of the Almighty (HaGevurah)." The Alter Rebbe reads Gevurah as the restraints that make this revelation possible.

Makkot 24a:1–3 מכות כ״ד א:א׳-ג׳

שֵׁית מְאָה וְחַד סְרֵי הָוֵי, "אָנֹכִי" "לֹא יִהְיֶה לְךָ" – מִפִּי הַגְּבוּרָה שְׁמַעְנוּם. (סימן דמשמק סק). בָּא דָּוִד וְהֶעֱמִידָן עַל אַחַת עֶשְׂרֵה, דִּכְתִיב "מִזְמוֹר לְדָוִד [ה'] מִי יָגוּר בְּאָהֳלֶךָ מִי יִשְׁכֹּן בְּהַר קָדְשֶׁךָ. הוֹלֵךְ תָּמִים וּפוֹעֵל צֶדֶק וְדֹבֵר אֱמֶת בִּלְבָבוֹ, לֹא רָגַל עַל לְשֹׁנוֹ לֹא עָשָׂה לְרֵעֵהוּ רָעָה וְחֶרְפָּה לֹא נָשָׂא עַל קְרֹבוֹ. נִבְזֶה בְּעֵינָיו נִמְאָס וְאֶת יִרְאֵי ה' יְכַבֵּד נִשְׁבַּע לְהָרַע וְלֹא יָמֵר. כַּסְפּוֹ לֹא נָתַן בְּנֶשֶׁךְ וְשֹׁחַד עַל נָקִי לֹא לָקָח עֹשֵׂה אֵלֶּה לֹא יִמּוֹט לְעוֹלָם".

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

KEHOT'S NOTE

מכות כד, א. ושי״נ.

128 **ישת חשך סתרו**

> "He made darkness His hiding place." The concealed level from which the "I" of the mitzvos comes.

Psalms 18:12 תהילים י״ח:י״ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים׃

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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129 **בד"ה ושאבתם**

> There "water" is Chochmah and "gladness" is Binah: since Chochmah and Binah are two companions that never part, they must be joined below by an arousal from below.

KEHOT'S NOTE

לקמן פ, א.

130 **ושאבתם מים בששון**

> "You shall draw water with gladness from the wells of salvation." The verse of the discourse on the water libation.

Isaiah 12:3 ישעיהו י״ב:ג׳

וּשְׁאַבְתֶּם־מַיִם בְּשָׂשׂוֹן מִמַּעַיְנֵי הַיְשׁוּעָה׃

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

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131 **דחו"ב הם תרין רעין**

> The note points there for Chochmah and Binah as "two companions."

Zohar III, 4a זח״ג ד, א

KEHOT'S NOTE

ראה זח״ג ד, א. אוה״ת נצבים ע׳ א׳רכב. ר״פ ראה לקמן. [כ].

132 **שלום שלום לרחוק ולקרוב**

> The peace that joins love and awe, drawn down during the Ten Days of Teshuvah.

Isaiah 57:19 ישעיהו נ״ז:י״ט

בּוֹרֵא נִיב שְׂפָתָיִם שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב אָמַר ה' וּרְפָאתִיו׃

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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133 **לפני הוי' תטהרו**

> "For on this day He shall atone for you, to purify you; from all your sins before Havayah you shall be purified." The purification of Yom Kippur.

Leviticus 16:30 ויקרא ט״ז:ל׳

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

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

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PARAGRAPH 10

134 **ודברת בם**

> "And you shall speak of them." The verse read in paragraph 8 as drawing G-d's light into this world through

Torah.

Deuteronomy 6:7 דברים ו׳:ז׳

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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PARAGRAPH 11

135 באתערותא דלתתא תליא מילתא

The Zohar (Terumah), cited in the Kehot note, teaches that there is no arousal above until Israel arouses itself below. Here it means that the revelation out of the darkness depends on a person's own work.

Zohar II, 135b זח״ב קלה, ב

KEHOT'S NOTE

ראה זח״ב קלה, ב.

136 בכל לבבך בשני יצריך

"With all your heart": with both your inclinations, the good inclination and the evil inclination.

Berakhot 54a:6 ברכות נ״ד א׳:ו׳

חַיָּיב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁמְּבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר: ״וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וְגוֹ׳״. ״בְּכָל לְבָבְךָ״ — בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר הָרָע. ״וּבְכָל נַפְשְׁךָ״ — אֲפִילּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. ״וּבְכָל מְאֹדֶךָ״ — בְּכָל מָמוֹנְךָ. דָּבָר אַחֵר: ״בְּכָל מְאֹדֶךָ״ — בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ.

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 ...

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

137 בסור מרע . . בועשה טוב

"Turn away from evil and do good; seek peace and pursue it." The two areas in which a person overcomes his nature.

Psalms 34:15 תהילים ל״ד:ט״ו

סוּר מֵרָע וַעֲשֵׂה־טוֹב בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ׃

Depart from evil, and do good; Seek peace, and pursue it.

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KEHOT'S NOTE

תהלים לד, טו.

138 בטל רצונך

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

KEHOT'S NOTE

אבות ב, ד.

139 בטל רצונך

"Nullify your will before His will, so that He will nullify the will of others before your will." The self-nullification that draws a corresponding response from above.

Pirkei Avot 2:4 משנה אבות ב׳:ד׳

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנְךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה׃

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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PARAGRAPH 12

140 במקום שאתה מוצא גדולתו

Rabbi Yochanan: "Wherever you find the might of the Holy One, blessed be He, there you find His humility." Applied here to G-d contracting His light so that it can be revealed.

Megillah 31a:12–13 מגילה ל״א א׳:י״ב-י״ג

אָמַר רַבִּי יוֹחָנָן: כָּל מָקוֹם שֶׁאַתָּה מוֹצֵא גְּבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, אַתָּה מוֹצֵא עַנְוְתָנוּתוֹ. דָּבָר זֶה כָּתוּב בַּתּוֹרָה, וְשָׁנוּי בַּנְּבִיאִים, וּמְשׁוּלָּשׁ בַּכְּתוּבִים. כָּתוּב בַּתּוֹרָה: ״כִּי ה׳ אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדוֹנֵי הָאֲדֹנִים״, וּכְתִיב בָּתְרֵיהּ: ״עֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה״. שָׁנוּי בַּנְּבִיאִים: ״כֹּה אָמַר רָם וְנִשָּׂא שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ׳״, וּכְתִיב בָּתְרֵיהּ: ״וְאֶת דַּכָּא וּשְׁפַל רוּחַ״, מְשׁוּלָּשׁ בַּכְּתוּבִים, דִּכְתִיב: ״סוֹלּוּ לָרוֹכֵב בָּעֲרָבוֹת בְּקָהּ שְׁמוֹ״, וּכְתִיב בָּתְרֵיהּ: ״אֲבִי יְתוֹמִים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who ...

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KEHOT'S NOTE

מגילה לא, א. וראה הערת כ״ק אדמו״ר בסה״מ תש״ח ע׳ 228 בהערה. פסיקתא זוטרתי עקב [י, יז] עה״פ כי ה׳ אלקיכם. וברמב״ם פ״ד מאבות מ״ד. ובעבוה״ק [לר״מ] גבאי חלק התכלית פי״ב. ובזמירות למוצש״ק אי״ר יוחנן. ובשל״ה מאמר גו״ד (מו, א) ד׳ אוסטרהא. [ובדי אמ״ד נח״ת נ, ב]. [כ].

141 יתרון האור מן החושך

"As light has an advantage over darkness." Read in Chassidus as the special quality of light that comes out of

darkness.

Ecclesiastes 2:13 קהלת ב':י"ג

וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחָכְמָה מִן־הַסִּכְלוּת כִּיתְרוֹן הָאוֹר מִן־הַחֹשֶׁךְ׃

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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KEHOT'S NOTE

ראה קהלת ב, יג.

142 יתרון האור מן החשך

The Zohar (Tazria), cited in the text, expounds Shlomo's words on the advantage of wisdom over folly "as the advantage of light over darkness."

Zohar, Tazria 22:96–105 ספר הזהר, תזריע כ"ב:צ"ו-ק"ה

143 בזהר פ' תזריע

The note points there for the Tzemach Tzedek's explanation of this Zohar passage on Tazria.

KEHOT'S NOTE

ראה ביאוה"ז לכ"ק אדמו"ר הצ"צ כרך ב ע' תתנט. ובאוה"ת ויקרא כרך א ע' רנח ואילך.

144 ובפ' בשלח דנ"ז ע"א

The chassid suggests that the reference may be to the Zohar's words there, "What is 'to see My face'? All the faces of the King are hidden."

KEHOT'S NOTE

אולי הכוונה למ"ש שם מאי לראות פני, אלא כל אינון אנפין דמלכא טמירין — ביאור מחסיד בכת"י.

145 בביאור ע"פ שחורה אני

There "I am black but comely" is explained: through fulfilling all the mitzvos, positive and prohibitive, in physical things whose root is in the world of Tohu, a higher revelation of the Infinite Light comes than in the lights of Tikkun.

KEHOT'S NOTE

לקמן שה"ש י, א. דבבחי' סוכ"ע יש ג"כ ב' מדרי' האי מה שנק' סוכ"ע אף שהוא סובב ואינו מתגלה מ"מ שייך לקרותו בשם סובב כל עלמין . . אבל עצמותו ומהותו לא שייך לקרותו באמת בשם סוכ"ע כו' והוא מתגלה ע"י קיום מל"ת כו' בבחי' שלילה אשר הם בדברים האסורים כו' ששרשן גבוה ביותר, ובדף י, ג כי שע"י הל"ת נמשך גילוי עמוקות שאינו מתגלה עמוקות כאלו ע"י נהורא חיורא — ביאור מחסיד בכת"י.

146 שחורה אני ונאוה

"I am black but comely." The verse of the discourse cited on the prohibitive commandments.

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָ͏ִם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

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

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147

"He who guards his mouth and his tongue guards his soul from troubles." Read as keeping the soul from being too "narrow" (tzar) to hold two opposites.

Proverbs 21:23 משלי כ"א:כ"ג

שֹׁמֵר פִּיו וּלְשׁוֹנוֹ שֹׁמֵר מִצָּרוֹת נַפְשׁוֹ׃

Whoso keepeth his mouth and his tongue Keepeth his soul from troubles.

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148 הרחיבי מקום אהלך

"Enlarge the place of your tent." The soul made spacious enough for love and awe together.

Isaiah 54:2 ישעיהו נ"ד:ב'

הַרְחִיבִי מְקוֹם אָהֳלֵךְ וִירִיעוֹת מִשְׁכְּנוֹתַיִךְ יַטּוּ אַל־תַּחְשֹׂכִי הַאֲרִיכִי מֵיתָרַיִךְ וִיתֵדֹתַיִךְ חַזֵּקִי׃

Enlarge the place of thy tent, And let them stretch forth the curtains of thy habitations, spare not; Lengthen thy cords, and strengthen thy stakes.

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KEHOT'S NOTE

ישע' נד, ב.

149 למרבה המשרה ולשלום אין קץ

"For the increase of the dominion and for peace without end." The verse with the closed mem, which the Shelah connects with guarding the mouth.

Isaiah 9:6 ישעיהו ט':ו'

לְמַרְבֵּה הַמִּשְׂרָה וּלְשָׁלוֹם אֵין־קֵץ עַל־כִּסֵּא דָוִד וְעַל־מַמְלַכְתּוֹ לְהָכִין אֹתָהּ וּלְסַעֲדָהּ בְּמִשְׁפָּט וּבִצְדָקָה מֵעַתָּה וְעַד־עוֹלָם קִנְאַת ה' צְבָאוֹת תַּעֲשֶׂה־זֹּאת׃

That the government may be increased, and of peace there be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it through justice and through righteousness From henceforth even for ever. The zeal of the L-RD of hosts doth perform this.

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150 ודברת בם בשבתך בביתך ובלכתך

"And you shall speak of them when you sit in your house and when you walk on the way." Love that lasts in thought, speech and deed.

Deuteronomy 6:7 דברים ו':ז'

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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151 וקשרתם לאות

"And you shall bind them for a sign upon your hand." The mitzvah of tefillin.

Deuteronomy 6:8 דברים ו':ח'

וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ׃

And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

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152 **והוקשה כל התורה לתפילין**

The Talmud learns that the whole Torah is likened to tefillin. Here: every mitzvah, like tefillin, is physical yet holds the Infinite Light.

Kiddushin 35a:5 קידושין ל"ה א:ה'

וּמַנוּ - רַב אַחָא בַּר יַעֲקֹב: אָמַר קְרָא: "וְהָיָה לְךָ לְאוֹת עַל יָדֶךָ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ" - הוּקְּשָׁה כָּל הַתּוֹרָה כּוּלָּהּ לִתְפִילִּין, מָה תְּפִילִּין מִצְוַת עֲשֵׂה שֶׁהַזְּמַן גְּרָמָהּ, וְנָשִׁים פְּטוּרוֹת - אַף כָּל מִצְוַת עֲשֵׂה שֶׁהַזְּמַן גְּרָמָהּ - נָשִׁים פְּטוּרוֹת. וּמִדְּמִצְוַת עֲשֵׂה שֶׁהַזְּמַן גְּרָמָהּ - נָשִׁים פְּטוּרוֹת, מִכְּלָל דְּמִצְוַת עֲשֵׂה שֶׁלֹּא הַזְּמַן גְּרָמָהּ - נָשִׁים חַיָּיבוֹת.

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KEHOT'S NOTE

קידושין לה, א.

153 **וימינו תחבקני**

"His left hand is under my head, and His right hand embraces me." Here, the outer embrace of love that comes from thirst.

Song of Songs 2:6 שיר השירים ב:ו'

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי:

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה"ש ב, ו.

154 **ע"פ במחוקק במשענותם**

There a vessel is given two engravings, outside to remove rust and inside to carve a receptacle; so the soul must remove what hides and blocks, and become a receptacle for the Infinite Light, and the "lawgiver" who makes the receptacle is the one who draws down the Torah in bittul.

KEHOT'S NOTE

לקמן חקת סג, ב בענין שני חקיקות לכלי מבית ומחוץ להעביר החלודה ובפנים לחקוק בית קיבול. [וזהו פי' מחוקק שהוא חקיקת ותיקון הכלים להיות ריבוי הכלים ועי"ז יהי' ריבוי האור] — ביאור מחסיד בכתי"י.

155 **במחוקק במשענותם**

The Song of the Well: "The well which the princes dug ... with the lawgiver, with their staffs." The verse of the discourse cited on the "lawgiver."

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בְּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה:

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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156 **כי שם חלקת מחוקק**

"For there the portion of the lawgiver is hidden." The lawgiver is Moshe.

Deuteronomy 33:21 דברים ל"ג:כ"א

וַיַּרְא רֵאשִׁית לוֹ כִּי־שָׁם חֶלְקַת מְחֹקֵק סָפוּן וַיֵּתֵא רָאשֵׁי עָם צִדְקַת ה' עָשָׂה וּמִשְׁפָּטָיו עִם־יִשְׂרָאֵל:

And he chose a first part for himself, For there a portion of a ruler was reserved; And there came the heads of the people, He executed the righteousness of the L-RD, And His ordinances with Israel. .

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KEHOT'S NOTE

דברים לג, כא.

157 **וזאת התורה אשר שם משה**

"And this is the Torah which Moshe set before the children of Israel." "Before" (lifnei) read as into their inner dimension.

Deuteronomy 4:44 דברים ד':מ"ד

וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לִפְנֵי בְּנֵי יִשְׂרָאֵל:

And this is the law which Moses set before the children of Israel;

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KEHOT'S NOTE

דברים ד, מד.

158 **ע"פ ואלה המשפטים**

According to the note, it explains there that Moshe imparts the level of Daas into their inner dimension, since Daas is specifically the drawing down of the inner dimension.

KEHOT'S NOTE

תו"א פ' משפטים משה ישפיע בחי' הדעת לפנימיותם כי הדעת הוא המשכת הפנימיות דוקא.

159 **ואלה המשפטים אשר תשים לפניהם**

"And these are the ordinances which you shall set before them." The verse of the parallel discussion cited.

Exodus 21:1 שמות כ"א:א'

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם:

Now these are the ordinances which thou shalt set before them.

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PARAGRAPH 13

160 **ויהי ערב ויהי בקר יום אחד**

"And there was evening and there was morning, one day." Night and day forming one day.

Genesis 1:5 בראשית א':ה'

וַיִּקְרָא אֱלֹקִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד:

And G-d called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

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161 כברייתו של עולם ברישא חשוכא

Asked why goats go first and sheep after, the Talmud answers, "like the creation of the world: first darkness and then light."

Shabbat 77b:8 שבת ע"ז ב:ח'

... אָמַר לֵיקִה. אֲמַר לֵיקִה: מַאי טַעְמָא עִיזֵּי מְסָגְּנָן בְּרֵישָׁא וַהֲדַר אִימְּרֵי? אֲמַר לֵיקִה כִּבְרִיָּיתוֹ שֶׁל עוֹלָם, דִּבְרִישָׁא חֲשׁוֹכָא וַהֲדַר נְהוֹרָא. מַאי טַעְמָא הָנֵי מְכַסְּיָין וְהָנֵי מְגַלְּיָין? הָנֵי דְּמִכַּסְּינַן מִינַּיְיהוּ — מְכַסְּיָין, וְהָנֵי דְּלָא מְכַסְּינַן מִינַּיְיהוּ — מְגַלְּיָין. מַאי טַעְמָא גַּמְלָא זוּטַר גְּנוּבְתֵּיהּ? מְשׁוּם דְּאָכֵל כִּיסֵּי. מַאי טַעְמָא תּוֹרָא אֲרִיכָא גְּנוּבְתֵּיהּ? מְשׁוּם דְּדָיֵיר בָּאֲגַמֵּי, וּבָעֵי לְכַרְכּוֹשֵׁי בָּקֵי.

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KEHOT'S NOTE

שבת עז, ב.

162 ישת חשך סתרו

"He made darkness His hiding place." The supernal darkness from which the light is revealed.

Psalms 18:12 תהילים י"ח:י"ב

יָשֶׁת־חֹשֶׁךְ סִתְרוֹ סְבִיבוֹתָיו סֻכָּתוֹ חֶשְׁכַת־מַיִם עָבֵי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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163 בחינת ישת חשך סתרו ואל עליון והדר נהורא

According to the note, the Tzemach Tzedek refers there to this passage, explaining that "Most High" is Keser, and discusses it at length.

KEHOT'S NOTE

באוה"ת פ' כי תשא כרך ח ע' ג'קד מציין לכאן: "מפרש על עליון הוא כתר" ע"ש בארוכה.

164 וידעת כי הוי' הוא אלהים

"Know this day ... that Havayah is Elokim." Read as the union of the two Names through Daas.

Deuteronomy 4:39 דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת 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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PARAGRAPH 14

165 והשבות אל לבבך

"And return it to your heart." Read as making the two inclinations one.

Deuteronomy 4:39 דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת 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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166 ובטל רצונך

"Nullify your will before His will." The self-nullification that is the arousal from below.

Pirkei Avot 2:4 משנה אבות ב':ד'

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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167 במקום שאתה מוצא גדולתו

"Wherever you find the might of the Holy One, blessed be He, there you find His humility." G-d's contracting Himself to be revealed.

Megillah 31a:12–13 מגילה ל"א א:י"ב-י"ג

אָמַר רַבִּי יוֹחָנָן: כָּל מָקוֹם שֶׁאַתָּה מוֹצֵא גְּבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא, אַתָּה מוֹצֵא עַנְוְתָנוּתוֹ. דָּבָר זֶה כָּתוּב בַּתּוֹרָה, וְשָׁנוּי בַּנְּבִיאִים, וּמְשׁוּלָּשׁ בַּכְּתוּבִים. כָּתוּב בַּתּוֹרָה: "כִּי ה' אֱלֹקֵיכֶם הוּא אֱלֹקֵי הָאֱלֹקִים וַאֲדֹנֵי הָאֲדֹנִים", וּכְתִיב בָּתְרֵיהּ: "עוֹשֶׂה מִשְׁפַּט יָתוֹם וְאַלְמָנָה". שָׁנוּי בַּנְּבִיאִים: "כֹּה אָמַר רָם וְנִשָּׂא שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ'", וּכְתִיב בָּתְרֵיהּ: "וְאֶת דַּכָּא וּשְׁפַל רוּחַ", מְשׁוּלָּשׁ בַּכְּתוּבִים, דִּכְתִיב: "סוֹלּוּ לָרוֹכֵב בָּעֲרָבוֹת בְּקָה שְׁמוֹ", וּכְתִיב בָּתְרֵיהּ: "אֲבִי יְתוֹמִים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who ...

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PARAGRAPH 15

168 שומר פיו ולשונו

"He who guards his mouth and his tongue guards his soul

from troubles."

Proverbs 21:23 משלי כ"א:כ"ג

שֹׁמֵר פִּיו וּלְשׁוֹנוֹ שֹׁמֵר מִצָּרוֹת נַפְשׁוֹ׃

Whoso keepeth his mouth and his tongue Keepeth his soul from troubles.

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169 וידעת היום כי הוי' הוא האלקים

The maamar's opening verse, summed up as knowledge that comes out of darkness.

Deuteronomy 4:39 דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת 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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170 כי הוי' הוא האלקים

In the Idra Rabba the Zohar quotes "Know this day ... that Havayah is Elokim" and says that Havayah is Atik Yomin, and "all is one."

Zohar, Idra Rabba 46:325–50:335 ספר הזהר, האדרא רבא מ"ו:שכ"ה-נ':של"ה

171 כי הוי' הוא האלקים

The Zohar (Korach) brings "for Havayah is Elokim" in explaining how the Levites, from the left side, are included in the right.

Zohar, Korach 8:37–41 ספר הזהר, קרח ח':ל"ז-מ"א

172 כי הוי' הוא האלקים

The Zohar (Acharei Mos) asks why a Name of mercy can be called Elokim, and answers from "Know this day ... that Havayah is Elokim": where there is judgment there is mercy, and at times the reverse.

Zohar, Achrei Mot 24:153–26:164 ספר הזהר, אחרי מות כ"ד:קנ"ג-כ"ו:קס"ד

173 כי הוי' הוא האלקים

The fourth commandment in the Zohar's list: to know that Havayah is Elokim, including the Name Elokim in the Name Havayah, for they are one without separation.

Zohar, Introduction 22:199–24:209 ספר הזהר, הקדמה כ"ב:קצ"ט-כ"ד:ר"ט

174 כי הוי' הוא האלקים

The Ra'aya Mehemna counts knowing G-d as the first commandment, first in general and in the end in detail; the Kehot note quotes its reading of "Know this day ... that Havayah is Elokim" as the knowledge in detail.

Zohar, Vaera 5:55–62 ספר הזהר, וארא ה':נ"ה-ס"ב

175 בצל אל היית וידעת

Moshe told Betzalel to make the ark and vessels and then the Mishkan; Betzalel answered that a house is built first and the vessels brought in afterwards, which was G-d's own order, and Moshe replied, "Perhaps you were in the shadow of G-d (betzel Kel) and you knew."

Berakhot 55a:12 ברכות נ"ה א:י"ב

... שְׁמָא כָּךְ אָמַר לְךָ הַקָּדוֹשׁ בָּרוּךְ הוּא, "עֲשֵׂה מִשְׁכָּן אָרוֹן וְכֵלִים"?! אָמַר לוֹ: שְׁמָא בְּצֵל אֵל הָיִיתָ וְיָדַעְתָּ?

R. Samuel b. Nahmani said in the name of R. Jonathan : He was called Basalel because of his wisdom : for at the time that the Holy One, blessed be He, said to Moses, "Go, tell Besalel, 'Make for Me a tabernacle, an ark and vessels'," Moses went and inverted the order, saying to him, "Make an ark and vessels and a tabernacle." He replied, "Moses, our teacher, it is the way of the world for a man to build a house and afterwards furnish it ; but thou ...

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

176 בצל אל היינו בחי' אל עליון

The Zohar (Terumah) reads Betzalel's name as "in the shadow of G-d," the one called "G-d Most High."

Zohar, Terumah 42:470–44:481 ספר הזהר, תרומה מ"ב:ת"ע-מ"ד:תפ"א

And as one was set apart above, so the Holy One wished that he should be set apart also below. As the L-rd said unto Moses: "Behold I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah" (Ex. 21, 2), so did Moses say unto the children of Israel: "Behold the L-rd hath called by name Bezalel", etc. (Ibid. 25, 30). Therefore his name was Bezalel, i.e. bezel El, "in the very shadow of G-d". And who is that one? The ...

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

177 בראשית (די"ב ע"א)

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

KEHOT'S NOTE

לאכללא שמא דאלקים בשמא דה'.

178 וארא (דכ"ה א')

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

KEHOT'S NOTE

וידעת היום דוקא . . כי הוי' הוא האלקים דא באורח פרט.

179 בד"ה שובה ישראל

There the soul's four faculties, intellect and thought ("heaven") and speech and action ("earth"), must all be united with G-d alone through subjugation and transformation; the note adds that the discourse refers back to this one.

KEHOT'S NOTE

לקמן סד, ג. ושם מציין לכאן.

180 Kehot's note points to Berakhot 55b for these words.

Berakhot 55b ברכות נ"ה ב

וזאת המצוה אשר צוה ה' כו'

"And this is the commandment which Havayah commanded…"

The mitzvos "make" Gan Eden by drawing G-d's encompassing light (sovev) into the light that fills the worlds (memalei), and it is the Torah that carries this drawing-down into the physical deed. Because the mitzvos are done with physical things raised out of kelipas nogah, they need a double guarding, the Written Torah from within and the Oral Torah from without, and both rest on awe and a heartfelt love of G-d.

THE MAAMAR IN BRIEF

The verses before the Shema raise two questions: why the Torah speaks twice of "keeping," and why mitzvos that apply everywhere are "to do in the land." The "land" is Gan Eden, which souls, as created beings, cannot enjoy by themselves; the mitzvos "make" it by drawing the Supernal Will, sovev kol almin, into memalei kol almin. This is the unification said before each mitzvah, the formula of every blessing, and the meaning of the Shema: "Havayah our G-d" is sovev, and "Havayah is One" is its revelation within the divided world. This world, where sovev is revealed and teshuvah is possible, is the place for it, and the soul descends to serve with a penitent's greater strength. The drawing comes through the Torah, which gives life to the mitzvos as food gives life to a person. Because the mitzvos use physical things raised from kelipas nogah, they need guarding, as a penitent needs a stronger fence. That guarding is the Oral Torah, a house around the garments of the mitzvos, whose rulings keep the external forces away; but it works only when the study rests on awe and love of G-d.

OUTLINE

1 **Two questions, and Gan Eden as the "land"** ¶1

Why "keeping" twice, and why "to do in the land"? Gan Eden is called land; souls cannot enjoy G-dliness by themselves, so the mitzvos "make" Gan Eden. Two levels of G-dly light are introduced, beginning with memalei, the life-force that fills each creature in graded measure.

2 **Sovev, the holy, and the unification** ¶2–4

Memalei is the Shechinah dwelling within the worlds; sovev is the same light without division, "the Holy One," set apart. Through the mitzvos and their blessings, sovev is drawn into revelation within memalei, which adds light in Gan Eden.

3 **The Shema and the soul's descent** ¶5

"Havayah our G-d" is sovev and "Havayah is One" its revelation in the divided world. The love the Shema asks for is the longing for that revelation, which concealment and the evil inclination intensify; this is why the soul descends, to serve as a baal teshuvah.

4 **This world, the place of sovev** ¶6–7

Limitless love and the drawing-down of G-d's essence belong to "today," this world, where sovev is revealed and teshuvah is possible. The Supernal Will rests in physical mitzvos, in charity and in the hundred daily blessings.

5 **Lower and higher awe** ¶8–9

The verse asks "only" for the lower awe, which comes from memalei. The higher awe, from sovev, is revealed through Torah study, as it was at Sinai.

6 **Torah gives life to the mitzvos** ¶10–11

The root of the mitzvos, the Supernal Will, comes into the deed only through Torah study, as speech carries will into action: "wisdom gives life to its masters." So "to do in the land" is the drawing of sovev into memalei and Gan Eden, principally through the Shema.

7 **Why the mitzvos need guarding** ¶12–16

Mitzvos are done with physical things drawn from kelipas nogah; once raised, like a penitent or the redeemed sparks, they need extra guarding so that the external forces do not feed on them. In practice this means doing the mitzvah without self-satisfaction or ulterior motive.

8 **The Oral Torah as a house** ¶17–20

"Keep: this is Mishnah." If the mitzvos are garments, the Oral Torah is the house: its stringencies and rulings are a wall drawn from the supernal powers of restraint, and G-d's word in the scholar's mouth keeps the external forces away. But building requires love of G-d first.

9 **Awe first; the order of the verses** ¶21–23

The guarding depends on awe and the heart's desire, which make a person's speech a vessel for G-d's word. The verses read in order: drawing sovev into the "land," then a double guarding, from within by the Written Torah and from without by the Oral Torah.

KEY CONCEPTS

The light that fills all worlds (memalei kol almin) ממלא כל עלמין

G-d's life-force as it enters each creature in graded measure, more in plants than in stones, more in Seraphim than in Ofanim. It is His "glory" and His Shechinah, dwelling within the worlds like a soul in a body.

The light that encompasses all worlds (sovev kol almin) סובב כל עלמין

The same Infinite Light present in all worlds equally, without revelation or division, "like a circle" in which above and below are alike. It is called "the Holy One," set apart, and it is the Supernal Will that is the root of the mitzvos.

The unification of the Holy One, blessed be He, and His Shechinah יחוד קודשא בריך הוא ושכינתיה

The drawing of sovev into revelation within memalei. It is the intent said before each mitzvah, the meaning of "Blessed are You, Havayah," and the meaning of "Havayah is One."

Upper and lower Gan Eden גן עדן העליון והתחתון

The lower Gan Eden is the reward for doing the mitzvos, the upper for their inner intent and for the Torah. Souls enjoy G-dliness there only because the mitzvos draw the Supernal Will into it.

Lower and higher awe יראה תתאה ויראה עילאה

The lower awe comes from G-d as He fills the worlds and is all the verse "asks." The higher awe comes from the revelation of sovev and is revealed through Torah study, as at Sinai.

Kelipas nogah קליפת נוגה

The realm of mixed good and evil from which physical things draw their life. Because the objects of the mitzvos come from it, they need guarding even after they are raised into holiness.

Guarding (shemirah) שמירה

The protection the mitzvos need so that the external forces draw nothing from them. It comes through the Oral Torah, the "house" around the garments of the mitzvos, and through doing the mitzvah without self-interest.

The teshuvah of the fence תשובת הגדר

Distancing oneself from evil to the farthest extreme, so as not even to desire the sin. A penitent needs it more than one who never sinned, and so do the sparks raised by the mitzvos.

SECTION 1 • ¶1

Two questions, and Gan Eden as the "land"

1 וזאת המצוה[1] אשר צוה ה' כו'. לעשות בארץ כו' למען תירא את[2] ה' אלהיך לשמור את כל חקותיו כו'

"And this is the commandment which Havayah commanded," etc., "to do in the land," etc., "so that you may fear Havayah your G-d, to keep all His statutes," etc.;

> The maamar opens with Deuteronomy 6:1-2, the verses just before the Shema: Moshe tells Israel that the commandment he teaches them is "to do in the land," so that they will fear G-d and keep His statutes. The words "to do in the land" and "to keep" are what the maamar sets out to explain.

ושמעת ישראל ושמרת לעשות[3] כו' שמע ישראל[4] ה' אלהינו ה' אחד.[5] הנה צריך להבין כפל השמירות לשמור ושמרת.

"And you shall hear, Israel, and keep to do," etc.; "Hear, O Israel, Havayah is our G-d, Havayah is One." Now, we need to understand the double [mention of] keeping: "to keep" and "and you shall keep."

> The next verse adds "and you shall keep to do," and then comes the Shema itself. The first question is why the Torah speaks of keeping twice, "to keep" in verse 2 and "and you shall keep" in verse 3.

גם הנה וזאת המצוה קאי על פרשת ק"ש שלאחרי [קריאת שמע] [שלאחריה] שמע ישראל וא"כ מהו לעשות בארץ.

Also, "And this is the commandment" refers to the section of the Shema that follows it, "Hear, O Israel"; if so, what is [the meaning of] "to do in the land"?

> A second question: "And this is the commandment" introduces the passage of the Shema that follows. Why, then, does it say "to do in the land," as if these mitzvos depended on the Land of Israel?

שהרי כל המצות הכתובים בפ' שמע ודברת בם[6] כו' וקשרתם[7] כו' הן חובת הגוף ונוהג בין בארץ[8] בין בחו"ל [בחוץ לארץ].

For all the mitzvos written in the section of Shema, "And you shall speak of them," etc., "And you shall bind them," etc., are personal obligations, and apply both in the Land and outside the Land.

> The mitzvos of the Shema passage, such as speaking words of Torah ("you shall speak of them") and tefillin ("you shall bind them"), are obligations on the person, not on the soil. The Talmud rules that such mitzvos apply everywhere, in the Land of Israel and outside it, so "in the land" seems out of place.

אך הנה ג"ע [גן עדן] נקי ארץ[9] וכמארזל כ"י [כנסת ישראל] יש להם חלק לעוה"ב [לעולם הבא][10] שנאמר ועמך כו' לעולם יירשו ארץ[11,12] (בישעיה סי' סמ"ך כ"א) שג"ע [שגן עדן] התחתון הוא שכר מעשה המצות.

However, Gan Eden is called "land," as our Sages, of blessed memory, said: "All Israel have a share in the World to Come, as it is said, 'And your people,' etc., 'shall inherit the land forever'" (in Isaiah, chapter 60, [verse] 21); for the lower Gan Eden is the reward for the performance of the mitzvos.

> The answer begins here: "land" can mean Gan Eden, the spiritual paradise of souls. The Mishnah proves that "all Israel have a share in the World to Come" from the verse "they shall inherit the land forever," so "land" there means the soul's reward; the Alter Rebbe adds that the lower Gan Eden is the reward for actually doing the mitzvos.

(וע' בהרמב"ם [בהרבי משה בן מימון] פ"ח [פרק ח'] מהל' תשובה ה"ז [מהלכות / מהלכה] [הרי זה].[13] ועמ"ש בד"ה וישב יעקב[14,15] בענין ב"פ [ב' פעמים] בארץ הנאמר באותו פסוק)

(And see the Rambam, chapter 8 of the Laws of Teshuvah, halachah 7. And see what is written in the discourse beginning "And Yaakov dwelt," on the matter of "in the land," said twice in that verse.)

> Two references in parentheses. In the cited halachah the Rambam describes King David's longing for the life of the World to Come in the words "to see the goodness of G-d in the land of the living"; and the discourse "And Yaakov dwelt" in Torah Ohr takes up the double "in the land" of Genesis 37:1, "in the land of his father's sojournings, in the land of Canaan."

אבל ג"ע [גן עדן] העליון הוא שכר כוונת המצות והתורה וע"ז נאמר מי יעלה בהר[16,17,18,19,20,21] ה' כו' נקי כפים[22] כו' יעלה בחי' עליות בשבתות ור"ח [וראש חודש] כו'

But the upper Gan Eden is the reward for the intent of the mitzvos and the Torah, and of this it is said, "Who shall ascend the mountain of Havayah," etc., "clean of hands," etc.: "shall ascend" is the level of the ascents on Shabbosos and Rosh Chodesh, etc.

> There is also an upper Gan Eden, the reward for the inner intent with which one does the mitzvos and for the Torah. The Alter Rebbe reads Psalm 24's "Who shall ascend the mountain of G-d?" as the ascents of the souls on Shabbos and Rosh Chodesh, which the sources in the next parenthesis describe.

(עיין מענין מי יעלה ברבות[23,24] פ' וזאת הברכה.[25] חיי שרה פנ"ט.[26] וישלח "פ פ"ב [פרק ב'] זח"א [זהר חלק א] וירא צ"ט[27] א' ק' ב'.[28] קכ"ג סע"ב [סוף עמוד ב][29] מקץ ר"א[30] א' תזריע מ"ה סע"ב [סוף עמוד ב][31] משפטים ק"כ ב'.[32,33]

(See on the matter of "Who shall ascend" in [Midrash] Rabbah, Parshas Vezos HaBerachah; Chayei Sarah, parsha 59; Vayishlach, parsha 82. Zohar, Part I, Vayera 99a, 100b; 123, end of side b; Miketz 201a; Tazria 45, end of side b; Mishpatim 120b.

> The parenthesis lists where "Who shall ascend" is expounded. The Midrash Rabbah applies it to Moshe, to Avraham and to Yaakov, and passages of the Zohar apply it to the soul after it leaves the body: not every soul is given the path upward, and one who ascends must have "clean hands" that did not defile the body.

ועיין עוד מענין העלייה בשבתות ור"ח [וראש חודש] וירא קט"ז[34] א' תרומה קנ"ו[35] בע"ב נשא קמ"ה[36,37] א' ועיין בגמרא פ"ז [פרק ז'] דב"מ [דבבא מציעא] דפ"ה ע"ב כי סלקי למתיבתא דרקיע[38] א)

And see further on the matter of the ascent on Shabbosos and Rosh Chodesh: Vayera 116a; Terumah 156b; Naso 145a. And see in the Gemara, chapter 7 of Bava Metzia, 85b: "when they ascend to the Heavenly Academy.")

> These further Zohar passages describe the souls of the righteous ascending on Shabbos and Rosh Chodesh to behold the glory of their Master. The Talmud in Bava Metzia likewise speaks of the Sages who "ascend to the Heavenly Academy."

אך הנה להיותן שהנשמות הם מחודשים ונבראו מאין ליש ואיל תוכל להשגי תענוג אלקות להיות נהנין מזיו[39] ע"ז נאמר לעשות בארץ לעשות לשון תיקון

However, since the souls are newly brought into being and were created from nothing into something, and cannot attain the delight of G-dliness, to enjoy the radiance, of this it is said "to do in the land": "to do" is a term for rectifying,

> Now comes the reason the mitzvos are needed for Gan Eden. Souls are created beings, brought from nothing into existence, so by themselves they cannot grasp and enjoy G-dliness, the "radiance of the Shechinah" that the Talmud says the righteous enjoy. Therefore the verse says "to do in the land": here "to do" means to fix and complete, to make Gan Eden a place where the souls can enjoy that radiance.

כמו ועשתה את צפרניה[40] שישראל ממשיכים את הזיו להיות נהנין כו' וכמ"ש וינחהו בג"ע [בגן עדן] לעבדה[41] ולשמרה כו' לעבדה זו רמ"ח מ"ע [מצות עשה][42] כו'

as in "and she shall do her nails"; that is, Israel draw down the radiance so that they may enjoy [it], etc. And as it is written, "And He placed him in Gan Eden to work it and to keep it," etc.: "to work it" — these are the 248 positive commandments, etc.

That "doing" can mean perfecting is shown from the verse about the captive woman, "and she shall do her nails," that is, tend them. Likewise Adam was placed in Gan Eden "to work it and to keep it," which the Zohar explains as the 248 positive commandments (and "to keep it" as the prohibitions): Gan Eden is "worked" by the mitzvos.

שע"י המצות ממשיכים את הזיו ועונג העליון ועושין את בחי' ג"ע [גן עדן] (ועמ"ש מזה בד"ה אז ישיר כו' עלי באר[43] בענין מעין גנים ובד"ה כי כארץ תוציא צמחה)[44]

For through the mitzvos one draws down the radiance and the supernal delight, and makes the level of Gan Eden. (And see what is written about this in the discourse beginning "Then [Israel] sang," etc., "Spring up, O well," on the matter of "a fountain of gardens," and in the discourse beginning "For as the earth brings forth its growth.")

So it is by doing the mitzvos that a person draws down the radiance and the supernal delight, and in this way "makes" Gan Eden. The parenthesis points to two other discourses in Likkutei Torah that develop this.

וזהו ענין לשם יחוד קוב"ה [קודשא בריך הוא] שאומרים לפני כל מצוה ומצוה[45] דהנה נודע שיש ב' בחי' בהשתלשלות ממכ"ע [ממלא כל עלמין] וסוכ"ע וכמ"ש תרי קראי כתוב א' אומר מלא כה"כ [כל הארץ כבודו] דמשמע כבודו וזיו בחי' לבוש מאני מכבדותא[46] ולא עצמותו ית'.

And this is the meaning of "For the sake of the unification of the Holy One, blessed be He," which is said before each and every mitzvah. For it is known that there are two levels in the chain of descending worlds (hishtalshelus): the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), as is written in two verses. One verse says, "The whole earth is full of His glory," which implies His glory and radiance, the level of a garment, "garments of honor," and not His essence, blessed be He.

The same idea explains the formula "For the sake of the unification of the Holy One, blessed be He" said before a mitzvah. To explain it, the Alter Rebbe brings two verses: "the whole earth is full of His glory" speaks only of G-d's "glory," His radiance, which is like a garment; the Talmud tells that Rabbi Yochanan called his clothes "my honorers," the source of the phrase "garments of honor."

וכתוב א' אומר את השמים ואת הארץ אני מלא.[47] אני דייקא עצמותו (ועמ"ש מזה בד"ה אני לדודי)[48] אך

And one verse says, "The heavens and the earth I fill": "I," specifically, [meaning] His essence. (And see what is written about this in the discourse beginning "I am my Beloved's.") However,

> Jeremiah's verse, by contrast, says "I fill the heavens and the earth": "I" is G-d's very essence, present everywhere. The discourse "I am my Beloved's" in Likkutei Torah contrasts the two verses at length; "however" leads into the explanation of each level.

הנה כי מכה"כ [מלא כל הארץ כבודו] היינו ממכ"ע [ממלא כל עלמין] שהוא בחי' החיות הנתפס תום עלמין להחיותן שהחיות מתמעט מיעוט אחר מיעוט עד בחי' דומם הוא חיות מועט היותר אחרון ובצומח החיות יותר מרובה

[the point is] that "the whole earth is full of His glory" means the light that fills all worlds, which is the level of the life-force that is grasped within the worlds to give them life. For the life-force diminishes, one diminution after another, down to the level of the inanimate, which is the most meager life-force, the very last; and in the vegetative the life-force is greater,

> The "glory" that fills the earth is memalei kol almin: the life-force that is held within each creature and gives it life according to its capacity. This life-force lessens step by step: the inanimate receives the least, plants receive more.

ולכן הוא צומח כו' שהחיות מתמעט בירידתו למטה מטה וכמ"ש שרפים עומידם ממעל לו[49] כו'

and that is why it grows, etc. For the life-force diminishes as it descends lower and lower, as it is written, "Seraphim stand above Him," etc.,

> That greater life-force is why plants grow while stones do not. The same graded lessening is found among the angels, where the Seraphim, of whom Isaiah says that they "stand above," are at the higher level.

שמשיגים חיות ואור האלקי שבתוכם משא"כ האופנים וחיות שאין משיגים החיות והאור אלקי שבתוכם יותר מועט ומצומצם

for they apprehend the life-force and the G-dly light within them; whereas the Ofanim and the Chayos, who do not apprehend the life-force and the G-dly light within them, [which is] more meager and constricted,

> The Seraphim grasp the G-dly light that gives them life. The Ofanim and Chayos, lower orders of angels, do not grasp it, because the light within them is more meager and contracted.

ולכן הם ברעש גדול[50,51] כו' והי"ז [והרי זה] כדמיון הנשמה שממלא כל הגוף שהחיות הוא בהתחלקות ושינויים רב ים השכל שורה במוח ודבור בפה ויורד מטה ומתמעט כו'. כח התנועה ביד וכח ההילוך ברגל.[52,53,54]

and therefore they are "with a great noise," etc. And this is like the soul, which fills the whole body, where the life-force is divided, with many variations: the intellect rests in the brain, and speech in the mouth, and it descends lower and diminishes, etc.: the power of movement in the hand, and the power of walking in the foot.

> Because they do not grasp, the Ofanim and Chayos are described, in Ezekiel's vision and in the morning blessing before the Shema, as moving "with a great noise." The soul in the body is the analogy: one soul fills the whole body, yet each limb receives a different measure of its life: intellect in the brain, speech in the mouth, movement in the hand, walking in the foot.

SECTION 2 • ¶2–4

Sovev, the holy, and the unification

2 ובחינת החיות שבבחי' ממכ"ע [ממלא כל עלמין] נק' בשם שכינתי' לשון ושכנתי בתוכם[55] כו' שהחיות מתלבש בעלמין כנשמה המתלבשת בגוף כו'

The level of the life-force that is in the level of the light that fills all worlds (memalei kol almin) is called by the name "His Shechinah" (Divine Presence), a term from "and I will dwell in their midst," etc.; for the life-force is enclothed in the worlds like the soul that is enclothed in the body, etc.

> The life-force of memalei kol almin, which enters the worlds and dwells within them like a soul in a body, is called "His Shechinah." The word comes from shachan, "to dwell," as in "Make Me a sanctuary, and I will dwell in their midst."

ובחי' סוכ"ע הוא ג"כ חיות ואור א"ס בתוך כל העולמות אלא שאינו בבחי' גילוי והתחלקות ריבוי ומיעוט שהחיות ההוא שוה ומשוה קטן וגדול[56] כו'

And the level of the light that encompasses all worlds (sovev kol almin) is also life-force and the Infinite Light (Or Ein Sof) within all the worlds, except that it is not in a state of revelation and of division into more and less; for that life-force is equal, and makes equal small and great, etc.

> Sovev kol almin is also G-dly life and the Infinite Light within all the worlds; it is not outside them in space. The difference is that it is not revealed and is not divided, more for one creature and less for another: in the words of the piyyut "And all believe," it treats small and great alike.

ונק' סובב כמו העיגול עד"מ שמעלה ומטה שוים שבחי' זו נק' קוב"ה [קודשא בריך הוא] קדוש ומובדל שאינו נתפס בבחי' עלמין כלל מלשון אל תגע בי

And it is called "encompassing" (sovev), like a circle, by way of analogy, in which above and below are equal. For this level is called "the Holy One, blessed be He": holy and set apart, for it is not grasped in the level of worlds at all; ["holy"] in the sense of "Do not touch me,

> It is called "encompassing" by analogy to a circle, in which no point is higher or lower than another. This level is called "the Holy One, blessed be He," because "holy" means set apart: it is not grasped within the worlds at all.

כי קדשתיך[57] או הגבל את ההר וקדשתו[58] וכן קדושים תהיו[59] מובדלי' [מובדלים] תהיו שבחי' המובדל ומופרש נק' בלה"ק [בלשון הקודש] בשם קדש.

for I am holier than you," or "Set bounds around the mountain and sanctify it"; and likewise "You shall be holy" [means] "You shall be set apart." For the level of what is set apart and separate is called in the Holy Tongue by the name "holy."

> Three verses show that kadosh means "set apart": "Do not touch me, for I am holier than you" (the verse itself reads "do not come near me"), the boundary around Mount Sinai, "Set bounds around the mountain and sanctify it," and "You shall be holy," read as "You shall be separate." So "holy" in the Holy Tongue names what stands apart.

3 וזהו ענין לשם יחוד קובה"ו [קודשא בריך הוא ושכינתיה] שע"י המצות ממשיכים בחי' סוכ"ע בחי' קדוש להיות בגילוי בבחי' ממכ"ע [ממלא כל עלמין].

And this is the meaning of "For the sake of the unification of the Holy One, blessed be He, and His Shechinah (Divine Presence)": that through the mitzvos one draws the level of the light that encompasses all worlds (sovev kol almin), the level of "holy," to be revealed in the level of the light that fills all worlds (memalei kol almin).

> Now the formula "for the sake of the unification of the Holy One, blessed be He, and His Shechinah" is clear. Through the mitzvos, the holy, set-apart level of sovev kol almin is drawn into revelation within memalei kol almin, joining "the Holy One" with "His Shechinah."

וזהו ענין כוונות ברכות המצות באי"י אמ"ה [ברוך אתה ה'] היינו שבחי' הוי' סוכ"ע יהיה בבחי' ברכה והמשכה בגילוי בבחי' אתה לנוכח ועי"ז נמשך תוספת אור בג"ע [בגן עדן] וכדלקמן:

And this is the meaning of the intentions of the blessings over the mitzvos, "Blessed are You, Havayah, our G-d, King of the world": that the level of Havayah, the light that encompasses all worlds, should be in a state of "blessing" and drawing down, in revelation, in the level of "You," [addressed] in the second person; and through this additional light is drawn into Gan Eden, as [will be explained] below.

> The blessing said over a mitzvah carries the same intent: "Blessed" means drawing down, "Havayah" is the transcendent level of sovev, and "You" addresses G-d in the second person, as present and revealed. So the blessing asks that sovev be drawn down and revealed, and this is what adds light in Gan Eden, as the maamar will explain.

4 קיצור. שע"י המצות ממשיכים תוספת אור בג"ע [בגן עדן] ע"י שממשיכים מבחי' סוכ"ע בממכ"ע [בממלא כל עלמין]:

Summary: Through the mitzvos one draws additional light into Gan Eden, by drawing from the level of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin).

> The summary of the first section: the mitzvos add light in Gan Eden because they draw from sovev, the encompassing light, into memalei, the light that fills the worlds.

SECTION 3 · ¶5

The Shema and the soul's descent

5 ב והנה כללות ענין המשכה זו מסובב בממלא זהו מבואר בק"ש [בקריאת שמע] הוי' אלקינו הוי' אחד פי' הוי' אלקינו הוא בחי' סוכ"ע.

2. Now, the matter of this drawing-down from the encompassing [light] into the filling [light], as a whole, is explained in the Shema: "Havayah is our G-d, Havayah is One." The meaning is: "Havayah our G-d" is the level of the light that encompasses all worlds (sovev kol almin).

> The second section begins. The drawing of sovev into memalei, taken as a whole, is expressed in the Shema's words "Havayah is our G-d, Havayah is One": the first phrase, "Havayah our G-d," refers to sovev, the transcendent light.

והוי' אחד הוא להיות המשכה מסוכ"ע בממכ"ע [בממלא כל עלמין] (וכמ"ש מזה בד"ה לבתתני אחותי כלה)[60, 61] כי אחד החי"ת היינו ז' רקיעים וארץ והדי' הוא די רוחות העולם[62, 63]

And "Havayah is One" is that there be a drawing-down from the light that encompasses all worlds into the light that fills all worlds (memalei kol almin) (as is explained about this in the discourse beginning "You have captured my heart, my sister, [my] bride"). For in "One" (echad), the ches is the seven heavens and the earth, and the dalet is the four directions of the world,

> The second phrase, "Havayah is One," is the drawing of sovev into memalei. The letters of echad ("One") show it: the ches, whose value is eight, stands for the seven heavens and the earth, and the dalet, whose value is four, for the four directions; the Talmud speaks of dwelling on the word until one has made G-d King above, below and to the four directions.

שהוא בחי' התחלקות הנמשך מבחי' ממכ"ע [ממלא כל עלמין] בטלים ונכללים בתוך האלף הוא ההמשכה מסוכ"ע שהוא בלתי התחלקות ע"כ נק' אלף

which is the level of division that is drawn from the level of the light that fills all worlds; [these] are nullified and included within the alef, which is the drawing-down from the light that encompasses all worlds, which is without division; therefore it is called alef.

> Heavens, earth and directions are the divided multiplicity that comes from memalei. All of it is nullified and included in the alef, whose value is one: the undivided light of sovev, which is therefore signified by alef.

(ועמ"ש בד"ה שובה ישראל[64, 65] גבי אמרו אליו כל)[66] ומה שנראה העולם ליש ודבר הוא מפני

(And see what is written in the discourse beginning "Return, O Israel," regarding "Say to Him, 'All…'") And the fact that the world appears as an existing thing and an entity is because

> The discourse "Return, O Israel" explains "Say to Him, 'All'": G-d is called "All" because the Infinite Light that transcends Chochmah includes everything without division. The Alter Rebbe now asks why, if all is nullified within G-d's oneness, the world appears to us as a separate, independent existence.

כי בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] אין מלך בלא עם[67, 68] כו' ואי לזאת ואהבת לשון אבה הוא רעותא דליבא שהוי' בחי' סוכ"ע יהיה בחי' אלקיך לנוכח בגילוי

of "Blessed be the Name of the glory of His kingdom forever and ever": there is no king without a people, etc. Therefore, "And you shall love" (ve'ahavta) is a term of desire (avah): it is the will of the heart that Havayah, the level of the light that encompasses all worlds, be the level of "your G-d," in the second person, revealed

> The answer lies in G-d's kingship, praised in "Blessed be the Name of the glory of His kingdom forever and ever": "there is no king without a people," a people distinct from the king, so Malchus brings forth creatures that feel themselves separate. Therefore the Shema continues "And you shall love," which the Alter Rebbe links to avah, "to desire": the heart's longing that the transcendent Havayah become "your G-d," present and revealed to you.

(ע"י שמאיר בבחי' ממכ"ע [ממלא כל עלמין] שזהו ענין יחוד קוב"ה [קודשא בריך הוא] ושכינתיה) משא"כ בחי' סוכ"ע עצמו בחי' הוי' אלקינו הנאמר בפסוק שמע הוא בחי' העלם כו'.

(through its shining in the level of the light that fills all worlds, which is the meaning of the unification of the Holy One, blessed be He, and His Shechinah (Divine Presence)); whereas the level of the light that encompasses all worlds itself, the level of "Havayah our G-d" said in the verse of Shema, is the level of concealment, etc.

> That revelation comes as sovev shines within memalei, which is the "unification of the Holy One, blessed be He, and His Shechinah." Sovev in itself, called "Havayah our G-d" in the Shema's first verse, remains hidden.

בכל לבבך[69] בשני יצריך[70,71] שע"י היצה"ר [היצר הרע] דוקא שהוא בחי' ההעלם וההסתר של אור האלקי ע"ד [על ידו] יהי' [יהיה] צעק לבם אל ה'.

"With all your heart": with both your inclinations. For specifically through the evil inclination, which is the level of the concealment and hiding of the G-dly light, through it there will be "their heart cried out to Havayah."

> The Mishnah reads "with all your heart" (levavcha, with a doubled letter) as "with both your inclinations," the good and the evil. The evil inclination hides the G-dly light, and precisely that hiding moves the heart to cry out to G-d, as in "their heart cried out to Havayah."

וזהו חומת בת ציון הורידי כנחל דמעה[72] (איכה ב' י"ח) שע"י בחי' החומה וההסתר אור אלקי ע"ז ויצעקו אל[73] ה' בצר להם.

And this is "O wall of the daughter of Zion, let tears run down like a river" (Lamentations 2:18): through the level of the wall and the hiding of the G-dly light, through this "they cried out to Havayah in their distress."

> The same verse in Lamentations continues "O wall of the daughter of Zion": the "wall" is the concealment of G-dly light, and it is the concealment that brings the outcry, as in "they cried out to Havayah in their distress."

וזהו תכלית ירידת הנשמה בעוה"ז להיות בבחי' בע"ת [בעלי תשובה] דמשכין ליה בחילא יתיר[74] מקום שבע"ת [שבעלי תשובה] עומדין כו'[75]

And this is the purpose of the soul's descent into this world: to be at the level of baalei teshuvah (penitents), who draw Him down with greater strength; "in the place where baalei teshuvah stand," etc.

> This is why the soul descends into this world: to become a baal teshuvah, whose return draws down G-dliness "with greater strength," as the Zohar says. The Talmud teaches that in the place where baalei teshuvah stand, even the perfectly righteous cannot stand.

כי הנשמה קודם ירידתה לעוה"ז היתה בחי' צדיק גמור וירדה לעוה"ז להיות בחי' בע"ת [בעלי תשובה] בחילא יתיר.[76]

For before its descent into this world the soul was at the level of a perfectly righteous person, and it descended into this world to be at the level of a baal teshuvah, "with greater strength."

> Before its descent the soul was perfectly righteous. It comes down into a world of concealment so that, by overcoming it, it can serve as a baal teshuvah, with the greater strength that only return brings.

SECTION 4 · ¶6–7

This world, the place of sovev

6 וזהו בחי' בכל מאדך[77] בלי גבול והיינו בעוה"ז דייקא לפי שבעוה"ז הוא בחי' סוכ"ע. וזהו אשר אנכי מצוך היום[78] בחי' אנכי מי שאנכי[79] כו' מצוך היום דייקא.

And this is the level of "with all your might," without limit; and that is specifically in this world, because in this world there is the level of the light that encompasses all worlds (sovev kol almin). And this is "which I command you today": the level of "I" (Anochi), "Who I am," etc.; "command you today," specifically.

> The Shema's "with all your might" (me'odecha, literally "your very much") is love without limit, and it belongs to this world, where sovev, which has no limit, is found. In "which I command you today," "I" (Anochi) is G-d's own essence, "Who I am," and "today" stresses this world.

היום לעשותם בעוה"ז[80] שבעוה"ב [שבעולם הבא] אין שם בחי' תשובה. משא"כ בעוה"ז מרשע גמור יכול להיות צדיק גמור

"Today to do them," in this world, for in the World to Come there is no level of teshuvah (return); whereas in this world one can go from being completely wicked to being perfectly righteous.

> The Sages read "today to do them" as: today, in this world, is the time to do the mitzvos, and tomorrow, in the World to Come, to receive their reward. In the World to Come there is no teshuvah, while in this world even a completely wicked person can become perfectly righteous.

והיינו לפי שבעוה"ז עולם היותר שפל מתגלה בחי' סוכ"ע וכחשיכה כאורה[81] בלי שום בחי' הסתר כלל שוה ומשוה קטן וגדול כו'

And that is because in this world, the lowest world, the level of the light that encompasses all worlds is revealed, and "darkness is as light," without any level of concealment at all, "equal, and makes equal small and great," etc.

> This is possible because in this lowest world sovev is revealed, and before sovev "darkness is as light": it treats small and great alike. So one who has fallen very low can rise very high.

(וכמ"ש מזה בד"ה צו את בנ"י [בני ישראל][82] כו' את קרבני לחמי)[83] וזהו אשר אנכי מצוך היום ולהיות המשכת בחי' סוכ"ע בגילוי בבחי' ממכ"ע [ממלא כל עלמין] היא ע"י תומ"צ [תורה ומצות] דייקא

(As is explained about this in the discourse beginning "Command the children of Israel," etc., "My offering, My bread.") And this is "which I command you today." And [the reason] that the drawing of the level of the light that encompasses all worlds into revelation in the level of the light that fills all worlds (memalei kol almin) is specifically through Torah and mitzvos

> The discourse "Command the children of Israel... My offering, My bread" in Likkutei Torah develops this. And because the drawing of sovev into revelation within memalei comes only through Torah and mitzvos, which are done in this world, it says "which I command you today."

כי המצות הן רצה"ע [רצון העליון] בחי' סוכ"ע שורה ומתלבש בתפילין ומזוזות ע"ג [על גבי] קלף גמיש שכותב ה' אחד ע"ג [על גבי] קלף

is that the mitzvos are the Supernal Will, the level of the light that encompasses all worlds, which rests and is enclothed in tefillin and mezuzos, upon physical parchment; for one writes "Havayah is One" upon parchment;

> The mitzvos are the Supernal Will, which is sovev, and it rests in physical objects such as tefillin and mezuzos. The words "Havayah is One" are written on ordinary, physical parchment.

וכן בכל המצות ובפרט מעשה הצדקה כסף וזהב גשמיים ע"י שורה בו אור אלקי וממשיך בחי' חסד עליון.

and so in all the mitzvos, and especially the act of charity: physical silver and gold: through [this], G-dly light rests in it, and it draws down the level of the supernal Chesed (kindness).

> The same holds for every mitzvah, most of all charity: G-dly light rests in the physical silver and gold that are given, and the giving draws down the supernal Chesed, G-d's kindness.

7 והיינו לפי שבחי' סוכ"ע מעלה ומטה רוחני' [רוחניים] וגשמיים שוין. וזשארז"ל [וזהו שאמרו רבותינו זכרונם לברכה] חייב אדם לברך מאה ברכות[84] בכל יום שזהו ענין הברכות המשכות בחי' סוכ"ע להיות בגילוי בבחי' ממכ"ע [ממלא כל עלמין]. באי" שבחי' הוי' סוכ"ע יהיה בגילוי ברוך אתה כו'.

And this is because for the level of the light that encompasses all worlds (sovev kol almin), above and below, spiritual and physical, are equal. And this is what our Sages, of blessed memory, said: "A person is obligated to recite a hundred blessings every day"; for this is the meaning of the blessings: drawings-down of the level of the light that encompasses all worlds to be revealed in the level of the light that fills all worlds (memalei kol almin). "Blessed are You, Havayah": that the level of Havayah, the light that encompasses all worlds, be revealed, "Blessed are You," etc.

> For sovev, above and below, spiritual and physical, are alike, so it can rest in physical things. That is why the Sages require a hundred blessings a day: each blessing draws sovev into revelation within memalei, as "Blessed are You, Havayah" asks that the hidden Havayah be revealed as "You."

SECTION 5 · ¶8–9

Lower and higher awe

8 וזהו ועתה ישראל מה[85] ה' אלקיך שואל מעמך כי אם ליראה את ה' אלקיך כו'

And this is "And now, Israel, what does Havayah your G-d ask of you, but to fear Havayah your G-d," etc.

> The maamar turns to another verse in Deuteronomy: "What does G-d ask of you, but to fear Him?" It too will be read through the two levels, memalei and sovev.

דלכאורה אינו מובן איך היראה היא מלתא זוטרתא כ"כ [כל כך][86] עד שאמר כי אם ליראה כו '.

For at first glance it is not understood how awe is so small a matter that he said "but to fear," etc.

> The Talmud asks the obvious question: is the fear of Heaven such a small thing that the verse can say "only"? The Alter Rebbe raises it here.

אך כי פי' ליראה את ה' אלקיך הנה מבואר למעלה דאלקיך היינו בחי' ממכ"ע [ממלא כל עלמין] והוי' אלקיך הוא המשכת סובב בממלא וא"כ כיון דהיראה יומשך מבחי' זו דממכ"ע [דממלא כל עלמין] היא בחי' יראה תתאה

However, the meaning of "to fear Havayah your G-d" is [this]: it was explained above that "your G-d" is the level of the light that fills all worlds (memalei kol almin), and "Havayah your G-d" is the drawing of the encompassing [light] into the filling [light]. If so, since the awe will be drawn from this level of the light that fills all worlds, it is the level of the lower awe (yirah tata'ah).

> The answer: "your G-d" (Elokecha) means memalei, and "Havayah your G-d" is sovev drawn into memalei. Awe that comes from memalei, from G-d as He fills and gives life to the world, is the "lower awe" (yirah tata'ah).

אבל יש בחי' יראה עילאה הנמשך מבחי' גילוי סוכ"ע עצמו ע"ד החרדה שנפלה על חברי דניאל[87] משום דמזלייהו חזי[88] דהיינו מבחי' מקיף[89] כו'.

But there is the level of the higher awe (yirah ila'ah), which is drawn from the level of the revelation of the light that encompasses all worlds (sovev kol almin) itself, like the trembling that fell upon Daniel's companions, because "their mazal saw," that is, from the level of the encompassing (makif), etc.

> There is also a "higher awe" (yirah ila'ah), which comes from the revelation of sovev itself. The Talmud explains that Daniel's companions trembled although they did not see the vision, because "their mazal saw," the root of their soul above them; such awe comes from the encompassing (makif) level.

לכן ז"ש [זהו שכתוב] שאינו שואל מעמך כי אם ליראה יראה תתאה כי על יראה עילאה ארז"ל [אמרו רבותינו זכרונם לברכה] אם אין חכמה[90] אין יראה[91,92] שבחי' יראה זו נמשך על ידי עסק התורה לפי שאי אפשר להיות התגלות בחי' זו בנפש

Therefore this is what it says, that He asks of you only "to fear," [meaning] the lower awe. For of the higher awe our Sages, of blessed memory, said, "If there is no wisdom, there is no awe"; for this level of awe is drawn through occupation in the Torah, since it is impossible for this level to be revealed in the soul

> The verse asks "only" for the lower awe. The higher awe depends on wisdom, as the Mishnah says, "If there is no wisdom, there is no awe," for it comes through Torah study and cannot be revealed in the soul by itself.

אלא בבחי' מזלייהו והוא נמשך בנפש על ידי עסק התורה דישראל מתקשראן באורייתא[93] וכמ"ש במ"א

except in the level of "their mazal," and it is drawn into the soul through occupation in the Torah, for Israel are bound up with the Torah, as is explained elsewhere,

> It is revealed only through the soul's "mazal," its transcendent root, which is drawn into the soul through Torah study, since Israel are bound up with the Torah, as the Zohar says.

בד"ה וידבר אלקים את כל הדברים האלה לאמר[94] ובשעת מ"ת [מתן תורה] היה גילוי בחי' יראה עילאה הנמשך מבחי' אנכי מי שאנכי בחינת והנורא

in the discourse beginning "And G-d spoke all these words, saying." And at the time of the Giving of the Torah there was a revelation of the level of the higher awe, drawn from the level of "I" (Anochi), "Who I am," the level of "and the Awesome."

> At the Giving of the Torah the higher awe was revealed, coming from "I" (Anochi), G-d's own essence, the level the prayers call "the Awesome." The discourse "And G-d spoke all these words" explains this.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] שעל כל דבור פרחה נשמתן[95] כו'. אך עכ"ז [עם כל זה] אינו שואל מעמך כי אם ליראה היינו בחי' יראה תתאה:

And that is why our Sages, of blessed memory, said that at each utterance their souls flew out, etc. But even so, He asks of you only "to fear," that is, the level of the lower awe.

> That is why the Sages say the people's souls flew out at each of the divine utterances: the higher awe was more than the soul could bear. Even so, the verse asks of a person only the lower awe.

9 קיצור. והמשכה זו היא בק"ש [בקריאת שמע] ואהבת את ה' אלקיך מאה ברכות. ליראה את ה' אלקיך:

Summary: This drawing-down is in the Shema, "And you shall love Havayah your G-d"; the hundred blessings; "to fear Havayah your G-d."

> The summary of the second section: this drawing-down takes place through the Shema's "And you shall love Havayah your G-d," through the hundred daily blessings, and through "to fear Havayah your G-d."

SECTION 6 · ¶10–11

Torah gives life to the mitzvos

10 ג אך הנה המשכת שרש המצות אשר קדשנו כו' להיות בגילוי למטה במעשה המצות הוא ע"י תורה וכמ"ש ודברת בם[96] כו' לשון ידבר שהוא מענין הנהגה והמשכה ואחר כך וקשרתם וכתבתם כו'.

3. However, the drawing of the root of the mitzvos, "Who has sanctified us," etc., to be revealed below in the performance of the mitzvos, is through Torah, as it is written, "And you shall speak (vedibarta) of them," etc., a term [as in] yadber ("He leads"), which denotes leading and drawing; and afterwards, "And you shall bind them," "And you shall write them," etc.

> The third section begins. The root of the mitzvos, the holiness named in the blessing "Who has sanctified us with His commandments," is revealed in the physical deed only through Torah. So in the Shema "And you shall speak of them" (Torah study) comes before "bind them" and "write them" (tefillin and mezuzah); the Alter Rebbe links vedibarta to yadber, "He leads," a word of leading and drawing.

כי הנה התורה הוא מזון לנפש[97] והמצות הם לבושים וכמו המזון שמחיה את האדם כך

For the Torah is food for the soul, and the mitzvos are garments; and just as food gives life to a person, so

> The Torah is the soul's food, which enters within it, and the mitzvos are its garments, which surround it. Just as food keeps a person alive, so the Torah gives life to the mitzvos.

ע"י תורה טעמי המצות נמשך שרש המצות אשר קדשנו במצותיו רצה"ע [רצון העליון] להיות שורה ומתגלה במעשה המצות וכמ"ש החכמה תחיה בעליה[98] בקהלת סי' ז' י"ב.

through Torah, the reasons of the mitzvos, the root of the mitzvos, "Who has sanctified us with His commandments," the Supernal Will, is drawn to rest and be revealed in the performance of the mitzvos, as it is written, "Wisdom gives life to its masters" (in Koheles, chapter 7, [verse] 12).

> Torah study, which teaches the reasons of the mitzvos, draws down their root, the Supernal Will, to rest and be revealed in the deed. Koheles says this in the verse "Wisdom gives life to its masters."

שהמצות נקרא בעליה דחכמה דתרגום בעל לשון מרא ורבון דהיינו שיש לו ממשלה על בחי' חכמה שהמצות הם מבחינת רצה"ע [רצון העליון] שלמעלה מבחי' חכמה ואורייתא מחכמה נפקת[99, 100] ואעפ"כ [ואף על פי כן] החכמה תחיה כי התורה היא פירוש

For the mitzvos are called the "masters" of wisdom, since the [Aramaic] Targum renders ba'al as "master" and "lord," meaning that it has dominion over the level of Chochmah (wisdom); for the mitzvos are from the level of the Supernal Will, which is above the level of Chochmah, and "the Torah comes forth from Chochmah." Nevertheless, "wisdom gives life," for the Torah is the explanation

> The mitzvos are the "masters" of wisdom, since ba'al also means master, as the Targum renders it: the Supernal Will, from which the mitzvos come, is higher than Chochmah, the source from which the Torah comes. Even so, the lower wisdom "gives life" to its higher masters, because the Torah explains the mitzvos.

וביאור טעמי המצות ולכן ע"י התורה דוקא נמשך שרש המצות ורצה"ע [ורצון העליון] להיות בגילוי בבחי' ממכ"ע [ממלא כל עלמין]

and elucidation of the reasons of the mitzvos. Therefore it is specifically through the Torah that the root of the mitzvos and the Supernal Will are drawn to be revealed in the level of the light that fills all worlds (memalei kol almin).

> Because the Torah explains the reasons of the mitzvos, it is specifically through the Torah that their root, the Supernal Will, is revealed within memalei, the light that is within the worlds.

(וכמ"ש במ"א בד"ה מנורת זהב[101] כולה[102] מענין החכמה תחיה בעליה ועמ"ש ע"פ אני לדודי בפי' נמנו וגמרו גדול תלמוד שמביא לידי מעשה[103]

(As is explained elsewhere, in the discourse beginning "A candelabrum all of gold," on the matter of "wisdom gives life to its masters"; and see what is written on [the verse] "I am my Beloved's," in explaining "They took a vote and concluded: study is greater, for it leads to action."

> Two parallel discourses are cited: one on "A candelabrum all of gold," which discusses "wisdom gives life to its masters," and one on "I am my Beloved's," which explains the Talmud's conclusion that study is greater because it leads to action.

כי א"א להיות התעוררות המשכת בחי' סוכ"ע ע"י המצות שהם מדברים גשמיים ציצית מצמר אם לא ע"י התורה שהיא הממוצע המחברם כמו עד"מ באדם שהדיבור הוא הממוצע המחבר ומוציא מהעלם לגילוי רצונו וחפצו.

For it is impossible for there to be an arousal of the drawing-down of the level of the light that encompasses all worlds (sovev kol almin) through the mitzvos, which are of physical things, such as tzitzis of wool, except through the Torah, which is the intermediary that joins them; as, by way of analogy, in a person, speech is the intermediary that joins and brings his will and desire out of concealment into revelation.

> Mitzvos are done with physical things, such as tzitzis of wool, and by themselves cannot arouse the drawing of sovev. The Torah is the intermediary that joins the Supernal Will to the physical object, just as in a person speech brings an inner will out into revealed action.

ור"ל [ורוצה לומר] כמו שגילוי והמשכת הרצון במעשה הוא ע"י הדבור והדבור נלקח מהשכל כמ"כ [כמו כן] המשכת רצה"ע [רצון העליון] במעשה המצות הוא ע"י הדבור בד"ת [בדברי תורה] דאורייתא מחכמה נפקת). וזהו ענין לעשות בארץ פי' להמשיך בבחי' המצות רצון העליון בחי' סוכ"ע

That is to say: just as the revelation and drawing of the will into action is through speech, and speech is taken from the intellect, so too the drawing of the Supernal Will into the performance of the mitzvos is through speech in words of Torah, for "the Torah comes forth from Chochmah.") And this is the meaning of "to do in the land": that is, to draw the Supernal Will, the level of the light that encompasses all worlds, into the level of the mitzvos

> The analogy is completed: will reaches action through speech, and speech draws on the intellect; so the Supernal Will reaches the deed of the mitzvah through speaking words of Torah, which come from G-d's wisdom. After the parenthesis, "to do in the land" is explained as drawing the Supernal Will, sovev, into the mitzvos.

(וגם כמש"ל [כמה שכתוב לעיל] דארץ היינו ג"ע [גן עדן] וצריך לעשות ולתקן היינו להמשיך בו מבחי' רצה"ע [רצון העליון] כי ההארה שנברא בג"ע [בגן עדן] הוא רק זיו השכינה ונמשך מב' אותיות ביי"ה ה' צור עולמים[104] ביו"ד נברא העוה"ב [העולם הבא][105]

(and also, as explained above, that "land" is Gan Eden, and one must "do" and rectify [it], that is, draw into it from the level of the Supernal Will. For the illumination that was created in Gan Eden is only the radiance of the Shechinah (Divine Presence), and it is drawn from two letters: "For with Yah (yud-hei), Havayah formed the worlds"; with the yud the World to Come was created.

> The earlier reading, that "land" is Gan Eden, also fits: the light created in Gan Eden is only the "radiance of the Shechinah." The Talmud reads "with Yah, Havayah formed the worlds" to mean that this world was created with the letter hei and the World to Come with the letter yud.

אבל ע"י המצות נמשך עצם רצה"ע [רצון העליון] דכלא חשיבי האותיות הנ"ל אצלו או כמשל שאין ערוך תענוג ומתיקות המלובש בפרי כתפוח וכה"ג [וכהאי גוונא] לגבי עצם מקור הכח הצומח שממנו נמשכים טעמי' [טעמיה] אלו כמ"ש במ"א)

But through the mitzvos the very essence of the Supernal Will is drawn down, before which the aforementioned letters are considered as nothing; or, as in the analogy that there is no comparison between the delight and sweetness enclothed in a fruit, such as an apple and the like, and the very source of the power of growth, from which these flavors are drawn, as is explained elsewhere.)

> Through the mitzvos, though, the very essence of the Supernal Will is drawn into Gan Eden, and beside it those creative letters count as nothing. The analogy: the taste of an apple is nothing compared with the power of growth from which all such tastes come.

ולכך נאמר וזאת המצוה אשר צוה[106] ה' לעשות בארץ ואח"כ כתיב שמע ישראל[107] והיא מצות ק"ש [קריאת שמע] ואח"כ ודברת בם מצות ת"ת [תלמוד תורה][108] והכל חובת הגוף הוא ונוהג בין בארץ בין בחוץ לארץ.[109]

Therefore it says, "And this is the commandment which Havayah commanded to do in the land," and afterwards it is written, "Hear, O Israel," which is the mitzvah of reciting the Shema, and afterwards, "And you shall speak of them," the mitzvah of Torah study; and all of it is a personal obligation, and applies both in the Land and outside the Land.

> Back to the opening question: the verse says "to do in the land," and then gives the Shema and Torah study, mitzvos that apply everywhere.

אלא דפי' לעשות בארץ היינו להמשיך אור הסוכ"ע בממכ"ע [בממלא כל עלמין] הנקרא ארץ והוא בחי' ג"ע [גן עדן] התחתון כנ"ל.

Rather, the meaning of "to do in the land" is to draw the light that encompasses all worlds into the light that fills all worlds, which is called "land"; and that is the level of the lower Gan Eden, as mentioned above.

> The answer: "to do in the land" means drawing sovev into memalei, which is called "land," the level of the lower Gan Eden, as explained at the start.

ועיקר כללות המשכה זו היינו מצות ק"ש [קריאת שמע] כמש"ל [כמה שכתוב לעיל] שזהו פי' הוי' אחד כו'. וכמ"כ [וכמו כן] הוא ע"י כל המצות רק בק"ש [בקריאת שמע] הוא עיקר המשכה זו

And this drawing-down as a whole is principally the mitzvah of reciting the Shema, as explained above, that this is the meaning of "Havayah is One," etc. And so too it is through all the mitzvos, only that in the Shema is the principal [part] of this drawing-down.

> The Shema is the main vehicle of this drawing-down, since its words "Havayah is One" express it, as the second section explained. Every mitzvah draws it too, but the Shema principally.

ולכן נאמר ג"כ בק"ש [בקריאת שמע] ודברת בם דהיינו בד"ת [בדברי תורה] כי המשכה זו ע"י המצות הוא התורה כנ"ל:

Therefore it also says in the Shema, "And you shall speak of them," that is, in words of Torah; for this drawing-down through the mitzvos is [through] the Torah, as mentioned above.

> That is why the Shema also says "And you shall speak of them," about Torah study. The drawing-down through all the mitzvos depends on the Torah.

11 קיצור. אך הנה כדי להמשיך גילוי רצון העליון בנפש ע"י המצות הוא ע"י התורה וע"ז נאמר החכמה תחיה בעליה:

Summary: However, to draw the revelation of the Supernal Will into the soul through the mitzvos is through the Torah, and of this it is said, "Wisdom gives life to its masters."

> The summary of the third section: the Supernal Will is revealed in the soul through the mitzvos only by means of the Torah, as "wisdom gives life to its masters" teaches.

SECTION 7 · ¶12–16

Why the mitzvos need guarding

12 לשמור את כל[110] מצותיו[111] כו' ושמרת לעשות[112] ענין השמירה[113] הוא להיות כי מעשה המצות הם נעשים בדברים גשמיים כסף וזהב שעושין בהן צדקה וקלף גשמי לסת"מ [לספרי תורה תפילין ומזוזות] ושאר דברים תחתונים

"To keep all His commandments," etc., "and you shall keep to do": the matter of keeping is because the performance of the mitzvos is done with physical things: silver and gold with which charity is given, physical parchment for Torah scrolls, tefillin and mezuzos, and other lowly things

> The maamar now answers the first question, the double "keeping." Mitzvos are done with physical things: silver and gold for charity, parchment for Torah scrolls, tefillin and mezuzos, and other lowly objects.

שהם נמשכים מק"נ [מקליפת נוגה] כי אין לך עשב מלמטה[114] שאין לו מזל מלמעלה המכה בו ואומר לו גדל.[115]

which are drawn from kelipas nogah; for "there is no blade of grass below that does not have a mazal above that strikes it and says to it, 'Grow!'"

> Such things draw their life from kelipas nogah, the realm in which good and evil are mixed and which can be turned either way. The Midrash says that every blade of grass has a mazal above that strikes it and tells it to grow.

פי' מזל הוא שר המשפיע אותו עשב וע"י שעושים בו המצוה נכלל חיות זה בקדושת ה' אחד ועל זה נאמר ורעי את גדיותיך על משכנות הרועים.[116]

The meaning of mazal is the minister (sar) that bestows influence on that blade of grass; and through doing the mitzvah with it, this life-force is included in the holiness of the One G-d. And of this it is said, "And pasture your kids by the dwellings of the shepherds."

> The mazal is the angelic minister that channels life to the grass. When a mitzvah is done with a physical thing, its life-force is absorbed into G-d's holiness, and this is hinted at in "pasture your kids by the dwellings of the shepherds."

פי' גדיותיך הוא מלשון גדא דהר שבגמרא[117] שהוא לי' [לשון] מזל מלשון העורכים לגד שלחן[118] דהיינו מעשה המצות

The meaning of "your kids" (gediyosayich) is from the expression "the gada of the mountain" in the Gemara, which is a term for mazal, from the expression "who set a table for Gad"; that is, the performance of the mitzvos,

> Gediyosayich, "your kids," is read as related to gad, "fortune," as in the Talmud's "gada of the mountain" and Isaiah's "who set a table for Gad," both terms for a mazal. The "kids" are thus the deeds of the mitzvos, which elevate what the mazalos sustain.

שהם נתלבשו בדברים גשמיי' [גשמיים] תחתונים שנמשכים מן המזלות והמזלות מקבלים מן שמרי האופנים וע"י העלאה זו של המצות הם מתעלים על משכנות הז' רועים אברהם ויצחק כו'[119]

which are enclothed in lowly physical things that are drawn from the mazalos, and the mazalos receive from the dregs of the Ofanim; and through this elevation of the mitzvos they are raised up to "the dwellings" of the seven "shepherds," Avraham and Yitzchak, etc.,

> These deeds use lowly things drawn from the mazalos, which themselves receive from the dregs of the Ofanim angels. Through the mitzvos they are raised to "the dwellings of the shepherds," the seven shepherds beginning with Avraham and Yitzchak.

שנק' רועים על שם שממשיכים בחי' עונג העליון ואוי"ר לכנ"י [ואהבה ויראה] [לכנסת ישראל] וכמ"ש במ"א בד"ה אם לא תדעי לך.[120]

who are called "shepherds" because they draw down the level of the supernal delight, and love and awe, to the Community of Israel (Knesses Yisrael), as is explained elsewhere in the discourse beginning "If you do not know."

> The shepherds are so called because they "feed" Knesses Yisrael, the collective soul of Israel, drawing down to it supernal delight, love and awe. The discourse "If you do not know" in Torah Ohr explains this.

13 והנה מאחר שמ"מ הם נלקחים מדברים תחתונים רק שנמשך בהם רצה"ע [רצון העליון] כו' ע"כ צריכים הם שימור שלא יומשך מזה יניקה לחיצונים ח"ו [חס ושלום]

Now, since they are nevertheless taken from lowly things, only that the Supernal Will is drawn into them, etc., therefore they need guarding, so that no nurture be drawn from this to the external forces, G-d forbid.

> Although the mitzvah draws the Supernal Will into these physical things, they still come from a lowly source. So they need guarding, so that the external forces, the kelipos, do not draw nourishment from them.

כי הבחינה שהיה מבחי' תערובות טו"ר [טוב ורע] אע"פ [אף על פי] שנתברר ונתעלה צריך הוא שמירה שלא יהיה מזה יניקה כנ"ל.

For a level that was of the level of a mixture of good and evil, even though it has been refined and elevated, needs guarding so that there be no nurture from it, as mentioned above.

> Anything that was once a mixture of good and evil needs guarding even after it has been refined and raised up, so that evil cannot feed on it again.

משא"כ בחינת הטוב בעצם א"צ [אין צריך / אינו צריך] שימור כ"כ [כל כך] כי רחוק הוא בעצם מן הרע וזהו שנאמר שומר את גרים[121] דאין ר"ל [רוצה לומר] גרים ממש דוקא כ"א אמ"ש [את מה שכתוב] תלה עושה משפט לעשוקים[122] כו'

Whereas the level of what is essentially good does not need so much guarding, for it is essentially far from evil. And this is what is said, "guards strangers" (gerim): it does not mean actual strangers specifically, but rather what is written first, "Who executes justice for the oppressed," etc.,

> What is good in its essence needs less guarding, being far from evil by nature. This is the meaning of "guards gerim" in Psalm 146: the gerim are not only actual converts but those mentioned earlier in the psalm, the "oppressed" for whom G-d executes justice.

שהם הניצוצים שנפלו בשבה"כ [בשבירת הכלים] או ע"י חטא אדה"ר [אדם הראשון] שהם עשוקים בידי החיצונים והש"י [והשם יתברך] מרחם עליהם במשפט דאיהו רחמי[123, 124] להעלותם לשרשם.

which are the sparks that fell in the shattering of the vessels or through the sin of Adam, the first man, and are oppressed in the hands of the external forces; and G-d, blessed be He, has compassion on them with "justice," which is mercy, to raise them up to their root.

> The "oppressed" are the sparks of holiness that fell in the shattering of the vessels or through Adam's sin and are held captive by the external forces. G-d has compassion on them with "justice," which in the Zohar's language is mercy, and raises them to their source.

14 וע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] לא גלו ישראל אלא כדי כו'[125] שהם ניצוצין אלו המתעלים ע"י קיום המצות בדברים גשמיים

And of this our Sages, of blessed memory, said, "Israel were exiled only in order that," etc.; these are the sparks that are elevated through fulfilling the mitzvos with physical things.

> The Talmud says Israel were exiled among the nations "only in order that converts be added to them." The Alter Rebbe reads these "converts" as the sparks raised through doing mitzvos with physical things.

ולכך נאמר בזה שומר את גרים פי' שגם לאחר שנתבררו מצטרכים לבחי' שמירה מעולה שלא יהיו חוזרים ונופלים

Therefore it says of this, "guards gerim": that is, even after they have been refined they need a superior guarding, so that they do not fall again,

> Hence "guards gerim": even after the sparks have been refined, they need special guarding so that they do not fall back.

וכמו עד"מ האדם שחטא ואשם וחזר בתשובה צריך שמירה מעולה שלא יחזור לסורו משא"כ מי שלא טעם טעם חטא שאין צריך לשמירה כ"כ [כל כך].

just as, by way of analogy, a person who sinned and incurred guilt and returned in teshuvah (return) needs a superior guarding so that he not revert to his ways; whereas one who has not tasted the taste of sin does not need guarding so much.

> A penitent is the analogy: having once sinned, he needs stronger safeguards against returning to his old ways than one who never tasted sin.

15 וכידוע שזהו ענין תשובת הגדר כי יש תשובת המשקל[126] והיא שכפי הנאה שנהנה בעבירה כן לפי ערך זה יש לו להצטער בדאגת הלב כנגד החשק והתאוה אשר נהנה.

And as is known, this is the matter of the "teshuvah (return) of the fence." For there is the "teshuvah of the scale": that according to the pleasure he had in the transgression, in that proportion he must feel pain, in the anguish of the heart, corresponding to the desire and the craving that he enjoyed.

> The need for extra guarding is compared to a known distinction in teshuvah. The "teshuvah of the scale" weighs the pain of regret against the pleasure the sin gave, measure for measure.

את תשובת הגדר וא להתרחק ביותר עד קצה האחרון מהרע כדי שלא יתאוה לעבירה ח"ו [חס ושלום] והבעל תשובה צריך לזה יותר ממי שלא חטא[127] כו'

But the teshuvah of the fence is to distance oneself exceedingly from evil, to the farthest extreme, so that he will not crave the transgression, G-d forbid; and the baal teshuvah (penitent) needs this more than one who has not sinned, etc.

> The "teshuvah of the fence" means building a fence far from evil, keeping to the very opposite extreme so as not even to desire the sin. One who has sinned needs this fence more than one who never sinned.

וכן אמר הה"ק [הרב הקדוש] המגיד[128] נ"ע [נשמתו עדן] שאע"פ [שאף על פי] שארז"ל [שאמרו רבותינו זכרונם לברכה] אל יאמר אדם[129] אי אפשי בבשר כו' אלא אפשי ומה אעשה ואבי שבשמים גזר עלי היינו במי שלא חטא מעולם

And so said the holy Rav, the Maggid, whose soul is in Eden: that although our Sages, of blessed memory, said, "A person should not say, 'I have no desire for meat,' etc., but rather, 'I do desire it, but what can I do? My Father in Heaven has decreed upon me,'" that is for one who has never sinned;

> The Maggid of Mezritch, the Alter Rebbe's teacher, qualified the Sages' teaching that a person should not say "I find forbidden meat repulsive," but "I would want it, but my Father in Heaven has forbidden it." That teaching, he said, applies to one who has never sinned.

אבל הבע"ת [הבעלי תשובה] צ"ל כל מיני רע ואיסורים מאוסים[130] אצלו ושיאמר אי אפשי כו' בכדי שלא יפול ח"ו [חס ושלום].

but for the baal teshuvah, every kind of evil and of prohibition must be loathsome to him, and he must say, "I have no desire," etc., so that he will not fall, G-d forbid.

> A baal teshuvah, however, must find every evil and every prohibition truly repulsive and must say "I do not want it," so that he does not fall again.

נמצא מבואר שמי שהיה כבר למטה במדרגה צריך שמירה יתירה אף גם לאחר שנתעלה ומכל זה נוכל

It is thus explained that one who was once low in level needs extra guarding even after he has been elevated. And from all this we can

> The principle that emerges: one who was once on a low level needs extra guarding even after rising. This explains the "keeping" said of the mitzvos.

להבין ענין לשמור הנז' [הנזכר] גבי עשיית המצות דאע"פ [דאף על פי] שהמצות הם המשכות קדושה עליונה מבחי' סוכ"ע אשר קדשנו במצותיו ממש שהקב"ה מניח תפילין[131] וכו'.

understand the matter of "to keep" mentioned regarding the doing of the mitzvos: that although the mitzvos are drawings-down of supernal holiness from the level of the light that encompasses all worlds (sovev kol almin), "Who has sanctified us with His commandments" in the literal sense, for the Holy One, blessed be He, puts on tefillin, etc.,

> The mitzvos draw down supernal holiness from sovev; "Who has sanctified us with His commandments" is meant literally, for the Talmud says that G-d Himself, as it were, puts on tefillin.

אך לפי שנתלבש דוקא האור העליון בדברים גשמיים שהן מבחי' ק"נ [קליפת נוגה] כנ"ל ע"כ צריכים שמירה

nevertheless, because the supernal light is enclothed specifically in physical things, which are from the level of kelipas nogah, as mentioned above, therefore they need guarding,

> Yet the supernal light is enclothed in physical things, which come from kelipas nogah, as explained before, and so they need guarding.

שלא יהיה מזה יניקת החיצונים[132] ח"ו [חס ושלום] מפני שהניצוצים האלו היו עשוקים אצלם ועכשיו יצאו משם ונתבררו ע"כ צריכים שמירה לבלתי יתערב בהם יניקת החיצונים

so that the external forces will not draw nurture from this, G-d forbid; because these sparks were oppressed by them, and now they have come out from there and been refined, therefore they need guarding, so that no nurture of the external forces be mixed into them.

> The sparks in those things were held captive by the external forces and have now been freed and refined. Like a penitent, they need guarding so that the external forces do not again draw nourishment from them.

והוא שלא יתפעל האדם בעצמו בעשותו המצוה להחזיק טובה לעצמו או להיות תפארת וגדלות ממנה או שאר איזה פנייה ח"ו [חס ושלום] כי מי יעלה בהר[133] ה' נקי כפים ובר לבב.[134]

And this is that a person should not be stirred within himself, when doing the mitzvah, to credit himself with goodness, or to take glory and greatness from it, or any other ulterior motive, G-d forbid. For "Who shall ascend the mountain of Havayah? The clean of hands and pure of heart."

> In practice, the guarding means that a person must not feel self-satisfied when doing a mitzvah, take pride or glory from it, or have any other ulterior motive. Psalm 24 demands "clean hands and a pure heart."

פי' בר לבב שהוא בלי שום תערובת זר ח"ו [חס ושלום] (ועיין מה שכתוב בד"ה כה תברכו[135, 136] גבי וישמרך[137] וב"ה קול דודי[138, 139] בענין ושמרתם את המצות[140] כו' שנאמר בפ' בא) (י"ב י"ז).

The meaning of "pure of heart" is that it is without any foreign admixture, G-d forbid. (And see what is written in the discourse beginning "Thus shall you bless," regarding "and keep you," and in the discourse beginning "The voice of my Beloved," on the matter of "And you shall keep the matzos," etc., which is said in Parshas Bo) (12:17).

> A pure heart is one with no foreign admixture. The parenthesis cites two discourses: one on the priestly blessing, which reads "and keep you" as guarding against self-satisfaction, and one on "The voice of my Beloved," which reads "keep the matzos" as guarding against the "leavening" of pride.

וברבות פרשה עקב[141] נראה דמפרש ושמרתם את המצות היינו כל מצותיו[142] יתי. ועיין בזוהר חלק ב' תרומה (קל"א[143] א') בעין ליל שמורים:[144, 145, 146, 147]

And in [Midrash] Rabbah, Parshas Eikev, it appears that it explains "And you shall keep the matzos" as all His commandments, may He be blessed. And see in the Zohar, Part II, Terumah (131a), on the matter of "a night of watching."

> The Midrash reads "keep the matzos" (hamatzos) as "the mitzvos," which are spelled with the same letters, so the need for guarding applies to every mitzvah. The Zohar likewise teaches that the night needs guarding, as it says, "a night of watching."

16 קיצור. ענין לשמור את כל חוקותיו כו':

Summary: The matter of "to keep all His statutes," etc.

> The summary of this part: what "to keep all His statutes" means.

SECTION 8 • ¶17–20

The Oral Torah as a house

17 ד אך הנה כיון שאפילו מעשה המצות צריכים לבחי' שמירה א"כ איך וע"י מה יהיה בחי' שמירה זו אך הענין כמארז"ל [כמאמר רבותינו זכרונם לברכה] שמור זו משנה[148, 149, 150] וכמ"ש במ"א ע"פ תשמרו להקריב לי.[151, 152]

4. However, since even the performance of the mitzvos needs the level of guarding, then how, and through what, will this guarding come about? But the matter is as our Sages, of blessed memory, said: "'Keep': this is Mishnah," and as is explained elsewhere on [the verse] "You shall keep, to offer to Me."

> The fourth section begins. If even the mitzvos need guarding, how is it done? The Sages say that "keep" refers to Mishnah, the Oral Torah, and the verse "you shall keep, to offer to Me" is explained elsewhere in the same way.

ולכן השמירה הוא על ידי עסק התורה שבעל פה שבה ועל ידה יוכל להיות השמירה (ועמ"ש בד"ה אחרי ה' אלקיכם תלכו[153, 154] גבי ואת מצותיו תשמרו ובקולו תשמעו ע"ש)

Therefore the guarding is through occupation in the Oral Torah, for in it and through it the guarding can come about. (And see what is written in the discourse beginning "After Havayah your G-d shall you walk," regarding "and His commandments shall you keep, and His voice shall you heed"; see there.)

> So the guarding comes through studying the Oral Torah. The discourse "After Havayah your G-d shall you walk" explains "His commandments shall you keep" through "His voice shall you heed," the voice of the Torah.

והענין דהנה המצות הם בחי' לבושים לנפש דהיינו שהוא המשכת בחי' סוכ"ע בממכ"ע [בממלא כל עלמין] וזהו בחי' לבוש שהוא המקיף להגוף. אך שמירת הגוף והלבוש הוא על ידי בית וזהו בחי' התרוה.

The explanation: the mitzvos are the level of garments for the soul, that is, the drawing of the level of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin); and this is the level of a garment, which encompasses the body. But the guarding of the body and the garment is through a house, and this is the level of the Torah.

> The mitzvos are the soul's garments, for they draw sovev, the encompassing light, into memalei, just as a garment encompasses the body. A body and its garments are protected by a house, and the house is the Torah.

18 וכמ"ש בזהר דאורייתא היכלא עילאה[155] דקודשא בריך הוא וגם ארז"ל [אמרו רבותינו זכרונם לברכה] מיום שחרב[156] בית המקדש אין לו להקדוש ברוך הוא בעולמו

As it is written in the Zohar that the Torah is the supernal palace of the Holy One, blessed be He. And our Sages, of blessed memory, also said, "From the day the Holy Temple was destroyed, the Holy One, blessed be He, has in His world

> The Zohar calls the Torah the supernal palace of G-d, and the Talmud says that since the Temple was destroyed, G-d has in His world only the four cubits of halachah.

אלא ד' אמות של הלכה הרי ד"א [ד' אמות] של הלכה הם נגד בחי' בית המקדש שהוא בחי' בית וכמ"ש וכל בניך למודי[157] ה' ורב

only the four cubits of halachah." Thus the four cubits of halachah correspond to the level of the Holy Temple, which is the level of a house. And as it is written, "And all your children shall be taught of Havayah, and great

> So the four cubits of halachah take the place of the Temple: they are G-d's "house." Isaiah's verse "all your children shall be taught of Havayah" leads into the Sages' reading that follows.

שלום בניך אל תקרא בניך אלא בוניך[158] כו' שישראל הם הבונים את ההיכל והיינו על ידי תורה שבע"פ [שבעל פה].

shall be the peace of your children": "Do not read 'your children' (banayich) but 'your builders' (bonayich)," etc.; for Israel are the builders of the palace, and that is through the Oral Torah.

> The Talmud reads banayich, "your children," as bonayich, "your builders": Torah scholars build G-d's palace, and they build it through the Oral Torah.

19 ולכך על ידי זה יהיה שמירה לבחי' לבושים דמעשה המצות שלא יהיה מהם יניקת החיצונים על ידי שמירה דבחי' בית הנ"ל.

Therefore through this there will be guarding for the level of the garments of the performance of the mitzvos, so that the external forces do not draw nurture from them, through the guarding of the level of a house mentioned above.

> Hence the "house" of the Oral Torah guards the "garments" of the mitzvos, so that the external forces draw no nourishment from them.

וביאור הענין הוא כי הנה כל התורה שבעל פה הוא להחמיר חומרות ודקדוקי סופרים שלא לעשות.

The explanation of the matter is that the entire Oral Torah is to impose stringencies and the fine distinctions of the Scribes, [specifying what] not to do.

> The Oral Torah consists largely of the stringencies and precise details of the Sages, defining what not to do.

וכן במצות עשה אם עושה כך כשרה ואם לאו פסולה ואינה מצוה כלל. שזהו יסוד כל התורה שבעל פה להחמיר על דברי תורה שלא לעשות

And so too with positive commandments: if one does it thus, it is valid, and if not, it is invalid and is no mitzvah at all. For this is the foundation of the entire Oral Torah: to be stringent regarding the words of the Torah, [specifying what] not to do.

> Even for positive mitzvos it defines exactly when a mitzvah is valid and when it is invalid and no mitzvah at all. Its foundation is to be stringent about the Torah's words, marking what must not be done.

ועל זה ארז"ל [אמרו רבותינו זכרונם לברכה] ערבים עלי[159] דברי סופרים יותר מיינה של תורה כי זהו עיקר הסייג והשמירה לד"ת [לדברי תורה] (ועמ"ש בד"ה ושמע אביה).[160, 161]

And of this our Sages, of blessed memory, said, "The words of the Scribes are dearer to me than the wine of the Torah," for this is the main fence and guard for the words of Torah. (And see what is written in the discourse beginning "And her father hears.")

> That is why the Sages say that the words of the Scribes are dearer than "the wine of the Torah": they are the fence and guard of the Torah's words. The discourse "And her father hears" discusses this further.

כי הוא בחי' גבורות עליונות מבחי' חכמה עילאה שמהם נעשה בחי' החותם והחומה שלא יהיה יניקת החיצונים מהמצוה והרצון עליון.

For it is the level of the supernal gevuros (powers of restraint) from the level of the higher Chochmah (wisdom), from which is made the level of the seal and the wall, so that the external forces will not draw nurture from the mitzvah and the Supernal Will.

> These limits come from the supernal gevuros, powers of restraint, within the supernal Chochmah. They form a seal and a wall so that the external forces cannot draw from the mitzvah and the Supernal Will within it.

וזהו אני חומה[162] שארז"ל [שאמרו רבותינו זכרונם לברכה] זו תורה ומשמע ביבמות (דס"ב ב') דקאי על תשבע"פ [תורה שבעל פה] שהרי אמרו בלא חומה דכתיב נקבה תסובב גבר[163, 164] והיינו בחי' תורה שבע"פ [שבעל פה].

And this is "I am a wall," of which our Sages, of blessed memory, said, "This is the Torah"; and it is implied in Yevamos (62b) that it refers to the Oral Torah, for they said "without a wall," as it is written, "A female shall encompass a man," and that is the level of the Oral Torah.

> So "I am a wall" refers to the Torah, and the Talmud in Yevamos implies that it means the Oral Torah: an unmarried man lives "without a wall," for "a female shall encompass a man." The Oral Torah is that encircling feminine wall.

ועמ"ש בד"ה וכל בניך[165] בענין אל תקרא בניך אלא בוניך והנה על ידי הדבור בתורה שבע"פ [שבעל פה] באמרו פטור וחייב טמא וטהור אסור ומותר נעשה בחי'

And see what is written in the discourse beginning "And all your children," on the matter of "Do not read 'your children' but 'your builders.'" Now, through speech in the Oral Torah, when one says "exempt" and "liable," "impure" and "pure," "forbidden" and "permitted," there is made the level of

> The discourse "And all your children" develops the idea of "your builders." When a scholar rules "exempt" or "liable," "impure" or "pure," "forbidden" or "permitted," his words create distinctions and separations.

ההבדלה וההפרשה שלא יוכלו לקבל היניקה והאחיזה ח"ו [חס ושלום] וכמ"ש ודברי אשר שמתי בפיך[166] אני המשנה המדברת[167] בפיך אלו ואלו[168] דברי אלקים חיים הוא הוא המדבר בפיכם.

distinction and separation, so that they cannot receive nurture and a hold, G-d forbid. As it is written, "And My words which I have placed in your mouth"; "I am the Mishnah that speaks in your mouth"; "These and these are the words of the living G-d": it is He who speaks in your mouth,

> Those separations prevent the external forces from taking hold, for the words of halachah are G-d's words in a person's mouth: "My words which I have placed in your mouth"; "I am the Mishnah that speaks in your mouth," as the heavenly maggid told Rabbi Yosef Karo; and "these and these are the words of the living G-d."

20 ולא דברי בית שמאי ובית הלל עצמן. לכך הנה ע"ז נעשו החיצונים רחוקים ולא יהיה להם אחיזה מהאור הנמשך ע"י קיום המצות.

and not the words of Beis Shammai and Beis Hillel themselves. Therefore, through this the external forces are made distant, and they will have no hold on the light drawn down through fulfilling the mitzvos.

> It is G-d who speaks through the words of Beis Shammai and Beis Hillel, not merely the Sages themselves. Therefore their rulings keep the external forces far away, so they have no hold on the light drawn down by the mitzvos.

וה"ז [והרי זה] כדמיון הבית עד"מ שנעשה למחסה ולמסתור מזרם וממטר[169] ולכך ת"ח [תלמיד חכם / תלמידי חכמים] נק' בוניך שהם הבונים את הבית ע"י דיבורם דברי אלקים חיים המדבר בפיהם.

And this is like a house, by way of analogy, which is made "for a shelter and a covert from storm and from rain." Therefore Torah scholars are called "your builders," for they build the house through their speech, the words of the living G-d Who speaks in their mouths.

> This is the "house" of the analogy, a shelter "from storm and from rain." Torah scholars are called "your builders" because they build this house with their speech, which is the speech of the living G-d in their mouths.

אך עכ"ז [עם כל זה] אם ה' לא יבנה[170] בית כו' שתחלה צ"ל בבחינת וכל בניך למודי[171] הוי'

But even so, "If Havayah does not build a house," etc.; for first there must be the level of "And all your children shall be taught of Havayah,"

> Yet "If Havayah does not build a house, its builders labor in vain." First one must be among those "taught of Havayah."

דהיינו להיות ואהבת את[172] הוי' אלקיך בכל לבבך רעותא דלבא שיחפוץ באמת לאמתו בעומק הלב גילוי אלקות בחי' סוכ"ע רוח אייתי רוח ואמשיך[173] כו' ועי"ז יוכל להיות בחינת בוניך משא"כ אם לומד בפ"ע [בפני עצמו] אינו ממשיך כלום.

that is, that there be "And you shall love Havayah your G-d with all your heart," the will of the heart, that he desire in absolute truth, in the depth of the heart, the revelation of G-dliness, the level of the light that encompasses all worlds (sovev kol almin): "spirit brings spirit and draws [it down]," etc. And through this he can be at the level of "your builders"; whereas if he studies [Torah] by itself, he draws down nothing.

> That means fulfilling "you shall love Havayah your G-d with all your heart": a true longing, deep in the heart, for the revelation of sovev. As the Zohar says, a spirit below brings and draws down a spirit from above; only then can one be a "builder," while study without that longing draws down nothing.

SECTION 9 • ¶21–23

Awe first; the order of the verses

21 וזהו למען תירא את[174] ה' אלקיך כו' לשמור כו' שכדי שיהיה בחי' בית ושמירה ע"י עסק התשבע"פ [התורה שבעל פה] הוא ע"י למען תירא את הוי' כו' אבל האומר אין לי אלא תורה[175] אפילו תורה אין לו.

And this is "so that you may fear Havayah your G-d," etc., "to keep," etc.: for in order that there be the level of a house and guarding through occupation in the Oral Torah, it is through "so that you may fear Havayah," etc. But "one who says, 'I have nothing but Torah,' does not have even Torah."

> This explains the order of the opening verse: "so that you may fear Havayah your G-d" comes before "to keep." The "house" and the guarding that the Oral Torah provides depend on awe of G-d first; as the Talmud says, one who claims to have nothing but Torah does not have even Torah.

22 והטעם הוא שהרי עיקר כח השמירה הוא לפי שדבור זה הוא דבר ה' המדבר בתוך פיו וכמאמר מתניתין מלכתא[176] כמלך הגוזר שלא יקרב זר כו'.

The reason is that the main power of the guarding is because this speech is the word of G-d speaking within his mouth; and as the saying goes, "The Mishnah is a queen," like a king who decrees that no stranger shall come near, etc.

> The guarding works because the speech of Torah is G-d's own word speaking in the person's mouth. The Mishnah is called a "queen," and like a king who forbids any outsider to come near, it keeps the external forces away.

וכדי שיהיה בחי' דבור של האדם כלי לדבר ה' הוא ע"י היראה ורעותא דליבא דוקא שחפץ באמת לגילוי זה.

And for a person's speech to be a vessel for the word of G-d is specifically through awe and the will of the heart, that he truly desires this revelation.

> For a person's speech to become a vessel for G-d's word, he needs awe and the will of the heart, a true desire for this revelation.

23 וזהו סדר הפסוקים וזאת המצוה אשר צוה[177] ה' לעשות בארץ היינו המשכת גילוי רצה"ע [רצון העליון] ב"ה בחי' סוכ"ע בממכ"ע [בממלא כל עלמין] הנקי' ארץ ואח"כ למען תירא[178] כו' לשמור.

And this is the order of the verses: "And this is the commandment which Havayah commanded to do in the land" is the drawing of the revelation of the Supernal Will, blessed be He, the level of the light that encompasses all worlds (sovev kol almin), into the light that fills all worlds (memalei kol almin), which is called "land"; and afterwards, "so that you may fear," etc., "to keep."

> The verses now read in order: "to do in the land" is the drawing of the Supernal Will, sovev, into memalei, which is called "land"; then "so that you may fear… to keep" is the guarding, which rests on awe.

ועוד ושמרת לעשות[179] היינו ב' שמירות שמירה מבפנים ומבחוץ בחי' מזון ובחי' בית והיינו ע"י תשב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה] ודברת בם[180] כו' לשמור ושמרת כו':

And further, "and you shall keep to do": these are two guardings, a guarding from within and from without, the level of food and the level of a house; and that is through the Written Torah and the Oral Torah: "And you shall speak of them," etc.; "to keep" and "and you shall keep," etc.

> "To keep" and "you shall keep" are two guardings: from within, through the Written Torah, which is the soul's food, and from without, through the Oral Torah, which is its house. Both are hinted at in "And you shall speak of them," Torah study, which answers the maamar's first question.

IN ONE'S AVODAH

Do the mitzvos with physical things and bless G-d over them with the intent that the hidden G-d become revealed. Guard them from within and from without: by Torah study, especially the Oral Torah and its exact laws, and by keeping each mitzvah free of self-satisfaction, pride and ulterior motive, as a penitent keeps far from sin. All this rests on awe and a heartfelt longing for G-dliness; study without them "draws down nothing."

QUESTIONS FOR DISCUSSION

1. Why are souls in Gan Eden unable to enjoy G-dliness without the mitzvos done in this world?
2. How does the maamar read "Havayah our G-d, Havayah is One" as two levels of G-dly light, and what does the Shema's love add?
3. Why do the mitzvos, though they draw down the highest holiness, need more guarding than what is good by nature? How does the penitent illustrate this?
4. In what sense is the Oral Torah a "house" for the mitzvos, and why does Torah study without awe "draw down nothing"?
5. What separates the lower awe the verse asks for from the higher awe revealed at Sinai?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **וזאת המצוה**

Another version of this maamar, as transcribed (hanachah) by the Mitteler Rebbe, according to the note.

KEHOT'S NOTE

בסה"מ תקס"ח ע' שפ — הנחת כ"ק אדמו"ר האמצע'. ביאור על מאמר זה באוה"ת ואתחנן ע' קצז. וראה בהנסמן להלן י, רע"ב.

2 **למען תירא את ה' אלהיך לשמור את כל חקותיו**

"So that you may fear Havayah your G-d, to keep all His statutes and His commandments." The first of the two expressions of "keeping" the maamar asks about.

Deuteronomy 6:2 דברים ו:ב

לְמַעַן תִּירָא אֶת־ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־חֻקֹּתָיו וּמִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ אַתָּה וּבִנְךָ וּבֶן־בִּנְךָ כֹּל יְמֵי חַיֶּיךָ וּלְמַעַן יַאֲרִכֻן יָמֶיךָ:

that thou mightest fear the L-RD thy G-d, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

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3 **ושמעת ישראל ושמרת לעשות**

"And you shall hear, Israel, and keep to do." The second expression of "keeping," which raises the question of the double keeping.

Deuteronomy 6:3 דברים ו:ג

וְשָׁמַעְתָּ יִשְׂרָאֵל וְשָׁמַרְתָּ לַעֲשׂוֹת אֲשֶׁר יִיטַב לְךָ וַאֲשֶׁר תִּרְבּוּן מְאֹד כַּאֲשֶׁר דִּבֶּר ה' אֱלֹקֵי אֲבֹתֶיךָ לְךָ אֶרֶץ זָבַת חָלָב וּדְבָשׁ:

Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the L-RD, the G-d of thy fathers, hath promised unto thee—a land flowing with milk and honey.

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4 **שמע ישראל ה' אלהינו ה' אחד**

The first verse of the Shema. The maamar shows that "this is the commandment" refers to this passage.

Deuteronomy 6:4 דברים ו:ד

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד:

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

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5 **וזאת המצוה . . ה' אחד**

"And this is the commandment, the statutes and the ordinances, which Havayah your G-d commanded to teach you, to do in the land." The maamar's opening verse; its words "to do in the land" are one of its two questions.

Deuteronomy 6:1 דברים ו:א

וְזֹאת הַמִּצְוָה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹקֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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KEHOT'S NOTE

דברים ו, א-ד.

6 **ודברת בם**

"And you shall speak of them" (the words of Torah), a mitzvah of the Shema passage that is an obligation on the person and applies everywhere.

Deuteronomy 6:7 דברים ו:ז

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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7 **וקשרתם**

"And you shall bind them as a sign upon your hand" (tefillin), another mitzvah of the Shema passage that does not depend on the Land.

Deuteronomy 6:8 דברים ו:ח

וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ:

And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

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8 **חובת הגוף ונוהג בין בארץ**

The Talmud rules that every mitzvah that is an obligation of the person applies both in the Land and outside it. The Alter Rebbe uses this to ask why the Shema's mitzvos are said to be "to do in the land."

Kiddushin 37a:10–11 קידושין ל"ז א:י-יא

וַאֲתָא רַבִּי אֶלְיעֶזֶר לְמֵימַר: אַף חָדָשׁ נוֹהֵג בֵּין בָּאָרֶץ בֵּין בְּחוּצָה לָאָרֶץ. מַאי טַעְמָא? "מוֹשָׁב" – בְּכָל מָקוֹם שֶׁאַתֶּם יוֹשְׁבִים. אוֹ דִלְמָא לְקוּלָּא פְּלִיג, וְהָכִי קָאָמַר תַּנָּא קַמָּא: חוּץ מִן הָעֲרָלָה וְהַכִּלְאַיִם, דְּהִלְכָתָא גְּמִירִי לַהּ, וְכָל שֶׁכֵּן חָדָשׁ, דְּ"מוֹשָׁב" – כָּל מָקוֹם שֶׁאַתֶּם יוֹשְׁבִים מַשְׁמַע.

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KEHOT'S NOTE

קידושין לז, א.

9 **ג"ע נק' ארץ**

The note points there for the idea that Gan Eden is called "land."

KEHOT'S NOTE

ראה לקו"ש חי"ז ע' 346. ביאורים לפרקי אבות (משיחות כ"ק אדמו"ר) ע' 8. אוה"ת שלח ס"ע תנה.

10 **כ"י יש להם חלק לעוה"ב**

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

KEHOT'S NOTE

סנהדרין רפי"א.

11 "And your people are all righteous; they shall inherit the land forever." The verse the Mishnah reads as the soul's reward, which shows that "land" can mean Gan Eden.

Isaiah 60:21 ישעיהו ס:כ"א

וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר׃

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

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12 **כ"י יש להם חלק לעוה"ב שנאמר ועמך כו' לעולם יירשו ארץ**

The Mishnah at the start of Perek Chelek: "All Israel have a share in the World to Come, as it is said, 'And your people are all righteous; they shall inherit the land forever.'" Since the proof is "the land," the Alter Rebbe infers that Gan Eden is called "land."

Sanhedrin 90a:15 סנהדרין צ' א:ט"ו

מַתְנִי׳ כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא, שֶׁנֶּאֱמַר: ״וְעַמֵּךְ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אָרֶץ נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר״. וְאֵלּוּ שֶׁאֵין לָהֶם חֵלֶק לָעוֹלָם הַבָּא: הָאוֹמֵר אֵין תְּחִיַּית הַמֵּתִים מִן הַתּוֹרָה, וְאֵין תּוֹרָה מִן הַשָּׁמַיִם, וְאֶפִּיקוֹרוֹס.

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13 **וע' בהרמב"ם פ"ח מהל' תשובה ה"ז**

The Rambam describes David's longing for the life of the World to Come, "to see the goodness of G-d in the land of the living," and says its good is beyond human grasp. The text cites it for the World to Come being called "land."

Mishneh Torah, Repentance 8:7 משנה תורה, הלכות תשובה ח:ז'

וְכַמָּה כָּמַהּ דָּוִד וְהִתְאַוָּה לְחַיֵּי הָעוֹלָם הַבָּא שֶׁנֶּאֱמַר (תהילים כז יג) "לוּלֵא הֶאֱמַנְתִּי לִרְאוֹת בְּטוּב ה' בְּאֶרֶץ חַיִּים". כְּבָר הוֹדִיעונוּ הַחֲכָמִים הָרִאשׁוֹנִים שֶׁטּוֹבַת הָעוֹלָם הַבָּא אֵין כֹּחַ בָּאָדָם לְהַשִּׂיגָהּ עַל בֻּרְיָהּ וְאֵין יוֹדֵעַ גָּדְלָהּ וְיָפְיָהּ וְעָצְמָהּ אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא לְבַדּוֹ. וְשֶׁכָּל הַטּוֹבוֹת שֶׁמִּתְנַבְּאִים בָּהֶם הַנְּבִיאִים לְיִשְׂרָאֵל אֵינָן אֶלָּא לִדְבָרִים שֶׁבַּגּוּף שֶׁנֶּהֱנִין בָּהֶן יִשְׂרָאֵל לִימוֹת הַמָּשִׁיחַ בִּזְמַן שֶׁתָּשׁוּב הַמֶּמְשָׁלָה לְיִשְׂרָאֵל. אֲבָל טוֹבַת חַיֵּי הָעוֹלָם הַבָּא אֵין לָהּ עֵרֶךְ ...

How David longed and craved for the life in the World to Come! even as it is said: "If I had not believed to look upon the goodness of the L-rd in the land of the living" (Ibid. 27.13). We were long since informed by the ancient sages that it is not within the power of man to attain clearly the good of the World to Come, nor to know its grandeur beauty and quantity, save only the Holy One, blessed is He! and that all the good the prophets ...

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

14 **בד"ה וישב יעקב**

The text sends the reader there for the double "in the land" of Genesis 37:1.

KEHOT'S NOTE

בתו"א פ' וישב.

15 **וישב יעקב**

"And Yaakov dwelt in the land of his father's sojournings, in the land of Canaan." The verse says "in the land" twice, which the discourse cited here explains.

Genesis 37:1 בראשית ל"ז:א'

וַיֵּשֶׁב יַעֲקֹב בְּאֶרֶץ מְגוּרֵי אָבִיו בְּאֶרֶץ כְּנָעַן׃

And Jacob dwelt in the land of his father's sojournings, in the land of Canaan.

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16 **מי יעלה בהר ה'**

"Who shall ascend the mountain of Havayah, and who shall stand in His holy place?" The Alter Rebbe reads "shall ascend" as the souls' ascent to the upper Gan Eden.

Psalms 24:3 תהילים כ"ד:ג'

מִי־יַעֲלֶה בְהַר־ה' וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ׃

Who shall ascend into the mountain of the L-RD? And who shall stand in His holy place?

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KEHOT'S NOTE

תהלים כד, ג.

17 **מי יעלה בהר ה' כו' נקי כפים**

According to the Kehot note, the Zohar expounds "Who shall ascend ... clean of hands" as one who did not make an idolatrous form with his hands and did not defile his body with them.

Zohar, Vayera 5:88–92 ספר הזהר, וירא ה:פ"ח-צ"ב

It is written, "Who shall ascend into the mountain of the L-rd?" and the answer is given, "He that hath clean hands and a pure heart" (Ps. 24, 3-4), that is, he that has not made with his hands vain shapes nor grasped with them wrongful objects, nor has he defiled himself through them like those who defile their bodies wilfully. "And pure of heart": that is, he that averts his heart and mind from the "other side" and directs them towards the service of the Holy One.

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

18 **מי יעלה בהר ה'**

According to the Kehot note, the Zohar speaks of the soul that seeks to rise to its place above, and ends with the verse "Who shall ascend."

Zohar, Chayei Sara 6:28–30 ספר הזהר, חיי שרה ו:כ"ח-ל'

19 **מי יעלה בהר ה'**

According to the Kehot note, the Zohar asks who will stand there and pass without fear, "as it says, 'Who shall ascend,'" and answers that the soul of the righteous passes without fear.

Zohar, Miketz 11:171–182 ספר הזהר, מקץ י"א:קע"א-קפ"ב

According to another interpretation, the second part of the verse says: "and likewise they", that is, the evil deeds of

שרוך נעל. ובר לבב, חלילה לך מעשות כדבר הזה. אשר לא נשא לשוא נפשו, זה נפשו של נמרוד. ולא נשבע למרמה, ...

"You are fairer [yafyafita] than sons of man; grace flows..." (Psalms 45:3) - [this refers to Abraham]. You are fair, with a doubling of the syllable yaf, indicates two kinds of beauty. among the heavenly, as it is stated: "The angels cried outside" (Isaiah 33:7). 56:5). You are fair among the earthly - "you are a prince of G-d in our midst" (Genesis 23:6). "Therefore, G-d has blessed you forever" (Psalms 45:3) - "the L-rd blessed Abraham with everything." "Who will ascend the mountain of the L-rd?" (Psalms 24:3). This ...

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24 **מי יעלה ברבות**

Near the start of parsha 82 (Vayishlach), the Midrash brings "Who shall ascend the mountain of G-d ... clean of hands ... he shall receive a blessing from G-d" in its exposition of Yaakov's blessing.

Bereshit Rabbah 82:2 בראשית רבה פ"ב:ב'

ר' יצחק פתח: (שמות כ) מזבח אבנים תעשה לי והרי דברים קל וחומר, ומה אם זה שבנה מזבח לשמי, הרי אני נגלה עליו ומברכו, יעקב שאיקונין שלו קבועה בכסאי, על אחת כמה וכמה! וירא אלקים אל יעקב רבי לוי פתח: (ויקרא ט) ושור ואיל לשלמים וגו' והרי דברים קל וחומר, ומה זה, שהקריב איל לשמי הרי אני נגלה עליו ומברכו, יעקב שאיקונין שלו קבוע בכסאי, על אחת כמה וכמה! וירא אלקים, (דברים כח) ברוך אתה בבואך וברוך אתה בצאתך. בבואו לבית חמיו נטען ברכות: ואל שדי יברך אותך. ובצאתו מבית ...

It is written: "Who may ascend the mountain of the L-rd? Who may stand...? He who has clean hands.... He will receive the blessing from the L-rd..." (Psalms 24:3-5).; see Midrash Tehillim 24:9). It is written: "So said the L-rd of hosts, G-d of Israel: They will again say...the L-rd will bless you, abode of righteousness, mountain of sanctity..." (Jeremiah 31:23).). It is written: "A man of faith will abound with blessings" (Proverbs 28:20) - this is Jacob. "And one who hastens to become rich will not be absolved" (Proverbs ...

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25 **מי יעלה ברבות פ' וזאת הברכה**

The Midrash on Vezos HaBerachah opens with "Who shall ascend the mountain of G-d?" and the Rabbis say it speaks of Moshe, who "went up to G-d."

Devarim Rabbah 11:2 דברים רבה י"א:ב'

26 **חיי שרה פנ"ט**

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

KEHOT'S NOTE

מי יעלה זה אברהם שנא' ולך לך אל ארץ המוריה ע"ש.

27 **זח"א וירא צ"ט א'**

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

KEHOT'S NOTE

man, "will be removed, and it shall pass over". What shall pass over? R. Simeon said: 'When the soul leaves this world it has to pass through many trials before it reaches its place. And, finally, there is the ever-flowing river of fire which all souls have to pass and to bathe in, and who is he that can face it and pass through it without fear? But the soul ...

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

20 **מי יעלה בהר ה' כו' נקי כפים**

According to the Kehot note, the Zohar reads "the earth and its fullness" as the holy land called "the land of the living," filled with the souls of the righteous, and brings "Who shall ascend ... clean of hands."

Zohar, Tazria 14:60–17:70 ספר הזהר, תזריע י"ד:ס'-י"ז:ע'

Observe this. When the Holy One, blessed be He, is in the company of the Community of Israel, if she first makes approaches to him and draws him towards her in the strength of her love and desire, then she is replenished from the side of the right and multitudes from the side of the right are found in all worlds. But if the Holy One, blessed be He, is the first to make advances and she only rouses herself afterwards, then all is on the side of the female ...

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

21 **מי יעלה בהר ה'**

According to the Kehot note, the Zohar says that after the souls are refined they gather to the place called Jerusalem, built on the mountain of G-d, of which it is said "Who shall ascend."

Zohar, Mishpatim 18:485–19:494 ספר הזהר, משפטים י"ח:תפ"ה-י"ט:תצ"ד

22 **נקי כפים**

"One with clean hands and a pure heart." The psalm's answer to who may ascend; the Zohar cited here reads "clean hands" as hands that did not defile the body.

Psalms 24:4 תהילים כ"ד:ד'

נְקִי כַפַּיִם וּבַר־לֵבָב אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי וְלֹא נִשְׁבַּע לְמִרְמָה׃

He that hath clean hands, and a pure heart; Who hath not taken My name in vain, and hath not sworn deceitfully.

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23 **מי יעלה ברבות**

The Midrash in Chayei Sarah applies "Who shall ascend the mountain of G-d?" to Avraham, and "clean of hands" to his refusal to take even a thread from the king of Sedom.

Bereshit Rabbah 59:5 בראשית רבה נ"ט:ה'

(תהלים מה) יפיפית מבני אדם הוצק חן וגו' - נתייפית בעליונים, שנאמר (ישעיה לג): הן אראלם צעקו חוצה. נתייפית בתחתונים, נשיא אלקים אתה בתוכנו. על כן ברכך אלקים לעולם, וה' ברך את אברהם בכל. (תהלים כד) מי יעלה בהר ה', זה אברהם, עתה ידעתי כי ירא אלקים אתה. ומי יקום במקום קדשו, זה אברהם, על שם שנאמר: וישכם אברהם בבוקר, אל המקום. נקי כפים ובר לבב, אם מחוט ועד

תמן נשמתהון דצדיקייא מתלבשן בגנתא דעדן דלתתא כו' ובשבתי מתפשטאן וסלקין למחמי ביקרא דמאריהון ולאתעדנא בעדונא עילאה כו' דכתי' והי' מדי חדש כו' ע"ש.

36 **נשא קמ"ה א'**

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

KEHOT'S NOTE

קטורין (קשורין) צדיקייא בקרטופא דעטרין (בצרור העטרות) בריש ירחי ע"ש א"ל ואף כל אינון דלבר דכתי' והי' מידי חדש ע"ש.

37 **נשא קמ"ה א'**

According to the Kehot note, the Zohar speaks of the righteous being bound in the "cluster of crowns" on each Rosh Chodesh. The text cites it for the ascent on Rosh Chodesh.

Zohar, Nasso 18:174–179ספר הזהר, נשא י"ח:קע"ד-קע"ט

38

The Talmud speaks of the Sages "when they ascend to the Heavenly Academy." The text cites it for the ascents of the souls.

Bava Metzia 85b:9בבא מציעא פ"ה ב:ט'

אָמַר רַב חֲבִיבָא: אִשְׁתַּעִי לִי רַב חֲבִיבָא בַּר סוּרְמָקֵי, חֲזֵי לֵיקָה הָהוּא מָרֵבָּנַן דַּהֲוָה שְׁכִיחַ אֵלְיָהוּ גַּבֵּיהּ, דִּלְצַפְרָא הֲוּוֹ שַׁפִּירָן עֵינֵיהּ, וּלְאוּרְתָּא דָּמְיָין כְּדְמִיקַלְיָן בְּנוּרָא. אֲמַרִי לֵיקָה: מַאי הַאי? וַאֲמַר לִי: דַּאֲמַרִי לֵיקָה לְאֵלְיָהוּ: אַחְוִי לִי רַבָּנַן כִּי סָלְקִי לִמְתִיבָתָא דְּרַקִּיעַ. אָמַר לִי: בְּכוּלְּהוּ מָצֵית אִסְתַּכּוֹלֵי בָּהוּ, לְבַר מִגּוּהַרְקָא דְּרַבִּי חִיָּיא דְּלָא תְּסִתַּכֵּל בֵּיקָה. מַאי סִימָנֵיהּוּ? בְּכוּלְּהוּ אָזְלִי מַלְאֲכֵי כִּי סָלְקִי וְנָחֲתִי, לְבַר מִגּוּהַרְקָא דְּרַבִּי חִיָּיא דְּמַנַּפְּשֵׁיהּ סָלֵיק …

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

39 **להיות נהנין מזיו**

"In the World to Come … the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." The Alter Rebbe uses the phrase for the delight of the souls in Gan Eden.

Berakhot 17aברכות י"ז א

KEHOT'S NOTE

ראה ברכות יז, א.

40 **ועשתה את צפרניה**

"And she shall do her nails," said of the captive woman, where "doing" means tending and fixing. It shows that "to do in the land" can mean to rectify Gan Eden.

Deuteronomy 21:12דברים כ"א:י"ב

וַהֲבֵאתָהּ אֶל־תּוֹךְ בֵּיתֶךָ וְגִלְּחָה אֶת־רֹאשָׁהּ וְעָשְׂתָה אֶת־צִפָּרְנֶיהָ׃

then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails;

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KEHOT'S NOTE

דברים כא, יב.

41 **ויניחהו בג"ע לעבדה**

"And Havayah G-d took the man and placed him in Gan Eden to work it and to keep it." Gan Eden is "worked"

כד נשמתא נפקת מהאי עלמא לא ידעת לאן אורחא סלקין לה דהא אורחא לסלקא לעילא לאתר דנהירו דנשמתין עילאין נהרין (ע' בהמפרשים שמשמע דיש דרך לעלות לנשמה שלא בדרך גיהנם ע"ש) לא אתיהיב לכלהו נשמתין ע"ש. — ביאור מחסיד בכת"י.

28 **ק' ב'**

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

KEHOT'S NOTE

מי יעלה כו' נקי כפים דלא עביד בידוי טופסא (פי' דפוס צורות חיצוני' מהסי"א ולא עשה בידיו דבר המטמאו ע"ש) כו' ולא סאיב בהו לגופא ע"ש. — ביאור מחסיד בכת"י.

29 **קכ"ג סע"ב**

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

KEHOT'S NOTE

נשמתא בתר דעיילת תמן היא אזלת לסלקא לאתרה לעילא ולא למיחת לתתא אבל קודם שתעלה כו' נעשת אפוטרופס הגוף על יד דומה ומראה לו שראוי הוא לקבל שכר ארבע מאות עולמו' ע"ש ומסיים ההי"ד מי יעלה ע"ש. — ביאור מחסיד בכת"י.

30 **מקץ ר"א א'**

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

KEHOT'S NOTE

ומאן איהו דיקום תמן ויעבר בלא דחילו כדי"א מי יעלה וגו' ע"ש ונשמתא דזכאה אעבר בלא דחילו, ומאן דאשתדל בצדקה ע"ש. — ביאור מחסיד בכת"י.

31 **תזריע מ"ה סע"ב**

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

KEHOT'S NOTE

לה' הארץ ומלואה דא ארעא קדישא דאקרי ארץ החיים כו' ומלואה מאי היא אלא אלין נשמתא דצדיקייא כו' כי הוא על ימים יסדה כו' דכלהו נפקין מההוא נהר עילאה דנגיד כו' מעדן ומי יעלה וגו' נקי כפים ע"ש. — ביאור מחסיד בכת"י.

32 **ברבות ר"פ וזאת הברכה**

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

KEHOT'S NOTE

מי יעלה בהר ה' רבנן אמרי מדבר במשה כו' ומשה עלה כו'.

33 **משפטים ק"כ ב'**

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

KEHOT'S NOTE

לבתר דיתבריר מתכנשין לההוא אתר דאקרי ירושלם כו' דאיהי בנוי' על הר ד' דאתמר בה מי יעלה ע"ש.

34 **וירא קט"ז א'**

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

KEHOT'S NOTE

אתא בכל ירחא לסגדא קמי מלכא קדישא ב"ה דכתי' והי' מדי חדש בחדשו ע"ש.

35 **תרומה קנ"ו סע"ב**

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

KEHOT'S NOTE

through the mitzvos.

Genesis 2:15 בראשית ב:ט"ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְּגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

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

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KEHOT'S NOTE

בראשית ב, טו.

42 לעבדה זו רמ"ח מ"ע

The Zohar explains "to work it" as the positive commandments and "to keep it" as the prohibitions. The Alter Rebbe uses it to show that the mitzvos are what "work" Gan Eden.

Zohar I, 27a זח"א כז, א

Zohar II, 165b זח"ב קסה, ב

KEHOT'S NOTE

ראה זח"א כז, א. זח"ב קסה, ב. ת"ז תנ"ה.

43 בד"ה אז ישיר כו' עלי באר

There the well of "Spring up, O well" is Knesses Yisrael, "a fountain of gardens": the two gardens, upper and lower Gan Eden, through which the soul descends into the body.

KEHOT'S NOTE

לעיל פ' חקת סב, ב. ג"ע הוא תענוג הנשמות שנהנין מזיו כו' שבא לכלל גילוי השגת הנפש המשגת כו' והנה הוא יתי' סתימא דכל סתימין ואיך יבוא לגילוי ההשגה אלא באתעדל"ת תליא מלתא בקיום התומי"צ שהמצות נתלבשו בדברי' גשמיים כו' שרשן כו' מאד נעלה כו' ממדריגה של רצון עליון ואור א"ס ב"ה כנודע ממשל נפילת החומה כו' והן הן הממשיכי' חיות ואוא"ס ב"ה להיות בגילוי ההשגה ע"ש.

44 ובד"ה כי כארץ תוציא צמחה

There the mitzvos are compared to seeds sown in the earth: the fruit's taste, absent from the seed, comes from the earth's power of growth, a truly G-dly power.

KEHOT'S NOTE

לקמן פ' נצבים נ, ד. דעיקר הצמיחה הוא מכח הצומח שיש בארץ משי"ב והוא ממאי תדשא הארץ כו' והוא כח אלקי ממש כו' רק שמי"מ יש צורך בזריעה כו' לפי שאין הברכה שורה רק כשיש בחי' כלי כו' כמו"כ יובן למלעלה איך ממעשה מצוה שנתלבשה בעניני' גשמיי' יהי' הצמיחה להיות גילוי בחי' קדש העליון דהיינו משום שמצות הן בחי' זריעה שנזרעי' בארץ העליונה ונעוץ תחלתן בסופן בארץ העליונה נעוץ מתחלתן ממש קדש העליון וזהו כח הצומח שבה להצמיח גילוי אורו עליוני' ע"י מעשה המצות ע"ש.

45 שאומרים לפני כל מצוה ומצוה

The note cites the Rebbe's discussion there on the "for the sake of the unification" formula said before each mitzvah.

KEHOT'S NOTE

ראה לקמן נה, ג. ובמי"מ לשם. לקו"ש חל"ט ע' 46 הערה 26. ראה סה"מ תש"ב ע' כז [נעתק לקמן נה, ג]. הנסמן במאמרי אדה"ז — פרשיות לע' תקצב.

46 מאני מכבדותא

The Talmud tells that Rabbi Yochanan called his garments "my honorers." The phrase shows "glory" as a garment, outside the essence.

Shabbat 113a:14 שבת קי"ג, א:י"ד

"וְכִבַּדְתּוֹ מֵעֲשׂוֹת דְּרָכֶיךָ". "וְכִבַּדְתּוֹ" — שֶׁלֹּא יְהֵא מַלְבּוּשְׁךָ שֶׁל שַׁבָּת כְּמַלְבּוּשְׁךָ שֶׁל חוֹל, וְכִי מָה דְּרַבִּי יוֹחָנָן קָרֵי לְמָאנַיְהוּ "מְכַבְּדוֹתַי". "מֵעֲשׂוֹת דְּרָכֶיךָ" — שֶׁלֹּא יְהֵא הֵילּוּכְךָ שֶׁל שַׁבָּת כְּהֵילּוּכְךָ שֶׁל חוֹל. "מִמְּצוֹא חֶפְצְךָ" — חֶפְצֵי שָׁמַיִם מוּתָּרִין. "וְדַבֵּר דָּבָר" —

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KEHOT'S NOTE

שבת קיג, א.

47 את השמים ואת הארץ אני מלא

"Do I not fill the heavens and the earth? says Havayah." Here it is "I," G-d's essence, not His glory; the Alter Rebbe pairs it with sovev kol almin.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמי' כג, כד.

48 בד"ה אני לדודי

The discourse "I am my Beloved's" (on Elul) contrasts the two verses, as the note quotes: "full of His glory" does not mention heaven and says "His glory," while "I fill" says "I." Memalei is the G-dly light enclothed within creatures and divided into parts; sovev is not enclothed in them but encompasses all equally, and of it is said "I fill the heavens and the earth," for no place is empty of Him.

KEHOT'S NOTE

לקמן לג, א ואילך. את השמים כו' אני מלא וכתי' מכה"כ ולא נזי שמים וגם ששם נא' אני כו' וכאן כ' כבודו. דיש ממכ"ע וסוכ"ע ממכ"ע הארת האלקו' הנמשך בנבראי' להחיותם כו' מתלבש בפנימיותם כו' והוא מתחלק לחלקי' כו' סוכ"ע הארת והשפעת אלקות שאינו נמשך ומתלבש בתוך כו' להיות מושג כו' אלא בבחי' מקיף עליהם מלמע' כו' שסובב לכולם בשוה ובו הוא שנא' את השמים ואת הארץ אני מלא דהיינו בחי' סוכ"ע דלית אתר פנוי מיני' ע"ש.

49 שרפים עומדים ממעל לו

"Seraphim stood above Him; each had six wings." The Seraphim, who grasp the G-dly light within them, are the higher angels.

Isaiah 6:2 ישעיהו ו':ב'

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

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

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KEHOT'S NOTE

ישע' ו, ב.

50 **האופנים . . ברעש גדול**

> The words here quote Ezekiel 3:12; the passage is shown below.

Ezekiel 3:12 יחזקאל ג:יב

וַתִּשָּׂאֵנִי רוּחַ וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל בָּרוּךְ כְּבוֹד־ה' מִמְּקוֹמוֹ׃

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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KEHOT'S NOTE

ראה יחזקאל ג, יב-יג. ברכת יוצר.

51 **ברעש גדול**

> "And the sound of the wings of the Chayos ... and the sound of the Ofanim beside them, a sound of great noise." The great noise of the Ofanim and Chayos, which the morning blessing also describes, comes from their not grasping the light within them.

Ezekiel 3:13 יחזקאל ג:יג

וְקוֹל כַּנְפֵי הַחַיּוֹת מַשִּׁיקוֹת אִשָּׁה אֶל־אֲחוֹתָהּ וְקוֹל הָאוֹפַנִּים לְעֻמָּתָם וְקוֹל רַעַשׁ גָּדוֹל׃

also the noise of the wings of the living creatures as they touched one another, and the noise of the wheels beside them, even the noise of a great rushing.

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52 **וישלח ר"פ פ"ב**

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

KEHOT'S NOTE

נר' דמפי הפי דמי יעלה על יעקב ע"ש.

53 **לעשות לי' תיקון**

> The Midrash says that everything created in the six days of creation needs "doing," finishing work, such as mustard that needs sweetening, and even man needs tikkun. It supports reading "to do" as "to rectify."

Bereshit Rabbah 11:6 בראשית רבה י"א:ו

פילוסופוס אחד שאל את רבי הושעיה, א"ל אם חביבה היא המילה מפני מה לא נתנה לאדם הראשון? א"ל מפני מה אותו האיש מגלח פאת ראשו, ומניח את פאת זקנו? א"ל מפני שגדל עמו בשטות, א"ל אם כן יסמא את עינו ויקטע את ידיו וישבר את רגליו על ידי שגדלו עמו בשטות, א"ל ולאלין מיליא אתינן, אתמהא, א"ל להוציאך חלק אי אפשר אלא כל מה שנברא בששת ימי בראשית צריכין עשייה, כגון החרדל צריך למתוק, התורמוסים צריך למתוק, החיטין צריכין להטחן, אפילו אדם צריך תיקון.

A certain philosopher once asked Rabbi Hoshaya, saying to him: 'If circumcision is so dear to Him [G-d], why was it not given to Adam the first man?' He said to him: 'Why does this man [the philosopher] shave the corner of [the hair on] his head but leave the corner of his beard?' He replied: 'It is because this [the head hair] grew with him in his period of foolishness.' He said to him: 'If so, he should put out his eye, sever his hands, and break his legs, ...

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KEHOT'S NOTE

ראה ב"ר יא, ו בפירש"י שם.

54 **מלא כה"א כבודו**

> "Holy, holy, holy is Havayah of Hosts; the whole earth is full of His glory." The Alter Rebbe reads "His glory" as G-d's radiance, memalei kol almin, as opposed to His essence.

Isaiah 6:3 ישעיהו ו:ג

וְקָרָא זֶה אֶל־זֶה וְאָמַר קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ ה' צְבָאוֹת מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ׃

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישע' ו, ג.

PARAGRAPH 2

55 **ושכנתי בתוכם**

> "And let them make Me a sanctuary, and I will dwell in their midst." The verb shachan, "dwell," gives the name Shechinah to the life-force that dwells within the worlds.

Exodus 25:8 שמות כ"ה:ח

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם׃

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

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KEHOT'S NOTE

שמות כה, ח.

56 **שוה ומשוה קטן וגדול**

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

KEHOT'S NOTE

בפיוט וכל מאמינים.

57 **אל תגע בי כי קדשתיך**

> "Who say, 'Keep to yourself, do not come near me, for I am holier than you.'" The verse reads "do not come near" (tigash); the Kehot note says "do not touch" (tiga) is a printing error. It shows that "holy" means keeping apart.

Isaiah 65:5 ישעיהו ס"ה:ה

KEHOT'S NOTE

ישע' סה, ה, ושם אי' "תגש" וטה"ד "תגע" [כ].

58 **הגבל את ההר וקדשתו**

> "Set bounds around the mountain and sanctify it." Sanctifying Mount Sinai meant fencing it off, another proof that holiness is separateness.

Exodus 19:23 שמות י"ט:כ"ג

וַיֹּאמֶר מֹשֶׁה אֶל־ה' לֹא־יוּכַל הָעָם לַעֲלֹת אֶל־הַר סִינָי כִּי־אַתָּה הַעֵדֹתָה בָּנוּ לֵאמֹר הַגְבֵּל אֶת־הָהָר וְקִדַּשְׁתּוֹ׃

And Moses said unto the L-RD: 'The people cannot come up to mount Sinai; for thou didst charge us, saying: Set bounds about the mount, and sanctify it.'

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KEHOT'S NOTE

שמות יט, כג.

59 **קדושים תהיו**

"You shall be holy, for I, Havayah your G-d, am holy." The Alter Rebbe reads it as "You shall be separate."

Leviticus 19:2 ויקרא י"ט:ב'

דַּבֵּר אֶל־כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי ה' אֱלֹקֵיכֶם:

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the L-RD your G-d am holy.

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PARAGRAPH 5

60 **בד"ה לבבתני אחותי כלה**

There the Shema's doubled Name is explained: "Havayah our G-d" is sovev in itself, the union of Abba and Imma, "the hidden things," and its coming into revelation within memalei is the union of Z'eir Anpin and Nukva.

KEHOT'S NOTE

ראה לקמן שה"ש כט, א ה' אלקינו בחי' סוכ"ע בעצמו (והיינו ענין יחוד או"א שהמשכה זו מגילוי זה נק' סוכ"ע קודם שנמשך עדיין בבחי' ממכ"ע או"א הנסתרות כו' והמשכת סוכ"ע כשבא בגילוי בממכ"ע זהו הנק' יחוד זו"נ) ע"ש.

61 **לבבתני אחותי כלה**

"You have captured my heart, my sister, [my] bride." The opening of the discourse in Likkutei Torah to which the text refers for this explanation of the Shema.

Song of Songs 4:9 שיר השירים ד':ט'

לִבַּבְתִּנִי אֲחֹתִי כַלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְרֹנָיְךְ:

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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62 **אחד . . ז' רקיעים . . ד' רוחות העולם**

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

KEHOT'S NOTE

סמ"ק סי' קד. והובא בב"י או"ח ר"ס סא. ע' ברכות (יג, ב). [כ].

63 **אחד החי"ת היינו ז' רקיעים וארץ והד' הוא ד' רוחות העולם**

The Talmud discusses lengthening the word echad in the Shema and says that once one has made G-d King above, below and to the four directions of the heavens, it is enough. The Alter Rebbe reads the letters of echad accordingly.

Berakhot 13b:18 ברכות י"ג ב:י"ח

תָּנוּ רַבָּנַן: "שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד" זוֹ קְרִיאַת שְׁמַע שֶׁל רַבִּי יְהוּדָה הַנָּשִׂיא. אָמַר לֵיקָה רַב לְרַבִּי חִיָּיא: לָא חֲזִינָא לֵיקָה לְרַבִּי דְּמַקַּבֵּל עֲלֵיהּ מַלְכוּת שָׁמַיִם. אָמַר לֵיקָה: בַּר פַּחֲתֵי, בְּשָׁעָה שֶׁמַּעֲבִיר יָדָיו עַל פָּנָיו, מְקַבֵּל עָלָיו עוֹל מַלְכוּת שָׁמַיִם.

Our Rabbis have taught: "Hear, O Israel, the L-rd our G-d, the L-rd is one" — that was the reading of the Shema' of R. Judah ha-Nasi'. Rab said to R. Hiyya, "I have never seen Rabbi receive the yoke of the kingdom of heaven upon himself." He replied to him, "Son of princes, at the time when he passed his hands across his face, he received upon himself the yoke of the kingdom of heaven."

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64 **בד"ה שובה ישראל**

As the note quotes, "Say to Him, 'All'" means "for You are All," the general and collective expression of everything, the Infinite Light that encompasses all worlds and transcends Chochmah: below Chochmah there is division, above it none.

KEHOT'S NOTE

לקמן ש"ש סז, ד אמרו אליו כל לפי שאתה כל וכללות הכל דהיינו בחי' אוא"ס ב"ה הסוכ"ע שלמע' מהחכ' כי מחכ' ולמטה יש התחלקו' כו' אבל למע' מן החכ' אין שום התחלקו' ולכן תשא כו'.

65 **שובה ישראל**

"Return, O Israel, to Havayah your G-d." The opening of the discourse the text cites.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ:

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

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66 **אמרו אליו כל**

"Take words with you and return to Havayah; say to Him: 'Forgive all iniquity.'" The discourse cited reads "all" as a name for the undivided Infinite Light.

Hosea 14:3 הושע י"ד:ג'

קְחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־ה' אִמְרוּ אֵלָיו כָּל־תִּשָּׂא עָוֹן וְקַח־טוֹב וּנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ:

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

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67 **אין מלך בלא עם**

An earlier maamar of this parsha discusses Malchus, called "faith" (emunah), which receives from Z'eir Anpin and in which the light of Keser also shines.

KEHOT'S NOTE

עמק המלך שער שעשועי המלך רפ"א. ס' החיים פ' גאולה פ"ב. בחיי וישב לח, ל. ראה לעיל ה, ד.

68 אין מלך בלא עם

Rabbeinu Bachya, explaining why Rosh Hashanah speaks of "the holy King," writes that the day of creation is the beginning of His works, "for there is no king without a people." The Alter Rebbe uses the saying to explain why the world appears as a separate existence.

Rabbeinu Bahya, Bereshit 38:30 רבנו בחיי, בראשית ל"ח:ל'

69 בכל לבבך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe reads "And you shall love" as the longing for sovev to be revealed as "your G-d."

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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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70 בכל לבבך בשני יצריך

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

KEHOT'S NOTE

ברכות פ"ט, מ"ה.

71 בכל לבבך בשני יצריך

The Mishnah: "With all your heart: with both your inclinations, the good inclination and the evil inclination." The Alter Rebbe uses it to show that the evil inclination's concealment itself becomes a source of love.

Mishnah Berakhot 9:5 משנה ברכות ט':ה'

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יִצְרֶיךָ, בְּיִצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשֶׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמִאד מְאד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכֻוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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72

"Their heart cried out to Havayah: O wall of the daughter of Zion, let tears run down like a river." The "wall," the hiding of G-dly light, is what brings the heart's outcry.

Lamentations 2:18 איכה ב':י"ח

צָעַק לִבָּם אֶל־אֲדֹנָי חוֹמַת בַּת־צִיּוֹן הוֹרִידִי כַנַּחַל דִּמְעָה יוֹמָם וָלָיְלָה אַל־תִּתְּנִי פוּגַת לָךְ אַל־תִּדֹּם בַּת־עֵינֵךְ׃

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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73 ויצעקו אל ה' בצר להם

"And they cried out to Havayah in their distress; He saved them from their straits." The phrase recurs in Psalms 107:28; the distress of concealment brings the cry to G-d.

Psalms 107:6 תהילים ק"ז:ו'

וַיִּצְעֲקוּ אֶל־ה' בַּצַר לָהֶם מִמְּצוּקוֹתֵיהֶם יַצִּילֵם׃

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

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KEHOT'S NOTE

תהלים קז, ו. כח.

74 בע"ת דמשכין לי' בחילא יתיר

The Zohar teaches that baalei teshuvah draw Him down with greater strength than the righteous. The Alter Rebbe makes this the purpose of the soul's descent.

Zohar I, 129b זח"א קכט, ב

KEHOT'S NOTE

זח"א קכט, ב.

75 מקום שבע"ת עומדין כו'

"In the place where baalei teshuvah stand, the perfectly righteous cannot stand." It shows the advantage of the baal teshuvah over the righteous person.

Berakhot 34b:22–23 ברכות ל"ד ב:כ"ב-כ"ג

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: מָקוֹם שֶׁבַּעֲלֵי תְּשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: ״שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב״. ״לָרָחוֹק״ בְּרִישָׁא, וַהֲדַר ״לַקָּרוֹב״. וְרַבִּי יוֹחָנָן אָמַר לְךָ: מַאי ״רָחוֹק״ — שֶׁהָיָה רָחוֹק מִדָּבָר עֲבֵירָה מֵעִיקָּרָא. וּמַאי ״קָרוֹב״ — שֶׁהָיָה קָרוֹב לְדָבָר עֲבֵירָה, וְנִתְרַחֵק מִמֶּנּוּ הַשְׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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KEHOT'S NOTE

ברכות לד, ב.

76 הוי' אלקינו הוי' אחד

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

"Havayah is One" as its drawing into memalei.

Deuteronomy 6:4 דברים ו:ד

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

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

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PARAGRAPH 6

77 בכל מאדך

"With all your heart, with all your soul and with all your might." The Alter Rebbe reads "your might" as love without limit, which belongs to this world.

Deuteronomy 6:5 דברים ו:ה

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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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78 אשר אנכי מצוך היום

"And these words, which I command you today, shall be upon your heart." The Alter Rebbe stresses "I" (G-d's essence) and "today" (this world).

Deuteronomy 6:6 דברים ו:ו

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

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

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79 אנכי מי שאנכי

There "which I command you today" is read as "I, Who I am, His essence," with "command" as a term of connection, and "today" as this world, where one can draw from His very essence, unlike "tomorrow," the World to Come; the aim is to draw the Infinite One that encompasses all worlds down below through Torah and mitzvos.

Deuteronomy 1:2 דברים א:ב

אַחַד עָשָׂר יוֹם מֵחֹרֵב דֶּרֶךְ הַר־שֵׂעִיר עַד קָדֵשׁ בַּרְנֵעַ׃

It is eleven days journey from Horeb unto Kadesh-barnea by the way of mount Seir.

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KEHOT'S NOTE

נסמן לעיל דברים א, ב.

80 היום לעשותם בעוה"ז

"You shall keep the commandment … which I command you today to do them." The source of the phrase "today to do them."

Deuteronomy 7:11 דברים ז:יא

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

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

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Avodah Zarah 3a:11–12 עבודה זרה ג א:יא-יב

וּמִי מָצֵית אָמַרְתְּ הָכִי? וְהָא אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מַאי דִּכְתִיב ״אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם״, הַיּוֹם לַעֲשׂוֹתָם וְלֹא לְמָחָר לַעֲשׂוֹתָם, הַיּוֹם לַעֲשׂוֹתָם וְלֹא הַיּוֹם לְיטוֹל שָׂכָר. אֶלָּא, שֶׁאֵין הַקָּדוֹשׁ בָּרוּךְ הוּא בָּא בִּטְרוּנְיָא עִם בְּרִיּוֹתָיו. וְאַמַּאי קָרֵי לֵיהּ ״מְצָוָּה קַלָּה״? מִשּׁוּם דְּלִית בַּהּ חָסְרוֹן כִּיס.

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KEHOT'S NOTE

דברים ז, יא. וראה ע"ז ג, א. ושנ"נ.

81 וכחשיכה כאורה

"Even darkness is not dark for You … darkness is as light." Before sovev there is no difference between darkness and light.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָהּ כָּאוֹרָהּ׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

82 בד"ה צו את בנ"י

There the Alter Rebbe explains that in this world a person has free choice and can return even after sinning, while in the World to Come one remains as one was drawn here.

KEHOT'S NOTE

לעיל פ' פנחס עה, ג ואילך ואוא"ס עצמו הסוכ"ע הוא השוה ומשוה קטן וגדול ולפניו כחשיכה כאורה כו' ולכן אע"פ שירד מטה מטה יכול לעלות מע' מע' ע"ש.

83 צו את בנ"י כו' את קרבני לחמי

"Command the children of Israel and say to them: My offering, My bread." The opening of the discourse the text cites for this point.

Numbers 28:2 במדבר כ"ח:ב

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

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

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PARAGRAPH 7

84 חייב אדם לברך מאה ברכות בכ"י

Rabbi Meir's teaching that a person is obligated to recite a hundred blessings every day. The Alter Rebbe explains each blessing as a drawing of sovev into revelation.

Menachot 43b:15–17 מנחות מ"ג ב:ט"ו-י"ז

תניא היה רבי מאיר אומר חייב אדם לברך מאה ברכות בכל יום שנאמר (דברים י, יב) ועתה ישראל מה ה' אלקיך שואל מעמך רב חייא בריה דרב אויא בשבתא וביומי טבי טרח וממלי להו באיספרמקי ומגדי

תניא היה ר"מ אומר חייב אדם לברך שלש ברכות בכל יום אלו הן שעשאני ישראל שלא עשאני אשה שלא עשאני בור

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KEHOT'S NOTE

מנחות מג, ב.

PARAGRAPH 8

85 ועתה ישראל מה ה' אלקיך

"And now, Israel, what does Havayah your G-d ask of you, but to fear Havayah your G-d." The Alter Rebbe explains why the verse can say "only."

Deuteronomy 10:12 דברים י':י"ב

וְעַתָּה יִשְׂרָאֵל מָה ה' אֱלֹקֶיךָ שֹׁאֵל מֵעִמָּךְ כִּי אִם־לְיִרְאָה אֶת־ה' אֱלֹקֶיךָ לָלֶכֶת בְּכָל־דְּרָכָיו וּלְאַהֲבָה אֹתוֹ וְלַעֲבֹד אֶת־ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ:

And now, Israel, what doth the L-RD thy G-d require of thee, but to fear the L-RD thy G-d, to walk in all His ways, and to love Him, and to serve the L-RD thy G-d with all thy heart and with all thy soul;

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KEHOT'S NOTE

דברים י', יב.

86 איך היראה היא מלתא זוטרתא כ"כ

The Talmud asks on this verse, "Is the fear of Heaven a small thing?" and answers that for Moshe it was small. The Alter Rebbe gives his own answer through the two levels of awe.

Berakhot 33b:24–25 ברכות ל"ג ב:כ"ד-כ"ה

אַטו יִרְאַת שָׁמַיִם מִילְתָא זוּטַרְתָּא הִיא? וְהָאָמַר רַבִּי חֲנִינָא מִשּׁוּם רַבִּי שִׁמְעוֹן בֶּן יוֹחַי: אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּבֵית גְּנָזָיו אֶלָּא אוֹצָר שֶׁל יִרְאַת שָׁמַיִם, שֶׁנֶּאֱמַר "יִרְאַת ה' הִיא אוֹצָרוֹ". אִין, לְגַבֵּי מֹשֶׁה מִילְתָא זוּטַרְתָּא הִיא. דְּאָמַר רַבִּי חֲנִינָא: מָשָׁל לְאָדָם שֶׁמְּבַקְּשִׁים מִמֶּנּוּ כְּלִי גָּדוֹל, וְיֵשׁ לוֹ — דּוֹמֶה עָלָיו כִּכְלִי קָטָן. קָטָן, וְאֵין לוֹ — דּוֹמֶה עָלָיו כִּכְלִי גָּדוֹל.

Is, then, the fear of Heaven a small thing? Lo, R. Hannina has said in the name of R. Simeon b. Johai : The Holy One, blessed be He, has in His treasury nothing but the store of heavenly fear; as it is said, "And the fear of the L-rd which is His treasure" (Is. xxxiii. 6) ! Yes, in the estimation of Moses it was a small thing ; for R. Hannina said : A parable : [It may be likened] to a man from whom a large vessel …

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KEHOT'S NOTE

ברכות לג, ב.

87 החרדה שנפלה על חברי דניאל

"And I, Daniel, alone saw the vision; the men who were with me did not see the vision, but a great trembling fell upon them." The example of an awe that comes from above the person's own grasp.

Daniel 10:7 דניאל י':ז

וְרָאִיתִי אֲנִי דָנִיֵּאל לְבַדִּי אֶת־הַמַּרְאָה וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת־הַמַּרְאָה אֲבָל חֲרָדָה גְדֹלָה נָפְלָה עֲלֵיהֶם וַיִּבְרְחוּ בְּהֶחָבֵא:

And I Daniel alone saw the vision; for the men that were with me saw not the vision; howbeit a great trembling fell upon them, and they fled to hide themselves.

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88 החרדה שנפלה על חברי דניאל משום דמזלייהו חזי

The Talmud asks why Daniel's companions were frightened if they did not see, and answers, "Although they did not see, their mazal saw." The Alter Rebbe identifies this with the encompassing level.

Megillah 3a:11 מגילה ג' א:י"א

"וְרָאִיתִי אֲנִי דָנִיֵּאל לְבַדִּי אֶת הַמַּרְאָה וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת הַמַּרְאָה אֲבָל חֲרָדָה גְדוֹלָה נָפְלָה עֲלֵיהֶם וַיִּבְרְחוּ בְּהֶחָבֵא". מַאן נִינְהוּ אֲנָשִׁים? אָמַר רַבִּי יִרְמְיָה וְאִיתֵּימָא רַבִּי חִיָּיא בַּר אַבָּא: זֶה חַגַּי זְכַרְיָה וּמַלְאָכִי.

"And I, Daniel, alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, and they fled to hide themselves" (Daniel 10:7). Who were these "men"? Jeremiah — or some say, R. Hiyya b. Abba — said: These were Haggai, Zechariah, and Malachi.

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KEHOT'S NOTE

מגילה ג, א.

89 דמזלייהו חזי . . מקיף

The end of chapter 23 describes sovev kol almin as an encompassing light (makif) that gives the worlds their essential life, while only a glimmer is enclothed within them.

KEHOT'S NOTE

וע' בסש"ב (ספכ"ג). [כ].

90 כי על יראה עילאה ארז"ל אם אין חכמה כו'

The note quotes the Rebbe's note there, which lists the places that read "If there is no wisdom, there is no awe" as referring to the higher awe, including this maamar, and mentions a known difficulty in Rashi on Yoma 72b.

Numbers 16:2 במדבר ט"ז:ב'

וַיָּקֻמוּ לִפְנֵי מֹשֶׁה וַאֲנָשִׁים מִבְּנֵי־יִשְׂרָאֵל חֲמִשִּׁים וּמָאתַיִם נְשִׂיאֵי עֵדָה קְרִאֵי מוֹעֵד אַנְשֵׁי־שֵׁם:

and they rose up in face of Moses, with certain of the children of Israel, two hundred and fifty men; they were princes of the congregation, the elect men of the assembly, men of renown;

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KEHOT'S NOTE

בלקו"ש חי"ט ע' 54 הערה 37 מצוין: "תניא ספכ"ג, פמ"ג. לקו"ת [כאן] ט, ג ואילך. במדבר טז, ב ואילך ובכ"מ. — וידוע הצ"ע בפרש"י יומא עב, ב ד"ה ותרעא".

Rebbe says "flew out"). It shows the overwhelming awe of the revelation at Sinai.

Shabbat 88b:6 שבת פ"ח ב:ו'

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל דִּיבּוּר וְדִיבּוּר שֶׁיָּצָא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא יָצְתָה נְשָׁמָתָן שֶׁל יִשְׂרָאֵל, שֶׁנֶּאֱמַר: "נַפְשִׁי יָצְאָה בְדַבְּרוֹ". וּמֵאַחַר שֶׁמִּדִּיבּוּר רִאשׁוֹן יָצְתָה נִשְׁמָתָן, דִּיבּוּר שֵׁנִי הֵיאַךְ קִיְּבְלוּ? — הוֹרִיד טַל שֶׁעָתִיד לְהַחֲיוֹת בּוֹ מֵתִים וְהֶחֱיָה אוֹתָם, שֶׁנֶּאֱמַר: "גֶּשֶׁם נְדָבוֹת תָּנִיף אֱלֹקִים נַחֲלָתְךָ וְנִלְאָה אַתָּה כוֹנַנְתָּהּ". וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: כָּל דִּיבּוּר וְדִיבּוּר שֶׁיָּצָא מִפִּי הַקָּדוֹשׁ בָּרוּךְ הוּא חָזְרוּ יִשְׂרָאֵל לַאֲחוֹרֵיהֶן שְׁנֵים עָשָׂר מִיל וְהָיוּ מַלְאֲכֵי הַשָּׁרֵת ...

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Shemot Rabbah 29:4–5 שמות רבה כ"ט:ד'-ה'

דבר אחר: אנכי ה' אלקיך ר' אחא ברי חנינא פתח בו: (שם נ) שמעה עמי ואדברה (כמ"ש בעשרת הדברות עד) אמר רבי שמעון בן יוחאי: אמר להם הקב"ה לישראל: אלוה אני על כל באי עולם, אבל לא יחדתי שמי אלא עליכם, איני נקרא אלקי עובדי כוכבים ומזלות, אלא אלקי ישראל. אמר רבי לוי: שני דברים שאלו ישראל מלפני הקב"ה: שיראו כבודו וישמעו קולו והיו רואין את כבודו ושומעין את קולו, שנאמר (דברים ה): ותאמרו הן הראנו ה' אלקינו את כבודו ואת גדלו. וכתיב (שם) ואת קולו שמענו מתוך האש. ולא ...

Another matter: "I am the L-rd your G-d" - Rabbi Aḥa ben Rabbi Ḥanina began with this: "Hear, My people, and I will speak" (Psalms 50:7), until [the words]>: Rabbi Shimon ben Yoḥai said: The Holy One blessed be He said to Israel: 'I am the G-d over all of humanity, but I associated My name only with you. I am not called the G-d of idolaters, but rather, the G-d of Israel.' Rabbi Levi said: Israel requested two matters from before the Holy One blessed be He: That they ...

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KEHOT'S NOTE

שבת פח, ב. ושם אי' "יצתה". וע' שמו"ר פכ"ט [ד]. וילקוט תהלים ר' תרצה. ובלקח טוב פ' יתרו [כ, ב] אי' פורחת. וע' בסש"ב (ספל"ו). [כ].

PARAGRAPH 10

96 ודברת בם

"And you shall speak of them when you sit in your house." The Alter Rebbe reads it as Torah study, which comes before tefillin and mezuzah in the Shema because it draws their root down.

Deuteronomy 6:7 דברים ו':ז'

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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97 התורה הוא מזון לנפש

The Talmud reads "every support of bread" (Isaiah 3:1) as the masters of Talmud, as it says, "Come, eat of my

91 אם אין חכמה אין יראה

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

KEHOT'S NOTE

אבות פ"ג, מי"ז.

92 אם אין חכמה אין יראה

"If there is no wisdom, there is no awe; if there is no awe, there is no wisdom." The Alter Rebbe applies the first half to the higher awe.

Pirkei Avot 3:17 משנה אבות ג':י"ז

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ. אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמַה הוּא דוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מְעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפַכְתּוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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93 ישראל מתקשראן באורייתא

The Zohar teaches that Israel are bound to the Torah, and the Torah to the Holy One, blessed be He. Through Torah study the soul's transcendent root is revealed.

Zohar III, 73a זח"ג עג, א

KEHOT'S NOTE

זח"ג עג, א.

94 וידבר אלקים את כל הדברים האלה לאמר

"And G-d spoke all these words, saying." The verse introducing the Ten Commandments, the opening of the discourse the text cites.

Exodus 20:1 שמות כ':א'

וַיְדַבֵּר אֱלֹקִים אֵת כָּל־הַדְּבָרִים הָאֵלֶּה לֵאמֹר:

And G-d spoke all these words, saying:

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95 על כל דיבור פרחה נשמתן

The Talmud teaches that at each utterance that came from the mouth of the Holy One, blessed be He, the souls of Israel went out (the Talmud's word is "went out"; the Alter

bread." The Kehot note cites it for the Torah as the soul's food.

Chagigah 14a חגיגה י"ד א

Zohar II, 210a זח"ב ריז, א

KEHOT'S NOTE

ראה חגיגה יד, א. זח"ב ריז, א.

98 **החכמה תחיה בעליה**

"For in the shade of wisdom is the shade of money, and the advantage of knowledge is that wisdom gives life to its masters." The Alter Rebbe reads "its masters" as the mitzvos, which are higher than wisdom yet receive life from it.

Ecclesiastes 7:12 קהלת ז:י"ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

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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99 **ואורייתא מחכמה נפקת**

The Zohar's teaching that the Torah comes forth from Chochmah. The Alter Rebbe uses it to place the Torah below the Supernal Will, the root of the mitzvos.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. ראה שם פה, א.

100 **ואורייתא מחכמה נפקת**

Another place in the Zohar, cited in the Kehot note, for the Torah coming forth from the supernal Chochmah.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

101 **בד"ה מנורת זהב**

As the note quotes from its summary, the mitzvos as they are above are higher than the Torah, but drawing their revelation into the G-dly soul comes through the Torah, for "wisdom gives life to its masters." Through it one comes to accept the yoke of Heaven, which precedes the yoke of the mitzvos and draws into the yud-hei of the Name Havayah, while Torah and mitzvos draw from there into its vav-hei.

KEHOT'S NOTE

לעיל פ' בהעלותך לה, א בהקיצור המצות כמו שהן למע' הן למע' מהתו'. אך כדי להמשיך הגילוי בנה"א הוא ע"י התו' כי החכ' תחיי ועל ידה יבא לקבלת עומ"ש שקדם לעול מצות וקבלת עומ"ש ממשיך ממקור הראשון להיות נמשך בבחי' י"ה דש' הוי' וע"י תומ"צ ממשיכים משם בבחי' ו"ה ע"ש.

102 **מנורת זהב כולה**

"Behold, a candelabrum all of gold, with its bowl upon its top." The opening of the discourse the text cites on "wisdom gives life to its masters."

Zechariah 4:2 זכריה ד':ב

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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103 **נמנו וגמרו גדול תלמוד שמביא לידי מעשה**

The Sages voted in the upper room in Lod and concluded that study is greater, because study leads to action. The Alter Rebbe uses it to show that the mitzvos' action depends on Torah study.

Kiddushin 40b:8 קידושין מ' ב:ח'

וּכְבָר הָיָה רַבִּי טַרְפוֹן וּזְקֵנִים מְסוּבִּין בַּעֲלִיַּית בֵּית נַתְזָה בְּלוֹד. נִשְׁאֲלָה שְׁאֵילָה זוֹ בִּפְנֵיהֶם: תַּלְמוּד גָּדוֹל אוֹ מַעֲשֶׂה גָּדוֹל? נַעֲנָה רַבִּי טַרְפוֹן וְאָמַר: מַעֲשֶׂה גָּדוֹל. נַעֲנָה רַבִּי עֲקִיבָא וְאָמַר: תַּלְמוּד גָּדוֹל. נַעֲנוּ כוּלָּם וְאָמְרוּ: תַּלְמוּד גָּדוֹל, שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה.

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104 **בי"ה ה' צור עולמים**

"Trust in Havayah forever, for with Yah, Havayah is the Rock of the worlds." The Talmud reads tzur as "formed": with the two letters of Yah the worlds were formed.

Isaiah 26:4 ישעיהו כ"ו:ד'

בִּטְחוּ בַה' עֲדֵי־עַד כִּי בְיָהּ ה' צוּר עוֹלָמִים׃

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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KEHOT'S NOTE

ישעי' כו, ד.

105 **ביו"ד נברא העוה"ב**

The Talmud: this world was created with the letter hei and the World to Come with the letter yud. The Alter Rebbe uses it to show that Gan Eden was created by a mere illumination, far below the essence of the Supernal Will.

Menachot 29b:13–14 מנחות כ"ט ב: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 יגנז

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות כט, ב.

106 **וזאת המצוה אשר צוה ה' לעשות בארץ**

"And this is the commandment ... which Havayah your G-d commanded to teach you, to do in the land." Here the maamar gives its answer to the question raised on this verse.

Deuteronomy 6:1 דברים ו׳:א׳

וְזֹאת הַמִּצְוָה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹקֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ׃

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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107 **שמע ישראל**

The first verse of the Shema, which follows "to do in the land." The Shema is the main vehicle of drawing sovev into memalei.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

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

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108 **ודברת בם מצות ת"ת**

Kehot's note points to Berakhot 21a for these words.

Berakhot 21a ברכות כ"א א

Menachot 99b מנחות צ"ט ב

KEHOT'S NOTE

ברכות כא, א. ראה מנחות צט, ב.

109 **חובת הגוף הוא ונוהג בין בארץ בין בחוץ לארץ**

The Talmud rules that every mitzvah that is an obligation of the person applies both in the Land and outside it. That is why "in the land" must mean something other than the Land of Israel.

Kiddushin 37a:3–4 קידושין ל"ז א:ג׳-ד׳

אָמַר רַב יְהוּדָה: הָכִי קָאָמַר: כָּל מִצְוָה שֶׁהִיא חוֹבַת הַגּוּף - נוֹהֶגֶת בֵּין בָּאָרֶץ בֵּין בְּחוּץ לָאָרֶץ, חוֹבַת קַרְקַע - אֵינָהּ נוֹהֶגֶת אֶלָּא בָּאָרֶץ. מְנָא הָנֵי מִילֵּי? דְּתָנוּ רַבָּנָן: "אֵלֶּה הַחֻקִּים" - אֵלּוּ הַמִּדְרָשׁוֹת. "וְהַמִּשְׁפָּטִים" - אֵלּוּ הַדִּינִים. "אֲשֶׁר תִּשְׁמְרוּן" - זוֹ מִשְׁנָה. "לַעֲשׂוֹת" - זוֹ מַעֲשֶׂה.

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PARAGRAPH 12

110 **שו"ה לשמור את כל חוקותיו**

According to the note, this section of the maamar is quoted there.

KEHOT'S NOTE

סעיף זה הובא בהמשך מים רבים תרל"ו פרק רא.

111 **לשמור את כל מצותיו**

"So that you may fear Havayah your G-d, to keep all His statutes and His commandments." The first expression of "keeping," which the maamar now explains.

Deuteronomy 6:2 דברים ו׳:ב׳

לְמַעַן תִּירָא אֶת־ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־חֻקֹּתָיו וּמִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ אַתָּה וּבִנְךָ וּבֶן־בִּנְךָ כֹּל יְמֵי חַיֶּיךָ וּלְמַעַן יַאֲרִכֻן יָמֶיךָ׃

that thou mightest fear the L-RD thy G-d, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

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112 **ושמרת לעשות**

"And you shall hear, Israel, and keep to do." The second expression of "keeping."

Deuteronomy 6:3 דברים ו׳:ג׳

וְשָׁמַעְתָּ יִשְׂרָאֵל וְשָׁמַרְתָּ לַעֲשׂוֹת אֲשֶׁר יִיטַב לְךָ וַאֲשֶׁר תִּרְבּוּן מְאֹד כַּאֲשֶׁר דִּבֶּר ה' אֱלֹקֵי אֲבֹתֶיךָ לָךְ אֶרֶץ זָבַת חָלָב וּדְבָשׁ׃

Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the L-RD, the G-d of thy fathers, hath promised unto thee—a land flowing with milk and honey.

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113 **ענין השמירה**

The note quotes the question raised there, "Seemingly one must understand why the performance of the mitzvos needs guarding," which this section answers.

KEHOT'S NOTE

"ולכאורה צ"ל למה מעשה המצות צריכים שמירה" — המשך מים רבים שם.

114 **אין לך עשב מלמטה**

Rabbi Simon's teaching that there is no blade of grass without a mazal in the heavens that strikes it and says, "Grow." It shows that physical things receive their life through the mazalos.

Bereshit Rabbah 10:6 בראשית רבה י׳:ו׳

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו׳. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייא ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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Zohar I, 251a זח"א רנא, א

KEHOT'S NOTE

ראה ב"ר י, ו. זח"א רנא, א.

115 אין לך עשב מלמטה שאין לו מזל מלמעלה המכה בו ואומר לו גדל

> The Zohar, cited in the Kehot note, for the same teaching that every growing thing below has a power above appointed over it.

Zohar, Addenda, Volume I 1:1 ספר הזהר, תוספות, כרך א א:א

116 ורעי את גדיותיך על משכנות הרועים

> "If you do not know, fairest of women, go out in the tracks of the sheep, and pasture your kids by the dwellings of the shepherds." The Alter Rebbe reads the "kids" as the mitzvos and the "shepherds" as the seven shepherds.

Song of Songs 1:8 שיר השירים א:ח

אִם־לֹא תֵדְעִי לָךְ הַיָּפָה בַּנָּשִׁים צְאִי־לָךְ בְּעִקְבֵי הַצֹּאן וּרְעִי אֶת־גְּדִיֹתַיִךְ עַל מִשְׁכְּנוֹת הָרֹעִים׃

If thou know not, O thou fairest among women, Go thy way forth by the footsteps of the flock And feed thy kids, beside the shepherds'tents.

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KEHOT'S NOTE

שה"ש א, ח.

117 גדא דהר שבגמרא

> The Talmud speaks of slaughtering "to the gada of the mountain," its guardian fortune. It shows that gad means a mazal.

Chullin 40a חולין מ' א

KEHOT'S NOTE

חולין מ, א.

118 העורכים לגד שלחן

> "Who set a table for Gad." Another use of gad for a power of fortune.

Isaiah 65:11 ישעיהו ס"ה:י"א

וְאַתֶּם עֹזְבֵי ה' הַשְּׁכֵחִים אֶת־הַר קָדְשִׁי הָעֹרְכִים לַגַּד שֻׁלְחָן וְהַמְמַלְאִים לַמְנִי מִמָּסָךְ׃

But ye that forsake the L-RD, That forget My holy mountain, That prepare a table for Fortune, And that offer mingled wine in full measure unto Destiny,

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KEHOT'S NOTE

ישע' סה, יא.

119 הזי רועים אברהם יצחק וכו'

> The Talmud expounds the "seven shepherds" of Micah 5:4 as righteous leaders, among them Avraham. The Kehot note cites it for the seven shepherds.

Sukkah 52b:13 סוכה נ"ב ב:י"ג

"וְהָיָה זֶה שָׁלוֹם אַשּׁוּר כִּי יָבֹא בְאַרְצֵנוּ וְכִי יִדְרֹךְ בְּאַרְמְנוֹתֵינוּ וַהֲקֵמֹנוּ עָלָיו שִׁבְעָה רוֹעִים וּשְׁמֹנָה נְסִיכֵי אָדָם". מַאן נִינְהוּ "שִׁבְעָה רוֹעִים"? דָּוִד

בָּאֳמַצַּע, אָדָם שֵׁת וּמְתוּשֶׁלַח מִימִינוֹ, אַבְרָהָם יַעֲקֹב וּמֹשֶׁה בִּשְׂמֹאלוֹ. וּמַאן נִינְהוּ "שְׁמֹנָה נְסִיכֵי אָדָם"? יִשַׁי, וְשָׁאוּל, וּשְׁמוּאֵל, עָמוֹס, וּצְפַנְיָה, צִדְקִיָּה, וּמָשִׁיחַ, וְאֵלִיָּהוּ.

And this shall be peace: when the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise up against him seven shepherds and eight princes among men" (Micah 5:4). Who are the "seven shepherds"? — David in the middle, Adam, Seth and Methuselah on his right, and Abraham, Jacob and Moses on his left. And who are the "eight princes among men"? — Yishai, Shaul, Shmuel, Amos, Zephaniah, Zedekiah, the Messiah, and Elijah.

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KEHOT'S NOTE

ראה סוכה נב, ב. תיקונים שבז"ח קד, א.

120 בד"ה אם לא תדעי לך

> As the note quotes, the "shepherds" are the seven shepherds, Avraham and the rest, called so because they draw the supernal delight to Knesses Yisrael.

KEHOT'S NOTE

תו"א ויצא כג, ג: על משכנות הרועים פי' רועים הם ז' רועים אברהם וכו'. ונק' רועים ע"ש שממשיכין בחי' עונג העליון לכנס"י. והנה האבות הן הן המרכבה. אבל אנו אין לנו כח זה אלא במשכנות הרועים בחי' כלים מכלים שונים וכו'. חסד דרועא ימינא הוא כלי לבחי' אברהם אוהבי וכו'. שם תרעה את גדיותיך ועי"ז תזכה להגיע ולבא למדרגה גדולה מזו להיות על משכנות הרועים ולמעלה מבחי' משכנות דהיינו למקום הרועים עצמן.

PARAGRAPH 13

121 שומר את גרים

> "Havayah guards strangers; He upholds the orphan and the widow." The Alter Rebbe reads "strangers" as the redeemed sparks, which need guarding.

Psalms 146:9 תהילים קמ"ו:ט

Havayah שֹׁמֵר אֶת־גֵּרִים יָתוֹם וְאַלְמָנָה יְעוֹדֵד וְדֶרֶךְ רְשָׁעִים יְעַוֵּת׃

The L-RD preserveth the strangers; He upholdeth the fatherless and the widow; But the way of the wicked He maketh crooked.

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KEHOT'S NOTE

תהלים קמו, ט.

122 עושה משפט לעשוקים

> "Who executes justice for the oppressed, who gives bread to the hungry." The "oppressed" are the sparks held by the external forces.

Psalms 146:7 תהילים קמ"ו:ז

עֹשֶׂה מִשְׁפָּט לָעֲשׁוּקִים נֹתֵן לֶחֶם לָרְעֵבִים ה' מַתִּיר אֲסוּרִים׃

Who executeth justice for the oppressed; Who giveth bread to the hungry. The L-RD looseth the prisoners;

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123 במשפט דאיהו רחמי

Another place in the Zohar, cited in the Kehot note, for "justice" as mercy.

Zohar III, 85b זח"ג פה,

KEHOT'S NOTE

תקו"ז בהקדמה יז, ב. זח"ג פה, ב.

124 במשפט דאיהו רחמי

In the Tikkunei Zohar's introduction (Patach Eliyahu), the world is conducted with judgment and mercy, "which are tzedek and mishpat," so that mishpat, "justice," is the mercy of the middle column. The Alter Rebbe uses it for G-d's compassion on the captive sparks.

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה'-ז'

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

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PARAGRAPH 14

125 לא גלו ישראל אלא כדי כו'

"Israel were exiled among the nations only so that converts would be added to them." The Alter Rebbe reads the converts as the sparks raised through the mitzvos.

Pesachim 87b:14 פסחים פ"ז ב:י"ד

וְאָמַר רַבִּי אֶלְעָזָר: לֹא הִגְלָה הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת יִשְׂרָאֵל לְבֵין הָאוּמּוֹת אֶלָּא כְּדֵי שֶׁיִּתּוֹסְפוּ עֲלֵיהֶם גֵּרִים, שֶׁנֶּאֱמַר: "וּזְרַעְתִּיהָ לִּי בָּאָרֶץ". כְּלוּם אָדָם זוֹרֵעַ סְאָה אֶלָּא לְהַכְנִיס כַּמָּה כּוֹרִין.

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KEHOT'S NOTE

ראה פסחים פז, ב.

PARAGRAPH 15

126 תשובת המשקל

The note points there for the "teshuvah of the scale."

KEHOT'S NOTE

ראה סה"מ עת"ר ע' סא.

127 והבעל תשובה צריך לזה יותר ממי שלא חטא

According to the note, it is explained there that the penitent's greater need for a fence applies only to the lower level of teshuvah.

KEHOT'S NOTE

היינו רק במדריגה תחתונה דתשובה (כמפורש בסה"מ תש"ה ע' 42). אבל במדריגה עליונה דתשובה, הרי אדרבה הבע"ת יותר "מובטח" מצדיק" — לקו"ש חכ"ט ע' 235 הערה 50. וראה לקו"ש חל"ט ע' 97.

128 וכן אמר הה"ק המגיד

The Maggid's own collection of teachings, where the note finds this teaching.

KEHOT'S NOTE

ראה לקו"א להה"מ כו, ג (הוצאת קה"ת). ראה עד"ז בכתר שם טוב (הוצאת קה"ת) סי' שצח. מים רבים תרל"ו פרק רא. סה"מ תש"ד ע' 136. ד"ה באתי לגני תשי"ג. נתבאר בלקו"ש ח"ד ע' 1182 ואילך. ח"י ע' 121. חל"ט ע' 97.

129 אל יאמר אדם אי אפשי בבשר

Rashi brings Rabbi Elazar ben Azaryah's teaching that a person should not say "I find pork repulsive" or "I have no desire to wear shaatnez," but "I do desire it, but what can I do? My Father in Heaven has decreed upon me." The Maggid limited this to one who has never sinned.

Rashi on Leviticus 20:26 רש"י על ויקרא כ:כ"ו

ואבדל אתכם מן העמים להיות לי. אִם אַתֶּם מְבַדְּלִים מֵהֶם חֲרֵי אַתֶּם שֶׁלִּי, וְאִם לָאו חֲרֵי אַתֶּם שֶׁל נְבוּכַדְנֶאצַּר וַחֲבֵרָיו; רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר מְנַיִן שֶׁלֹּא יֹאמַר אָדָם נַפְשִׁי קָצָה בִּבְשַׂר חֲזִיר, אִי אֶפְשִׁי לִלְבֹּשׁ כִּלְאַיִם, אֲבָל יֹאמַר אֶפְשִׁי וּמָה אֶעֱשֶׂה וְאָבִי שֶׁבַּשָּׁמַיִם גָּזַר עָלַי? תַּ"ל וָאַבְדֵּל אֶתְכֶם מִן הָעַמִּים לִהְיוֹת לִי, שֶׁתְּהֵא הַבְדָּלַתְכֶם מֵהֶם לְשָׁמַי — פּוֹרֵשׁ מִן הָעֲבֵרָה וּמְקַבֵּל עָלָיו עֹל מַלְכוּת שָׁמַיִם (ספרא):

AND I HAVE SEPARATED YOU FROM THE PEOPLES THAT YOU SHOULD BE MINE — If you hold yourselves apart from them then you will be Mine, but if not, you belong to (become subject to) Nebuchadnezzar and others like him. Rabbi Eleazer ben Azariah said, "Whence do we know that one should not say, "My soul loathes swine's flesh", or, "I have no desire to wear clothes which are a mixture of wool and linen", but one should say, "I would, indeed, like them, ...

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

130 כל מיני רע ואיסורים מאוסים

Kehot's note points to Bamidbar Rabbah 8:2 for these words.

Bamidbar Rabbah 8:2 במדבר רבה ח:ב'

KEHOT'S NOTE

ראה מכילתא משפטים כב, כ בנוגע לגר. וראה במד"ר פ"ח, ב.

131 שהקב"ה מניח תפילין

The Talmud teaches that the Holy One, blessed be He, puts on tefillin. The Alter Rebbe cites it to show that the holiness of the mitzvos is G-d's own.

Berakhot 6a:17–18 ברכות ו א:י"ז-י"ח

אָמַר רַבִּי אַבִּין בַּר רַב אַדָּא, אָמַר רַבִּי יִצְחָק: מְנַיִן שֶׁהַקָּדוֹשׁ בָּרוּךְ הוּא מַנִּיחַ תְּפִילִּין שֶׁנֶּאֱמַר: "נִשְׁבַּע ה' בִּימִינוֹ וּבִזְרוֹעַ עֻזּוֹ". "בִּימִינוֹ" — זוֹ תּוֹרָה, שֶׁנֶּאֱמַר: "מִימִינוֹ אֵשׁ דָּת לָמוֹ", "וּבִזְרוֹעַ עֻזּוֹ" — אֵלּוּ תְּפִילִּין, שֶׁנֶּאֱמַר: "ה' עֹז לְעַמּוֹ יִתֵּן".

Rab Abin b. Rab Adda said in the name of R. Isaac : Whence is it that the Holy One, blessed be He, lays Tefillin ? As it is said, "The L-rd hath sworn by His right hand, and by the arm of His strength" (Is. lxii. 8). "By His right hand" means Torah ; as it is said, "At His right hand was a fiery law unto

them" (Deut. xxxiii. 2); "by the arm of His strength" means Tefillin, as it is said, "The L-rd will give strength unto ...

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Zohar I, 147a זח"א קמז, א

KEHOT'S NOTE

ברכות ו, א. זח"א קמז, א.

132 **צריכים שמירה שלא יהיה מזה יניקת החיצונים**

There a transgression is said to extinguish the light that a mitzvah kindles in the soul, though not the mitzvah itself; "His commandments shall you keep" means guarding that light from loss, through "His voice shall you heed," the voice of the Torah, which a transgression cannot extinguish.

KEHOT'S NOTE

ראה גם לקמן פי' ראה כ, א.

133 **מי יעלה בהר ה'**

"Who shall ascend the mountain of Havayah, and who shall stand in His holy place?" The ascent demands purity of motive.

Psalms 24:3 תהילים כ"ד:ג'

מִי־יַעֲלֶה בְהַר־ה' וּמִי־יָקוּם בִּמְקוֹם קָדְשׁוֹ׃

Who shall ascend into the mountain of the L-RD? And who shall stand in His holy place?

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134 **נקי כפים ובר לבב**

"One with clean hands and a pure heart." The Alter Rebbe reads "pure of heart" as a heart without any foreign admixture.

Psalms 24:4 תהילים כ"ד:ד'

נְקִי כַפַּיִם וּבַר־לֵבָב אֲשֶׁר לֹא־נָשָׂא לַשָּׁוְא נַפְשִׁי וְלֹא נִשְׁבַּע לְמִרְמָה׃

He that hath clean hands, and a pure heart; Who hath not taken My name in vain, and hath not sworn deceitfully.

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135 **בד"ה כה תברכו**

There "May G-d bless you" is the elevation of sparks, rising daily through the love of prayer, and "and keep you" is the guarding this blessing needs from the external forces, so that they draw nothing from that love through a person's crediting himself.

KEHOT'S NOTE

לעיל נשא כו, ג יברכך ה' להיות ריבוי העלאות ניצוצות הן כחו' נפה"א והבהמיות שבאדם ושבמאכלי' כו' ועולות למעלה בכל יום באתעדל"ת ע"י התפלה כו' והנה על ברכה זו שהיא מאתעדל"ת נא' וישמרך שהיא צריכה שימור מן המזיקי' הם החיצוני' כו' שלא יהי' להם יניקה מאה' זו להיות מחזיק טובה כו' כי מי יעלה כו'. — ביאור מחסיד בכתי"י.

136 **כה תברכו**

"Thus shall you bless the children of Israel." The opening of the discourse on the priestly blessing that the text cites.

Numbers 6:23 במדבר ו':כ"ג

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמוֹר לָהֶם׃

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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137 **וישמרך**

"May Havayah bless you and keep you." The cited discourse reads "and keep you" as guarding the blessing from the external forces.

Numbers 6:24 במדבר ו':כ"ד

יְבָרֶכְךָ ה' וְיִשְׁמְרֶךָ׃

The L-RD bless thee, and keep thee;

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138 **ובד"ה קול דודי**

As the note quotes, "And you shall keep the matzos" means keeping it from leavening, which is haughtiness and self-elevation, G-d forbid.

KEHOT'S NOTE

לקמן שה"ש טו, א וצריכה שמור ושמרתם את המצות שלא תבא לידי חימוץ ח"ו הגבהה והתנשאות ע"ש.

139 **קול דודי**

"The voice of my Beloved! Here He comes, leaping over the mountains." The opening of the discourse the text cites on guarding the matzos.

Song of Songs 2:8 שיר השירים ב':ח'

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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140 **ושמרתם את המצות**

"And you shall keep the matzos." The text itself gives the place (12:17); the matzah must be guarded from becoming leaven.

Exodus 12:17 שמות י"ב:י"ז

וּשְׁמַרְתֶּם אֶת־הַמַּצּוֹת כִּי בְּעֶצֶם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת־צִבְאוֹתֵיכֶם מֵאֶרֶץ מִצְרָיִם וּשְׁמַרְתֶּם אֶת־הַיּוֹם הַזֶּה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם׃

And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt; therefore shall ye observe this day throughout your generations by an ordinance for ever.

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141 **וברבות פרשה עקב**

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

KEHOT'S NOTE

מאמונתן של בו"ד אתה יודע אמונתו של הקב"ה שנאמן לשלם לישראל שכר מצות שהן עושין מנין שנא' (שמות יב) ושמרתם את המ'צות ע"ש (הרי דמפי המ'צות כמו המְצות, וא"כ מה שמפי בקול דודי בשימור המ'צות שייך ג"כ בכל המְצות).

142 **ושמרתם את המצות היינו כל מצותיו**

The Midrash says that G-d is faithful to pay Israel the reward of the mitzvos they do, and brings as proof "And you

shall keep hamatzos," reading it as "the mitzvos." So the guarding applies to every mitzvah.

Devarim Rabbah 3:3 דברים רבה ג':ג'

143 **בזח"ב תרומה (קל"א א')**

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

KEHOT'S NOTE

ליל אצטריך לנטורא דכתי' ליל שמורים (הרי מפ' שצריך שמירה כמבו' כאן ודוק).

144 **שאמרו רז"ל . . אלא אפשי . . ואבי שבשמים**

A later discourse in Likkutei Torah that also brings the Sages' teaching "I do desire it, but my Father in Heaven has decreed."

KEHOT'S NOTE

ספרא קדושים כ, כו. הובא ברשי' שם. על"ק האזינו הב' (עד, א). וש"נ. [כ].

145 Kehot's note points to Zohar, Terumah 9:74 for these words.

Zohar, Terumah 9:74 ספר הזהר, תרומה ט':ע"ד

146 As the Kehot note quotes, the Zohar says the night needs guarding, as it is written, "a night of watching." The Alter Rebbe brings it as another source for the need of guarding.

Zohar, Terumah 10:81–88 ספר הזהר, תרומה י':פ"א-פ"ח

147 **ליל שמורים**

"It is a night of watching for Havayah, to bring them out of the land of Egypt."

Exodus 12:42 שמות י"ב:מ"ב

לֵיל שִׁמֻּרִים הוּא לַה' לְהוֹצִיאָם מֵאֶרֶץ מִצְרָיִם הוּא־הַלַּיְלָה הַזֶּה לַה' שִׁמֻּרִים לְכָל־בְּנֵי יִשְׂרָאֵל לְדֹרֹתָם׃

It was a night of watching unto the L-RD for bringing them out from the land of Egypt; this same night is a night of watching unto the L-RD for all the children of Israel throughout their generations.

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PARAGRAPH 17

148 **שמור זה משנה**

The Talmud expounds "which you shall keep" as Mishnah. So "keeping" in the Torah refers to the Oral Torah.

Kiddushin 37a קידושין ל"ז א

KEHOT'S NOTE

ע' קידושין לז, א — תשמרון זו משנה. ועי' ספרי פ' ראה [יא, לב- יב, א]. וברשי' פ' ואתחנן (ד, ו) עה"פ ושמרתם — זו משנה. ועל"ק האזינו (עח, א) כדאי' בספרים. דרושים לשמע"צ (פז, א). וע"ל בפ' בחקותי (מח, ד). ובאמת כל' אדמו"ר הובא ברשי' ראה (יב, כח) ד"ה שמור זו משנה. [כ].

149 **שמור זו משנה**

Rashi: "Keep: this is Mishnah, which you must keep within you so that you do not forget it." As the Kehot note observes, these are the Alter Rebbe's very words.

Rashi on Deuteronomy 12:28 רש"י על דברים י"ב:כ"ח

שמר. זוֹ מִשְׁנָה שֶׁאַתָּה צָרִיךְ לְשָׁמְרָהּ בְּבִטְנְךָ שֶׁלֹּא תִּשְׁכַּח, כָּעִנְיָן שֶׁנֶּאֱמַר (משלי כ"ב) "כִּי נָעִים כִּי תִשְׁמְרֵם בְּבִטְנֶךָ", וְאִם שָׁנִיתָ אֶפְשָׁר שֶׁתִּשְׁמַע וְתִקַּיֵּם, הָא כָּל שֶׁאֵינוֹ בְּכָלַל מִשְׁנָה אֵינוֹ בְּכָלַל מַעֲשֶׂה (עי' ספרי): את כל הדברים. שֶׁתְּהֵא חֲבִיבָה עָלֶיךָ מִצְוָה קַלָּה כְּמִצְוָה חֲמוּרָה (שם): הטוב. בְּעֵינֵי הַשָּׁמַיִם: והישר. בְּעֵינֵי אָדָם:

שמר KEEP [AND HEAR (understand) ALL THESE WORDS WHICH I COMMAND THEE] — This (the word שמר) implies the studying of the oral law — that you must keep it within you that it should not be forgotten, just as it is said, (Proverbs 22:18) "[And apply thy heart unto my knowledge] for it is a pleasant thing if thou keep (תשמרם) them within thee", and only if thou learnest is it possible that thou wilt understand and fulfil the commands, but one who is not amongst those who study …

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

150 **שמור זו משנה**

Rashi on "And you shall keep and do": "keep" is Mishnah. Another source for the same reading.

Rashi on Deuteronomy 4:6 רש"י על דברים ד':ו'

ושמרתם. זוֹ מִשְׁנָה: ועשיתם. כְּמַשְׁמָעוֹ (שם): כי הוא חכמתכם ובינתכם וגו'. בָּזֹאת תֵּחָשְׁבוּ חֲכָמִים וּנְבוֹנִים לְעֵינֵי הָעַמִּים:

ושמרתם AND YE SHALL BE ON THE WATCH [TO DO] — This refers to the study of the laws (Sifrei Devarim 58), ועשיתם — this must be explained according to what it implies: AND YE SHALL DO. כי היא חכמתכם ובינתכם וגו' FOR THIS IS YOUR WISDOM AND UNDERSTANDING [IN THE EYES OF THE PEOPLES] — i.e. through this ye will be accounted wise and understanding men in the eyes of the peoples.

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151 **ע"פ תשמרו להקריב לי**

There the Written Torah is "calling" ("My offering") and the Oral Torah is "keeping" ("you shall keep"); as the note quotes, a person must not lose the level of yud-hei given to him, and that is through "keep: this is Mishnah."

KEHOT'S NOTE

לעיל פ' פנחס עו, ב. "וצריך שלא יהי' מאבד ח"ו בחי' י"ה שנותני' לו והיינו ע"י שמור זו משנה".

152 **תשמרו להקריב לי**

"My offering, My bread … you shall keep, to offer to Me in its season." The discourse cited on this verse explains "keeping" as the Oral Torah.

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

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

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153 **בד"ה אחרי ה' אלקיכם תלכו**

The mitzvos need guarding, meaning the lamp that is lit from them: a transgression extinguishes that lamp and the fire of love, though not the mitzvah itself.

KEHOT'S NOTE

לקמן פ' ראה כ, א המצות צריכות שמירה דהיינו הנר שנמשך מהן וכענין לא כאברהם שיצא ממנו ישמעאל כו' ואמרז"ל עבירה מכבה מצוה שמכבה את הנר ונשקע אש האהי' ועזי"נ ואת מצותי תשמרו שלא יבא לידי איבוד ח"ו והיינו ע"י ובקולו תשמעו קול התו' כו' ואינה מכבה תו' ע"ש. — ביאור מחסיד בכת"י.

154 **אחרי ה' אלקיכם תלכו**

"After Havayah your G-d shall you walk, and Him shall you fear, and His commandments shall you keep, and His voice shall you heed." The cited discourse reads "His voice" as the voice of the Torah, which guards the mitzvos.

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃

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

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PARAGRAPH 18

155 **וכמ"ש בזהר דאורייתא היכלא עילאה דקוב"ה**

The Kehot note points to this passage of the Zohar for the Torah as the supernal palace of the Holy One, blessed be He.

Zohar II, 200a זח"ב ר, א

KEHOT'S NOTE

ראה זח"ב ר, א.

156 **מיום שחרב ביהמ"ק אין לו להקב"ה בעולמו**

"From the day the Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah." The Alter Rebbe makes halachah G-d's "house."

Berakhot 8a:18–19 ברכות ח' א:י"ח-י"ט

וְהַיְינוּ דְאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשֶּׁמֵּיהּ דְּעוּלָּא: מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד. וְאָמַר אַבָּיֵי: מֵרִישׁ הֲוָה גָּרֵיסְנָא בְּגוֹ בֵּיתָא וּמְצַלֵּינָא בְּבֵי כְּנִישְׁתָּא. כֵּיוָן דְּשָׁמַעְנָא לְהָא דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשֶּׁמֵּיהּ דְּעוּלָּא — מִיּוֹם שֶׁחָרַב בֵּית הַמִּקְדָּשׁ אֵין לוֹ לְהַקָּדוֹשׁ בָּרוּךְ הוּא בְּעוֹלָמוֹ אֶלָּא אַרְבַּע אַמּוֹת שֶׁל הֲלָכָה בִּלְבַד — לָא הֲוָה מְצַלֵּינָא אֶלָּא הֵיכָא דְּגָרֵיסְנָא.

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.

157 **וכל בניך למודי ה'**

"And all your children shall be taught of Havayah, and great shall be the peace of your children." The verse on which the Sages base "your builders."

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ׃

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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KEHOT'S NOTE

ישע' נד, יג.

158 **א"ת בניך אלא בוניך**

"Torah scholars increase peace in the world ... do not read 'your children' but 'your builders.'" The Alter Rebbe reads it as building G-d's house through the Oral Torah.

Berakhot 64a:14 ברכות ס"ד א:י"ד

אַל תִּקְרֵי "בָּנָיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל". "יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ". "לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה' אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ". "ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַּשָּׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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KEHOT'S NOTE

ברכות סד, א.

PARAGRAPH 19

159 **ערבים עלי ד"ס יותר מיינה ש"ת**

On "For your love is better than wine," the Talmud says that Knesses Yisrael tells G-d that the words of His beloved ones, the Sages, are sweeter to her than the wine of the Torah. The Alter Rebbe explains why: the Sages' words are the fence of the Torah.

Avodah Zarah 35a:6 עבודה זרה ל"ה א:ו'

הִשִּׁיאוֹ לְדָבָר אֶחָד וְכוּ'. מַאי "כִּי טוֹבִים דֹּדֶיךָ מִיָּיִן"? כִּי אֲתָא רַב דִּימִי אָמַר: אָמְרָה כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם,

בד"ה וכל בניך 165

There the Alter Rebbe brings "Torah scholars increase peace in the world … do not read 'your children' but 'your builders'" and asks why the proof needs this reading, when "taught of Havayah" already refers to the scholars.

KEHOT'S NOTE

לקמן פי' ראה כט, א ואילך.

ודברי אשר שמתי בפיך 166

"And My words which I have placed in your mouth shall not depart from your mouth." The words of Torah a person speaks are G-d's words.

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע' נט, כא.

אני המשנה המדברת 167

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

KEHOT'S NOTE

מגיד מישרים ס' ויקרא בתחלתו, ובכ"מ.

אלו ואלו דא"ח 168

A heavenly voice declared of the disputes of Beis Shammai and Beis Hillel, "These and these are the words of the living G-d." The Alter Rebbe infers that G-d speaks in the mouth of those who study the Oral Torah.

Eruvin 13b:10 עירובין י"ג ב:י'

אָמַר רַבִּי אַבָּא אָמַר שְׁמוּאֵל: שָׁלֹשׁ שָׁנִים נָחְלְקוּ בֵּית שַׁמַּאי וּבֵית הִלֵּל, הַלָּלוּ אוֹמְרִים: הֲלָכָה כְּמוֹתָנוּ, וְהַלָּלוּ אוֹמְרִים: הֲלָכָה כְּמוֹתָנוּ. יָצְאָה בַּת קוֹל וְאָמְרָה: אֵלּוּ וְאֵלּוּ דִּבְרֵי אֱלֹקִים חַיִּים הֵן, וַהֲלָכָה כְּבֵית הִלֵּל.

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KEHOT'S NOTE

עירובין יג, ב. ושי"נ.

PARAGRAPH 20

למחסה ולמסתור מזרם וממטר 169

"And there shall be a booth … for a shelter and a covert from storm and from rain." The image of the protective house.

Isaiah 4:6 ישעיהו ד':ו'

וְסֻכָּה תִּהְיֶה לְצֵל־יוֹמָם מֵחֹרֶב וּלְמַחְסֶה וּלְמִסְתּוֹר מִזֶּרֶם וּמִמָּטָר:

And there shall be a pavilion for a shadow in the day-time from the heat, and for a refuge and for a covert from storm and from rain.

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עֲרֵיבִים עָלַי דְּבָרֵי דוֹדֵיךְ יוֹתֵר מִיֵּינָהּ שֶׁל תּוֹרָה.

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KEHOT'S NOTE

שהש"ר א ע"פ כי טובים דודיך (ב). וראה ע"ז לה, א. ע"ל מטות (פה, רע"א). ושי"נ. [כ].

בד"ה ושמע אביה 160

The discourse on vows explains how the "father," great love (ahavah rabbah), annuls the bonds and prohibitions that bind Knesses Yisrael.

KEHOT'S NOTE

לעיל מטות פה, א.

ושמע אביה 161

"And her father hears her vow." The opening of the discourse the text cites.

Numbers 30:5 במדבר ל':ה'

וְשָׁמַע אָבִיהָ אֶת־נִדְרָהּ וַאֲסָרָהּ אֲשֶׁר אָסְרָה עַל־נַפְשָׁהּ וְהֶחֱרִישׁ לָהּ אָבִיהָ וְקָמוּ כָּל־נְדָרֶיהָ וְכָל־אֵסֶר אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ יָקוּם:

and her father heareth her vow, or her bond wherewith she hath bound her soul, and her father holdeth his peace at her, then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

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אני חומה 162

"I am a wall, and my breasts are like towers." The Sages read "wall" as the Torah.

Song of Songs 8:10 שיר השירים ח':י'

אֲנִי חוֹמָה וְשָׁדַי כַּמִּגְדָּלוֹת אָז הָיִיתִי בְעֵינָיו כְּמוֹצְאֵת שָׁלוֹם:

I am a wall, And my breasts like the towers thereof; Then was I in his eyes As one that found peace.

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נקבה תסובב גבר 163

"A female shall encompass a man." The verse the Talmud brings for "a wall."

Jeremiah 31:22 ירמיהו ל"א:כ"ב

עַד־מָתַי תִּתְחַמָּקִין הַבַּת הַשּׁוֹבֵבָה כִּי־בָרָא ה' חֲדָשָׁה בָּאָרֶץ נְקֵבָה תְּסוֹבֵב גָּבֶר:

How long wilt thou turn away coyly, O thou backsliding daughter? For the L-RD hath created a new thing in the earth: A woman shall court a man.

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KEHOT'S NOTE

ירמי' לא, כא.

164 The Talmud says that a man without a wife lives "without a wall," as it says, "a female shall encompass a man." The Alter Rebbe infers that the "wall" is the Oral Torah.

Yevamot 62b:14 יבמות ס"ב ב:י"ד

בְּמַעְרְבָא אָמְרִי: בְּלֹא תּוֹרָה, בְּלֹא חוֹמָה. בְּלֹא תּוֹרָה, דִּכְתִיב: "הַאִם אֵין עֻזָּרְתִּי בִי וְתוּשִׁיָּה נִדְּחָה מִמֶּנִּי". בְּלֹא חוֹמָה, דִּכְתִיב: "נְקֵבָה תְּסוֹבֵב גָּבֶר".

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170 **אם ה' לא יבנה**

"If Havayah does not build a house, its builders labor in vain on it." Building the house of Torah depends on G-d's part in it.

Psalms 127:1 תהילים קכ"ז:א'

שִׁיר הַמַּעֲלוֹת לִשְׁלֹמֹה אִם־ה' לֹא־יִבְנֶה בַיִת שָׁוְא עָמְלוּ בוֹנָיו בּוֹ אִם־ה' לֹא־יִשְׁמָר־עִיר שָׁוְא שָׁקַד שּׁוֹמֵר:

A Song of Ascents; of Solomon. Except the L-RD build the house, They labour in vain that build it; Except the L-RD keep the city, The watchman waketh but in vain.

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KEHOT'S NOTE

תהלים קכז, א. [כ].

171 **וכל בניך למודי הוי'**

"And all your children shall be taught of Havayah." One must first be "taught of Havayah" to be one of the "builders."

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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172 **ואהבת את הוי' אלקיך בכל לבבך**

"And you shall love Havayah your G-d with all your heart." The heartfelt longing that must come before the building.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

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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173 **רוח אייתי רוח ואמשיך**

The Zohar's teaching that a spirit from below brings and draws down a spirit from above. The longing of the heart draws down G-dliness into one's study.

Zohar II, 162b זח"ב קסב, ב

KEHOT'S NOTE

זח"ב קסב, ב.

PARAGRAPH 21

174 **למען תירא את ה' אלקיך**

"So that you may fear Havayah your G-d, to keep all His statutes and His commandments." Awe comes first in the verse, before the keeping.

Deuteronomy 6:2 דברים ו':ב'

לְמַעַן תִּירָא אֶת־ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־חֻקֹּתָיו וּמִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ אַתָּה וּבִנְךָ וּבֶן־בִּנְךָ כֹּל יְמֵי חַיֶּיךָ וּלְמַעַן יַאֲרִכֻן יָמֶיךָ:

that thou mightest fear the L-RD thy G-d, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

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175 **האומר אין לי אלא תורה**

Rabbi Yosi's teaching, as the Talmud explains it: one who says he has nothing but Torah does not have even Torah. Study alone, without awe and deeds, does not keep its power.

Yevamot 109b:4–5 יבמות ק"ט ב:ד'-ה'

עֲרֵבֵי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּף דּוּק. תּוּקֵע עַצְמוֹ לִדְבַר הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וּלְמַדְתָּם וַעֲשִׂיתֶם" — כֹּל שֶׁיֵּשְׁנוֹ בַּעֲשִׂיָּה יֵשְׁנוֹ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשִׂיָּה אֵינוֹ בִּלְמִידָה.

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KEHOT'S NOTE

יבמות קט, ב.

PARAGRAPH 22

176 **מתניתין מלכתא**

In the Talmud the words "our Mishnah is a queen" appear as a mnemonic for which teachings are Rav Malkiya's. The Alter Rebbe uses the phrase for the sovereignty of the Mishnah, which keeps strangers away.

Beitzah 28b:14–15 ביצה כ"ח ב:י"ד-ט"ו

רַב פָּפָּא אָמַר: מַתְנִיתִין וּמַתְנְיָתָא — רַב מַלְכְּיָא. שְׁמַעְתָּתָא — רַב מַלְכְּיוֹ. וְסִימָנָךְ: מַתְנִיתִין מַלְכְּתָא. מַאי בֵּינַיְיהוּ? אִיכָּא בֵּינַיְיהוּ שָׁפְחוֹת. מַתְנִי' לֹא יֹאמַר אָדָם לַטַּבָּח: שְׁקוֹל לִי בְּדִינָר בָּשָׂר, אֲבָל שׁוֹחֵט וּמְחַלֵּק בֵּינֵיהֶם.

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KEHOT'S NOTE

ביצה כח, ב.

PARAGRAPH 23

177 **וזאת המצוה אשר צוה ה' לעשות בארץ**

"And this is the commandment ... which Havayah your G-d commanded to teach you, to do in the land." Read now as the drawing of sovev into memalei.

Deuteronomy 6:1 דברים ו':א'

וְזֹאת הַמִּצְוָה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹקֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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178 **למען תירא**

According to the note, the Mitteler Rebbe's transcript printed there is an explanation (biur) of the discourse "And this is the commandment" above.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ח ע' שפז — ושם הוא ביאור על ד"ה וזאת המצוה דלעיל. מאמר זה נמצא בבוך 1101 גוכי"ק הצ"צ (חלק מהלקו"ת עם הגהות) ורשום בראשו: ביאור ע"פ וזאת המצוה. ובמ"א נזכר בגוכי"ק הצ"צ (ביכל 1122 ריד, א): ביאור ע"פ וזאת המצוה המתחיל למען תירא. באוה"ת דברים כרך ז ע' בישיג מציין מאמר זה "ביאור נחמו דתקס"ח". הגהה למאמר זה נדפס באוה"ת דברים כרך ו ע' בירל. חלק מהמאמר נמצא בהמשך מים רבים תרל"ו פרקים קצה-רא.

ושמרת לעשות

179

> **"And you shall hear, Israel, and keep to do." The second "keeping," the guarding from without.**

Deuteronomy 6:3 דברים ו:ג

וְשָׁמַעְתָּ יִשְׂרָאֵל וְשָׁמַרְתָּ לַעֲשׂוֹת אֲשֶׁר יִיטַב לְךָ וַאֲשֶׁר תִּרְבּוּן מְאֹד כַּאֲשֶׁר דִּבֶּר ה' אֱלֹקֵי אֲבֹתֶיךָ לְךָ אֶרֶץ זָבַת חָלָב וּדְבָשׁ׃

Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the L-RD, the G-d of thy fathers, hath promised unto thee—a land flowing with milk and honey.

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ודברת בם

180

> **"And you shall speak of them." Torah study, Written and Oral, which provides both guardings.**

Deuteronomy 6:7 דברים ו:ז

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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למען תירא את הוי' אלקיך

So that you will fear Havayah your G-d

The mitzvos come down through Malchus yet are rooted in Keser, and they are garments that clothe the soul; the Oral Torah is the house that guards those garments by refining good from evil. But it is "the house of Havayah," and truly guards, only when the Torah is studied with fear of G-d.

THE MAAMAR IN BRIEF

The maamar explains Deuteronomy 6:2, "So that you will fear Havayah your G-d… to guard." It first contrasts two ways of coming into being: within Atzilus, levels emerge as effect from cause, as emotions are born of the mind, while the created worlds come from Malchus "from nothing to something." So Gan Eden and every light reach the worlds through Malchus, whose creative power comes from Keser shining within it, for "their beginning is wedged in their end." The mitzvos, "the commands of the King," are drawn through Malchus yet rooted in Keser, and drawing their light requires the divine unifications, an added light in the giver. The Maggid read "your G-d" as the G-dly spark in each soul. The Torah is food, rooted in Chochmah; the mitzvos are garments, rooted in Keser. Of the two encompassing lights, one is a garment fitted to its vessel, the other a house that surrounds all equally. The Oral Torah is that house: its rulings refine good from evil and guard the garments of the mitzvos. Without fear the Torah is not "the house of Havayah"; so fear must accompany the guarding.

OUTLINE

1 **Two ways of coming into being** ¶1–2

Within Atzilus, levels come forth as cause and effect; the created worlds come from Malchus as something from nothing. That is why Gan Eden and every light reach the worlds through Malchus, which draws its creative power from Keser.

2 **The mitzvos: from Malchus, rooted in Keser** ¶3–4

Keser shines most of all in Malchus, so the mitzvos of Malchus are rooted in Keser. Drawing its light down requires the unifications, an added light in the giver, as a teacher needs depth of wisdom to explain through parables.

3 **What G-d asks of you** ¶5–6

Deuteronomy 10:12 and the hundred daily blessings draw Keser into Malchus. In the Maggid's reading, each person draws Keser's light into the G-dly spark of his own soul, through love from the heart's innermost desire.

4 **Food, garment and house** ¶7–11

The Torah is food, from Chochmah; the mitzvos are garments, from Keser. There are two encompassing lights, one like a garment and one like a house, and both are revealed in Malchus: as the mitzvos it is a garment, as the Oral Torah a house.

5 **The Oral Torah guards** ¶12–15

The Oral Torah's rulings clarify fine and doubtful cases, nullifying the kelipos at the root of what is forbidden. As a house it guards the garments made by the mitzvos, whose material, from nogah, needs refining and guarding.

6 **So that you will fear… to guard** ¶16–17

The house must be built by Havayah: Torah spoken as G-d's word, with fear and self-nullification, as in the bowing of prayer. Without fear the Torah does not rise and does not refine.

KEY CONCEPTS

Something from nothing (yesh me'ayin) יש מאין

Creation through a complete change of essence, as the worlds come from Malchus; unlike cause and effect ("something from something"), in which the effect already existed, hidden, in its cause.

Their beginning is wedged in their end נעוץ תחלתן בסופן

Sefer Yetzirah's principle that the highest level is bound with the lowest, so that the light of Keser shines most of all in Malchus.

Unifications (yichudim) יחודים

The union of Abba and Imma and of Z'eir Anpin and Nukva: an added light in the giver that lets the light of Keser pass down through the mitzvos.

Encompassing lights (makifim) מקיפים

Light that surrounds rather than enters: either relative to a vessel too small to hold it, like a garment, or encompassing everything equally, like a house.

Garment and house לבוש ובית

Both protect a person, but a garment is close and made to measure, while a house is wide and distant. The mitzvos are the garment; the Oral Torah is the house.

The Mishnah is a queen מתניתא מלכתא

The Oral Torah as Malchus, whose rulings decide what is forbidden and what is permitted, refining good from evil.

SECTION 1 • ¶1–2

Two ways of coming into being

1 למען תירא את[1] הוי' אלקיך. הנה להבין ענין המצות שנק' מצות המלך[2,3,4] ששרשם מבחי' מל' ואעפ"כ [ואף על פי כן] הם ג"כ בחי' לבושים ומקיפים צריך להקדים תחלה ענין ההשתלשלות מעילה לעלול וענין בחי' יש מאין כ'ו כי

"So that you will fear Havayah your G-d." Now, to understand the matter of the mitzvos, which are called "the commands of the King," whose root is from the level of Malchus (sovereignty), and which nevertheless are also the level of garments and encompassing lights (makifim), we must first preface the matter of the chain of descending worlds (hishtalshelus) from cause to effect, and the matter of the level of something from nothing, etc. For

> The maamar opens with a verse from Deuteronomy 6:2, which it explains only at the very end. Its question is this: the mitzvos are called "the King's commands" because they come from Malchus, G-d's attribute of kingship, yet they are also called "garments" and "encompassing lights," terms for something that surrounds from above. To answer it, the Alter Rebbe first explains two ways one level can come from another: as an effect comes from its cause, and as something comes from nothing.

הנה ג"ע [גן עדן] הוא בחי' מל' שג"ע [שגן עדן] התחתון הוא במל' דיצירה וג"ע [וגן עדן] העליון הוא במל' דבריאה וכמ"ש האריז"ל [האר"י זכרונו לברכה] שהוא בבחי' בינה שבמל'[5]

indeed, Gan Eden is the level of Malchus: the lower Gan Eden is in the Malchus of the World of Yetzirah (Formation), and the upper Gan Eden is in the Malchus of the World of Beriah (Creation); and as the Arizal, of blessed memory, writes, it is at the level of Binah (understanding) within Malchus

> Gan Eden, where souls receive their reward, is placed in Malchus, the lowest Sefirah of a world: the lower Gan Eden in the Malchus of Yetzirah, the upper Gan Eden in the Malchus of Beriah. The Arizal adds that it is Binah, the power of understanding, as it exists within Malchus.

(עיין בע"ח [בעץ חיים] שער מ"ג שער ציור עולמות אבי"ע [אצילות בריאה יצירה עשיה] פ"א ועיין בפ' בראשית דכ"ו ע"א גן דא שכינתא תתאה[6] כו' ובפ' תרומה קס"ו ב' ויקהל דר"י ע"ב ובפ' פנחס דר"מ ע"ב) כי

(see Etz Chaim, Sha'ar 43, the Gate of the Picture of the Worlds of Atzilus, Beriah, Yetzirah and Asiyah, chapter 1; and see in Parshas Bereishis, folio 26a, "Gan (the Garden) — this is the lower Shechinah," etc.; and in Parshas Terumah, 166b; Vayakhel, folio 210b; and in Parshas Pinchas, folio 240b). For

> In parentheses the Alter Rebbe gives his sources: the gate of Etz Chaim that describes the four worlds, and several passages of the Zohar. The Zohar on Bereishis reads "Garden" as the lower Shechinah, that is, Malchus, and "Eden" as the supernal Mother, that is, Binah.

הנה ענין הג"ע [הגן עדן] הוא בבחי' השגת אלקות יושבין ונהנין[7] מזיו השכינה וזהו מבחי' בינה דוקא אך לא מבחי' בינה כמו שהוא בבחי' האצילות אלא אחר שעוברת דרך המל'.

indeed, the matter of Gan Eden is at the level of the apprehension of G-dliness — "sitting and delighting in the radiance of the Shechinah (Divine Presence)" — and this is from the level of Binah specifically; yet not from the level of Binah as it is at the level of Atzilus (Emanation), but after it passes through Malchus.

> Gan Eden is a state of grasping G-dliness; the Talmud's phrase for the reward of the righteous is "sitting and delighting in the radiance of the Shechinah." Grasping is the work of Binah, but the souls do not receive Binah as it is in Atzilus, the world still one with G-d. They receive it only after it has passed through Malchus.

והטעם הוא כי הנבראים הם בע"ג [בעלי גבול / בעל גבול] ומחודשים מאין ליש ממש וא"א להם להכיל בהם אור ההשגה

The reason is that created beings are finite and are brought newly into being, truly from nothing to something, and they cannot contain within themselves the light of apprehension

> Created beings are limited, and they are brought into being from nothing. For that reason they cannot hold the light of understanding in the form it has in Atzilus.

כמו שהוא בבחי' אצילות מאחר שאין ערך ביניהם כלל (וכמ"ש במ"א שלכן נק' יסוד יתום מאמו דהיינו מ"ש גבי יוסף יפה תואר ויפה מראה[8] ר"ת [ראשי תיבות] יתום[9]

as it is at the level of Atzilus, since there is no comparison at all between them. (As is explained elsewhere: this is why Yesod is called "orphaned of its mother," namely, what is written of Yosef, "beautiful of form and beautiful of appearance," whose initials [form the word] yasom (orphan);

> There is no common measure between Atzilus and the created worlds. The parenthesis brings a supporting teaching: Yesod is called "an orphan from its mother," its mother being Binah, and this is hinted in the words describing Yosef, who corresponds to Yesod, since the first letters of the four Hebrew words, י־ת־ו־מ, spell yasom, "orphan." The Kehot note traces this to the Arizal's Likkutei Torah on Parshas Vayeshev.

כי יסוד הוא מקור ההשפעה בבי"ע ואי אפשר להיות בהשפעה זו גילוי בחי' בינה ממש כמו שהיא באצילות כמ"ש מזה ע"פ הרע"מ [הרעיא מהימנא] פ' כי תשא גבי והדל לא ימעיט[10] כו')

for Yesod is the source of the flow of influence into Beriah, Yetzirah and Asiyah, and in this flow of influence there cannot be a revelation of the level of Binah itself as it is in Atzilus; as is explained on this, following the Raaya Mehemna of Parshas Ki Sisa, regarding "and the poor shall not give less," etc.)

> Yesod is the channel through which divine influence reaches the three lower worlds, yet that influence cannot carry Binah as it is in Atzilus; in that sense Yesod is "orphaned" of Binah. The Alter Rebbe refers to his explanation of the Raaya Mehemna on Parshas Ki Sisa, on the half-shekel verse "and the poor shall not give less."

אם לא ע"י שעוברת ההארה באמצעות בחי' המל' שהיא הגורמת פעולת שינוי ההשפעה ממהות למהות

unless the illumination passes through the medium of the level of Malchus, which is what brings about the change of the influence from one essence to another,

> The light of Atzilus can reach created beings only by passing through Malchus. Malchus does not simply pass the light on: it changes it into something of a different nature.

ממש עד שיהיה בריאה חדשה ממש וכנודע ההפרש שבין בחי' ההשתלשלות העולמות באצילות עצמו שהוא רק באופן עילה ועלול העלם וגילוי בלבד

altogether, until there is an altogether new creation. And, as is known, [there is] a difference between the level of the chain of descent of the worlds within Atzilus itself, which is only in the manner of cause and effect, concealment and revelation alone,

> Malchus changes the light so completely that the result is a genuinely new creation. To show how different this is, the Alter Rebbe contrasts it with the way levels come forth within Atzilus itself, which is only cause and effect: the revealing of what was already hidden in the cause.

כי המדות הגם שהם מתהווים מהשכל ונולדים ממנו כנראה בעליל סיבת שינוי המדות באדם כשהוא קטן מתאוה לדברים קטנים ופחותים וכשהוא גדול אינו מתאוה להם כלל שהוא מסיבת הארת מוחין דגדלות כנ"ל

for the emotive attributes (middos), although they come into being from the intellect and are born of it — as is plainly seen in the cause of the change of a person's attributes: when he is small he desires small and petty things, and when he is grown he does not desire them at all, which is because of the illumination of the intellect (mochin) of maturity, as mentioned above

> The example of cause and effect is the way emotions arise from the mind. They are born of it, as can be seen when a child grows up: his desires change because his understanding has matured.

(ועיין בפי' המשניות להרמב"ם [להרבי משה בן מימון] בסנהדרין משנת כל ישראל יש להם חלק. במ"ש שים דעתך כי נער קטן[11] כו') והרי אנו רואים אופן המשכתם מהשכל שהוא רק בבחי' עילה ועלול

(and see the Rambam's Commentary on the Mishnah, in Sanhedrin, on the mishnah "All Israel have a share," in what he writes, "Set your mind [to this]: a small boy," etc.) — here we see that the manner in which they are drawn from the intellect is only at the level of cause and effect,

> The Rambam describes how a teacher entices a small boy to study with nuts and sweets, and later with fine clothes, since what a child values changes as his mind grows. From this we see that emotions come from the intellect as an effect comes from its cause.

דהיינו בבחי' גילוי מהעלם שגם קודם יציאתם בגילוי מהעלם להיות מציאת אהבה ותשוקה או יראה ופחד הם כלולים ונמצאים ממש באותו השכל המוליד וא"כ הוא בבחי' יש מיש שהמקבל קרוב בערך להמשפיע.

that is, at the level of revelation from concealment: for even before they emerge from concealment into revelation, to become an existing love and longing, or awe and fear, they are included and actually present in that very intellect that gives birth [to them]. If so, it is at the level of something from something, in which the recipient is close in measure to the one who bestows.

> Before love or fear appear as feelings, they already exist, hidden, in the understanding that gives rise to them; their emergence is only a revealing. This is "something from something": the effect is of the same kind as its cause and close to it in measure.

משא"כ אופן התהוות בי"ע מבחי' מל' דאצילות הוא בריחוק יותר גדול עד שהנבראים אינם ממהות אצילות כלל וזהו שנק' מאין המוחלט ליש להיות

Whereas the manner in which Beriah, Yetzirah and Asiyah come into being from the level of the Malchus of Atzilus is at a far greater distance, to the point that created beings are not of the essence of Atzilus at all. And this is what is called [coming into being] from absolute nothing to something, inasmuch as

> The coming into being of Beriah, Yetzirah and Asiyah from the Malchus of Atzilus is entirely different: created beings share nothing of the essence of Atzilus. This is called creation from absolute nothing.

כי בחי' המל' נקרא אין שאינה מושגת אצלם כנ"ל וכמו עד"מ ההתפשטות מלך ב"ו [בשר ודם] על אנשי מדינתו שהוא בבחי' ריחוק

the level of Malchus is called "nothing" (ayin), for it is not apprehended by them, as mentioned above; and as, by way of analogy, the extension of a king of flesh and blood over the people of his country is at a level of distance,

> From the created beings' point of view Malchus is "nothing," because they cannot grasp it at all. The analogy is a human king: his rule extends over his whole country, while he himself remains far from his people.

שהרי מקבלים עול מלכות אף שאינם רואים פניו כלל (ועיין מ"ש בד"ה מי מנה[12] עפר יעקב[13] בפי' והים עליהם מלמעלה)

for they accept the yoke of his kingship even though they do not see his face at all. (And see what is written in the discourse beginning "Who has counted the dust of Yaakov," on the meaning of "and the sea was upon them, above.")

> The king's subjects accept his rule without ever seeing his face, just as creatures receive their existence from Malchus without perceiving it. The parenthesis refers to a discourse in Likkutei Torah, Parshas Balak, on "Who has counted the dust of Yaakov."

וזהו הטעם שהגי"ע [שהגן עדן] הוא בבחי' מל' דייקא דהיינו צמצום האור[14] עד שיהיה מהות חדש ממש בבחי' אור של תולדה ונקרא יש מאין עד שיהיה

And this is the reason that Gan Eden is at the level of Malchus specifically: that is, a tzimtzum (contraction) of the light until there is an altogether new essence, at the level of a light that is an offspring (toldah), and it is called something from nothing, so that it can be

> This is why Gan Eden must be in Malchus: there the light is contracted until it becomes a new essence, a light that is only an offspring of its source rather than the source itself. Such a light counts as "something from nothing."

מושג לנשמות ומלאכים דבי"ע והזו ג"כ הטעם שאנו ממשיכים כל האורות לבי"ע ע"י בחי' המל' דוקא וכמו שאנו אומרים ברוך אתה הוי' אלקינו מלך העולם.[15]

apprehended by the souls and angels of Beriah, Yetzirah and Asiyah. And this too is the reason that we draw down all the lights into Beriah, Yetzirah and Asiyah through the level of Malchus specifically, as we say, "Blessed are You, Havayah our G-d, King of the world."

> Only in this changed form can the souls and angels of the created worlds grasp it. The same rule explains why every blessing calls G-d "King of the world": all light reaches the worlds through Malchus, G-d's kingship.

2 וזהו מ"ש וזאת המצוה כו' לעשות בארץ[16] אשר ארץ הוא בחי'[17] מלכות דאצילות שכל ההמשכות בבי"ע הוא ע"י המל' דוקא ע"כ נאמר לעשות בארץ דוקא

And this is [the meaning of] what is written, "And this is the commandment, etc., to do in the land which…": "land" is the level of the Malchus (sovereignty) of the World of Atzilus (Emanation), for all the drawings-down into Beriah, Yetzirah and Asiyah are through Malchus specifically; therefore it says "to do in the land" specifically.

> The Alter Rebbe turns to the verse just before the maamar's opening verse: "And this is the commandment… to do in the land." "Land" stands for the Malchus of Atzilus. The verse says the mitzvos are done "in the land" because everything drawn down into the created worlds passes through Malchus.

והיינו מטעם הנ"ל שא"א להיות גילוי הארה מאור א"ס בבי"ע אם לא ע"י אמצעות בחי' המל' דוקא שאז יוכל להיות מושג בנבראים ע"י בחי' הצמצום דרך המסך.

This is for the reason mentioned above: that there cannot be a revelation of illumination from the Infinite Light (Or Ein Sof) in Beriah, Yetzirah and Asiyah except through the medium of the level of Malchus specifically, for then it can be apprehended by created beings, through the level of tz-imtzum (contraction), by way of the screen (masach).

> This follows from paragraph 1: the Infinite Light can be revealed in the created worlds only through Malchus. Malchus contracts the light through a "screen" (masach), a filter that lets only a reduced illumination through, so that created beings can grasp it.

משא"כ מאו"א [מאבא ואימא] לז"א ומז"א לא היה מושג בנבראים כלל להיותם בחי' אצי' שלמעלה מההשגה ואף בהמדות אע"פ [אף על פי]

Whereas from Abba and Imma (Chochmah and Binah) to Z'eir Anpin (the emotive attributes), and from Z'eir Anpin, it would not be apprehended by created beings at all, since they are the level of Atzilus, which is above apprehension. And even in the emotive attributes (middos), although

> The higher levels of Atzilus, Abba and Imma (the divine intellect) and Z'eir Anpin (the divine emotions), could not be grasped by created beings directly. Even the emotive attributes, although lower than the intellect, still belong to Atzilus.

שהם בחי' ירידת המדרגה לגבי בחי' חו"ב [חכמה ובינה] מ"מ הם ממהות אחד כו' ונק' הנצח לכך בשם ענף החכמה כנ"ל וכנודע.

they are a level of descent in rank relative to the level of Chochmah (wisdom) and Binah (understanding), nevertheless they are of one essence, etc.; and therefore Netzach (victory) is called by the name "the branch of Chochmah," as mentioned above and as is known.

> Within Atzilus the emotions are of one essence with the intellect, only lower in rank. That is why Netzach, one of the emotive Sefiros, can be called "the branch of Chochmah": it is an outgrowth of wisdom, not something different from it.

אך הכח הזה בבחי' מל' להעלים האור ולהוות יש מאין הוא מהארת הכתר המאיר בה שהוא מבחי' עצמיות אור א"ס ב"ה ונק' לכך כתר שהוא מענין כותרת

But this power in the level of Malchus — to conceal the light and to bring into being something from nothing — is from the illumination of Keser that shines in it, which is from the level of the very essence of the Infinite Light, blessed be He; and therefore it is called Keser (the Crown), from the term koteres (the crown of a pillar),

> Where does Malchus get the power to create something from nothing, which the other Sefiros of Atzilus lack? From Keser, the crown, which shines into Malchus and is of the very essence of the Infinite Light. The name Keser is related to koteres, the crown set on top of a pillar, which surrounds rather than enters.

דהיינו בחי' מקיף כו' והוא המהוה כל העולמות מאין ליש כי גם האצי' אינם ערך אליו ומקבלים ג"כ הארה מצומצמת מאד באופן יש מאין וכמ"ש והחכמה מאין תמצא.[18]

that is, the level of an encompassing light (makif), etc. And it is what brings all the worlds into being from nothing to something; for even [the levels of] Atzilus bear no comparison to it, and they too receive a very contracted illumination, in the manner of something from nothing, as it is written, "And Chochmah is found from ayin (nothing)."

> Keser is an encompassing level, above and around everything, and it is what truly creates from nothing: even Atzilus is as nothing beside it and receives from it only a contracted light. So the Alter Rebbe reads Job's words as "Chochmah is found from ayin": wisdom itself comes from the "nothing" of Keser.

SECTION 2 • ¶3–4

The mitzvos: from Malchus, rooted in Keser

3 והנה לפי שנעוץ תחלתן בסופן[19,20] דוקא ע"כ הארת הכתר מאיר במל' יותר מבכל העי"ס [העשר ספירות] והוא הנותן בה כח ועוז להחיות מאין ליש בבי"ע כנ"ל.

Now, because "their beginning is wedged in their end" specifically, therefore the illumination of Keser (the Crown) shines in Malchus (sovereignty) more than in all the Ten Sefiros; and it is what gives it the power and strength to give life from nothing to something in Beriah, Yetzirah and Asiyah, as mentioned above.

> Sefer Yetzirah says of the Ten Sefiros that "their end is wedged in their beginning and their beginning in their end": the highest and the lowest are bound together. So Keser, the first, shines in Malchus, the last, more than in any other Sefirah, and this is what gives Malchus the power to create and sustain the lower worlds from nothing.

ועיין בד"ה איהו וחיוהי[21] ועיין מ"ש בד"ה כי כאשר השמים החדשים[22,23] בענין השמים כסאי[24] וזהו ענין המצות שהם בבחי' מל' מצות המלך

And see the discourse beginning "He and His life-forces"; and see what is written in the discourse beginning "For as the new heavens," on the matter of "The heavens are My throne." And this is the matter of the mitzvos, which are at the level of Malchus — "the commands of the King" —

> The Alter Rebbe refers to the letter in the Tanya beginning "He and His life-forces" and to a discourse in Likkutei Torah on Shir HaShirim. He then applies the principle to the mitzvos: they belong to Malchus, as "the commands of the King."

דהיינו רמ"ח מיני המשכות מבחי' מל' בבי"ע ואעפ"כ [ואף על פי כן] שרשם בבחינת כתר תרי"ג ארחין דגלגלתא דהיינו מטעם הנ"ל שהארת הכתר הוא במל' דוקא (ועמ"ש מזה בביאור ע"פ והיה לכם לציצית[25] וע"פ וידבר דעשרת הדברות)

that is, 248 kinds of drawings-down from the level of Malchus into Beriah, Yetzirah and Asiyah; and nevertheless their root is in the level of Keser — the 613 paths of the Gulgalta (the Skull) — namely, for the reason mentioned above, that the illumination of Keser is in Malchus specifically. (And see what is written on this in the explanation on "And it shall be for you as tzitzis," and on "And [G-d] spoke" of the Ten Commandments.)

> The 248 positive mitzvos are 248 channels through which Malchus draws divine light into the created worlds. Yet their root is in Keser, called the Gulgalta, the "skull" of the supernal form, with its 613 paths, because Keser's light is present in Malchus.

וזהו שאמרו שתרי"ג מצות דאורייתא וז' מצות דרבנן הם בבחי' תר"ך עמודי אור[26,27] דהיינו כמו עמוד שמחבר הגג עם הרצפה שהוא בחיי' נעוץ סופן בתחלתן כנ"ל.

And this is [the meaning of] what they said, that the 613 mitzvos of the Torah and the 7 mitzvos of the Rabbis are at the level of the 620 pillars of light: that is, like a pillar that joins the roof with the floor, which is the level of "their end is wedged in their beginning," as mentioned above.

> The 613 commandments of the Torah and the seven commandments of the Rabbis make 620, the number of "pillars of light" in Keser; 620 is also the numerical value of the word כתר. A pillar joins roof and floor, as the mitzvos join Keser, the highest level, with Malchus, the lowest.

והנה לפני כל המצות צ"ל לשם יחוד[28] קוב"ה [קודשא בריך הוא] ושכינתיה והענין כי המשכת אור זה שמהכתר הוא אינו כ"א ע"י בחינת היחודים דוקא יחוד או"א [אבא ואימא] ויחוד זו"נ [זעיר אנפין ונוקבא].

Now, before all the mitzvos one must say, "For the sake of the unification of the Holy One, blessed be He, and His Shechinah (Divine Presence)." The explanation is that the drawing down of this light that comes from Keser is only through the level of the unifications specifically: the unification of Abba and Imma (Chochmah and Binah), and the unification of Z'eir Anpin and Nukva.

> This is why the formula "For the sake of the unification of the Holy One, blessed be He, and His Shechinah" is said before a mitzvah. Keser's light reaches Malchus only through "unifications": the union of Abba and Imma (Chochmah and Binah) and the union of Z'eir Anpin and Nukva (the emotive attributes and Malchus).

4 והענין כי היחוד הוא מסיבת תוספת ההאארה בהמשפיע עד שיוכל להוריד ממנו הארה למטה כנ"ל וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] פחות מבן ט' שנה[29] אין ביאתו ביאה שהוא לפי שלא נשלמו בו עדיין בחי' המוחין דגדלות

The explanation is that the unification comes about because of an addition of illumination in the one who bestows, until he is able to bring down from himself an illumination below, as mentioned above; and as our Sages, of blessed memory, said, one less than nine years old, his cohabitation is not [considered] cohabitation — which is because the level of the intellect (mochin) of maturity has not yet been completed in him.

> Why are unifications needed? A giver can pass light down only when he has more than he needs for himself. The Talmud's ruling (Sanhedrin 69a) that a boy under nine is not legally capable of marital union illustrates this: he has not yet reached the mature intellect (mochin degadlus).

ואף שיש בו אז ג"כ כח וחיות ויש לו ג"כ בחי' המוחין זהו רק כדי סיפוק לבד לצורך עצמו ודי להפקיע כו'

And even though he then also has strength and vitality, and he also has the level of intellect, this is only enough to suffice for his own needs alone, and enough to exempt, etc.

> A young child has life and some intelligence, but only enough for himself. The clause breaks off with "etc."

אמנם בבוא ההארה יתירה אז יכול להשפיע גם למטה ולהוליד מהות חדש ממש וכך יובן בענין כששיבחו חז"ל [חכמינו זכרונם לברכה] את ר"מ [רבי מאיר] שהיה אומר ג' מאות משלים[30] ובשלמה כתיב וי דבר שלשת אלפים משל[31,32]

But when the additional illumination comes, then he is able to bestow also below and to beget an altogether new being. And in the same way will be understood the matter of our Sages, of blessed memory, praising Rabbi Meir for saying three hundred parables, while of Shlomo it is written, "And he spoke three thousand parables."

> When extra light comes, the giver can give below and even bring forth something new, as a grown person can bring a child into the world. The same idea explains why the Sages praised Rabbi Meir for his three hundred parables, and why Scripture praises Shlomo for three thousand.

וזהו פלא לכאורה איזה חידוש גדול יש במשלים הלא הם רק מענינים גשמיים שבעוה"ז ויותר יש שבח בידיעת רזין עילאין כנ"ל.

At first glance this is a wonder: what great novelty is there in parables? Are they not only from physical matters of this world? There is more praise in the knowledge of supernal mysteries, as mentioned above.

> The praise seems strange: parables deal with ordinary physical matters, while knowing the mysteries of the Torah would seem the greater achievement.

אך הענין שהמצאת המשל לנמשל דהיינו שיוכל להוריד חכמתו בלבושים גשמיים זהו ע"י עומק החכמה דייקא שלמעלה מהחכמה שבנמשל

But the explanation is that devising a parable for the matter it illustrates — that is, being able to bring one's wisdom down into physical garments — is through the depth of wisdom specifically, which is above the wisdom in the matter illustrated.

> The answer is that to find a parable that conveys an idea, a teacher must bring his wisdom down into physical terms. That requires a depth of wisdom greater than the idea being taught.

ולכן אנו רואים הרבה אנשים חכמים שאע"פ [שאף על פי] שידע דבר חכמה אעפ"כ [אף על פי כן] לא יוכל להסביר החכמה ההיא ומה גם ע"י משלים כו' ואם יאמר משלים יהיו מילין דכדי.

Therefore we see many wise men who, though [each] knows a matter of wisdom, nevertheless cannot explain that wisdom, and all the more so through parables, etc.; and if he does say parables, they will be idle words.

> This is why many learned people cannot explain what they know, let alone through parables. When they try, their parables say nothing.

והיינו מפני כי לזה צריך עומק החכמה (ועמ"ש מזה בד"ה הנה אברם[33] כו' ובד"ה והבדילה הפרוכת[34] ועמ"ש בביאור ע"פ יונתי[35] גבי פי' יפתי הלבושים שממעשה המצות)

This is because for this the depth of wisdom is needed. (And see what is written on this in the discourse beginning "Behold, Avram," etc., and in the discourse beginning "And the curtain shall divide"; and see what is written in the explanation on "My dove," regarding the meaning of "my fair one": the garments that come from the performance of the mitzvos.)

> Explaining well takes depth of wisdom. The parenthesis refers to two discourses in Torah Ohr and to Likkutei Torah on Shir HaShirim, on the verse "My dove… my fair one," which speaks of the garments made from performing mitzvos.

וזהו ג"כ ענין הנ"ל שלצורך השפעה צ"ל תוספת אור במשפיע (ועמ"ש בביאור דמזוזה מימין[36] גבי והנה שרש גילוי האותיות כו' אבל שרשם כו' והמשל בזה כח ההולדה כו')

And this too is the matter mentioned above, that for the sake of bestowal there must be an addition of light in the one who bestows. (And see what is written in the explanation of "The mezuzah on the right," regarding "Now, the root of the revelation of the letters," etc., "but their root," etc., "and the analogy for this is the power of procreation," etc.)

> This is the principle stated before: to give to another, the giver must have extra light. The parenthesis refers to a discourse in Torah Ohr on "the mezuzah on the right," which uses the power of procreation as an analogy.

וכמו"כ [וכמו כן] כאן שא"א להיות המשכת הכתר במלי' ע"י המצוה שצריך להיות נמשך דרך או"א [אבא ואימא] וז"א אם לא ע"י תוספת הארה באצילות ואז ממילא היה השפעה למטה והוא הנקי' בחי' יחודים

So too here: it is impossible for there to be a drawing down of Keser into Malchus through the mitzvah — which must be drawn by way of Abba and Imma and Z'eir Anpin — except through an addition of illumination in Atzilus; and then, of itself, there would be bestowal below. And this is what is called the level of unifications.

> So it is with the mitzvos. Keser's light must pass through Abba and Imma and Z'eir Anpin to reach Malchus, and that happens only when extra light is added in Atzilus; once it is added, the giving below follows by itself. This is what "unifications" means.

(ועמ"ש סד"ה ועשית בגדי קדש[37] גבי והנה בזה יובן ענין ברכת המצות כוי ותכלית וסוף הברכה הוא להיות גילוי מלכותו יתי):[38]

(And see what is written at the end of the discourse beginning "And you shall make holy garments," regarding "And with this will be understood the matter of the blessing over the mitzvos," etc., "and the purpose and end of the blessing is that there be a revelation of His kingship, may He be blessed.")

> The parenthesis refers to the end of a discourse in Torah Ohr, Parshas Tetzaveh, which explains the blessing said over the mitzvos. Its conclusion is that the blessing's purpose is the revelation of G-d's kingship.

SECTION 3 · ¶5–6

What G-d asks of you

5 ב ועתה יובן מ"ש ועתה ישראל מה[39] הי' אלקיך שואל מעמך כ"א ליראה את הוי' אלקיך וארז"ל [ואמרו רבותינו זכרונם לברכה] א"ת [אל תקרי] מה אלא מאה[40, 41] כוי

2. And now will be understood what is written, "And now, Israel, what does Havayah your G-d ask of you, but to fear Havayah your G-d," and our Sages, of blessed memory, said: do not read mah (what) but me'ah (one hundred), etc.

> The second section begins with Deuteronomy 10:12. The Talmud learns from this verse that a person must say one hundred blessings each day, and Rashi and Tosafos explain the reading: not mah, "what," but me'ah, "one hundred."

פי' כי ענין המצות הוא המשכת כתר במל' והיינו מה ה' אלקיך שואל מעמך כ"א ליראה ולהמשיך אור הכתר במל' הנק' הוי' אלהיך

The explanation is that the matter of the mitzvos is the drawing down of Keser (the Crown) into Malchus (sovereignty). And this is "what does Havayah your G-d ask of you, but to fear," and to draw the light of Keser into Malchus, which is called "Havayah your G-d."

> The Alter Rebbe reads the verse as a description of the mitzvos: G-d asks that we draw the light of Keser into Malchus. The words "Havayah your G-d" name this drawing: Havayah, the light from above, joined to "your G-d," which is Malchus.

כי בחי' אור הכתר כמו שהיא למעלה אינן יכולים לקבלו ובמ"ת [ובמתן תורה] שהיה גילוי אור הכתר אנכי פרחה נשמתם[42]

For the level of the light of Keser as it is above, they cannot receive it; and at the Giving of the Torah, when there was a revelation of the light of Keser — "Anochi (I)" — their souls flew out.

> The light of Keser as it is above cannot be received. At Sinai, when it was revealed with the first word, Anochi ("I"), the souls of Israel left them, as the Talmud relates (Shabbat 88b).

אבל מהו שואל מעמך להמשיך אור הכתר במל' הנק' מה כמ"ש מה רב טובך[43] כו' (עיין זח"א [זהר חלק א] בההקדמה ד"ב ור"פ תרומה).[44]

But what He asks of you is to draw the light of Keser into Malchus, which is called mah (what), as it is written, "How (mah) great is Your goodness," etc. (See the Zohar, Part I, in the Introduction, folio 2, and the beginning of Parshas Terumah.)

> What G-d asks of us is not that revelation but a light drawn into Malchus, which is called mah, "what." The verse "How (mah) great is Your goodness" is brought as an example of this name, and the parenthesis gives places in the Zohar.

וזהו אלא מאה שע"י מאה ברכות[45] ממשיכים מבחי' אור הכתר כמ"ש בפ' חיי שרה (דקכ"ג ע"א).

And this is "but me'ah (one hundred)": through one hundred blessings we draw down from the level of the light of Keser, as is written in Parshas Chayei Sarah (folio 123a).

> This is the meaning of me'ah, "one hundred": the hundred daily blessings draw down from the light of Keser. The Zohar on Chayei Sarah teaches this.

והרב המגיד הקדוש ז"ל [זכרונו לברכה / זכרונם לברכה] היה מרגלא בפומיה תמיד פסוק זה דועתה מה הוי' שואל מעמך כו'

And the holy Rav, the Maggid, of blessed memory, constantly had this verse on his lips: "And now, what does Havayah ask of you," etc.

> The Alter Rebbe now reports a teaching of his master, the Maggid of Mezritch, who often quoted this verse.

והיה נותן בו טעם בתוספת ביאור ודקדוק הלשון כ"א ליראה את הוי' אלקיך דוקא דהיינו שא"צ [שאין צריך / שאינו צריך] לפרש ליראה את הוי' אלקיך שהוא המשכת אור א"ס במל' הנק' אלקים

And he would give a reason for it, adding an explanation and a precise reading of the wording, "but to fear Havayah your G-d" specifically: that is, there is no need to interpret "to fear Havayah your G-d" as the drawing of the Infinite Light (Or Ein Sof) into Malchus, which is called Elokim;

> The Maggid dwelt on the words "to fear Havayah your G-d." He said there is no need to read them in the Kabbalistic way, as the drawing of the Infinite Light into Malchus, which is called Elokim.

אלא יתפרש כפשוטו שכאו"א [שכל אחד ואחד] ימשיך אור הכתר באלקות השורה בו ממש דהיינו בחי' ניצוץ הארת המל' שבנפשו שע"י המצוה ששרשה מאור הכתר ימשיך בו הארה משם.

rather, it should be interpreted according to its plain meaning: that each and every one should draw the light of Keser into the G-dliness that actually rests within him, namely, the level of the spark of the illumination of Malchus that is in his soul — that through the mitzvah, whose root is from the light of Keser, he should draw into it an illumination from there.

> Read them simply: "your G-d" is the G-dliness within each person, the spark of Malchus in his soul. Through a mitzvah, whose root is Keser, a person draws Keser's light into that spark.

6 וזהו אלקיך דוקא. וז"ש [וזהו שכתוב] ואהבת את[46] הוי' אלקיך בכל מאדך שהיא בחי' רעותא דלבא דהיינו פנימית הלב שלמעלה מהגבלת הכלים דלב

And this is "your G-d" specifically. And this is [the meaning of] what is written, "And you shall love Havayah your G-d … with all your might (me'odecha)," which is the level of the desire of the heart (re'usa deliba), that is, the inner dimension (pnimiyus) of the heart, which is above the limitation of the vessels of the heart;

> This is why the verse says "your G-d": the spark of G-dliness in each person. The command to love G-d "with all your might (me'odecha)" points to the "desire of the heart" (re'usa deliba), the innermost point of the heart, which goes beyond the measured feelings the heart can hold.

והוא ז"א בעתיקא אחיד ותליא[47,48] עי"ז יתעורר הכתר עליון מקור המקיפים להיות נמשך ושורה למטה. וזהו כל עיקר ענין המצות כו'.

and this is [the teaching] "Z'eir Anpin (the emotive attributes) is bound to and hangs upon Atika." Through this, the supernal Keser (Crown), the source of the encompassing lights, will be aroused to be drawn down and to rest below. And this is the whole essence of the matter of the mitzvos, etc.

> In Kabbalistic terms this inner desire is Z'eir Anpin, the divine emotions, as it is rooted in Atika, the inner level of Keser; the Zohar says Z'eir Anpin is bound to and hangs upon Atika. Love from this place arouses Keser, the source of the encompassing lights, to come down and rest below, and this is the heart of all the mitzvos.

SECTION 4 • ¶7–11

Food, garment and house

7 והנה המצות נקראו לבושים ומקיפים אך התורה היא בחי' מזון לכו לחמו בלחמי[49] והענין כי התורה היא בחי' חו"ב [חכמה ובינה]

Now, the mitzvos are called garments and encompassing lights, but the Torah is the level of food — "Come, eat of my bread." The explanation is that the Torah is the level of Chochmah (wisdom) and Binah (understanding):

> The mitzvos are called garments, which surround a person from outside, while the Torah is called food, which enters and becomes part of him, as in Proverbs, "Come, eat of my bread." The reason is that the Torah belongs to Chochmah and Binah, the powers of the intellect.

שהוא תשב"כ [תורה שבכתב] שנק' ספר דאורייתא מחכמה נפקת[50] ותשבע"פ [ותורה שבעל פה] היא בחי' בינה והענין כי התורה שרשה ג"כ מבחי' הכתר אלא שהיא בבחי' חכמה שבכתר.[51]

that is, the Written Torah, which is called a book (sefer), for "the Torah comes forth from Chochmah"; and the Oral Torah is the level of Binah. And the explanation is that the Torah too has its root in the level of Keser (the Crown), except that it is at the level of the Chochmah within Keser.

> The Written Torah corresponds to Chochmah, as the Zohar says, "the Torah comes forth from Chochmah," and the Oral Torah, which unfolds and explains it, corresponds to Binah. The Torah too is rooted in Keser, but in the Chochmah within Keser.

8 וכמ"ש ויקם עדות ביעקב[52] ותורה שם בישראל דהיינו בחי' קו האמצעי שמבריח מן הקצה[53,54] העליונה דכתר אל קצה התחתונה בסוף האצילות והוא המזווג ומייחד או"א [אבא ואימא] להמשיך בחי' טפת אבא כו'.

As it is written, "He established a testimony in Yaakov and set a Torah in Israel": that is, the level of the middle line, which runs from the upper end of Keser (the Crown) to the lower end, at the conclusion of the World of Atzilus (Emanation); and it is what couples and unites Abba and Imma (Chochmah and Binah), to draw down the level of the drop of Abba, etc.

> The verse ties the Torah to Yaakov, who in Kabbalah is the "middle line," compared to the central bar of the Mishkan that ran "from end to end." This line reaches from the top of Keser to the bottom of Atzilus and unites Abba and Imma, Chochmah and Binah, drawing down the flow from Abba that the Kabbalah calls "the drop of Abba."

והוא בחי' התורה והיינו ע"י הארת הכתר כנודע וז"ש [וזהו שכתוב] החכמה תחיה בעליה[55] פי' כי למטה החכמה תחיה ממש את המצות

And this is the level of the Torah, and this is through the illumination of Keser, as is known. And this is [the meaning of] what is written, "Chochmah (wisdom) gives life to its masters (be'aleha)": the explanation is that below, Chochmah actually gives life to the mitzvos,

> This middle line is the Torah, and it works through the light of Keser. Ecclesiastes says "wisdom gives life to be'aleha," usually "its possessors"; the Alter Rebbe reads it as "its masters," meaning the mitzvos, so that Chochmah, the Torah, gives life to the mitzvos.

שהרי המצות הם בבחי' מל' ומקורה ושרשה הוא מאו"א [מאבא ואימא] וז"א כי ממל' שבחכמה נעשה חכמה שבמל' וכן ממל' דבחסד כו'

for the mitzvos are at the level of Malchus (sovereignty), and its source and root is from Abba and Imma and Z'eir Anpin (the emotive attributes): for from the Malchus within Chochmah comes the Chochmah within Malchus, and likewise from the Malchus of Chesed (kindness), etc.;

> The mitzvos belong to Malchus, but Malchus has its source in the Sefiros above it: the Malchus aspect of each higher Sefirah becomes the matching aspect within Malchus. So Malchus receives its life from Chochmah and the other Sefiros.

וכמו התורה שהיא בירור המצות דהיינו הטעם והשכל של אותו המצוה וה"ז [והרי זה] חיות המצוה ממש (וכמ"ש מזה בד"ה ראיתי והנה מנורת זהב[56, 57] כו')

[this is] like the Torah, which is the clarification of the mitzvos — that is, the reason and the rationale of that mitzvah — and this is truly the life-force (chayus) of the mitzvah. (As is written on this in the discourse beginning "I saw, and behold, a menorah of gold," etc.)

> In the same way the Torah explains the mitzvos: it gives each mitzvah its reason and meaning, and this is the mitzvah's life. The parenthesis refers to a discourse in Likkutei Torah, Beha'aloscha, on Zechariah's vision of the golden menorah.

ומ"מ בשרש כל השרש המצות יותר נעלה אף מבחינת החכמה דתורה הרי שרש המצות מכתר שבכתר שהוא למעלה מהחכמה שבכתר.

Nevertheless, at the root of all roots, the mitzvos are loftier even than the level of the Chochmah of the Torah, for the root of the mitzvos is from the Keser within Keser, which is above the Chochmah within Keser.

> Yet at their deepest root the mitzvos are higher than the Torah's wisdom. They come from the Keser within Keser, the divine will itself, while the Torah comes from the Chochmah within Keser.

(ועמ"ש מזה בביאור ע"פ צאינה וראינה[58, 59] וע"פ יביאו לבוש מלכות)[60, 61] וע"כ נקראו המצות בעליה דחכמה

(And see what is written on this in the explanation on "Go out and see," and on "Let them bring royal apparel.") And therefore the mitzvos are called the masters (be'aleha) of Chochmah;

> The parenthesis refers to discourses on "Go out and see" (Likkutei Torah, Shir HaShirim) and on "Let them bring royal apparel" (Torah Ohr). This is why the mitzvos are called the "masters" of wisdom: their root stands above it.

רק שאעפ"כ [שאף על פי כן] החכמה תחיה בעליה וכידוע שלכך נק' התורה מזון לנפש כמ"ש לכו לחמו בלחמי[62] כו' להיותם מחיה ממש

only that, even so, "Chochmah gives life to its masters." And as is known, this is why the Torah is called food for the soul, as it is written, "Come, eat of my bread," etc., since they actually give life.

> Even so, wisdom gives life to its masters: the Torah brings the mitzvos to life. That is why the Torah is called food, which actually sustains.

אבל המצות נק' בשם לבושים דהיינו מצד שרשם באור הכתר שהוא בחי' מקיפים (ועמ"ש עוד מזה בביאור ע"פ אני לדודי[63] כו')

But the mitzvos are called by the name garments, that is, on account of their root in the light of Keser, which is the level of encompassing lights (makifim). (And see what is written further on this in the explanation on "I am my Beloved's," etc.)

> The mitzvos are called garments because their root is in Keser, an encompassing level beyond a person's grasp. The parenthesis refers to a discourse in Likkutei Torah, Re'eh, on "I am my Beloved's."

אך במקיפין עצמן יש ב' בחי' ולנגד זה נק' המצות לבוש והתורה נק' בית אל תקרא בניך

However, within the encompassing lights themselves there are two levels; and corresponding to this, the mitzvos are called a garment, and the Torah is called a house: "Do not read banayich (your children)

> There are two kinds of encompassing light, and they correspond to two images: the mitzvos are a garment, and the Torah is a house. The Talmud reads "your children" (banayich) as "your builders" (bonayich), meaning Torah scholars, who build.

אלא בוניך[64] והמל' נק' ג"כ לבוש ובית וכמאמר ר' [רבי] יוסי מימי לא קריתי לאשתי אשתי אלא ביתי[65] וכתיב ויבן ה' את הצלע[66] לשון בנין.[67,68]

but bonayich (your builders)." And Malchus too is called a garment and a house, as in the saying of Rabbi Yossi, "In all my days I never called my wife 'my wife,' but 'my house'"; and it is written, "And Havayah built the rib" — an expression of building.

> Malchus, the feminine, is called both garment and house: Rabbi Yossi called his wife "my house," and Scripture describes the making of Chavah as "building." The next paragraphs explain the two images.

9 והענין הוא כי ההפרש בין הלבוש לבית הוא כי אף ששניהם הם בחינת שומרים ומגינים על האדם מ"מ יש הפרש גדול ביניהם כי הלבוש הוא בקירוב גדול אל המתלבש בו וגם שהוא מיוחד למדתו דוקא.

The explanation is that the difference between a garment and a house is this: although both of them serve to guard and protect a person, nevertheless there is a great difference between them, for a garment is in great closeness to the one who wears it, and it is also fitted to his measure specifically.

> Garment and house both protect a person, but in different ways. A garment is close to the body and cut to its size.

משא"כ הבית הוא בריחו הרבה ממנו לפי שהוא בהרחבות והתפשטות יתירה וע"כ אינה מיוחדת לפי מדת הדר בו.

Whereas a house is at a great distance from him, since it is of great breadth and expanse, and therefore it is not fitted to the measure of the one who dwells in it.

> A house stands at a distance from the person and is far larger than he is. It is not made to his measure.

10 וכמ"כ [וכמו כן] למעלה יש ב' מיני מקיפים הא' המקיף שבבחי' השתלשלות שמבחי' פנימי שבעליון נעשה מקיף לתחתון שהוא מיוחד

So too above, there are two kinds of encompassing lights. The first is the encompassing light within the chain of descending worlds (hishtalshelus), in which, from the level of what is inner in the higher one, an encompassing light is made for the lower one; it is fitted

> The first kind of encompassing light belongs to the ordered chain of levels: what is inner light for a higher level is too great to enter the lower one, so it remains around it as an encompassing light.

רק לפי ערך הכלי שלגבי מדת אותו הכלי בשיעור קבלתה הוא בחי' מקיף משא"כ אם היתה רחבה היה נכנס בבחי' פנימיות וכמו שהוא בחי' פנימיות בעליון כו' והוא הנק' בחי' לבוש.

only to the measure of the vessel: in relation to the measure of that vessel, in the extent of its capacity to receive, it is the level of an encompassing light, whereas if [the vessel] were wider, it would enter as an inner light (pnimiyus), just as it is the level of an inner light in the higher one, etc. And this is what is called the level of a garment.

> Such light is "encompassing" only in relation to a particular vessel; were the vessel larger, the same light would enter it, as it does in the higher level. Because it is measured to its vessel, it is called a garment.

11 והב' הוא בחי' מקיף כל המקיפין דהיינו בחי' אור העגול הראשון שהוא מקיף כל העולמות בהשוואה א' ולא שהוא מקיף פרטי

The second is the level of the encompassing light of all encompassing lights, that is, the level of the first circular light, which encompasses all the worlds equally, as one, and not that it is a particular encompassing light;

> The second kind is the encompassing light of all encompassing lights, the "first circular light," which surrounds all the worlds equally. It is not tied to any one vessel.

כי הוא מעצמות אור א"ס השוה ומשוה[69] כוי וכוללם כולם כאי [כאחד] והוא הנקי בשם בית. וז"ש [וזהו שכתוב] בע"ח [בעץ חיים][70] דשרש ההיכלות הוא משיורי אור המקיפין כוי

for it is from the essence of the Infinite Light (Or Ein Sof), "Who is equal and makes equal," etc., and it includes them all as one. And this is what is called by the name "house." And this is what is said in Etz Chaim, that the root of the heichalos (chambers) is from the remnants of the light of the encompassing lights, etc.

> It comes from the essence of the Infinite Light, of which the High Holiday hymn says that He is "equal and makes equal" small and great. Because it includes everything as one, it is called a house; Etz Chaim says the heichalos, the chambers of the worlds, are rooted in what remains of the encompassing lights.

(ועיין מענין מזון לבוש בית ע"פ מזמור שיר חנכת הבית.[71,72] ועמ"ש מענין בי בחיי מקיפים בשיר השירים ע"פ כאהלי קדר כיריעות שלמה[73,74] ובביאור ע"פ הבאים ישרש[75,76] כוי ובביאור ע"פ כי תצא[77] בענין לי מי דצלם)

(And see on the subject of food, garment, house, on "A psalm, a song for the dedication of the House." And see what is written on the subject of the two levels of encompassing lights in Shir HaShirim, on "like the tents of Kedar, like the curtains of Shlomo"; and in the explanation on "[In days] to come, Yaakov will take root," etc.; and in the explanation on "When you go out," on the subject of the lamed and mem of tzelem (image).)

> The parenthesis lists further discussions: of food, garment and house (Likkutei Torah, V'Zos HaBerachah); of the two encompassing lights (Likkutei Torah, Shir HaShirim; Torah Ohr, Shemos); and of the letters lamed and mem of tzelem, "image" (Likkutei Torah, Ki Seitzei), which stand for encompassing lights.

והנה בי מיני מקיפין הללו שניהם באים ומתגלים בבחיי מלי (ולכן אמר דוד מזמור שיר חנכת הבית עם היות ששלמה בנה הבית והיינו לפי שדוד היה מרכבה לכללות בחיי מלכות דאצילות וכמ"ש במ"א)

Now, these two kinds of encompassing lights both come and are revealed in the level of Malchus (sovereignty). (And therefore David said, "A psalm, a song for the dedication of the House," even though Shlomo built the House; this is because David was a chariot for the level of the Malchus of Atzilus (Emanation) in its general and collective expression (klalus), as is explained elsewhere.)

> Both kinds of encompassing light are revealed in Malchus. That is why David, who was a "chariot" for Malchus as a whole, composed the psalm for the dedication of the Temple, the House, although Shlomo built it.

והיינו שמצד מה שהוא בבחי' מצות המלך זהו בחי' לבוש ושרשו מאור הכתר כנ"ל. אמנם מצד שהוא בחי' תשבע"פ נק' בית [תורה שבעל פה]

That is, inasmuch as it is at the level of "the commands of the King," this is the level of a garment, and its root is from the light of Keser (the Crown), as mentioned above. However, inasmuch as it is the level of the Oral Torah, it is called a house:

> Malchus as "the commands of the King," the mitzvos, is the garment, rooted in Keser. Malchus as the Oral Torah is the house.

כמו הבית שהוא שומר להאדם ומצילו מן הקור והגשמים או מן החום כמ"כ [כמו כן] שמור זו משנה שמור לנוק' [לנוקבא]

just as a house guards a person and saves him from the cold and the rain, or from the heat, so too "Guard (shamor) — this is the Mishnah"; "guard" [corresponds] to the Nukva (the feminine),

> A house protects a person from cold, rain and heat. So too the Oral Torah "guards": the Sages read the word shamor, "guard," as the Mishnah, and "guard" is associated with the Nukva, the feminine aspect, which is Malchus.

שהוא בבחי' שומר הטוב מהרע ומבררת אותו כמ"ש ותתן טרף לביתה[78] בחכמה יבנה בית[79] חכמות נשים בנתה[80] ביהת עיין ברבות ר"פ שמיני[81] כי בחכמה דייקא אתבררו.[82]

which is at the level of guarding the good from the evil and refining it, as it is written, "And she gives food (teref) to her household"; "Through wisdom a house is built"; "The wise among women builds her house" — see the Midrash Rabbah at the beginning of Shemini; for it is in Chochmah (wisdom) specifically that they are refined.

> Guarding means separating the good from the evil and refining it, the work of Malchus and of wisdom. Proverbs speaks of the woman of valor who gives teref, literally "torn-off food," to her household, and of wisdom building a house; the Alter Rebbe adds that the refining takes place in Chochmah.

אך עכ"ז [עם כל זה] הוא ע"י כח המקיף עליון דבחי' בית ובחי' זו בתורה הוא הבל הדבור שמדבר המשנה

But even so, this is through the power of the supernal encompassing light of the level of a house. And this level in the Torah is the breath of the speech with which one speaks the Mishnah,

> Even so, the Oral Torah's guarding draws on the higher encompassing light, the "house." In Torah study this is the breath of speech with which one says the words of the Mishnah aloud.

שהוא בחי' מקיף וכמ"ש ואשים דברי בפיך[83] ובצל ידי כסיתיך וכמ"ש במ"א ע"פ ביום השע"צ [השמיני עצרת] בענין גדול תלמוד שמביא לידי מעשה וכמ"כ [וכמו כן] ג"כ בבינונים ספ"ה

which is the level of an encompassing light, as it is written, "And I have put My words in your mouth, and in the shadow of My hand I have covered you"; and as is explained elsewhere, on "On the day of Shemini Atzeres," on the subject of "Study is great, for it leads to action"; and likewise also in [the Book of] the Beinonim, at the end of chapter 5,

> Spoken words surround the speaker, as Isaiah says: "I have put My words in your mouth, and in the shadow of My hand I have covered you." The Alter Rebbe refers to his discourse on Shemini Atzeres and to the Tanya, end of chapter 5, which says, following the Pri Etz Chaim, that the breath of spoken Torah becomes an encompassing light.

בשם הפע"ח [הפרי עץ חיים] ועמ"ש ג"כ מענין הדב ור בד"ת [בדברי תורה] בד"ה את חקת התורה[84] גבי ושני תולעת. אך להיבן מה שאמרו שמור זו משנה דוקא דהיינו תשבע"פ [תורה שבעל פה].[85]

in the name of the Pri Etz Chaim. And see also what is written on the subject of speech in words of Torah in the discourse beginning "This is the statute of the Torah," regarding "and scarlet wool." But to understand why they said "Guard — this is the Mishnah" specifically, that is, the Oral Torah:

> He also refers to a discourse on Parshas Chukas about speech in words of Torah. Then he asks why the Sages tied "guarding" to the Mishnah, the Oral Torah, in particular.

SECTION 5 · ¶12–15

The Oral Torah guards

12 והענין כי התורה היא להבדיל בין הטמא לטהור. וארז"ל [ואמרו רבותינו זכרונם לברכה] בת"כ [בתורת כהנים] ס"פ שמיני צ"ל בין פרה לחמור והלא כבר הם מפורשים.

The explanation is that the Torah is to distinguish between the impure and the pure. And our Sages, of blessed memory, said in the Toras Kohanim, at the end of Shemini: Need it say, between a cow and a donkey? Are they not already explicit?

> The Oral Torah's task is to separate the forbidden from the permitted. The Sifra (Toras Kohanim) asks why the Torah must command us to distinguish between impure and pure animals, when the difference between, say, a cow and a donkey is already spelled out.

א"כ למה נאמר ולהבדיל בין הטמא ובין[86] הטהור. בין טמאה לך לטהורה לך. בין שנשחט רובו של קנה לנשחט חציו.[87]

If so, why does it say, "And to distinguish between the impure and the pure"? Between what is impure for you and what is pure for you: between [an animal] of which the greater part of the windpipe was slaughtered and one of which half was slaughtered.

> The answer is that the verse refers to differences the eye cannot easily see, such as an animal slaughtered through most of the windpipe, which is kosher, and one slaughtered through only half, which is not.

וכמה הוא בין רובו לחציו מלא שעורה עכ"ל [עד כאן לשונו] והיינו כי מה שמבואר בתשב"כ [בתורה שבכתב] שהוא אסור או מותר אין זה צריך לפנים ואינו נק' הוראה כלל בפ"ק [בפרק קמא] דהוריות (דף ד' ע"א)

And how much is [the difference] between its greater part and its half? A hair's breadth. End of quote. That is, what is made clear in the Written Torah to be forbidden or permitted does not need [to be taken] inside [to the sages], and is not called a ruling (hora'ah) at all — in the first chapter of Horayos (folio 4a),

> The difference is a hair's breadth. From this the Alter Rebbe draws a principle: what the Written Torah states plainly needs no deliberation and is not called a "ruling" (hora'ah).

לענין הורו ב"ד [בית דין] משום דזיל קרי בי רב הוא[88]. כי הוראה זהו שייך על דבר שאינו גלוי כ"כ [כל כך] ויש לספק בו

regarding [the law of] "the court ruled," because it is [a case of] "go and read it in the schoolhouse." For a ruling applies to a matter that is not so revealed, in which there is room for doubt;

> In Horayos the Talmud says a court is not liable for an erroneous ruling on something stated plainly in the Torah, because "you can go and read it in the schoolhouse." A true ruling concerns a matter that is not obvious and can be doubted.

ולכן עיקר הוראה זו הוא ע"י תשבע"פ [תורה שבעל פה] שבה מתברר אף בדברים המסופקים מהו אסור ומהו מותר וההוראה הוא הבירור וזהו דשמור זו משנה.

therefore the essence of this ruling is through the Oral Torah, in which it is clarified, even in doubtful matters, what is forbidden and what is permitted; and the ruling is the clarification (birur). And this is [the meaning of] "Guard — this is the Mishnah."

> That is why rulings come from the Oral Torah: it clarifies, even in doubtful cases, what is forbidden and what is permitted. This clarification is the "guarding" meant by "Guard: this is the Mishnah."

13 והנה בגשמיות ההבדלה הוא כפשוטו שלא יאכלו האיסור. אך ההבדלה ברוחניות הוא כי ידוע שכל דבר איסו מה שהוא אסור על האדם יש לו שרש ומקור למעלה בקליפות.

Now, physically, the separation is in its plain sense: that they not eat what is forbidden. But the separation in spirituality is this: it is known that every forbidden thing — whatever is forbidden to a person — has a root and source above, in the kelipos (the husks).

> Physically, separating the impure from the pure simply means not eating what is forbidden. Spiritually it does more: everything forbidden draws its existence from a source above, in the kelipos, the forces that conceal holiness.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] העובר עבירה אחת[89] קונה לו קטיגור אחד[90] וע"י זה שאומר הוא אסור ופסול וכיוצא הוא מבטלו ומורידו מגדולתו

Therefore our Sages, of blessed memory, said, "One who commits one transgression acquires for himself one accuser." And through one's saying "it is forbidden" and "invalid" and the like, he nullifies it and brings it down from its greatness,

> That is why the Mishnah says a single sin acquires an accuser: it strengthens the kelipah. In the other direction, when the Oral Torah declares something forbidden or invalid, the ruling nullifies the kelipah and brings it down from its height.

כי באמת הרע מצד עצמו היה כלא היה רק בבחי' חוצפא אם תגביה כנשר[91] כו' וע"י המבטשין[92] יפלו ויתפרדו כל פועלי און.[93]

for in truth evil in and of itself is as if it never was, except at the level of brazenness (chutzpa) — "Though you rise high like the eagle," etc. — and through those who strike [it], all workers of iniquity shall fall and be scattered.

> Evil has no true existence of its own; it has only brazenness, the arrogance of which Obadiah says, "Though you rise high like the eagle… from there I will bring you down." Those who strike at it, by declaring it forbidden, make the workers of iniquity fall and scatter, in the words of Psalm 92.

14 והנה ב חינה זו הוא בחי' מלי מתניתא מלכתא[94,95] שגוזר כך וכך כו'. ולכן התשבע"פ [התורה שבעל פה] בבחי' זו שנקראת בית היא בחי' שומר להלבושים הנעשים ממעשה המצות

Now, this level is the level of Malchus (sovereignty) — "the Mishnah is a queen" — which decrees thus and thus, etc. Therefore the Oral Torah, in this level, which is called a house, is the level of a guard for the garments that are made from the performance of the mitzvos.

> This ruling power is Malchus, and the Talmud's phrase "the Mishnah is a queen" fits it, since the Oral Torah decrees what is forbidden and permitted. So the Oral Torah, as the "house," guards the garments that the mitzvos make.

והענין כי המצות עמן אף ששרשן בכתר והוא בחי' הרצון אשר במצוה אבל גוף הדבר שנעשה בו המצוה הוא מנוגה כמו ציצית מצמר וכיוצא ויש בו טו"ר [טוב ורע]

The explanation is that the mitzvos themselves — although their root is in Keser (the Crown), and this is the level of the will that is in the mitzvah — nevertheless the very object with which the mitzvah is done is from nogah, such as tzitzis from wool and the like, and there is good and evil in it,

> The root of the mitzvos is in Keser, the divine will expressed in each mitzvah. But the physical object of the mitzvah, such as the wool of tzitzis, comes from nogah, the "translucent" kelipah in which good and evil are mixed and which can be raised to holiness.

וצריך בירור והיינו ע"י בחי' מלי' ותתן טרף לביתה[96] כו' וגם צריך שמירה והוא בחינת תכלת נהורא תכלא שחפו בו המשכן הוא בחי' בית.

and it needs refining, and this is through the level of Malchus — "And she gives food (teref) to her household," etc. And it also needs guarding, and this is the level of techeles, "the blue light (nehora techela)," with which the Mishkan was covered, which is the level of a house.

> So the mitzvah's material needs refining, the work of Malchus that "gives teref to her household," and it also needs guarding. The guarding comes from techeles, the blue of the coverings of the Mishkan, called "the blue light"; this is the level of a house.

15 ועמ"ש סד"ה מה טובו אוהליך יעקב[97] אוהל נקי' דירת עראי בחי' בעלי עסקים שקובעים עתים לתורה פרק אחד שחרית ופרק אחד ערבית[98]

And see what is written at the end of the discourse beginning "How goodly are your tents, Yaakov": a tent is called a temporary dwelling — the level of businessmen who set times for Torah, one chapter in the morning and one chapter in the evening;

> The Alter Rebbe refers to a discourse on "How goodly are your tents, Yaakov," which distinguishes two ways of learning. A tent is a temporary dwelling: the level of businessmen who set fixed times for Torah, a chapter in the morning and a chapter in the evening.

משכנותיך נקי' דירת קבע כשעוסק בתורה תמיד ועכ"פ [ועל כל פנים] נקי' התורה דירה ובית שהוא שומר להלבושים ועמ"ש מענין מקיף דתכלת סד"ה ויקח קרח[99] וזהו למען תירא.

"your dwelling places" are called a permanent dwelling — when one engages in Torah constantly. At any rate, the Torah is called a dwelling and a house, which guards the garments. And see what is written on the subject of the encompassing light of techeles at the end of the discourse beginning "And Korach took." And this is "So that you will fear."

> "Your dwelling places" are a permanent dwelling: one who studies Torah constantly. Either way the Torah is a dwelling, a house that guards the garments of the mitzvos; the Alter Rebbe also refers to a discourse on Korach about the encompassing light of techeles, and then returns to the maamar's opening words.

כי הנה מתחלה נאמר וזאת המצוה כו' לעשות בארץ.[100] אבל צ"ל ג"כ למען תירא כי'ו לשמור.[101]

For at first it says, "And this is the commandment, etc., to do in the land"; but there must also be "so that you will fear, etc., to guard."

> The verse before ours said "to do in the land," which is the mitzvos. Our verse adds "so that you will fear… to guard": the mitzvos must also be guarded.

SECTION 6 · ¶16–17

So that you will fear… to guard

16 ופי' כי לעשות היינו המשכת הכתר ע"י המצות והוא הנק' לבוש כנ"ל והדר לשמור כו'

The explanation is that "to do" is the drawing down of Keser (the Crown) through the mitzvos, and this is what is called a garment, as mentioned above; and then "to guard," etc.,

> The two verses are now read together: "to do" is the drawing down of Keser through the mitzvos, the "garment." "To guard" comes after it.

היינו בחי' שמור זו משנה אך אם ה' לא יבנה כו' וצ"ל למען תירא את ה'.

that is, the level of "Guard — this is the Mishnah." But "Unless Havayah builds," etc.; and so there must be "so that you will fear Havayah."

> "To guard" is the Oral Torah, as in "Guard: this is the Mishnah." But the psalm warns, "Unless Havayah builds the house, its builders labor in vain," so the guarding requires "so that you will fear Havayah."

פי' אם ה' לא יבנה בית[102] היינו כי אותיות התורה נק' בית וכמ"ש דס"ה אחת שאלתי מאת[103] ה'. שבתי בבית ה'.

The meaning of "Unless Havayah builds the house" is that the letters of the Torah are called a house, as is written at the end of the discourse beginning "One thing I asked of Havayah": "that I may dwell in the house of Havayah."

> The "house" of the psalm is the letters of the Torah. The Alter Rebbe refers to a discourse on "One thing I asked of Havayah… that I may dwell in the house of Havayah."

17 וצ"ל בית הוי' דוקא דהיינו כמ"ש ודברי אשר שמתי בפיך[104] וכמ"ש מזה סד"ה ראשי המטות[105] גבי לאמר זה הדבר כו'

And it must be the house of Havayah specifically: that is, as it is written, "And My words which I have put in your mouth"; and as is written on this at the end of the discourse beginning "The heads of the tribes," regarding "saying: This is the thing," etc.

> The Torah must be the house "of Havayah," G-d's own words in a person's mouth, as Isaiah says: "My words which I have put in your mouth." The Alter Rebbe refers to a discourse on "The heads of the tribes."

וזהו תען לשוני אמרתך[106] וכמ"ש ג"כ סד"ה ששים המה מלכות[107] בענין פי' בכל המקום אשר אזכיר את שמי[108] כו'

And this is "My tongue shall respond to Your word"; and as is written also at the end of the discourse beginning "There are sixty queens," on the subject of the meaning of "In every place where I cause My Name to be mentioned," etc.;

> So too the psalm says, "My tongue shall respond to Your word": a person's tongue only answers to G-d's word. He refers also to a discourse on "There are sixty queens," on the verse "In every place where I cause My Name to be mentioned."

ע"ש ולהיות כן הוא ע"י לעמן תירא את הוי' ולא תחללו[109] כו' שלא להיות יש ודבר מפסיק כו'

see there. And for it to be so is through "so that you will fear Havayah," and "you shall not profane," etc., so that there not be a yesh (a separate existence) and a thing that interrupts, etc.

> This comes about only through fear of G-d and through not "profaning" His Name. There must be no sense of self (yesh) standing between the person and G-d's word.

משא"כ התורה שבלי יראה אינו נק' בית ה' כי"א נק' רק תרעא לדרתא[110] (בפ' במה מדליקין דל"א) וזהו

Whereas Torah that is without fear is not called the house of Havayah, but is called only "a gate to the courtyard" (in the chapter Bameh Madlikin, folio 31). And this is

> Torah studied without fear is not "the house of Havayah." The Talmud compares such a person to one who has no courtyard yet makes a gate to the courtyard: fear of Heaven is the courtyard, and the Torah is the gate leading into it.

כי אורייתא בלא דחילו ורחימו[111] לא פרחא לעילא[112] ואין נעשה כלל הבירור וההבדלה באמרו כשר ופסול.

because "Torah without fear and love does not fly upward," and the refining and separating, by one's saying "kosher" and "invalid," does not come about at all.

> The Tikkunei Zohar says Torah without fear and love does not rise upward. Such study does not accomplish the refining and separating that the Oral Torah's rulings of "kosher" and "invalid" are meant to bring about.

וע"כ אמר למען תירא כו' לשמור וגם כמ"ש במ"א ע"פ השמים כסאי כו' איזה בית[113]

And therefore it says, "So that you will fear," etc., "to guard." And also, as is written elsewhere on "The heavens are My throne," etc., "What house

> This is why the verse joins "so that you will fear" with "to guard." The Alter Rebbe adds another explanation from elsewhere, on Isaiah's "The heavens are My throne… what house would you build for Me?"

אשר תבנו לי שבחי' מקיף עליון דבית הוא הנעשה ע"י כריעות והשתחואות דשמו"ע [דשמונה עשרה] שהוא בחינת ביטול כו' וזהו למען תירא כו' לשמור כו'.

would you build for Me?": that the level of the supernal encompassing light of a house is what is made through the bending of the knees and the bowings of the Shemoneh Esreh, which is the level of self-nullification (bittul), etc. And this is "So that you will fear," etc., "to guard," etc.

> The supernal encompassing light called a "house" is built by the bowing in the Shemoneh Esreh, which expresses self-nullification. That self-nullification is the fear the verse asks for, and so "so that you will fear… to guard."

וע' בפ' נח (דף ע"ד א') ע"פ והבית בהבנותו[114, 115] ובפ' וישלח (דף קע"ב) ועמ"ש בד"ה וכל בניך[116] גבי א"ת [אל תקרי] בניך אלא בוניך:[117]

And see in Parshas Noach (folio 74a) on "And the house, in its being built," and in Parshas Vayishlach (folio 172); and see what is written in the discourse beginning "And all your children," regarding "do not read banayich (your children) but bonayich (your builders)."

> The maamar closes with references: the Zohar on Noach, on the verse about the Temple built "in its being built," the Zohar on Vayishlach, and a discourse on "And all your children," where "your children" is read as "your builders."

IN ONE'S AVODAH

To do the mitzvos so as to draw the light of Keser into the spark of G-dliness in one's own soul, and to study Torah, the Oral Torah above all, with fear of G-d and self-nullification, like the bowing in prayer, so that one's Torah is "the house of Havayah" that guards the garments of the mitzvos and no sense of self stands in its way.

QUESTIONS FOR DISCUSSION

1. Why does creation from Malchus count as "something from nothing," while emotions that arise from the mind are only "something from something"?
2. How do Rabbi Meir's and Shlomo's parables illustrate the need for an added light in the giver?
3. In the Maggid's reading, what is "your G-d" in "to fear Havayah your G-d," and how does a mitzvah draw the light of Keser into it?
4. In what ways are the mitzvos like a garment and the Oral Torah like a house?
5. Why is Torah studied without fear not "the house of Havayah," and what does the bowing of prayer add?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **למען תירא את ה"א**

"So that you will fear Havayah your G-d, to keep all His statutes and His commandments that I command you." The maamar's opening verse; at its end the Alter Rebbe explains why fear is needed "to keep" the mitzvos.

Deuteronomy 6:2 דברים ו׳:ב׳

לְמַעַן תִּירָא אֶת־ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־חֻקֹּתָיו וּמִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ אַתָּה וּבִנְךָ וּבֶן־בִּנְךָ כֹּל יְמֵי חַיֶּיךָ וּלְמַעַן יַאֲרִכֻן יָמֶיךָ:

that thou mightest fear the L-RD thy G-d, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

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KEHOT'S NOTE

דברים ו, ב.

2 **המצות שנקי מצות המלך**

According to the note, a maamar there refers to this passage on the mitzvos as "the commands of the King."

KEHOT'S NOTE

להעיר מב"ב קנט, א. תוספתא נגעים פ"ג: גזירת מלך היא. נוסח הברכות: מלך העולם . . במצותיו. ועוד. וראה סה"מ ה'ש"ת ע' 48 שמציין לכאן.

3 **מצות המלך**

The Gemara suggests that a son-in-law's disqualification as a witness is "a decree of the King" (gezeiras melech), not a matter of trust. The Kehot note compares this expression with the mitzvos being called "the commands of the King."

Bava Batra 159a:10–12 בבא בתרא קנ"ט א:י'-י"ב

וּמַאי קוּשְׁיָא? דִּלְמָא גְּזֵירַת מָלֶךְ הִיא, דְּאִיהוּ לָא מְהֵימַן, וְאַחֲרִינֵי מְהֵימְנִי - וְלָאו מִשּׁוּם דִּמְשַׁקַּר! דְּאִי לָא תֵּימָא הָכִי, מֹשֶׁה וְאַהֲרֹן לְחוֹתְנָם - מִשּׁוּם דְּלָא מְהֵימְנִי הוּא?! אֶלָּא גְּזֵירַת מָלֶךְ הוּא שֶׁלֹּא יָעִידוּ לָהֶם, הָכָא נָמֵי - גְּזֵירַת מָלֶךְ הוּא שֶׁלֹּא יָעִיד עַל כְּתַב יָדוֹ לְחוֹתְנוֹ! אֶלָּא לְעוֹלָם כְּדְאָמְרִינַן מֵעִיקָּרָא, וּדְקָא קַשְׁיָא לָךְ "תַּחַת אֲבֹתֶיךָ יִהְיוּ בָנֶיךָ" - הָהוּא בִּבְרָכָה כְּתִיב. וּמִי מָצֵית אָמַרְתְּ בִּבְרָכָה כְּתִיב -

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

4 **מצות המלך**

Rabbi Meir says of a law of tzaraas, "it is a decree of the King," a rule with no reason given. The Kehot note brings it alongside the Talmud's use of the same phrase.

Tosefta Negaim 3:7 תוספתא נגעים ג׳:ז׳

בהרת כגריס ובה מחיה כעדשה פרחה בכולו והניחה המחיה במקומה טמא. חזרו בו ראשי אברים טמא עד שתתמעט בהרת מכגריס. וכמה היא חזרת ראשי אברים רבי מאיר אומר כל שהוא ורבי יוסי אומר כעדשה. אמר רבי מאיר וכי משום מחיה הן מטמאין והלא אין המחיה מטמא בראשי אברין אלא גזרת מלך היא אפילו בכל שהוא אמר רבי יוסי וכי משום ראשי אברין מטמאין והלא אם חזרה אמצעיתו טמא אלא כאן נאמר בשר חי ולהלן נאמר בשר חי מה בשר חי האמור להלן כעדשה אף בשר חי האמור כאן כעדשה.

Tosefta Negaim - Machon Mamre (Public Domain)

5 **בינה שבמלי'**

Rabbi Chaim Vital's Gate of the Picture of the Worlds places the earthly Gan Eden at the right arm, which he calls Binah of Malchus. This is the Arizal's teaching the Alter Rebbe cites.

Sefer Etz Chaim 43:2 עץ חיים מ"ג:ב׳

באור שמים דעשיה: הנה י' רקיעים הם ונזכר פ' ויקהל והם סוד ט"ס עלאין דעשיה כנ"ל ונוסף בהם וילון הוא נגד עטרת היסוד המכניס ומוציא והבן זה שאינו משמש כלום אלא כניסה ויציאה והרקיע הוא יסוד דעשיה ובו קבועים חמה ולבנה כוכבים ומזלות וילון הנ"ל הוא מכסה ליסוד זה כי יסוד נקרא בוקר ועטרת היסוד שהוא בחינת דוד חופה בסוד בוקר אערך לך ואצפה כנזכר פ' בלק דר"ד ולכן דוד לא היה לו חיים כי וילון לית לה מגרמה כלום והבן זה לכן נכנס שחרית ויוצא ערבית בסוד ותתן טרף ...

Sefer Etz Chaim (Public Domain)

6 **גן דא שכינתא תתאה**

The Zohar reads "And Havayah Elokim planted a garden in Eden": Gan (the Garden) is the lower Shechinah, and Eden is the supernal Mother. The Alter Rebbe cites it for Gan Eden being Malchus, illumined by Binah.

Zohar, Bereshit 21:238–248 ספר הזהר, בראשית כ"א:רל"ח-רמ"ח

Forthwith at that time He planted Israel in the holy Garden of Eden, as it is said: "and the L-rd G-d planted" (Gen. 2, 8). The two names here refer to the Father and the Mother; the "Garden" is the Shekinah on earth, and "Eden" is the supernal Mother; "the man" is the Central Column; the Shekinah was to be his plantation, his spouse who was never to depart from him and was to be his perpetual delight. Thus G-d at that time planted Israel as a holy shoot, as ...

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

7 **ג"ע . . ישבין ונהנין**

Rav used to say: in the World to Come there is no eating or drinking, but the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah. The Alter Rebbe uses it to define Gan Eden as the grasping of G-dliness.

Berakhot 17a ברכות י"ז א

KEHOT'S NOTE

ברכות יז, א.

8 "And Yosef was beautiful of form and beautiful of appearance." The first letters of these words spell yasom,

"orphan," the hint that Yesod, which Yosef embodies, is cut off from Binah.

Genesis 39:6 בראשית ל"ט:ו'

וַיַּעֲזֹב כָּל־אֲשֶׁר־לוֹ בְּיַד־יוֹסֵף וְלֹא־יָדַע אִתּוֹ מְאוּמָה כִּי אִם־הַלֶּחֶם אֲשֶׁר־הוּא אוֹכֵל וַיְהִי יוֹסֵף יְפֵה־תֹאַר וִיפֵה מַרְאֶה׃

And he left all that he had in Joseph's hand; and, having him, he knew not aught save the bread which he did eat. And Joseph was of beautiful form, and fair to look upon.

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9 **יפה תואר ויפה מראה ר"ת יתום**

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

KEHOT'S NOTE

לקו"ת מהאריז"ל פ' וישב ע"פ ויהי יוסף יפ"ת. מאו"א י', לו.

10 **והדל לא ימעיט**

"The rich shall not give more, and the poor shall not give less than half a shekel." The Alter Rebbe refers to his explanation of the Raaya Mehemna's comment on this verse.

Exodus 30:15 שמות ל':ט"ו

הֶעָשִׁיר לֹא־יַרְבֶּה וְהַדַּל לֹא יַמְעִיט מִמַּחֲצִית הַשֶּׁקֶל לָתֵת אֶת־תְּרוּמַת ה' לְכַפֵּר עַל־נַפְשֹׁתֵיכֶם׃

The rich shall not give more, and the poor shall not give less, than the half shekel, when they give the offering of the L-RD, to make atonement for your souls.

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11 **שים דעתך כי נער קטן**

In his introduction to Perek Chelek the Rambam describes a teacher who must entice a small boy to study with nuts, figs and honey, and later with fine shoes and clothes, since the child cannot yet value learning for itself. The Alter Rebbe cites it to show that a person's desires change as his intellect matures.

Rambam on Mishnah Sanhedrin 10:1 רמב"ם על משנה סנהדרין י':א'

12 **בד"ה מי מנה**

The discourse on "Who has counted the dust of Yaakov." The passage shown explains that the mitzvos draw down the supernal will "within the bounds of number," the lower unity, while Torah study, like dust that cannot be counted, is the higher unity beyond number.

KEHOT'S NOTE

לעיל בלק סח, א.

13 Bilam's words: "Who has counted the dust of Yaakov, or numbered a fourth of Israel?" The verse opens the discourse in Likkutei Torah, Balak, to which the text refers.

Numbers 23:10 במדבר כ"ג:י'

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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14 **משא"כ אופן התהוות . . דהיינו צמצום האור**

the passage shares nothing with the note

KEHOT'S NOTE

באוה"ת דברים כרך ז ע' ב'רל' יש כאן הגהה שכ' שלכאורה זה סותר למ"ש בתו"א פ' חיי בד"ה להבין משארז"ל יפה שעה א' דלשם כ' דזיו השכינה בעוה"ב אינו כמו התפשטות חיות אלקות בתוך העולמות א"כ אפילו בעולם הבריאה אינו מושג המהות רק המציאות ע"ש.

15 **וזאת המצוה . . לעשות בארץ**

The words here quote Deuteronomy 6:1; the passage is shown below.

Deuteronomy 6:1 דברים ו':א'

וְזֹאת הַמִּצְוָה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹקֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ׃

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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KEHOT'S NOTE

דברים ו, א.

PARAGRAPH 2

16 **וזאת המצוה כו' לעשות בארץ**

"And this is the commandment, the statutes and the ordinances, which Havayah your G-d commanded to teach you, to do in the land which you are crossing over to possess." The Alter Rebbe reads "land" as Malchus, through which the mitzvos act.

Deuteronomy 6:1 דברים ו':א'

וְזֹאת הַמִּצְוָה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹקֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ׃

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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17 **ארץ הוא בחי' מלי'**

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

KEHOT'S NOTE

מא"א א, קכו. קה"י בערכו.

18 **והחכמה מאין תמצא**

"But wisdom, where (me'ayin) shall it be found?" Read as "wisdom is found from ayin (nothing)," it shows that even Chochmah of Atzilus comes into being from Keser as something from nothing.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

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

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KEHOT'S NOTE

איוב כח, יב.

PARAGRAPH 3

19 נעוץ תחלתן בסופן

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

KEHOT'S NOTE

ס"י פ"א, מ"ז.

20 נעוץ תחלתן בסופן

"Ten Sefiros without substance: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The Alter Rebbe draws from it that Keser shines most strongly in Malchus.

Sefer Yetzirah 1:7 ספר יצירה א:ז

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

21 בד"ה איהו וחיוהי

the passage shares nothing with the note

KEHOT'S NOTE

אגה"ק סי' כ.

22 בד"ה כאשר השמים החדשים

The passage explains "He and His life-forces, He and His vessels": the attributes of Atzilus are the vessels, the lights within them are the "life-forces," and the Emanator Himself is far above even the level of light.

KEHOT'S NOTE

ראה לקמן שה"ש נ, ד ואילך.

23 כי כאשר השמים החדשים

"For as the new heavens and the new earth which I make shall endure before Me." The verse that names the discourse in Likkutei Torah, Shir HaShirim, cited here.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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24 השמים כסאי

"The heavens are My throne and the earth is My footstool; what house can you build for Me?" The text refers to its discussion of this verse; the maamar returns to it in its last paragraph.

Isaiah 66:1 ישעיהו ס"ו:א

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי:

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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25 והיה לכם לציצית

"And it shall be for you as tzitzis, and you shall see it and remember all the commandments of Havayah." The verse that names a discourse to which the text refers on this subject.

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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26 תרי"ג . . תר"ך עמודי אור

The note points to an earlier discussion in Likkutei Torah on the 613 mitzvos and the 620 pillars of light, and to the further sources listed there.

KEHOT'S NOTE

פרדס ש"ח, פי"ג. ע"ל בחקותי (מז, ב). ושי"נ. [כ].

27 תר"ך עמודי אור

Rabbi Moshe Cordovero writes that, as our Sages received from the prophets, there are 620 pillars of light in Keser, the number of the letters כתר. The Alter Rebbe links these 620 pillars to the 613 mitzvos and the seven Rabbinic mitzvos.

Pardes Rimmonim 8:5–6 פרדס רמונים ח:ה-ו

... וני"ל כי נכנסו בזה בראותם כי גדולה קודמת לגבורה והוא החסד והלובן ואחר הגדולה נאצלה הגבורה והיא דין ואודם ואחר כך נאצל תפארת העומד בין שניהם להכריע בין האודם והלובן והוא גוון אודם ולובן מעורב. ר"ל כי כענין ג' אלה כן דרך שלשה הראשונות כי ג' הראשונות הם שרשים וג' אבות ענפים להם ומן הענפים נדון להשרשים. ולכן אמרו שהכתר הראשון לאצילות הוא הזקן והלבן ולכן נקרא עתיק יומין שהוא כח הלובן והוא כנגד הגדולה והנמשך אחריו שהוא החכמה הוא כנגד הגבורה והיא אדומה. כי כמו שאחר הלובן חסד ...

Pardes Rimonim (Public Domain)

28 לפני כל המצות צ"ל לשם יחוד

The preceding discourse explains the "For the sake of the unification" said before every mitzvah through the two levels of divine light: the light that fills all worlds ("the

whole earth is full of His glory") and the light that encompasses them ("I fill the heavens and the earth").

KEHOT'S NOTE

נסמן לעיל ואתחנן ט, א.

PARAGRAPH 4

29 **פחות מבן ט' שנה**

Kehot's note points to Sanhedrin 69a for these words.

Sanhedrin 69a סנהדרין ס"ט א

KEHOT'S NOTE

סנהדרין סט, א. שו"ע אה"ע רס"י קסז. [כ].

30 **שהיה אומר ג' מאות משלים**

Rabbi Yochanan said that Rabbi Meir taught three hundred fox fables, and we have only three. The Alter Rebbe asks why such parables are praiseworthy.

Sanhedrin 38b סנהדרין ל"ח ב

31 **וידבר שלשת אלפים משל**

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

KEHOT'S NOTE

מ"א ה, יב.

32 **שלשת אלפים משל**

"And he spoke three thousand parables, and his songs were a thousand and five." Scripture's praise of Shlomo's wisdom.

I Kings 5:12 מלכים א ה:י"ב

וַיְדַבֵּר שְׁלֹשֶׁת אֲלָפִים מָשָׁל וַיְהִי שִׁירוֹ חֲמִשָּׁה וָאָלֶף׃

And he spoke three thousand proverbs; and his songs were a thousand and five.

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33 **בד"ה הנה אברם**

The passage shown speaks of the revelation from Keser and of Avram leaving Charan as the passage from the intellect to the emotions.

KEHOT'S NOTE

תו"א יא, ג.

34 **ובד"ה והבדילה הפרוכת**

A discourse in Torah Ohr on "And the curtain shall divide," to which the Alter Rebbe refers on the same subject.

KEHOT'S NOTE

תו"א יב, ד.

35 **ובביאור ע"פ יונתי**

The passage explains that the purpose of creation, Torah and mitzvos is a dwelling for G-d below: that the Infinite Light be revealed in the lower worlds, which are separate, as it is in Atzilus.

KEHOT'S NOTE

לקמן שה"ש יח, ב ואילך. יט, ד.

36 **בביאור דמזוזה מימין**

The passage explains that the letters of prayer are raised by the angels to their source in Keser, so as to draw down a new will from above.

KEHOT'S NOTE

תו"א מג, א.

37 **סד"ה ועשית בגדי קדש**

The passage explains that even the simple performance of the mitzvos by all Israel draws down a supernal garment, a "garment of kingship," which comes from the supernal blessing, since "their end is wedged in their beginning."

KEHOT'S NOTE

תו"א פב, ד.

38 **ר' מאיר שהי' אומר ג' מאות משלים**

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

KEHOT'S NOTE

סנהדרין לח, סע"ב.

PARAGRAPH 5

39 **ועתה ישראל מה ה' אלקיך שואל מעמך**

"And now, Israel, what does Havayah your G-d ask of you, but to fear Havayah your G-d, to walk in all His ways and to love Him." The verse that opens the second section.

Deuteronomy 10:12 דברים י':י"ב

וְעַתָּה יִשְׂרָאֵל מָה ה' אֱלֹקֶיךָ שֹׁאֵל מֵעִמָּךְ כִּי אִם־לְיִרְאָה אֶת־ה' אֱלֹקֶיךָ לָלֶכֶת בְּכָל־דְּרָכָיו וּלְאַהֲבָה אֹתוֹ וְלַעֲבֹד אֶת־ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשֶׁךָ׃

And now, Israel, what doth the L-RD thy G-d require of thee, but to fear the L-RD thy G-d, to walk in all His ways, and to love Him, and to serve the L-RD thy G-d with all thy heart and with all thy soul;

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40 **וארז"ל א"ת מה אלא מאה**

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

KEHOT'S NOTE

מנחות מג, סע"ב [בתוד"ה שואל. — כ] וברש"י ד"ה מה.

41 **מה אלא מאה**

Rabbi Meir would say that a person must recite one hundred blessings every day, as it says, "And now, Israel, what (mah) does Havayah your G-d ask of you." Rashi and Tosafos there explain that mah is read as me'ah, one hundred.

Menachot 43b:15–17 מנחות מ"ג ב:ט"ו-י"ז

תניא היה רבי מאיר אומר חייב אדם לברך מאה ברכות בכל יום שנאמר (דברים י, יב) ועתה ישראל מה ה' אלקיך שואל מעמך רב חייא בריה דרב אויא בשבתא וביומי טבי טרח וממלי להו באיספרמקי ומגדי תניא היה ר"מ אומר חייב אדם לברך שלש ברכות בכל יום אלו הן שעשאני ישראל שלא עשאני אשה שלא עשאני בור

Wikisource Talmud Bavli (CC-BY-SA)

42 **ובמ"ת . . פרחה נשמתם**

The preceding discourse says that at the Giving of the Torah the supernal awe was revealed, drawn from Anochi, which is why the Sages say their souls flew out at each utterance; yet G-d asks of us only the lower awe, which is drawn down through the Shema and the hundred blessings.

Shabbat 88b שבת פ"ח

KEHOT'S NOTE

ראה שבת פח, ב. לעיל ט, ג.

43 **מה רב טובך**

"How great is Your goodness, which You have hidden for those who fear You." Brought for Malchus being called mah.

Psalms 31:20 תהילים ל"א:כ'

מָה רַב־טוּבְךָ אֲשֶׁר־צָפַנְתָּ לִירֵאֶיךָ פָּעַלְתָּ לַחֹסִים בָּךְ נֶגֶד בְּנֵי אָדָם׃

Oh how abundant is Thy goodness, which Thou hast laid up for them that fear Thee; Which Thou hast wrought for them that take their refuge in Thee, in the sight of the sons of men!

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KEHOT'S NOTE

תהלים לא, כ.

44 **זח"א בההקדמה ד"ב ור"פ תרומה**

The note sends the reader there for these two Zohar passages.

KEHOT'S NOTE

ראה יהל אור ע' קיז.

45 **מאה ברכות**

The Zohar explains the "hundred years" of Sarah's life through the secret of the hundred blessings said each day, by which the Holy One, blessed be He, is joined to the highest, most hidden level. The Alter Rebbe cites it for the hundred blessings drawing from Keser.

Zohar, Chayei Sara 5:23–6:28 ספר הזהר, חיי שרה ה':כ"ג-ו':כ"ח

AND THE LIFE OF SARAH WAS A HUNDRED YEARS AND TWENTY YEARS AND SEVEN YEARS. Each of these periods was marked by its own peculiar degree of virtue. R. Simeon said: "'There is an inner significance in the fact that with the other numbers the word for "years" (shanah) is in the singular, whereas with the number seven it is in the plural (shanim). The hundred forms a unit because the Holy One is united with the highest and most mysterious by the secret of the hundred benedictions pronounced each …

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

PARAGRAPH 6

46 **ואהבת את ה"א**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe reads "all your might" as the desire of the heart that has no measure.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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KEHOT'S NOTE

דברים ו, ה.

47 **ז"א בעתיקא אחיד ותליא**

An earlier discourse in Likkutei Torah where the note finds this Zohar teaching.

KEHOT'S NOTE

זח"ג (אד"ז) רצב, א. ע"ל שמיני (יט, א [ב]). נ'[סמן] מאדמו"ר [כ].

48 **ז"א בעתיקא אחיד ותליא**

The Idra Zuta teaches that Abba and Imma come forth from the hidden brain and are included in the Mazla, depending on it, and that Z'eir Anpin depends on and is bound to Atika Kadisha. The Alter Rebbe uses it to show that the heart's inner desire reaches up to Atik, the inner level of Keser.

Zohar, Idra Zuta 22:95–23:105 ספר הזהר, האדרא זוטא כ"ב:צ"ה-כ"ג:ק"ה

PARAGRAPH 7

49 **לכו לחמו בלחמי**

Wisdom calls: "Come, eat of my bread, and drink of the wine I have mixed." The verse is the source for calling the Torah food.

Proverbs 9:5 משלי ט':ה'

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי׃

'Come, eat of my bread, and drink of the wine which I have mingled.

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KEHOT'S NOTE

משלי ט, ה. וע' בסש"ב (ספ"ה). [כ].

50 **אורייתא מחכמה נפקת**

In the Zohar on Yisro, Rabbi Yitzchak says, "We have learned: the Torah comes forth from the supernal Chochmah," and Rabbi Yose says it comes from Binah. The Kehot note gives this passage and two more (Zohar 2:121a; 3:81a) for the phrase.

Zohar II, 85a זח"ב פה, א

Zohar III, 81a זח"ג פא, א

KEHOT'S NOTE

זח"ב פה, א. קכא, א. זח"ג פא, א.

51 **המצות נקי' לבושים . . התו' היא בחי' מזון**

The preceding discourse says the Torah is food for the soul and the mitzvos are garments: as food sustains a person, so through the Torah, the reasons of the mitzvos, the

supernal will at their root comes to rest in their performance.

KEHOT'S NOTE

נסמן לעיל ט, ג.

PARAGRAPH 8

52 **ויקם עדות ביעקב**

"He established a testimony in Yaakov and set a Torah in Israel, which He commanded our fathers to make known to their children." The Alter Rebbe reads Yaakov as the middle line, which is the Torah.

Psalms 78:5 תהילים ע"ח:ה'

וַיָּקֶם עֵדוּת בְּיַעֲקֹב וְתוֹרָה שָׂם בְּיִשְׂרָאֵל אֲשֶׁר צִוָּה אֶת־אֲבוֹתֵינוּ לְהוֹדִיעָם לִבְנֵיהֶם׃

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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KEHOT'S NOTE

תהלים עח, ה.

53 **בחיי קו האמצעי שמבריח מן הקצה**

In its introduction the Zohar says that Yaakov is the bar that runs "from end to end," from the upper end, called Mi, to the lower end, called Mah, because he stands in the middle.

Zohar I, 1b זח"א א, ב

Zohar III, 186a זח"ג קפו, א

KEHOT'S NOTE

ראה זח"א א, ב. זח"ג קפו, א. ועוד.

54 **שמבריח מן הקצה**

"And the middle bar in the midst of the boards shall run from end to end." The middle line is described in the words of this verse about the Mishkan.

Exodus 26:28 שמות כ"ו:כ"ח

וְהַבְּרִיחַ הַתִּיכֹן בְּתוֹךְ הַקְּרָשִׁים מִבְרֹחַ מִן־הַקָּצֶה אֶל־הַקָּצֶה׃

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

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55 **החכמה תחיי בעליי**

"For in the shade of wisdom is the shade of silver, and the advantage of knowledge is that wisdom gives life to its possessors." The Alter Rebbe reads be'aleha as "its masters," the mitzvos.

Ecclesiastes 7:12 קהלת ז':י"ב

כִּי בְצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְעָלֶיהָ׃

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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KEHOT'S NOTE

קהלת ז, יב. לעיל (ט, ג).

56 **בד"ה ראיתי והנה מנורת זהב**

The discourse asks why Yirmiyahu and Yechezkel spoke of Israel as rejected silver and dross while Zechariah called them a menorah all of gold, and begins to explain why the Jewish people are called a menorah, made of one hammered piece.

KEHOT'S NOTE

לעיל בהעלותך לג, ג ואילך.

57 **ראיתי והנה מנורת זהב**

"I saw, and behold, a menorah all of gold." The verse that opens the discourse in Likkutei Torah, Beha'aloscha, referred to here.

Zechariah 4:2 זכריה ד':ב'

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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58 **בביאור ע"פ צאינה וראינה**

The passage explains that the souls' delight in Gan Eden comes from grasping the secrets of the Torah they studied, and that they can grasp the inner delight only through a garment made from the laws and mitzvos they kept in this world; "go out and see" means going out beyond the garments.

KEHOT'S NOTE

לקמן שה"ש כב, ד.

59 **צאינה וראינה**

"Go out and see, daughters of Zion, King Shlomo, in the crown with which his mother crowned him." The verse of the discourse in Likkutei Torah, Shir HaShirim, referred to here.

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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60 **וע"פ יביאו לבוש מלכות**

The passage explains that revealing the "royal garment" and "royal crown" requires the "horse," combinations of letters that draw the Infinite Light down below, and that in Mordechai's time the Jews' self-sacrifice merited this revelation.

KEHOT'S NOTE

תו"א צא, סע"ב ואילך.

61 **יביאו לבוש מלכות**

"Let them bring royal apparel that the king has worn." The verse of the discourse in Torah Ohr, Megillas Esther, referred to here.

Esther 6:8 אסתר ו':ח

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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62 **לכו לחמו בלחמי**

"Come, eat of my bread." Brought again for the Torah as the soul's food.

Proverbs 9:5 משלי ט':ה

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי׃

'Come, eat of my bread, and drink of the wine which I have mingled.

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63 **בביאור ע"פ אני לדודי**

The passage reads "I am my Beloved's, and His desire is upon me": it does not say "toward me" but "upon me," that is, from above, the level of an encompassing light.

KEHOT'S NOTE

לקמן פ' ראה לד, א.

64 **א"ת בניך אלא בוניך**

On the verse "And all your children shall be taught of Havayah, and great shall be the peace of your children," the Sages say: do not read "your children" (banayich) but "your builders" (bonayich), meaning Torah scholars. The Alter Rebbe uses it for the Torah being called a house.

Berakhot 64a:14 ברכות ס"ד א':י"ד

אַל תִּקְרֵי "בָּנָיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל". "יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ". "לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה' אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ". "ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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KEHOT'S NOTE

ברכות סד, א. ושי"נ.

65 **וכמאמר ר' יוסי מימי לא קריתי . . ביתי**

Rabbi Yossi said: in all my days I did not call my wife "my wife," but "my house." The Alter Rebbe cites it for Malchus, the feminine, being called a house.

Shabbat 118b:10–11 שבת קי"ח ב':י'-י"א

אָמַר רַבִּי יוֹסֵי: מֵימַי לֹא קָרִיתִי לְאִשְׁתִּי "אִשְׁתִּי" וּלְשׁוֹרִי "שׁוֹרִי", אֶלָּא לְאִשְׁתִּי — "בֵּיתִי", וּלְשׁוֹרִי — "שָׂדִי". אָמַר רַבִּי יוֹסֵי: מֵימַי לֹא נִסְתַּכַּלְתִּי בַּמִּילָה שְׁלִי. אִינִי? וְהָאֲמַרוּ לֵיקֵּה לְרַבִּי: מַאי טַעְמָא קָרוּ לָךְ רַבִּינוּ הַקָּדוֹשׁ? אָמַר לְהוּ: מֵימַי לֹא נִסְתַּכַּלְתִּי בַּמִּילָה שְׁלִי. בְּרַבִּי מִילְתָא אַחֲרִיתִי הֲוָה בֵּיקֵּה, שֶׁלֹּא הִכְנִיס יָדוֹ תַּחַת אַבְנָטוֹ. וְאָמַר רַבִּי יוֹסֵי: מֵימַי לֹא רָאוּ קוֹרוֹת בֵּיתִי אֵימָרֵי חֲלוּקִי.

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KEHOT'S NOTE

שבת קיח, ב.

66 **ויבן את הצלע**

"And Havayah Elokim built the rib that He had taken from the man into a woman." The word "built" shows that the feminine is called a house.

Genesis 2:22 בראשית ב':כ"ב

וַיִּבֶן ה' אֱלֹקִים אֶת־הַצֵּלָע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה וַיְבִאֶהָ אֶל־הָאָדָם׃

And the rib, which the L-RD G-d had taken from the man, made He a woman, and brought her unto the man.

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KEHOT'S NOTE

בראשית ב, כב.

67 **ויבן . . לשון בנין**

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

KEHOT'S NOTE

ברכות (סא, א). [כ].

68 **ויבן ה' את הצלע לשון בנין**

The Gemara discusses why the making of Chavah is described with the word "built" and expounds it as an actual building. The Kehot note brings it for "built" as an expression of building.

Berakhot 61a:17–18 ברכות ס"א א':י"ז-י"ח

לְכִדְרַבִּי שִׁמְעוֹן בֶּן מְנַסְיָא. דְּדָרַשׁ רַבִּי שִׁמְעוֹן בֶּן מְנַסְיָא: מַאי דִּכְתִיב "וַיִּבֶן ה' אֱלֹקִים אֶת הַצֵּלָע"? מְלַמֵּד שֶׁקִּלְּעָהּ הַקָּדוֹשׁ בָּרוּךְ הוּא לְחַוָּה, וֶהֱבִיאָהּ לְאָדָם הָרִאשׁוֹן — שֶׁכֵּן בִּכְרָכֵי הַיָּם קוֹרִין לְקַלָּעִיתָא "בַּנְיִיתָא". דָּבָר אַחֵר: "וַיִּבֶן", אָמַר רַב חִסְדָּא, וְאָמְרִי לַהּ בְּמַתְנִיתָא תָּנָא: מְלַמֵּד שֶׁבָּנָאהּ הַקָּדוֹשׁ בָּרוּךְ הוּא לְחַוָּה כְּבִנְיַן אוֹצָר, מָה אוֹצָר זֶה קָצָר מִלְּמַעְלָה וְרָחָב מִלְּמַטָּה כְּדֵי לְקַבֵּל אֶת הַפֵּירוֹת, אַף אִשָּׁה קְצָרָה מִלְּמַעְלָה וּרְחָבָה מִלְּמַטָּה כְּדֵי לְקַבֵּל אֶת הַוָּלָד.

It is [to be explained] according to R. Simeon b. Menasya who expounded : What means, "And the rib which the L-rd G-d had taken from the man, made He [banah] a woman"? It teaches that the Holy One, blessed be He, plaited her hair and brought her [adorned] to Adam ; for so in the sea-towns they call plaits binyata. Another explanation of "And He made [lit. built]" — Rab Hisda said (another version : It was

taught in a Baraita) : This means that the Holy One, blessed …

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PARAGRAPH 11

69 **השוה ומשוה**

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

KEHOT'S NOTE

פיוט וכל מאמינים.

70 **וז"ש בע"ח**

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

KEHOT'S NOTE

ל"מ. [כ].

71 **ע"פ מזמור שיר חנוכת הבית**

The passage distinguishes "a psalm, a song" from "a song, a psalm": in the first the lower rises to be included in the song above, in the second the higher descends to join the lower; it applies this to "A psalm, a song for the dedication of the House."

KEHOT'S NOTE

לקמן פ' ברכה צח, ד ואילך.

72 **מזמור שיר חנכת הבית**

"A psalm, a song for the dedication of the House, of David." David composed it although Shlomo built the Temple, because David embodied Malchus as a whole.

Psalms 30:1 תהילים ל:א

מִזְמוֹר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד׃

A Psalm; a Song at the Dedication of the House; of David.

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73 **ע"פ כאהלי קדר כיריעות שלמה**

The discourse on "like the tents of Kedar, like the curtains of Shlomo," where, as the text says, the two levels of encompassing lights are explained.

Song of Songs 7:3 שיר השירים ז:ג

שָׁרָרֵךְ אַגַּן הַסַּהַר אַל־יֶחְסַר הַמָּזֶג בִּטְנֵךְ עֲרֵמַת חִטִּים סוּגָה בַּשּׁוֹשַׁנִּים׃

Thy navel is like a round goblet, wherein no mingled wine is wanting; Thy belly is like a heap of wheat Set about with lilies.

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KEHOT'S NOTE

לקמן שהי"ש ז, ג-ד. י, א ואילך.

74 "I am black but comely, daughters of Jerusalem, like the tents of Kedar, like the curtains of Shlomo." The verse of the discourse on the two levels of encompassing lights.

Song of Songs 1:5 שיר השירים א:ה

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה׃

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

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75 **ובביאור ע"פ הבאים ישרש**

The passage explains "In days to come Yaakov will take root" through Yaakov as the middle bar, and the voice that joins the spiritual and the physical, bringing what is in the mind and heart out through the breath into the five places of speech.

KEHOT'S NOTE

תו"א נד, ג.

76 **הבאים ישרש**

"In days to come Yaakov will take root; Israel will blossom and bud." The verse of the Torah Ohr discourse referred to here.

Isaiah 27:6 ישעיהו כ"ז:ו

הַבָּאִים יַשְׁרֵשׁ יַעֲקֹב יָצִיץ וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֵל תְּנוּבָה׃

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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77 **ובביאור ע"פ כי תצא**

The passage explains the tzelem of Z'eir Anpin: its lamed and mem are encompassing lights and its tzadi the inner light; the lamed is the three mochin encompassing the inner light, and the mem is Keser, the general encompassing light, an encompassing light of the encompassing light.

KEHOT'S NOTE

לקמן פ' תצא לו, ד.

78 **ותתן טרף לביתה**

"She rises while it is still night and gives food (teref) to her household." Read as the refining of good from evil, the work of Malchus.

Proverbs 31:15 משלי ל"א:ט"ו

וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃

She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.

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KEHOT'S NOTE

משלי לא, טו.

79 **בחכמה יבנה בית**

"Through wisdom a house is built, and by understanding it is established." The house is built, and the refining done, through wisdom.

Proverbs 24:3 משלי כ"ד:ג

בְּחָכְמָה יִבָּנֶה בָיִת וּבִתְבוּנָה יִתְכּוֹנָן׃

Through wisdom is a house builded; And by understanding it is established;

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KEHOT'S NOTE

משלי כד, ג.

80 חכמות נשים בנתה ביתה

"The wise among women builds her house." Brought with the other verses for the feminine, Malchus, building the house through wisdom.

Proverbs 14:1 משלי י"ד:א'

חַכְמוֹת נָשִׁים בָּנְתָה בֵיתָהּ וְאִוֶּלֶת בְּיָדֶיהָ תֶּהֱרָסֶנּוּ׃

Every wise woman buildeth her house; But the foolish plucketh it down with her hands.

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KEHOT'S NOTE

משלי יד, א.

81 ברבות ר"פ שמיני

According to the note, the wording of this Midrash is quoted there.

KEHOT'S NOTE

הלשון נעתק באוה"ת פ' בהעלותך ע' שעה.

82 בחכמה . . אתבררו

The Zohar on Pekudei says that as the matter arose in thought, the refuse was sifted out of it, so that what was needed was completed. The Kehot note points here for the teaching that the refining takes place in wisdom.

Zohar II, 254b זח"ב רנד, ב

KEHOT'S NOTE

ראה זח"ב רנד, ב.

83 ואשים דברי בפיך

"And I have put My words in your mouth, and in the shadow of My hand I have covered you." The words in the mouth become a covering, an encompassing light.

Isaiah 51:16 ישעיהו נ"א:ט"ז

וָאָשִׂם דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אָרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אָתָּה׃

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

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KEHOT'S NOTE

ישע' נא, טז.

84 חקת התורה

"This is the statute of the Torah which Havayah commanded." The verse of the discourse on Parshas Chukas referred to here.

Numbers 19:2 במדבר י"ט:ב'

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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85 Kehot's note points to Deuteronomy 21:10-25:19 for these words.

Deuteronomy 21:10–25:19 דברים כ"א:י'-כ"ה:י"ט

PARAGRAPH 12

86 ולהבדיל בין הטמא ובין טהור

"To distinguish between the impure and the pure, and between the creature that may be eaten and the creature that may not be eaten." The closing verse of the laws of animals, which the Sifra expounds.

Leviticus 11:47 ויקרא י"א:מ"ז

לְהַבְדִּיל בֵּין הַטָּמֵא וּבֵין הַטָּהֹר וּבֵין הַחַיָּה הַנֶּאֱכָלֶת וּבֵין הַחַיָּה אֲשֶׁר לֹא תֵאָכֵל׃

to make a difference between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.

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KEHOT'S NOTE

ויקרא יא, מז.

87 בין שנשחט רובו של קנה לנשחט חציו

The Sifra asks whether the verse needs to teach the difference between a cow and a donkey, which is already explicit, and answers that it teaches the difference between a slaughter through most of the windpipe and through half of it, a hair's breadth.

Sifra, Shemini, Chapter 12 7 ספרא, שמיני, פרק י"ב ז'

88 Shmuel says a court is not liable for a ruling on a matter the Sadducees also accept, since "it is something you can go and read in the schoolhouse." The Alter Rebbe infers that an explicit law is not called a ruling at all.

Horayot 4a:12 הוריות ד' א:י"ב

אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: אֵין בֵּית דִּין חַיָּבִין עַד שֶׁיּוֹרוּ בְּדָבָר שֶׁאֵין הַצַּדּוּקִין מוֹדִין בּוֹ. אֲבָל בְּדָבָר שֶׁהַצַּדּוּקִין מוֹדִין בּוֹ - פְּטוּרִין. מַאי טַעְמָא? זִיל קְרִי בֵּי רַב הוּא.

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PARAGRAPH 13

89 העובר עבירה אחת

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

KEHOT'S NOTE

אבות ד, יא.

90 העובר עבירה אחת קונה לו קטיגור אחד

Rabbi Eliezer ben Yaakov says: one who does one mitzvah acquires one advocate, and one who commits one transgression acquires one accuser. The Alter Rebbe uses it to show that a forbidden thing has a spiritual root that sin strengthens.

Pirkei Avot 4:11 משנה אבות ד':י"א

רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב אוֹמֵר, הָעוֹשֶׂה מִצְוָה אַחַת, קוֹנֶה לוֹ פַּרְקְלִיט אֶחָד. וְהָעוֹבֵר עֲבֵרָה אַחַת, קוֹנֶה לוֹ קַטֵּגוֹר אֶחָד. תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים,

כְּתִרִיס בְּפָנֵי הַפְּרָעָנוּת. רַבִּי יוֹחָנָן הַסַּנְדְּלָר אוֹמֵר, כָּל כְּנֵסִיָּה שֶׁהִיא לְשֵׁם שָׁמַיִם, סוֹפָהּ לְהִתְקַיֵּם. וְשֶׁאֵינָהּ לְשֵׁם שָׁמַיִם, אֵין סוֹפָהּ לְהִתְקַיֵּם:

Rabbi Eliezer ben Jacob said: he who performs one commandment acquires for himself one advocate, and he who commits one transgression acquires for himself one accuser. Repentance and good deeds are a shield against punishment. Rabbi Yochanan Hasandlar said: every assembly which is for the sake of heaven, will in the end endure; and every assembly which is not for the sake of heaven, will not endure in the end.

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91 אם תגביּ כנשר

"Though you rise high like the eagle, and though your nest is set among the stars, from there I will bring you down, says Havayah." The image of evil's brazen self-exaltation.

Obadiah 1:4 עובדיה א׳:ד׳

אִם־תַּגְבִּיהַ כַּנֶּשֶׁר וְאִם־בֵּין כּוֹכָבִים שִׂים קִנֶּךָ מִשָּׁם אוֹרִידְךָ נְאֻם־יְהוָה׃

Though thou make thy nest as high as the eagle, And though thou set it among the stars, I will bring thee down from thence, saith the L-RD.

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KEHOT'S NOTE

עובדיי א, ד.

92 וע״י המבטשין

The Zohar on Shelach speaks of striking: wood that will not burn bright is struck until it gives light, and so too a body in which the soul's light does not shine. The Kehot note points here for the term.

Zohar III, 168a זח״ג קסח, א

KEHOT'S NOTE

ראה זח״ג קסח, א.

93 יתפרדו כל פועלי און

"For behold, Your enemies, Havayah, for behold, Your enemies shall perish; all workers of iniquity shall be scattered." Applied to the kelipos that are nullified by the rulings of the Oral Torah.

Psalms 92:10 תהילים צ״ב:י׳

כִּי הִנֵּה אֹיְבֶיךָ ה' כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן׃

For, lo, Thine enemies, O L-RD, For, lo, Thine enemies shall perish: All the workers of iniquity shall be scattered.

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KEHOT'S NOTE

תהלים צב, י׳.

PARAGRAPH 14

94 מתניתא מלכתא

Rav Pappa gives a mnemonic: "the Mishnah is a queen" (malketa), to recall that the comments on a mishnah or baraita were said by Rav Malkiya. The Alter Rebbe takes the phrase to show that the Oral Torah is Malchus.

Ketubot 61b:7–8 כתובות ס״א ב:ז׳-ח׳

רַב פָּפָּא אָמַר: מַתְנִיתִין וּמַתְנִיתָא — רַב מַלְכְּיָא. שְׁמַעְתָּתָא — רַב מַלְכְּיוֹ. וְסִימָנָךְ: מַתְנִיתָא מַלְכְּתָא. מַאי בֵּינַיְיהוּ — אִיכָּא בֵּינַיְיהוּ שְׁפָחוֹת. רַבָּן שִׁמְעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר וְכוּ׳. הַיְינוּ תַּנָּא קַמָּא! אִיכָּא בֵּינַיְיהוּ דְּמִיטַּלְלָא בְּגוּרְיֵיתָא קִיטָנְיֵיתָא וְנַדְרְשִׁיר.

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KEHOT'S NOTE

ביצה (כח, ב) [ב]. וראה אוה״ת שמות ע׳ יב בהערה. כתובות סא, ב.

95 מתניתא מלכתא

The same mnemonic of Rav Pappa, "the Mishnah is a queen," appears here as well, as the Kehot note records.

Beitzah 28b:14–15 ביצה כ״ח ב:י״ד-ט״ו

רַב פָּפָּא אָמַר: מַתְנִיתִין וּמַתְנִיתָא — רַב מַלְכְּיָא. שְׁמַעְתָּתָא — רַב מַלְכְּיוֹ. וְסִימָנָךְ: מַתְנִיתִין מַלְכְּתָא. מַאי בֵּינַיְיהוּ? אִיכָּא בֵּינַיְיהוּ שְׁפָחוֹת. מַתְנִי׳ לֹא יֹאמַר אָדָם לַסַּבָּח: שְׁקוֹל לִי בִּדִינָר בָּשָׂר, אֲבָל שׁוֹחֵט וּמְחַלֵּק בֵּינֵיהֶם.

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96 ותתן טרף לביתה

"She rises while it is still night and gives food (teref) to her household." Read again as Malchus refining the good from the evil.

Proverbs 31:15 משלי ל״א:ט״ו

וַתָּקָם בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃

She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.

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PARAGRAPH 15

97 מה טובו אוהליך יעקב

"How goodly are your tents, Yaakov, your dwelling places, Israel." The verse of the discourse cited, which reads "tents" and "dwelling places" as temporary and permanent Torah study.

Numbers 24:5 במדבר כ״ד:ה׳

מַה־טֹּבוּ אָהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ יִשְׂרָאֵל׃

How goodly are thy tents, O Jacob, Thy dwellings, O Israel!

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98 פרק אחד שחרית ופרק אחד ערבית

Rabbi Ami says that even if a person learned only one chapter in the morning and one chapter in the evening, he has fulfilled "This book of the Torah shall not depart from your mouth." The Alter Rebbe uses the phrase for those who set fixed times for Torah.

Menachot 99b:16–17 מנחות צ״ט ב:ט״ז-י״ז

אמר ר' אמי מדבריו של ר' יוסי נלמוד אפילו לא שנה אדם אלא פרק אחד שחרית ופרק אחד ערבית קיים מצות (יהושע א, ח) לא ימוש (את) ספר התורה הזה מפיך אמר רבי יוחנן משום רבי שמעון בן יוחי אפילו לא קרא אדם אלא קרית שמע שחרית וערבית קיים לא ימוש ודבר זה

אסור לאומרו בפני עמי הארץ ורבא אמר מצוה לאומרו בפני עמי הארץ

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99 ויקח קרח

"And Korach took." The verse of the discourse on the encompassing light of techeles referred to here.

Numbers 16:1 במדבר ט"ז:א'

וַיִּקַּח קֹרַח בֶּן־יִצְהָר בֶּן־קְהָת בֶּן־לֵוִי וְדָתָן וַאֲבִירָם בְּנֵי אֱלִיאָב וְאוֹן בֶּן־פֶּלֶת בְּנֵי רְאוּבֵן:

Now Korah, the son of Izhar, the son of Kohath, the son of Levi, with Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men;

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100 וזאת המצוה כו' לעשות בארץ

"And this is the commandment... to do in the land." The verse before the maamar's verse, which speaks of doing the mitzvos.

Deuteronomy 6:1 דברים ו':א'

וְזֹאת הַמִּצְוָה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹקֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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101 למען תירא כי'ו לשמור

"So that you will fear Havayah your G-d, to keep all His statutes." The maamar's verse, which adds fear and guarding to the doing.

Deuteronomy 6:2 דברים ו':ב'

לְמַעַן תִּירָא אֶת־ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־חֻקֹּתָיו וּמִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ אַתָּה וּבִנְךָ וּבֶן־בִּנְךָ כֹּל יְמֵי חַיֶּיךָ וּלְמַעַן יַאֲרִכֻן יָמֶיךָ:

that thou mightest fear the L-RD thy G-d, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

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PARAGRAPH 16

102 אם ה' לא יבנה בית

"Unless Havayah builds the house, its builders labor in vain on it." Read as the house of the Torah's letters, which must be built by G-d.

Psalms 127:1 תהילים קכ"ז:א'

שִׁיר הַמַּעֲלוֹת לִשְׁלֹמֹה אִם־ה' לֹא־יִבְנֶה בַיִת שָׁוְא עָמְלוּ בוֹנָיו בּוֹ אִם־ה' לֹא־יִשְׁמָר־עִיר שָׁוְא שָׁקַד שׁוֹמֵר:

A Song of Ascents; of Solomon. Except the L-RD build the house, They labour in vain that build it; Except the L-RD keep the city, The watchman waketh but in vain.

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KEHOT'S NOTE

תהלים קכז, א.

103 אחת שאלתי מאת ה'. שבתי בבית ה'

"One thing I asked of Havayah, that I will seek: that I may dwell in the house of Havayah all the days of my life." The verse of the discourse that calls the letters of the Torah a house.

Psalms 27:4 תהילים כ"ז:ד'

אַחַת שָׁאַלְתִּי מֵאֵת־ה' אוֹתָהּ אֲבַקֵּשׁ שִׁבְתִּי בְּבֵית־ה' כָּל־יְמֵי חַיַּי לַחֲזוֹת בְּנֹעַם־ה' וּלְבַקֵּר בְּהֵיכָלוֹ:

One thing have I asked of the L-RD, that will I seek after: That I may dwell in the house of the L-RD all the days of my life, To behold the graciousness of the L-RD, and to visit early in His temple.

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PARAGRAPH 17

104 ודברי אשר שמתי בפיך

"And My words which I have put in your mouth shall not depart from your mouth." The Torah is the house of Havayah when it is G-d's own word in a person's mouth.

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע' נט, כא.

105 ראשי המטות

"And Moshe spoke to the heads of the tribes... saying: This is the thing which Havayah has commanded." The verse of the discourse referred to here.

Numbers 30:2 במדבר ל':ב'

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה'

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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106 תען לשוני אמרתך

"My tongue shall respond to Your word, for all Your commandments are righteous." The tongue only answers to G-d's word.

Psalms 119:172 תהילים קי"ט:קע"ב

תַּעַן לְשׁוֹנִי אִמְרָתֶךָ כִּי כָל־מִצְוֹתֶיךָ צֶדֶק:

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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KEHOT'S NOTE

תהלים קיט, קעב.

107 **ששים המה מלכות**

"There are sixty queens and eighty concubines." The verse of the discourse referred to here.

Song of Songs 6:8 שיר השירים ו:ח

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

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

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108 **בכל המקום אשר אזכיר את שמי**

"In every place where I cause My Name to be mentioned, I will come to you and bless you." Explained in the discourse cited.

Exodus 20:21 שמות כ:כ"א

מִזְבַּח אֲדָמָה תַּעֲשֶׂה־לִּי וְזָבַחְתָּ עָלָיו אֶת־עֹלֹתֶיךָ וְאֶת־שְׁלָמֶיךָ אֶת־צֹאנְךָ וְאֶת־בְּקָרֶךָ בְּכָל־הַמָּקוֹם אֲשֶׁר אַזְכִּיר אֶת־שְׁמִי אָבוֹא אֵלֶיךָ וּבֵרַכְתִּיךָ׃

An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen; in every place where I cause My name to be mentioned I will come unto thee and bless thee.

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109 **ולא תחללו**

"And you shall not profane My holy Name, and I will be sanctified among the children of Israel." Torah study must leave no room for a self that interrupts.

Leviticus 22:32 ויקרא כ"ב:ל"ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם׃

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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KEHOT'S NOTE

ויקרא כב, לב.

110 **תרעא לדרתא**

Rabbi Yannai proclaimed: woe to one who has no courtyard and makes a gate for the courtyard. The Talmud applies it to one who has Torah but lacks fear of Heaven.

Shabbat 31b:1 שבת ל"א ב:א

יִרְאַת שָׁמַיִם, דּוֹמֶה לְגִזְבָּר שֶׁמָּסְרוּ לוֹ מַפְתְּחוֹת הַפְּנִימִיּוֹת וּמַפְתְּחוֹת הַחִיצוֹנוֹת לֹא מָסְרוּ לוֹ, בְּהֵי עָיֵיל? מַכְרִיז רַבִּי יַנַּאי: חֲבָל עַל דְּלִית לֵיהּ דָּרְתָא וְתַרְעָא לְדָרְתָא עָבֵיד. אָמַר רַב יְהוּדָה: לֹא בָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת עוֹלָמוֹ אֶלָּא כְּדֵי שֶׁיִּירְאוּ מִלְּפָנָיו, שֶׁנֶּאֱמַר: "וְהָאֱלֹקִים עָשָׂה שֶׁיִּרְאוּ מִלְּפָנָיו".

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111 **אורייתא בלא דחילו ורחימו**

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

KEHOT'S NOTE

ת"ז ת"י. [ומקורו מפסחים (נ, ב) מעל שמים. — כ].

112 **אורייתא בלא דחילו ורחימו לא פרחא לעילא**

In Tikkun 10: "The Torah without fear and love does not fly upward," and Torah and mitzvos without fear and love cannot ascend. The Alter Rebbe adds that without them the refining does not take place.

Tikkunei Zohar 25b:12–14 תקוני הזהר כ"ה ב:י"ב-י"ד

ואורייתא בלא דחילו ורחימו לא פרחת לעילא. (נ"א ובהאי נשר) וכתר ביה תליין בני חיי ומזוני. דאיהו מזלא דכלהו. ואיהו לא תליא במזלא. ובגין דא אוקמוהו בני חיי ומזוני לאו בזכותא תליא מלתא אלא במזלא תליא מלתא. דחסד איהו זכותא. ה' זעירא דמות אדם בה אשתלים יקו"ק והיא (ה') מלכותא קדישא. *איהי מצוה. עשיית פקודין. דאיהי שריא ברמ"ח אברים

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113 **השמים כסאי כו' איזה בית**

"The heavens are My throne and the earth is My footstool; what house would you build for Me?" Read as the supernal house built by the self-nullification of prayer.

Isaiah 66:1 ישעיהו ס"ו:א

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי׃

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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114 **והבית בהבנותו**

"And the house, in its being built, was built of whole stone made ready at the quarry." The verse on which the Zohar passage cited is built.

I Kings 6:7 מלכים א ו:ז

וְהַבַּיִת בְּהִבָּנֹתוֹ אֶבֶן־שְׁלֵמָה מַסָּע נִבְנָה וּמַקָּבוֹת וְהַגַּרְזֶן כָּל־כְּלִי בַרְזֶל לֹא־נִשְׁמַע בַּבַּיִת בְּהִבָּנֹתוֹ׃

For the house, when it was in building, was built of stone made ready at the quarry; and there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.—

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115 **והבית בהבנותו**

Rabbi Shimon asks why it says "in its being built," as though the House built itself: when it arises in the will of the Holy One, blessed be He, the will spreads forth from hidden thought, becomes voice and then speech, and then "the house in its being built."

Zohar, Noach 40:322–42:335 ספר הזהר, נח מ':שכ"ב-מ"ב:של"ה

R. Simeon said: 'Our colleagues are acquainted with a profound mystery concerning these garments.' AND THE WHOLE EARTH WAS OF ONE LANGUAGE AND OF ONE SPEECH. R. Simeon began his discourse with the verse: And the house in its being built, was built of stone made ready at the quarry; and there was neither hammer nor axe nor any tool of iron heard in the house in its being built (I Kings 6,

7). He said: The phrase "in its being built" (behibbonotho) implies self-building, as though without the hands ...

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

116 **וכל בניך**

> **"And all your children shall be taught of Havayah, and great shall be the peace of your children." The verse of the discourse cited.**

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ׃

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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117 **א"ת בניך אלא בוניך**

> **"Do not read banayich (your children) but bonayich (your builders)": Torah scholars build. Brought again for the Torah as a house.**

Berakhot 64a:14 ברכות ס"ד א:י"ד

אַל תִּקְרֵי "בָּנָיִךְ" אֶלָּא "בּוֹנָיִךְ". "שָׁלוֹם רָב לְאוֹהֲבֵי תוֹרָתֶךָ וְאֵין לָמוֹ מִכְשׁוֹל". "יְהִי שָׁלוֹם בְּחֵילֵךְ שַׁלְוָה בְּאַרְמְנוֹתָיִךְ". "לְמַעַן אַחַי וְרֵעָי אֲדַבְּרָה נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית ה' אֱלֹקֵינוּ אֲבַקְשָׁה טוֹב לָךְ". "ה' עֹז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֶת עַמּוֹ בַשָּׁלוֹם".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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

שמע ישראל הוי׳ אלקינו הוי׳ אחד ואהבת כו׳

Hear, O Israel, Havayah is our G-d, Havayah is One

◇

The Shema names Havayah twice because there are two levels: "Havayah is One," G-d's oneness within creation, and "Havayah is our G-d," His singularity (Yachid), the root of the soul's Yechidah. Contemplating this once brought love by itself; since the destruction, love comes only through accepting the yoke of Heaven, nullifying one's will, which, like a seed that rots before it grows, opens the way to boundless love "with all your might."

THE MAAMAR IN BRIEF

The maamar asks why the Shema names Havayah twice, why "Blessed be the Name of the glory of His kingdom" was set before "And you shall love," and why the daily Shema does not bring love, though ve'ahavta is also a promise. It answers through "choose life." In the body the heart sends out vitality, food is sorted into choice and waste, and the diaphragm divides them; so G-d's flow divides into upper waters, supernal delight, and lower waters, worldly pleasures, with the firmament between. Shema is "name" and the large ayin: the letters of the seven attributes that create the world day by day. "Havayah is One" is G-d's oneness within creation, rooted in speech; "Havayah is our G-d" is drawn from Yachid, the Supernal Thought in which Israel arose, and contemplating it awakens the soul's Yechidah and love. "We dwelt in the valley opposite Beis Pe'or" is the Shema's bittul. Before the destruction contemplation sufficed; now love requires accepting the yoke of Heaven, nullifying the will. Like a rotting seed, this brings love "with all your might" and the "good" above "life."

OUTLINE

1 **The questions** ¶1–3

Why Havayah is said twice, why "Blessed be the Name…" interrupts, and why the daily Shema does not bring love; ve'ahavta is also a promise, and "choose life" needs explaining, since everyone loves life.

2 The heart, the firmament and the letters ¶4–7

The heart's vitality and the sorting of food into choice and waste illustrate G-d's flow: upper waters of supernal delight and lower waters of worldly pleasure, divided by the firmament. The Shema, "name" and the large ayin, is the letters of the seven attributes that create each day.

3 Two Names Havayah ¶8–10

"Havayah is One" is G-d's oneness within creation, rooted in speech; "Havayah is our G-d" is drawn from Yachid, the Supernal Thought in which the souls arose. Contemplating it reaches the soul's Yechidah.

4 Love, and the valley opposite Pe'or ¶11

Such contemplation brings love by itself. "We dwelt in the valley opposite Beis Pe'or" is the Shema's stance of humility and self-sacrifice at "One," the reverse of Pe'or, which drew life into the waste.

5 The yoke of Heaven after the destruction ¶12–13

Since the destruction, love requires accepting the yoke of Heaven: nullifying the will, both by refraining from the permitted and by going beyond habit in doing good. Like a seed that rots and sprouts, this leads to love "with all your might," whose vessel is Malchus, the Oral Torah.

6 Seed and name ¶14

"So shall your seed and your name endure": growth comes through bittul; in the Time to Come revelation will reach even the lower waters. A list of Midrashim on "Hear, O Israel" follows.

7 Life and good, death and evil ¶15–16

Life is above the partition, death is the waste below it, evil is making the waste an existence of its own, and good is above life itself. This is the firmament's dividing stated twice, and the good is drawn down through "with all your might."

KEY CONCEPTS

Upper and lower waters מים עליונים ומים תחתונים

The two kinds of divine flow: supernal delight in G-d Himself, the true "life," and the delights of this world, compared to the waste of digestion. The firmament, like the body's diaphragm, divides them.

Shem and the large ayin שם ע' רבתי

Shema (שמע) read as shem (שם, "name") and the large ayin (ע, seventy), which the Zohar notes: the seven emotive attributes, each of ten, and the letters that flow from them to create the world.

Yachid and Yechidah יחיד / יחידה

Yachid is G-d as singular and unique, above all created life; "Havayah is our G-d" is drawn from it. Yechidah, the soul's innermost level, is so called because it receives from Yachid.

Supernal Thought מחשבה עילאה

The level in which "Israel arose in thought," the source of the souls, higher than divine speech, the source of the worlds and the angels.

Accepting the yoke of the Kingdom of Heaven קבלת עול מלכות שמים

The nullification of one's own will before G-d, expressed in "Blessed be the Name of the glory of His kingdom." Since the destruction of the Temple it is the necessary path to love.

Nullification of will ביטול הרצון

Doing the opposite of what the heart desires: refraining from permitted things in "turn away from evil," and going beyond habit in "do good." Only what is done this way is truly called service.

With all your might בכל מאדך

A love too great for any vessel, beyond the love held in the mind ("with all your soul"). It comes through nullifying the will, as a seed sprouts only after it rots, and its vessel is Malchus, the Oral Torah.

SECTION 1 · ¶1–3

The questions

1 שמע ישראל[1,2] הוי' אלקינו הוי' אחד ואהבת כו'.[3] וצריך להבין למה הזכיר ב' פעמים הוי'.

"Hear, O Israel, Havayah is our G-d, Havayah is One. And you shall love," etc. We need to understand why [the verse] mentions [the Name] Havayah twice.

> The maamar opens with the first verse of the Shema (Deuteronomy 6:4) and the start of the next verse, "And you shall love Havayah your G-d." Its first question: why does the verse say the Name Havayah twice, once in "Havayah is our G-d" and again in "Havayah is One"?

ועוד להמ הפסיקו אכנה"ג [אנשי כנסת הגדולה] בין אחד לואהבת[4] בבשכמל"ו [בברוך שם כבוד מלכותו לעולם ועד]. וגם צריך להבין פי' שמע שהוא לשון אסיפה מלשון וישמע שאול את העם[5] וגם לשון הבנה[6]

Further: why did the Men of the Great Assembly interrupt between "One" and "And you shall love" with "Blessed be the Name of the glory of His kingdom forever and ever"? We also need to understand the meaning of "Shema," which is a term of gathering, as in "And Shaul gathered (vayeshama) the people," and also a term of understanding.

> Two more questions. In the daily recital, "Blessed be the Name of the glory of His kingdom forever and ever" is said between "One" and "And you shall love": why was this interruption instituted? And the word Shema has two senses: "gathering," as when Shaul gathered (vayeshama) the people for war (I Samuel 15:4), and "understanding." A maamar of 5640 cited in the Kehot note explains that the two are one: to gather all one's faculties into contemplating how Havayah our G-d is one.

והנה ואהבת הוא לשון ציווי וגם לשון עתיד[7] פי' שאומר הכתוב שכשיעמיק בדעתו ויבין שהוי' אחד יבוא לבחי' ואהבת לשון עתיד בכל לבבך בשני יצריך.[8,9] שאפילו היצה"ר [היצר הרע] הוא נכנע ובטל לגבי אהבת ה'.[10]

Now, "And you shall love" is a term of command and also a term of the future. That is, the verse is saying that when a person delves deeply with his mind and understands that Havayah is One, he will come to the level of "And you shall love" (a term of the future) "with all your heart," with both your inclinations: even the evil inclination is subdued and nullified before the love of G-d.

> Ve'ahavta can be read as a command ("love!") or as a future ("you will love"). The Alter Rebbe reads it as a promise: one who contemplates deeply that Havayah is One will come to love G-d "with all your heart," which the Mishnah (Berachos 9:5) explains as "with both your inclinations," so that even the evil inclination yields to that love.

2 והנה כל אחד ואחד אומר ב' פעמים בכל יום קריאת שמע שחרית וערבית ואעפ"כ [ואף על פי כן] אינם מגיעים לבחי' ואהבת.

Now, each and every one recites the Shema twice every day, morning and evening, and nevertheless they do not reach the level of "And you shall love."

> The question is sharpened: every Jew recites the Shema morning and evening. If "And you shall love" is a promise that follows from it, why do people not actually arrive at that love?

אך הענין הוא כי הנה כתיב ראה נתתי לפניך היום את החיים וכו' ובחרת בחיים[11] לאהבה את[12,13] הוי' אלקיך בכל לבבך

But the explanation is this. It is written, "See, I have set before you today life," etc., "and you shall choose life, to love Havayah your G-d with all your heart,

> The answer begins with Moshe's words near the end of Deuteronomy (30:15-20): G-d sets life before us and tells us to choose it, "to love Havayah your G-d." Choosing life is bound up with loving G-d.

כי הוא חייך[14] היינו כל אחד ואחד שרוצה לעבוד ה' צריך לידע בתחלה הבחירה שלו.

for He is your life." That is, each and every one who wishes to serve G-d must first know [what] his choice [is].

> "For He is your life" (Deuteronomy 30:20) identifies G-d Himself as the life one is to choose. Before he can serve G-d, a person must first understand what his choice really is, as the next paragraphs explain.

3 ולכן כתיב ובחרת בחיים.[15] וצריך להבין מי הוא שאינו רוצה לבחור בחיים והלא כל או"א [אחד ואחד] אוהב חיים.

That is why it is written, "and you shall choose life." Now we need to understand: who is there that does not want to choose life? Surely each and every one loves life!

> If "choose life" were simply a command to want to live, it would seem unnecessary: everyone already loves life.

ואדרבה מי שאוהב חיים הוא אדרבה אוהב את ההיפוך דהיינו תענוגי עוה"ז. ואיך כתיב ובחרת בחיים לאהבה את הוי' אלקיך והלא היצה"ר [היצר הרע] אוהב את החיים.

On the contrary, one who loves life is, on the contrary, a lover of the opposite, namely the delights of this world. So how can it be written, "and you shall choose life, to love Havayah your G-d"? Surely the evil inclination loves life!

> Worse, the ordinary love of life is really a love of this world's pleasures, the opposite of loving G-d. The evil inclination itself "loves life" in this sense, so how can choosing life be the same as loving G-d?

אך צריך לידע מה נק' חיים הנה כתיב ויאמר אלהים[16] יהי רקיע וכו' ויהי מבדיל כו'

But we need to know what is called "life." It is written, "And G-d said, Let there be a firmament," etc., "and let it divide," etc.,

> The answer depends on what "life" truly means. To explain it, the Alter Rebbe turns to the second day of creation (Genesis 1:6), when G-d commanded a firmament to divide between waters.

ויעש אלקים את הרקיע ויבדל במין המים אשר מתחת לרקיע ובין המים אשר מעל לרקיע.[17]

"And G-d made the firmament, and He divided between the waters that are below the firmament and the waters that are above the firmament."

> The next verse (Genesis 1:7) tells that G-d made the firmament and divided between the waters below it and the waters above it. These upper and lower waters will be the key to two kinds of "life."

SECTION 2 • ¶4–7

The heart, the firmament and the letters

4 וצריך להבין למה שינה במאמר זה יותר מבשאר מאמרים שנאמר ענין הבדלת הרקיע שני פעמים[18] ויהי מבדיל ויבדל.

We need to understand why [the Torah] varied in this utterance more than in the other utterances, in that the dividing of the firmament is stated twice: "and let it divide" and "and He divided."

> Of all the acts of creation, only the firmament's dividing is told twice: "let it divide" in G-d's command (Genesis 1:6) and "He divided" in its fulfillment (1:7). The maamar asks why this utterance is different.

אך הנה מבשרי אחזה[19] אלוה למשל כל החיות שבאדם נמשך מהלב דהיינו עד"מ התהוות הקול והדבור הוא שנמשך מהלב להריאה ומהריאה לקנה

But "from my flesh I behold G-d." By way of analogy: all the life-force in a person is drawn from the heart. That is, for example, voice and speech come into being in that [the life-force] is drawn from the heart to the lungs, and from the lungs to the windpipe,

> The answer starts from Job's words, "from my flesh I behold G-d" (Job 19:26): the workings of the human body can teach about G-dliness. In the body all vitality comes from the heart; voice and speech, for instance, are formed as that vitality passes from the heart to the lungs and from the lungs to the windpipe.

וזהו קול ודבור שיוצא מהם וגם אפילו המוח מקבל חיות מן הלב[20] שעולה מן הלב למוח לחשוב ולהרהר

and this is the voice and speech that come out of them. And even the brain, too, receives life-force from the heart, [life-force] that rises from the heart to the brain to think and to reflect.

> Even the brain, which thinks and reflects, receives its vitality from the heart. The Kehot note points to the Zohar (3:161b, 221b and elsewhere), that the heart is distributed to all the limbs.

והנה זהו בחי' המשכת חיות רוחני מהלב שיומשך מזה הדבור והמחשבה וכן נמשך כ"כ [כל כך] מהלב חיות גשמי לכל האברים והוא דם הנמשך מהלב לכל האברים

Now, this is the level of a spiritual life-force drawn from the heart, from which speech and thought are drawn. And likewise a physical life-force is also drawn from the heart to all the limbs, namely the blood that is drawn from the heart to all the limbs,

> So the heart sends out two kinds of life: a spiritual vitality that becomes thought and speech, and a physical vitality, the blood, which it sends to all the limbs.

ומזה נעשה גידול הבשר ודם זה נעשה מהמאכל שמתברר בקיבה וכבד והמובחר עולה ללב והפסולת יוצא דרך בני מעיים לחוץ.

and from this comes the growth of the flesh. And this blood is made from the food, which is sorted in the stomach and the liver: the choicest part rises to the heart, and the waste goes out through the intestines.

> The blood that builds the body comes from food, which is sorted in the stomach and the liver: the best part rises to the heart, and the waste is expelled through the intestines. This sorting into choice and waste is the heart of the analogy.

5 וכל זה הוא מתחלק על ידי הפרסא שמפסקת דהיינו חצר הכבד שהוא המבדיל בין אברי הנשימה לאברי המזון.

All of this is divided by the partition (parsa) that separates, namely the diaphragm, which is what divides between the organs of breathing and the organs of nourishment.

> In the body a partition, the diaphragm, separates the organs of breathing (heart and lungs) from the organs of digestion. The Alter Rebbe calls it by the Kabbalistic term parsa, "partition," preparing the comparison with the firmament between the waters.

כך ממש בנמשל כביכול הנה כתיב צור לבבי[21] שכללות החיות נמשך ממנו ית' כדכתיב ואתה מחיה את כולם[22] והנה יש גם כן ב' בחי' השפעות.

Exactly so in the analogue, as it were. It is written, "the Rock of my heart," for the life-force as a whole is drawn from Him, may He be blessed, as it is written, "and You give life to them all." And here too there are two levels of flow.

> Now the analogue: G-d is called "the Rock of my heart" (Psalms 73:26), the "heart" from which all life flows, as it says, "and You give life to them all" (Nehemiah 9:6). And as in the body, His flow comes in two kinds.

האי' הוא הנקרא בחי' מים עליונים הוא תענוג עליון אז תתענג על[23] ה'.

The first is what is called the level of the "upper waters," which is supernal delight: "then you will delight in Havayah."

> The first flow is the "upper waters," supernal delight: the delight in G-d Himself of which Isaiah says, "then you will delight in Havayah" (Isaiah 58:14).

6 והבי' הוא מים תחתונים הם הפסולת תענוגי עוה"ז שנמשכים ע"י הפרסא ורקיע[24] המבדיל בין מים עליונים למים תחתונים

The second is the "lower waters," which are the waste, the delights of this world, drawn through the partition and the firmament that divides between the upper waters and the lower waters.

> The second flow is the "lower waters," the delights of this world, which correspond to the waste of digestion. They are drawn down past the partition, the "firmament" that divides the upper waters from the lower.

וזהו ובחרת בחיים העליונים שהוא בחי' עץ החיים ותענוג עליון ולמאוס בתענוגים גשמיים שמבחי' מים תחתונים עה"ד [עץ הדעת] טו"ר [טוב ורע].

This is "and you shall choose life": the supernal life, which is the level of the Tree of Life and supernal delight; and to despise the physical delights, which come from the level of the lower waters, the Tree of Knowledge of good and evil.

> Now "choose life" is clear: it means choosing the higher life, the supernal delight that is the Tree of Life, and despising the physical delights that come from the lower waters, the Tree of Knowledge, where good and evil are mixed.

אך איך יוכל להגיע לבחי' זו הוא ע"י ק"ש [קריאת שמע] שחרית וערבית שמע הוא שם ע' רבתי.[25]

But how can one reach this level? It is through the recital of Shema, morning and evening. "Shema" is shem ["name"] [and] the large ayin.

> The way to make this choice is the Shema, morning and evening. The maamar reads the word Shema (שמע) as shem, "name" (שם), and the ayin (ע), which is written large in the Torah scroll, as the Zohar (3:236b) notes.

ע' [שבעים] הוא ז' מדות לך הוי' הגדולה והגבורה[26] כוי' ז' מדות כל אחד כלול מעשר ושם הוא אותיות מהמדות [כמ"ש בד"ה השמים כסאי] שהוא הארה[27] הנמשך ומתפשט להוות יש מאין

The ayin [whose value is seventy] is the seven emotive attributes (middos), "Yours, Havayah, are the greatness and the might," etc.: seven attributes, each comprising ten. And shem is letters [that come] from the attributes (as is explained in the discourse beginning "The heavens are My throne"), which is a radiance that is drawn forth and spreads out to bring into being something from nothing,

> The ayin has the value seventy: the seven emotive attributes listed in "Yours, Havayah, are the greatness and the might…" (I Chronicles 29:11), each made up of ten. Shem, "name," is the letters that express those attributes, a radiance that goes out from them to create something from nothing.

דהיינו ששמו ית' מחיה בעצמו דהא כי נשגב שמו לבדו[28] כתיב ששמו הוא נשגב הודו על ארץ ושמים שאפי' [שאפילו] על ארץ ושמים אינו

that is, His Name, may He be blessed, itself gives life. For it is written, "for His Name alone is exalted": His Name is exalted; "His splendor is over earth and heavens": even over earth and heavens it is nothing

> That G-d's Name gives life does not mean that creation touches the Name itself. The verse says "His Name alone is exalted," beyond the world, while what is over earth and heavens is only "His splendor" (hodo) (Psalms 148:13).

אלא הודו זיו הארה מהאותיות והוא בחי' בדבר ה' שמים נעשו[29,30] שיש בו התחלקות הזמן.

but "His splendor," a gleam of radiance from the letters. This is the level of "By the word of Havayah the heavens were made," in which there is a division of time.

> "His splendor" is only a gleam of the radiance of the letters. This creative speech, "By the word of Havayah the heavens were made" (Psalms 33:6), unfolds in time, day by day.

דהיינו ביום א' יהי אור. ביום ב' יהי רקיע ובטובו מחדש[31] בכל יום תמיד מעשה בראשית.

That is, on the first day, "Let there be light"; on the second day, "Let there be a firmament." And "in His goodness He renews each day, continually, the work of creation."

> Each of the days of creation had its own utterance: on the first, "Let there be light," on the second, "Let there be a firmament." And as the blessing before the morning Shema says, G-d "in His goodness renews each day, continually, the work of creation."

7 והענין הוא כך שבכל יום ויום מתגלה דבר יום ביומו היינו בחי' האותיות והדבור הנמשך מבחי' המדה שביום ההוא

The matter is as follows. On each and every day there is revealed "the word (davar) of each day on its day," that is, the level of the letters and the speech drawn from the level of the attribute of that day.

> The phrase "the word (davar) of each day on its day" is read literally: each day of creation has its own "word," the letters and speech that flow from the attribute belonging to that day.

דהיינו ביום א' נמשך אותיות יהי אור[32] מבחי' מדת החסד. ביום ב' יהי רקיע[33] וכו'.

That is, on the first day the letters of "Let there be light" are drawn from the level of the attribute of Chesed (kindness); on the second day, "Let there be a firmament," etc.

> So the first day's utterance, "Let there be light," comes from Chesed, kindness, the first of the seven attributes; the second day's, "Let there be a firmament," comes from the attribute of that day, and so on.

SECTION 3 · ¶8–10

Two Names Havayah

8 ויום שבת הוא חוזר למקורר כמו שהיה כמשל אדם שהוא מחשב או מדבר וכשיכיל מדבורו או ממחשבתו חוזר למקורו הראשון. כך כביכול אצלו יתברך נק' שבת להוי' אלקיך.

And on the day of Shabbos it returns to its source, as it was, like a person who is thinking or speaking: when he finishes his speech or his thought, he returns to his first source. So too, as it were, with Him, may He be blessed: [this] is called "a Shabbos to Havayah your G-d."

> On Shabbos the creative speech returns to its source, as a person who finishes speaking or thinking returns to the source from which his words came. That is why the seventh day is called "a Shabbos to Havayah your G-d": a return to G-d.

ופי' ישראל הוא ישראל עלה במחשבה[34] וכשמתבונן שהוי' אלקינו שם הוי' הוא בחי' צמצום והתפשטות והמשכה והוא להיות אלקינו בחי' מחשבה עילאה להיות התהוות נש"י [נשמות ישראל] שנתהוו מבחי' מחשבה עילאה

The meaning of "Israel" is: "Israel arose in thought." And when one contemplates that "Havayah is our G-d": the Name Havayah is the level of tzimtzum (contraction), expansion and drawing-down, and it is in order to be "our G-d," the level of the Supernal Thought, so that the souls of Israel come into being, for they came into being from the level of the Supernal Thought,

> Now the first question is answered. "Israel" recalls the Midrash that "Israel arose in [G-d's] thought" before creation. The Name Havayah stands for contraction, expansion and drawing-down; in "Havayah is our G-d" it is drawn down to be "our G-d," the Supernal Thought from which the souls of Israel came into being.

שהוא גבוה יותר מבחי' הוי' אחד שהוא צמצום והתפשטות והמשכה להיות בחי' דבור שמזה שרש התהוות ז' רקיעים והארץ וד' רוחות העולם הנרמזים בחי"ת די[35] דאחד.

which is higher than the level of "Havayah is One," which is contraction, expansion and drawing-down to become the level of speech, from which is the root of the coming-into-being of the seven heavens, the earth and the four directions of the world, alluded to in the ches [= eight] and dalet [= four] of echad ("One").

> This is higher than "Havayah is One," where the same process descends into divine speech, the root of the created world. The ches (eight) of echad alludes to the seven heavens and the earth, and its dalet (four) to the four directions; the Kehot note traces this to the Smak (siman 104), cited in the Beis Yosef (beginning of Orach Chaim 61), and see Berachos 13b.

9 וכנ"ל במשל מהלב נמשך חיות לדבור וגם למוח לחשוב ולהרהר והרי המשכה לבחי' מחשבה הוא גבוה יותר כו'

As mentioned above in the analogy: from the heart life-force is drawn to speech and also to the brain, to think and to reflect; and the drawing-forth to the level of thought is surely higher, etc.

> The analogy is recalled: the heart's vitality goes both to speech and to the brain's thinking, and the vitality that reaches thought is the higher of the two.

וזהו שנאמר בי שמות[36] הוי' וכך יובן ג"כ למעלה שפי' הויה אלקינו היינו נשי"י [נשמות ישראל] עלו במחשבה האו גבוה יותר מבחי' ההמשכה דבחי' דבור ואפילו מבחי' מלאכים וברוח פיו כל צבאם[37] כו'

This is why the Name Havayah is said twice. And so it is to be understood above as well: the meaning of "Havayah is our G-d" is that the souls of Israel arose in thought, which is higher than the level of the drawing-forth of the level of speech, and even than the level of the angels, "and by the breath of His mouth all their host," etc.

> This answers why the Name Havayah is said twice. "Havayah is our G-d" is the higher drawing-forth, into thought, where the souls of Israel "arose in thought"; it is higher than the drawing-forth into speech, and higher even than the angels, who were made "by the breath of His mouth" (Psalms 33:6).

והענין שבחי' הוי' אחד אין נופן לשון אחד כ"א בהשתלשלות בחי' שמים וארץ כו' שהם בחי' ששה קצוות רוחניים וגשמיים כו' והוא ית' אחד בהם לפי שהם בטלים אליו ית' [וכמ"ש בפרשה בהעלותך[38] וע"פ וארא][39,40]

The explanation is that [regarding] the level of "Havayah is One," the term "one" applies only within the chain of descending worlds (hishtalshelus), the level of heaven and earth, etc., which are the level of the six directions, spiritual and physical, etc.; and He, may He be blessed, is One within them because they are nullified to Him, may He be blessed (as is explained in Parshas Beha'aloscha and on the verse "And I appeared").

> "Havayah is One" belongs to the order of creation: "one" can be said only where there are many things, heaven and earth and the six directions, and G-d is One among them because they are all nullified to Him. The Kehot note adds that another transcript of this maamar calls this, in the name of Chovos HaLevavos (Sha'ar HaYichud, ch. 9), "the one that is counted."

אבל בחי' הויה אלקינו הוא המשכה מבחי' יחיד שהוא ית' יחיד ומיוחד והוא לבדו הוא

But the level of "Havayah is our G-d" is a drawing-forth from the level of Yachid, the Singular One: He, may He be blessed, is singular and unique, and He alone is.

> "Havayah is our G-d," by contrast, is drawn from G-d as Yachid, the Singular One: not one among many, but singular and unique, the only existence. This is the source of the souls.

וכמאמר זרע יצחק יחידו[41] שהוא בחי' חיי החיים שלמעלה אפילו מבחי' חיים הרוחניים שהוא בחי' ואתה מחיה את כולם[42] בחי' ואתה אותיות הדבור מא' עד ת' וה' מוצאות הפה.[43, 44, 45]

As in the saying, "the seed of Yitzchak, his only one (yechido)": this is the level of the Life of life, which is higher even than the level of spiritual life, the level of "and You (ve'atah) give life to them all." The level of ve'atah is the letters of speech, from alef to tav, and the hei [= five] articulations of the mouth.

> The prayer calls Yitzchak Avraham's yachid, "only one," the same word. This level is the "Life of life," above even the spiritual life that sustains the worlds, of which it says "and You (ve'atah) give life to them all" (Nehemiah 9:6). Ve'atah is read as the letters from alef to tav (את) and the hei (ה, five): the five places in the mouth where speech is articulated.

10 וזהו מכלכל חיים. וכמאמר יחיד חי העולמים מלך שהוא ית' יחיד ומיוחד וחי העולמים אינו אלא מבחי' מלך כו' וזהו כי עמך מקור חיים.[46]

This is [the meaning of] "He sustains life." And as in the saying, "Singular One, Life of the worlds, King": He, may He be blessed, is singular and unique, and "Life of the worlds" is only from the level of "King," etc. And this is "For with You is the source of life."

> "He sustains life," from the Amidah, and "Singular One, Life of the worlds, King," from the blessing Baruch She'amar, both teach that G-d as Singular is above the life He gives: He is "Life of the worlds" only through the level of "King," Malchus. "For with You is the source of life" (Psalms 36:10) says the same: the source of life is with Him, while He Himself is above it.

וכשמתבונן בזה שהוי' אלקינו בחי' יחיד ממש וכמ"ש אחת היא יונתי[47] אחת היא היינו מה שהנשמה נקי' יחידה ע"ש [על שם] שמקבלת מבחי' יחיד.[48]

And when one contemplates this, that "Havayah is our G-d" is the very level of Yachid, as it is written, "One is she, my dove … one is she": that is, the soul is called Yechidah because it receives from the level of Yachid.

> When a person contemplates that "Havayah is our G-d" is the level of Yachid itself, he reaches the highest level of his own soul, Yechidah, "the singular one," so called because it receives from G-d as Yachid. The verse "One is she, my dove" (Song of Songs 6:9) speaks of this oneness. The Kehot note points to Etz Chaim (Sha'ar Drushei ABYA, ch. 1) for the name Yechidah.

SECTION 4 • ¶11

Love, and the valley opposite Pe'or

11 וע"י התבוננות זו ממילא יבא לבחי' ואהבת את הויה אלקיך[49] ממש בכל לבבך בבחי' יחידה שבנפש שבכל ניצוץ האדם כביכול ישראל עלה במחשבה.

Through this contemplation he will automatically come to the level of "And you shall love Havayah your G-d," truly, "with all your heart," with the level of Yechidah in the soul, which is in every spark of man, as it were: "Israel arose in thought."

> Such contemplation brings by itself the love of "And you shall love Havayah your G-d with all your heart," coming from Yechidah, the soul's innermost point, present in every spark of a person: the spark that "arose in thought."

וע"ז אמר משה רבינו עליו השלום ונשב בגיא מול בית פעור[50] כשהזהיר על משנה תורה אמר שיהיה

Of this Moshe Rabbeinu, peace be upon him, said, "And we dwelt in the valley opposite Beis Pe'or." When he gave his warning regarding Mishneh Torah [the repetition of the Torah], he said that it should be

> Moshe's words "And we dwelt in the valley opposite Beis Pe'or" (Deuteronomy 3:29), said in his review of the Torah in Devarim (Mishneh Torah), are read as a lesson: one must stand "opposite" Pe'or, in the opposite stance.

מול בית פעור ופעור הוא שם ע"ז [עבודה זרה] שרצו להמשיך החיות מלמעלה למים התחתונים שהוא תענוגי עוה"ז וכענין בן סורר זולל וסובא[51,52] שבתורה פ' כי תצא

opposite Beis Pe'or. Pe'or is the name of an idolatry whose [worshippers] wanted to draw the life-force from above into the lower waters, which are the delights of this world, like the matter of the wayward son, "a glutton and a drunkard," in the Torah, Parshas Ki Seitzei;

> Pe'or was an idolatry whose worship sought to draw divine vitality down into the lower waters, the pleasures of this world. The Alter Rebbe compares it with the wayward son of Deuteronomy 21, "a glutton and a drunkard," given over to indulgence.

לכן היו מתריזין עצמן להמשיך הפסולת כו' וכמ"ש בע"ח [בעץ חיים] של"א פ"ה[53] ולכן הזהיר ונשב בגיא מול בית פעור

therefore they would relieve themselves, to draw down the waste, etc., as is written in Etz Chaim, Sha'ar 31, chapter 5. That is why he cautioned, "And we dwelt in the valley opposite Beis Pe'or."

> Its worshippers relieved themselves as their service, which the maamar reads as drawing down the waste, the lowest of the lower waters. The Alter Rebbe cites Etz Chaim (Sha'ar 31, ch. 5); the Kehot note quotes it, through Or HaTorah: the service of Pe'or was to expel the filth to it, for that is its very nourishment.

כי גיא היינו בחי' שפלות והכנעה וביטול אליו ית' שהוא מול והיפך בית פעור כיכ כל איש אשר הלך אחרי בעל פעור השמידו הוי' אלקיך שנעשה מהם כלא היו

For "valley" is the level of lowliness, submission and self-nullification (bittul) to Him, may He be blessed, which is "opposite," the reverse, of Beis Pe'or. For "every man who followed Baal Pe'or, Havayah your G-d destroyed him," so that they became as though they had never been;

> "Valley" (gai), low ground, stands for humility, submission and bittul before G-d, the very opposite of Pe'or. The verses (Deuteronomy 4:3–4) contrast Pe'or's followers, who were destroyed and became as nothing, with those who cleave to G-d.

אבל ואתם הדבקים[54] בהי' אלקיכם חיים[55] כו' ופי' ונשב בגיא ייל [יש לומר] שזהו ענין קיש [קריאת שמע] שהיא מיושב וק,ש הוא להיות בחי' ביטול למס"נ [למסירות נפש] באחד.[56]

but "you who cleave to Havayah your G-d are alive," etc. And the meaning of "And we dwelt (vaneshev) in the valley": it can be said that this is the recital of Shema, which is [said] sitting, and the recital of Shema is in order to be in the level of bittul, to [the point of] self-sacrifice (mesirus nefesh) at [the word] "One."

> "You who cleave to Havayah your G-d are alive": attachment to G-d is true life. And vaneshev, "we dwelt," literally "we sat," alludes to the Shema, which is recited sitting; its aim is bittul, to the point of readiness to give one's life at the word "One."

SECTION 5 • ¶12–13

The yoke of Heaven after the destruction

12 והנה קודם החורבן בית ראשון שהיו נשמות גבוהות היו יכולים להגיע לואהבת ע"י התבוננות לבד שמע ישראל כו' ואהבת.

Now, before the destruction of the First Temple, when there were lofty souls, they could reach "And you shall love" through contemplation alone: "Hear, O Israel," etc., "And you shall love."

> In the time of the First Temple the souls were loftier, and contemplation alone, "Hear, O Israel … One," was enough to bring them to "And you shall love."

אבל אחר החורבן אינו יכול להגיע לואהבת אלא על ידי בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] שהוא קבלת עול מ"ש.

But after the destruction one cannot reach "And you shall love" except through "Blessed be the Name of the glory of His kingdom forever and ever," which is accepting the yoke of the Kingdom of Heaven (kabbalas ol malchus shamayim).

> After the destruction, love can come only through "Blessed be the Name of the glory of His kingdom," which stands for accepting the yoke of the Kingdom of Heaven. The next paragraph draws the conclusion for the order of the Shema.

13 ובזה מתורץ הקושיא דלעיל להמ אין כל אחד מגיע לבחי' ואהבת כי כדי להגיע עכשיו לבחי' ואהבת צ"ל ע"י קבלת עול מלכות שמים שזהו ענין בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] שהצריכו לומר קודם ואהבת

With this the question above is resolved: why does not everyone reach the level of "And you shall love"? For to reach the level of "And you shall love" now, it must be through accepting the yoke of the Kingdom of Heaven, which is the matter of "Blessed be the Name of the glory of His kingdom forever and ever," which they required to be said before "And you shall love."

> This answers the opening questions together. People today do not reach love through the Shema alone, because love now requires first accepting the yoke of Heaven, and that is why "Blessed be the Name of the glory of His kingdom" was placed before "And you shall love."

והיינו ענין לאכפיא ס"א [סטרא אחרא] דהיינו בטל רצונך[57, 58] ביטול הרצון גשמי הוא בחי' עבודה וקבלת עו"מ [עול מלכות] יתי דאין מלך בלא עם[59, 60, 61] לשון עוממות[62, 63]

This is the matter of subduing the sitra achra (the other side), namely "Nullify your will." The nullification of physical will is the level of service and of accepting the yoke of His Kingship, may He be blessed. For "there is no king without a people (am)," a term [akin to] omemos ["dimmed"],

> Accepting the yoke means subduing the sitra achra, as the Mishnah says, "Nullify your will before His will" (Avos 2:4). G-d's kingship requires a people (am), and am is related to omemos, "dimmed" coals (Pesachim 75b): a people is a separate, "dimmed" existence, far from the King.

שהוא יש ודבר ואעפ"כ [ואף על פי כן] מבטל רצונו מכל וכל וכל דבר שאינו בביטול הרצון אינו נק' עבודה כלל (ועמ"ש בפ' שלח ע"פ ועתה יגדל. וע"פ כי עמך מקור חיים)

for he is a yesh (an existence) and a thing, and nevertheless he nullifies his will completely. And anything that is not in nullification of will is not called service at all. (And see what is written in Parshas Shelach on the verse "And now, let [the power] be great," and on the verse "For with You is the source of life.")

> The worth of a subject's submission lies here: he is a separate being with a will of his own, yet he sets it aside completely. Only what is done with such nullification of will is truly called "service" (avodah).

וביטול רצון היינו כפשוטו לעשות הפך מה שהלב חומד הן בבחי' סור מרע הן בבחי' ועשה טוב בסור מרע הוא קדש א"ע [את עצמו] במותר לך[64] והוא בחי' נדר ואיש

Nullification of will means, simply, doing the opposite of what the heart desires, both in the aspect of "turn away from evil" and in the aspect of "do good." In "turn away from evil," it is "Sanctify yourself in what is permitted to you," and this is the level of a vow: "And a man,

> Nullifying the will is meant literally: doing the opposite of what the heart desires. In "turn away from evil," it means "Sanctify yourself in what is permitted to you" (Yevamos 20a), refraining even from permitted things, which is the idea of a vow (Numbers 30:3).

כי ידור נדר להי'[65] נדרים סייג לפרישות[66, 67] מביא לידי קדושה[68, 69] הוא בחי' אה"ר [אהבה רבה] בכל לבבך (ועמ"ש ע"פ ראשי המטות[70] כו')

when he vows a vow to Havayah." "Vows are a fence for abstinence"; [abstinence] "brings one to holiness." This is the level of great love (ahavah rabbah), "with all your heart." (And see what is written on the verse "the heads of the tribes," etc.)

> A vow, the Mishnah says, is "a fence for abstinence" (Avos 3:13), and abstinence "brings one to holiness" (Sotah 9:15). The Alter Rebbe calls this the level of ahavah rabbah, "great love," "with all your heart."

ופעמים נאמר נקיות מביא לידי פרישות[71] והיינו שקודם החורבן השיגו בחי' נדר (עיין ברע"מ [ברעיא מהימנא] ס"פ יתרו)[72]

And sometimes it is said, "Cleanliness brings one to abstinence." That is, before the destruction they attained the level of a vow (see the Raaya Mehemna at the end of Parshas Yisro)

> Elsewhere the Sages say that cleanliness brings one to abstinence (Avodah Zarah 20b), with no mention of vows. The Alter Rebbe explains: before the destruction people attained the level of a vow itself, which the Raaya Mehemna describes as very lofty.

(דצ"א ע"ב) נדר איהו לעילא ואינון חיי[73] כוי' ועי' מש"ל [מה שכתוב לעיל] בפי' חיים אבל כהיום אנו אומרים בלא נדר.[74,75]

(p. 91b): "A vow is above, and they are the life of," etc. And see what is written above on the meaning of "life." But nowadays we say, "without a vow."

> The Raaya Mehemna (Zohar 2:91b) says a vow is "above," bound up with "the life of the King," which recalls the maamar's discussion of "life." Today, however, we say "without a vow" (bli neder), as the Shulchan Aruch rules (Yoreh De'ah 203:4); the two sayings thus seem to fit two eras.

ובבחי' ועשה טוב ההיפוך הוא היינו אינו דומה שונה פרקו מאה פעמים[76] לשונה פרקו מאה פעמים ואחד שהפעם האחד שהוא יותר מרגילותו חשוב ממאה אשר הוא רגילותו

And in the aspect of "do good," [doing] the opposite is as follows: "One who reviews his chapter a hundred times is not comparable to one who reviews his chapter a hundred and one times," for the one time that is beyond his habit is worth more than the hundred that are his habit.

> In "do good," doing the opposite of one's nature means going beyond habit. The Talmud (Chagigah 9b) says that one who reviews his learning a hundred times is not like one who reviews it a hundred and one times, and calls only the second one who "serves G-d."

וכן בצדקה שהפרוטה שהוא נותן יותר מרגילותו חשוב ביותר מן הרגילות וזהו קבלת עומ"ש [עול מלכות שמים] ועי"ז יכול לבוא לבחי' ואהבת ובכל מאדך[77] כי

So too with charity: the coin that one gives beyond his habit is worth more than what is habitual. This is accepting the yoke of the Kingdom of Heaven, and through this one can come to the level of "And you shall love … and with all your might." For

> The same holds for charity: the coin given beyond one's habit is worth more. Going beyond oneself in this way is accepting the yoke of Heaven, and it leads to the higher love, "with all your might" (bechol me'odecha), love without limit.

הנה כתיב אור זרוע לצדיק[78] וזרעתיה לי בארץ[79] (ועמ"ש ע"פ בשלח פרעה)[80] וזהו כלל שלא יוכל להש תנות מיש ליש אחר

it is written, "Light is sown for the righteous," and "I will sow her for Me in the land." (And see what is written on the verse "When Pharaoh sent out.") And this is a general rule: nothing can change from one existence (yesh) to another existence

> Two verses about sowing show why: "Light is sown for the righteous" (Psalms 97:11) and "I will sow her for Me in the land" (Hosea 2:25). It is a rule that nothing becomes something new except by first losing its old existence.

אלא בביטול מהותו כמשל הזריעה שזורעין גרעין אחד אינו צומח עד שנרקב וכשנרקב צומחים ממנו כמה שבלים.

except through the nullification of its essence, like the analogy of sowing: when one sows a single kernel, it does not sprout until it has rotted, and when it has rotted, many ears grow from it.

> A seed sprouts only after it rots in the ground, and then it yields many ears. The nullification of the old form is what makes growth and multiplication possible.

כך הוא ממש בנמשל כשמבטל רצונו ואתכפיא סט"א [סטרא אחרא] אזי יוכל לבוא לבחי' ואהבת בכל מאדך בחי' אהבה גדולה שאינה יכולה להתקבל בכלי שבחי' בכל נפשך הוא בחי' אהבה שנתקבל במוח שהוא בחי כלי

Exactly so in the analogue: when one nullifies his will and the sitra achra is subdued, then he can come to the level of "And you shall love … with all your might," the level of a great love that cannot be received in a vessel. For the level of "with all your soul" is the level of a love that is received in the mind, which is the level of a vessel;

> So too in the soul: when a person nullifies his will and subdues the sitra achra, he reaches "with all your might," a love too great for any vessel. "With all your soul," by contrast, is a love held in the mind, a vessel with limits.

אבל בחי' ובכל מאדך לא היה בשום כלי אלא הכלי שלה הוא מל' פה ותושבע"פ [ותורה שבעל פה] קרינן לה[81,82] ונקרא מצות המלך[83] אסור ומותר טמא וטהור כשר ופסול ומתניתא וכו'.[84]

but the level of "and with all your might" is not in any vessel. Rather, its vessel is Malchus, "Malchus is the mouth, and we call it the Oral Torah," and it is called "the King's command": forbidden and permitted, impure and pure, fit and unfit, and the Mishnah (matnisa), etc.

> "With all your might" has no vessel of its own; its vessel is Malchus, which the Tikkunei Zohar calls "the mouth" and the Oral Torah. The Oral Torah is called "the King's command," the rulings of forbidden and permitted, impure and pure, fit and unfit; the Kehot note points to Beitzah 28b, where the Talmud's mnemonic is "the Mishnah is the queen."

SECTION 6 • ¶14

Seed and name

14 וזהו כן יעמוד זרעכם ושמכם[85] זרעכם הוא בחי' אור זרוע[86] אשריכם זורעי[87] כוי' ושמכם בחי' ויעש דוד שם[88] קבלת עול מלכות שמים שהוא בחי' הביטול רקיבת הגרעין שעי"ז יוכל להיות הצמיחה

This is [the meaning of] "So shall your seed and your name endure." "Your seed" is the level of "Light is sown," "Fortunate are you who sow," etc. And "your name" is the level of "And David made a name": accepting the yoke of the Kingdom of Heaven, which is the level of the nullification, the rotting of the kernel, through which the growth can come about.

> Isaiah's promise, "So shall your seed and your name endure" (66:22), is read through the image of sowing. "Your seed" is the light that is sown and grows (Psalms 97:11; Isaiah 32:20). "Your name" is linked to "And David made a name" (II Samuel 8:13) and to accepting the yoke of the Kingdom of Heaven: the bittul that is like the rotting of the seed, which makes growth possible.

(והנה עי"ז נקרא כנס"י [כנסת ישראל] בחי' תמתי שממשיכים שגם למטה יהיה הגילוי כמו למעלה. וזהו שכתוב לע"ל [לעתיד לבוא] ומעין מבית[89] ה' יצא והשקה את נחל השטים שהוא בחי' מים תחתונים שלא יהיו עוד בבחי' ומשם יפרד[90] כוי'

(Now, through this the Congregation of Israel is called the level of "My perfect one" (tamasi), for they draw down so that below, too, there will be revelation as above. And this is what is written of the Time to Come: "And a spring shall go forth from the House of Havayah and water the valley of Shittim," which is the level of the lower waters, that they will no longer be in the level of "and from there it divided," etc.,

> In a parenthesis the Alter Rebbe adds that through this bittul the Congregation of Israel is called tamasi, "my perfect one," which the Sages, as Likkutei Torah cites them elsewhere, read as te'umasi, "my twin": Israel draws the revelation down so that below is like above. Joel's prophecy of a spring from G-d's House that waters the valley of Shittim (Joel 4:18) means that the lower waters will no longer be in the state of "from there it divided" (Genesis 2:10), cut off from their source.

וכמ"ש במ"א ע"פ ששים המה מלכות[91,92] כוי' והיינו ע"י בחי' עומ"ש [עול מלכות שמים] ובכל מאדך שהוא בחי' באר מים חיים שנעשים המים בחי' מים חיים ע"י עברם דרך הארץ כוי'

as is explained elsewhere on the verse "There are sixty queens," etc. And this is through the level of the yoke of the Kingdom of Heaven and "with all your might," which is the level of "a well of living waters": the waters become the level of living waters by passing through the earth, etc.,

> The Alter Rebbe refers to his discussion of "There are sixty queens" (Song of Songs 6:8). This change comes through the yoke of Heaven and "with all your might," which is compared to "a well of living waters": the waters become "living" by passing through the earth.

וכמ"ש פ' חקת ע"פ עלי באר[93] כו' ועי"ז נמשך בחי' ומעין יצא כו' והשקה כו') ועיין מענין פסוק שמע ישראל[94, 95, 96] ברבות ס"פ ואתחנן[97] ויחי פצ"ח[98] ויקרא ס"פ ד'.[99]

as is explained in Parshas Chukas on the verse "Spring up, O well," etc. And through this is drawn the level of "and a spring shall go forth," etc., "and water," etc.) And see on the subject of the verse "Hear, O Israel" in [Midrash] Rabbah: at the end of Parshas Va'eschanan; Vayechi, chapter 98; Vayikra, at the end of chapter 4.

> Further discussion is in Parshas Chukas, on the song of the well, "Spring up, O well" (Numbers 21:17); through this the spring of the Time to Come goes forth and waters even the lower waters. The parenthesis closes, and the Alter Rebbe lists Midrashim on the verse "Hear, O Israel": Devarim Rabbah at the end of Va'eschanan, Bereshis Rabbah 98 and Vayikra Rabbah at the end of chapter 4.

בשה"ש [בשיר השירים] פסוק ועלי תשוקתו[100] באיכה ס"פ נשקד עול.[101] ושם גבי מעשה במרים בפסוק על כן אוחיל לו.[102]

In Shir HaShirim, the verse "and his desire is for me"; in Eichah, at the end of [the section on] "The yoke … is bound." And there, regarding the story of Miriam, on the verse "therefore I will hope in Him."

> The list continues with the Midrash Rabbah on Shir HaShirim, on "and his desire is for me" (Song of Songs 7:11), and on Eichah, at the end of its comment on "The yoke … is bound" (Lamentations 1:14), and there the story of Miriam, on "therefore I will hope in Him" (Lamentations 3:24).

SECTION 7 · ¶15–16

Life and good, death and evil

15 ובפסוק חלקי[103, 104] ה'. בקהלת בפסוק יש אחד[105]. ובפסוק מרוע אחד.[106] באסתר בפסוק ישנו עם אחד.

And on the verse "My portion is Havayah." In Koheles, on the verse "There is one," and on the verse "from one Shepherd." In Esther, on the verse "There is one people."

> The list of Midrashim on the Shema continues: on "My portion is Havayah" (Lamentations 3:24), on "There is one" (Ecclesiastes 4:8) and "from one Shepherd" (Ecclesiastes 12:11), and on "There is one people" (Esther 3:8). Three of these verses contain the word echad, "one."

וזהו ראה נתתי לפניך היום את החיים ואת הטוב ואת המות ואת הרע[107] ומבואר לעיל דבחי' חיים זהו מה שלמעלה מהפרסא ומות נקרא הפסולת שנתברר מתחת הפרסא.

And this is [the meaning of] "See, I have set before you today life and good, and death and evil." It was explained above that the level of "life" is what is above the partition, and "death" is the name of the waste that is sorted out below the partition.

> Now the verse quoted at the beginning (Deuteronomy 30:15) is explained in full. "Life" is the flow above the partition, the upper waters; "death" is the waste sorted out below it, the lower waters.

אך הנה הרע הוא מר ממות דהיינו ענין פעור שהיו עושין מהפסולת יש גמור ה"ז [הרי זה] רע יותר מעצם הפסולת מצד עצמו.[108]

But "evil" is more bitter than death, namely the matter of Pe'or, where they made of the waste a complete existence (yesh). This is more evil than the waste itself, as it is in its own right.

> "Evil" is worse than death: it is what Pe'or did, making the waste into a full-fledged existence of its own. Waste in itself is only refuse; making it a thing in its own right is worse than the waste itself.

16 והנה עד"ז בחי' הטוב הוא למעלה מבחי' החיים וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] יפה שעה אחת בתשובה[109] ומעשים טובים בעוה"ז מכל חיי[110]

Now, in the same way, the level of "good" is above the level of "life," as our Sages, of blessed memory, said: "Better is one hour of teshuvah (return) and good deeds in this world than all the life of

> Just as "evil" is lower than "death," "good" is higher than "life." The Mishnah (Avos 4:17) says that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come.

העוה"ב [העולם הבא] וכתיב כי טוב חסדך מחיים[111] כי חיות כל העולמות הוא רק מבי' אותיות ביי"ה הי' צור עולמים[112] ביו"ד נברא העוה"ב [העולם הבא][113] כו'

the World to Come." And it is written, "For Your kindness is better (tov) than life." For the life-force of all the worlds is only from two letters, "with yud-hei, Havayah is the Rock of the worlds": "with the yud the World to Come was created," etc.;

> So too, "Your kindness is better (tov, 'good') than life" (Psalms 63:4). All the worlds draw their life from just two letters, yud and hei: the Talmud (Menachos 29b) reads "with Yah, Havayah is the Rock of the worlds" (Isaiah 26:4) to mean that this world was created with hei and the World to Come with yud.

והם כלא חשובים לגבי מהותו ועצמותו יטת' [יתברך] וגם כמ"ש והחכמה תחיה והוא יתי למעלה מעלה מחכמה חי ואל בחיים[114] כו'

and they are as nothing compared with His being and essence, may He be blessed. And also, as it is written, "And wisdom gives life"; and He, may He be blessed, is far, far above wisdom: living, but not through life, etc.

> Those letters, the source of all life, are as nothing before G-d's essence. And though "wisdom gives life" (Ecclesiastes 7:12), G-d is far above wisdom: He is "living, but not through life," a phrase the Kehot note traces to the Rambam.

וכתיב כי עמך מקור חיים[115] שאפילו בחי' מקור החיים הוא רק עמך טפל ובטל לך כו'.

And it is written, "For with You is the source of life": even the level of the source of life is only "with You," secondary and nullified to You, etc.

> "For with You is the source of life" (Psalms 36:10) means that even the source of life is only "with" G-d, secondary and nullified to Him. "Good," then, is a level above even the source of life.

ועמ"ש בפי' ובטובו מחדש בד"ה שחורה אני. וזהו ענין הבדלת הרקיע שנאמר שני פעמים והמשכה זו הוא ע"י בכל מאדך כו':[116, 117]

And see what is written on the meaning of "And in His goodness He renews" in the discourse beginning "I am black." And this is the matter of the firmament's dividing, which is stated twice. And this drawing-forth is through "with all your might," etc.

> The text refers to its explanation of "in His goodness He renews" in the discourse "I am black." It then returns to the question of paragraph 4: this is the meaning of the firmament's dividing stated twice. In context, beside the division between "life" and "death" there is a further distinction, "good" that is above "life," and drawing it down comes through "with all your might."

IN ONE'S AVODAH

Today, the maamar says, contemplation alone does not bring love of G-d: one must first accept the yoke of Heaven by nullifying one's will. In "turn away from evil" this means sanctifying oneself even in what is permitted; in "do good" it means going beyond habit, reviewing one's learning once more than usual and giving a little more charity than one is used to. With this, the Shema, recited in bittul and with readiness for self-sacrifice at "One," brings love "with all your heart" and even "with all your might."

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that the ordinary love of life is really a love of the opposite? What is the "life" we are told to choose?
2. How does the difference between "Havayah is One" and "Havayah is our G-d" explain why the Name is said twice in the Shema?
3. Why is contemplation alone no longer enough after the destruction of the Temple, and how does "Blessed be the Name of the glory of His kingdom" supply what is missing?
4. Why does reviewing a chapter the hundred-and-first time, or giving a coin beyond one's habit, count as nullifying the will?
5. How does the image of a seed that must rot before it grows explain the love "with all your might"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **שמע ישראל**

According to the note, this maamar was recorded in more than one transcript: the Mitteler Rebbe's, printed in Sefer HaMaamarim 5562, vol. 1, and that of Rabbi Moshe, the Alter Rebbe's son, in vol. 2.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ב ח"א ע' רמד. הנחת הר"מ בן אדה"ז שם ח"ב ע' תקטו. מאמר זה בשינויים ובתוס' הגהות וביאורים נד' באוה"ת ואתחנן ע' רה ואילך. [מיוסד על הנחת כ"ק אדה"א הנדפס בסה"מ תקס"ב ח"א. וכן הביאור שם ע' ריד. ועוד קטע מהנחת אדה"א נעתק באוה"ת פי שמיני ע' סד ואילך עם הגהות]. בהוספות לסה"מ תקס"ב ח"ב ע' תרי הגהות נוספות מכ"ק אדמו"ר הצ"צ (שם מיוסד על הנוסח דסה"מ תקס"ב ח"ב). לכללות המאמר ראה גם אמרי בינה שער הק"ש.

2 **שמע ישראל . ואהבת**

The first verse of the Shema: "Hear, O Israel, Havayah is our G-d, Havayah is One." The maamar asks why the Name Havayah is said twice in it, and answers in paragraphs 8-9.

Deuteronomy 6:4 דברים ו:ד

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

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

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KEHOT'S NOTE

דברים ו, ד-ה.

3 **ואהבת כו'**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar reads its first word both as a command and as a promise of the future.

Deuteronomy 6:5 דברים ו:ה

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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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4 **הפסיקו אכנה"ג בין אחד לואהבת**

The Talmud explains why "Blessed be the Name of the glory of His kingdom forever and ever" is said after the first verse of the Shema: when Yaakov's sons declared "Hear, O Israel … Havayah is One," Yaakov responded with these words, and the Sages instituted that it be said quietly. The Kehot edition gives this passage for the interruption the maamar asks about.

Pesachim 56a:7 פסחים נ"ו א:ז

דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: "וַיִּקְרָא יַעֲקֹב אֶל בָּנָיו וַיֹּאמֶר הֵאָסְפוּ וְאַגִּידָה לָכֶם". בִּיקֵּשׁ יַעֲקֹב לְגַלּוֹת לְבָנָיו קֵץ הַיָּמִין, וְנִסְתַּלְּקָה מִמֶּנּוּ שְׁכִינָה. אָמַר: שֶׁמָּא חַס וְשָׁלוֹם יֵשׁ בְּמִטָּתִי פְּסוּל, כְּאַבְרָהָם שֶׁיָּצָא מִמֶּנּוּ יִשְׁמָעֵאל, וְאָבִי יִצְחָק שֶׁיָּצָא מִמֶּנּוּ עֵשָׂו? אָמְרוּ לוֹ בָּנָיו: "שְׁמַע יִשְׂרָאֵל, ה' אֱלֹקֵינוּ ה' אֶחָד". אָמְרוּ: כְּשֵׁם שֶׁאֵין בְּלִבְּךָ אֶלָּא אֶחָד, כָּךְ אֵין בְּלִבֵּנוּ אֶלָּא אֶחָד. בְּאוֹתָהּ שָׁעָה פָּתַח יַעֲקֹב אָבִינוּ וְאָמַר: "בָּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד".

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

KEHOT'S NOTE

פסחים נו, א.

5 **וישמע שאול את העם**

"And Shaul summoned (vayeshama) the people and counted them in Tela'im." Here the verb from the root of Shema means to gather, the first of the two senses of Shema the maamar names.

I Samuel 15:4 שמואל א ט"ו:ד

וַיִּשְׁמַע שָׁאוּל אֶת־הָעָם וַיִּפְקְדֵם בַּטְּלָאִים מָאתַיִם אֶלֶף רַגְלִי וַעֲשֶׂרֶת אַלְפֵים אֶת־אִישׁ יְהוּדָה׃

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

שמואל-א טו, ד.

6 **שמע שהוא לשון אסיפה . . וגם לשון הבנה**

The note quotes it: the two senses of Shema, gathering and understanding, are one in substance, namely to contemplate, and to gather all one's faculties into this contemplation, so as to grasp how Havayah our G-d is one G-d.

KEHOT'S NOTE

ושניהם ענינם א', והיינו להתבונן ולאסוף כל הכחות בהתבוננו' זו להשכיל ולהבין איך שהוי' אלקינו הוא ה' אחד — יונתי תר"מ סע' ו.

7 **ואהבת הוא לשון ציווי וגם לשון עתיד**

The note sends the reader to this encyclopedia of Chabad concepts for the discussion of "And you shall love" as both a command and a promise of the future.

KEHOT'S NOTE

ראה ספר הערכים-חב"ד כרך א' ע' שטו ואילך. ומורינו המגיד ממעזריטש נ"ע הקשה דהלא אהבה היא מדה שבלב, ואיך שייך בזה ענין הציווי, אלא שפיי ואהבת שהוא מלשון הבטחה דסופך לבוא לידי אהבה, והוא ע"י הקדמת שמע ישראל כו' אחד (ספר המאמרים ה'תשי"ט ע' 40). ראה ג"כ מצות אהבה (נדפס בסו"ס המצות להצ"צ (קה"ת, תשט"ז). "שמעתי פא"א מאדמו"ר [הזקן] נ"ע בזה"ל כך קבלתי מהה"מ דמעזריטש וכך קבל הוא ז"ל מהבעש"ט שמצות ואהבת היא לתקוע מחשבתו ודעתו (ובל"א אמר בזה"ל מע זאָל זיך אַריין טאָן) בדברים המעוררים את האהבה ומה שיבוא מזה אין זה מעיקר המצוה" (הרה"ג והרה"ח וכו' מהרי"א הלוי עפשטיין מהאמיל בספרו שני המאורות ח"ב ס"ב). (הערת כ"ק אדמו"ר למצות אהבה הנ"ל). והקשה רבינו נ"ע דהגם שבהתבוננות שייך ענין הציווי אבל אינו מוכרח עדיין, ורז"ל אמרו דלעולם ילמוד אדם במקום שלבו חפץ, והו"ע השימת לב שהיא המביאה את ההתבוננות בדבר בפועל לפי ענין ההשגה (ד"ה ואהבת, תש"א. נדפס בס' המאמרים ה'תש"א ע' 116, עי"ש בארוכה).

8 **בכל לבבך בשני יצריך**

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

KEHOT'S NOTE

ברכות פ"ט, מ"ה.

9 **בכל לבבך בשני יצריך**

The Mishnah explains "with all your heart" as "with both your inclinations, the good inclination and the evil inclination." The maamar uses it to say that true love of G-d subdues even the evil inclination.

Mishnah Berakhot 9:5 משנה ברכות ט:ה

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשֶׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמִאוֹד מְאֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכֻוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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10 **וגם ל' הבנה**

Kehot's note points to I Samuel 3:10 for these words.

I Samuel 3:10 שמואל א ג:י

וַיָּבֹא ה' וַיִּתְיַצַּב וַיִּקְרָא כְּפַעַם־בְּפַעַם שְׁמוּאֵל שְׁמוּאֵל וַיֹּאמֶר שְׁמוּאֵל דַּבֵּר כִּי שֹׁמֵעַ עַבְדֶּךָ:

And the L-RD came, and stood, and called as at other times: 'Samuel, Samuel.' Then Samuel said: 'Speak; for Thy servant heareth.'

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KEHOT'S NOTE

ראה שמואל-א ג, י.

PARAGRAPH 2

11 **ובחרת בחיים**

"Life and death I have set before you, the blessing and the curse; and you shall choose life, so that you and your offspring may live." The maamar asks what "life" it is that one must choose.

Deuteronomy 30:19 דברים ל:יי"ט

הַעִדֹתִי בָכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְלָלָה וּבָחַרְתָּ בַּחַיִּים לְמַעַן תִּחְיֶה אַתָּה וְזַרְעֶךָ:

I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed;

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12 **ראה נתתי לפניך . . לאהבה את ה"א**

"See, I have set before you today life and good, and death and evil." The maamar returns to the whole verse in paragraph 15.

Deuteronomy 30:15 דברים ל:ט"ו

רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־הָרָע:

See, I have set before thee this day life and good, and death and evil,

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KEHOT'S NOTE

דברים ל, טו-כ.

13 **לאהבה את הוי' אלקיך בכל לבבך**

"And Havayah your G-d will circumcise your heart ... to love Havayah your G-d with all your heart and with all your soul, for the sake of your life." The maamar's words appear in this verse of the same chapter, which also links love and life.

Deuteronomy 30:6 דברים ל:ו

וּמָל ה' אֱלֹקֶיךָ אֶת־לְבָבְךָ וְאֶת־לְבַב זַרְעֶךָ לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ:

And the L-RD thy G-d will circumcise thy heart, and the heart of thy seed, to love the L-RD thy G-d with all thy heart, and with all thy soul, that thou mayest live.

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14 **כי הוא חייך**

"To love Havayah your G-d, to listen to His voice and to cleave to Him, for He is your life and the length of your days." The life to be chosen is G-d Himself.

Deuteronomy 30:20 דברים ל:כ

לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע ה' לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם:

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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PARAGRAPH 3

15 **ובחרת בחיים**

"And you shall choose life, so that you and your offspring may live." The question is why a command is needed to choose what everyone loves.

Deuteronomy 30:19 דברים ל:יי"ט

הַעִדֹתִי בָכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְלָלָה וּבָחַרְתָּ בַּחַיִּים לְמַעַן תִּחְיֶה אַתָּה וְזַרְעֶךָ:

I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed;

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16 **ויאמר אלהים יהי רקיע וכו' ויהי מבדיל**

"And G-d said: Let there be a firmament in the midst of the waters, and let it divide between waters and waters." This is the first mention of the dividing.

Genesis 1:6 בראשית א:ו

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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17 **ויעש אלקים את הרקיע ויבדל במין המים אשר מתחת לרקיע ובין המים אשר מעל לרקיע**

"And G-d made the firmament and divided between the waters below the firmament and the waters above the firmament." The dividing is mentioned a second time, which the next paragraph asks about.

Genesis 1:7 בראשית א:ז

וַיַּעַשׂ אֱלֹקִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן:

And G-d made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

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PARAGRAPH 4

18 **שנאמר ענין הבדלת הרקיע שני פעמים**

The note says that this point, that the dividing of the firmament is stated twice, is quoted in the Hemshech of 5672, which also gives an explanation of it there.

KEHOT'S NOTE

מובא בהמשך תער"ב כרך ב ע' אירב. ושם יש גם ביאור.

19 **מבשרי אחזה אלו-ה**

"And from my flesh I behold G-d." In Chassidus this verse is the warrant for learning about the divine from the structure of the human being, as the maamar does here with the heart and the body.

Job 19:26 איוב י"ט:כ"ו

וְאַחַר עוֹרִי נִקְפוּ־זֹאת וּמִבְּשָׂרִי אֶחֱזֶה אֱלוֹהַּ:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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KEHOT'S NOTE

איוב יט, כו.

20 **וגם אפילו המוח מקבל חיות מן הלב**

Kehot's note points to Zohar III, 161b for these words.

Zohar III, 161b זח"ג קסא, ב

KEHOT'S NOTE

ראה זח"ג קסא, ב. רכא, ב ובכ"מ שלבא פליג לכל שייפין.

PARAGRAPH 5

21 **צור לבבי**

"My flesh and my heart fail; the Rock of my heart and my portion is G-d forever." The maamar takes "the Rock of my heart" to mean that G-d is the heart from which all life is drawn.

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לִבָּבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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KEHOT'S NOTE

תהלים עג, כו.

22 **ואתה מחי' את כולם**

"You alone are Havayah ... and You give life to them all, and the host of heaven bows to You." It supports the statement that all life-force is drawn from G-d.

Nehemiah 9:6 נחמיה ט:ו

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמי' ט, ו.

23 **אז תתענג על ה'**

"Then you will delight in Havayah, and I will make you ride upon the heights of the earth." The maamar uses it for the supernal delight, the delight in G-d Himself, which is the "upper waters."

Isaiah 58:14 ישעיהו נ"ח:י"ד

אָז תִּתְעַנַּג עַל־ה' וְהִרְכַּבְתִּיךָ עַל־[בָּמֳתֵי] (במותי) אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִּי ה' דִּבֵּר:

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ישע' נח, יד.

PARAGRAPH 6

24 **יהי רקיע**

"Let there be a firmament in the midst of the waters." The utterance of the second day.

Genesis 1:6 בראשית א:ו

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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25 **שמע . . ע' רבתי**

The Zohar notes that the ayin of Shema and the dalet of echad are written large, together spelling ed, "witness," and that the letters shin and mem of Shema remain. The maamar builds on this, reading Shema as shem, "name," and the large ayin.

Zohar III, 236b זח"ג רלו, ב

KEHOT'S NOTE

זח"ג רלו, ב.

26 **לך ה' הגדולה והגבורה**

"Yours, Havayah, are the greatness and the might and the beauty and the victory and the splendor, for all that is in heaven and earth; Yours, Havayah, is the kingdom." The verse names the seven attributes that make up the ayin of seventy.

I Chronicles 29:11 דברי הימים א כ"ט:י"א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

27 **יהי אור**

"And G-d said: Let there be light, and there was light." The utterance of the first day.

Genesis 1:3 בראשית א:ג

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר:

And G-d said: 'Let there be light.' And there was light.

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28 **כי נשגב שמו לבדו**

"Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is over earth and heavens." The maamar reads two levels in it: the Name itself, exalted beyond the world, and only its splendor over creation.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם:

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.

29 **בדבר ה' שמים נעשו**

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

KEHOT'S NOTE

שם לג, ו.

30 **בדבר ה' שמים נעשו**

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." Creation comes through divine speech, the letters of the Name.

Psalms 33:6 תהילים ל"ג:ו

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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31 **ובטובו מחדש בכי"ת**

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

KEHOT'S NOTE

ברכת יוצר.

PARAGRAPH 7

32 **יהי אור**

"Let there be light." Its letters are drawn from the attribute of Chesed, the attribute of the first day.

Genesis 1:3 בראשית א:ג

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר:

And G-d said: 'Let there be light.' And there was light.

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33 **יהי רקיע**

"Let there be a firmament." The utterance of the second day, drawn from that day's attribute.

Genesis 1:6 בראשית א:ו

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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PARAGRAPH 8

34 **ישראל עלה במחשבה**

The Midrash lists things that preceded the creation of the world: some were created, and some "arose in thought" to be created, among them Israel. The maamar uses it for the souls' root in the Supernal Thought.

Bereshit Rabbah 1:4 בראשית רבה א:ד

... "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

ראה ב"ר א, ד. נסמן לעיל פ' צו טז, ג.

35 **ז' רקיעים . . הנרמזים בחי"ת ד'**

The Talmud says one who prolongs echad has his days lengthened, especially its dalet, and that one who has made G-d King "above and below and to the four directions of the heavens" need do no more. The Kehot note points here for the allusion in the letters of echad.

Berakhot 13b ברכות י"ג

KEHOT'S NOTE

סמ"ק סי' קד. הובא בב"י או"ח רסס"א. וראה ברכות י"ג, ב.

PARAGRAPH 9

36 **וזהו שנאמר ב' שמות הוי'**

The note refers to the Hemshech of 5672 for this explanation of why the Name Havayah is said twice in the Shema.

KEHOT'S NOTE

ראה המשך בשהש"ק תער"ב ח"א ע' תצז.

37 **וברוח פיו כל צבאם**

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." The angels, the "host," come from divine speech, below the level of thought from which the souls come.

Psalms 33:6 תהילים ל"ג:ו'

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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38 **וכמ"ש בפרשה בהעלותך**

There ve'ahavta, "and you shall love," is read from avah, "will": the will is the inner core of the emotions, since a person's will governs what he feels, and so the verse commands him to turn his will and desire to the love of G-d.

KEHOT'S NOTE

לעיל פ' בהעלותך כט, ד.

39 **וע"פ וארא**

There, on "Hear, O Israel ... Havayah is One," the Alter Rebbe explains that "one" can mean "the one that is counted," whereas G-d in His essence is singular (yachid), like Yitzchak called "your only one"; He is called One because He is revealed in the seven heavens, the earth and the four directions, which are all nullified to Him.

KEHOT'S NOTE

תו"א נה, ב. אוה"ת שמות כרך ח' ד"ה וארא הא' סע"י ה.

40 **אין נופל לשון אחד כ"א בהשתלשלות . . והוא ית' אחד בהם**

In that transcript of this maamar, the point that "one" applies only within the chain of worlds is given in the name of Chovos HaLevavos (Sha'ar HaYichud, ch. 9): it is "the one that is counted."

KEHOT'S NOTE

בסה"מ תקס"ב ח"א ע' רמט מביא בשם חובת הלבבות שער היחוד פ"ט שהוא אחד המנוי ע"ש. וראה שרש מצות התפלה פרק יח.

41 **זרע יצחק יחידו**

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

KEHOT'S NOTE

נוסח התפלה.

42 **ואתה מחיה את כולם**

"And You give life to them all." The maamar reads ve'atah, "and You," as the letters of speech, the level of life that sustains the worlds.

Nehemiah 9:6 נחמיה ט':ו'

אַתָּה־הוּא ה' לְבַדֶּךָ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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43 **מכלכל חיים**

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

KEHOT'S NOTE

נוסח תפלת שמו"ע.

44 **יחיד חי העולמים**

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

KEHOT'S NOTE

ברכת ברוך שאמר.

45 Kehot's note points to Numbers 8:1-12:16 for these words.

Numbers 8:1–12:16 במדבר ח׳:א׳-י״ב:ט״ז

PARAGRAPH 10

46 **כי עמך מקור חיים**

"For with You is the source of life; in Your light we see light." The maamar reads "with You" as saying that even the source of life is only beside G-d, not His essence.

Psalms 36:10 תהילים ל״ו:י׳

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

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

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KEHOT'S NOTE

תהלים לו, י׳.

47 **אחת היא יונתי**

"One is she, my dove, my perfect one; one is she to her mother." The maamar applies the beloved's oneness to the soul's level of Yechidah, which receives from G-d as Yachid.

Song of Songs 6:9 שיר השירים ו׳:ט׳

אַחַת הִיא יוֹנָתִי תַמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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KEHOT'S NOTE

שה״ש ו, ט.

48 **נקי יחידה . . יחיד**

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

KEHOT'S NOTE

ראה ע״ח ש׳ דרושי אבי״ע פ״א.

PARAGRAPH 11

49 **ואהבת את הויה אלקיך**

"And you shall love Havayah your G-d with all your heart." Here it is the love that comes by itself from contemplating G-d as Yachid.

Deuteronomy 6:5 דברים ו׳:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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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50 **ונשב בגיא מול בית פעור**

"And we dwelt in the valley opposite Beis Pe'or," the verse that closes the account of Moshe's plea at the opening of Parshas Va'eschanan. The maamar reads "valley" as humility and "opposite" as the reverse of Pe'or.

Deuteronomy 3:29 דברים ג׳:כ״ט

וַנֵּשֶׁב בַּגַּיְא מוּל בֵּית פְּעוֹר׃

So we abode in the valley over against Beth-peor.

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KEHOT'S NOTE

דברים ג, כט.

51 **בן סורר וזולל וסובא שבתו'**

"If a man has a wayward and rebellious son, who does not listen to the voice of his father or his mother." The Alter Rebbe compares Pe'or's worship to this son's indulgence.

Deuteronomy 21:18 דברים כ״א:י״ח

כִּי־יִהְיֶה לְאִישׁ בֵּן סוֹרֵר וּמוֹרֶה אֵינֶנּוּ שֹׁמֵעַ בְּקוֹל אָבִיו וּבְקוֹל אִמּוֹ וְיִסְּרוּ אֹתוֹ וְלֹא יִשְׁמַע אֲלֵיהֶם׃

If a man have a stubborn and rebellious son, that will not hearken to the voice of his father, or the voice of his mother, and though they chasten him, will not hearken unto them;

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KEHOT'S NOTE

דברים כא, יח.

52 **זולל וסובא**

"This son of ours is wayward and rebellious … a glutton and a drunkard." Indulgence in the lower waters, the pleasures of this world.

Deuteronomy 21:20 דברים כ״א:כ׳

וְאָמְרוּ אֶל־זִקְנֵי עִירוֹ בְּנֵנוּ זֶה סוֹרֵר וּמֹרֶה אֵינֶנּוּ שֹׁמֵעַ בְּקֹלֵנוּ זוֹלֵל וְסֹבֵא׃

and they shall say unto the elders of his city: 'This our son is stubborn and rebellious, he doth not hearken to our voice; he is a glutton, and a drunkard.'

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53 **בע״ח של״א פ״ה**

Or HaTorah quotes the Etz Chaim passage the Alter Rebbe cites: the service of Pe'or was for its worshippers to expel the filth to it, for that is its very nourishment, and no flow reaches it except in this way.

KEHOT'S NOTE

"בענין פעור אשר עבודתה לפעור עצמם ולהוציא הזוהמא אליה, כי זהו מזונה ממש ואין שפע נמשך עליה כ״א עד״ז עכ״ל" — אוה״ת ואתחנן ע׳ רז עיין שם בארוכה.

54 **כי כל איש אשר הלך . . ואתם הדבקים**

"Your eyes saw what Havayah did at Baal Pe'or: every man who followed Baal Pe'or, Havayah your G-d destroyed him from your midst." Those who drew life into the waste became as nothing.

Deuteronomy 4:3 דברים ד׳:ג׳

עֵינֵיכֶם הָרֹאוֹת אֵת אֲשֶׁר־עָשָׂה ה׳ בְּבַעַל פְּעוֹר כִּי כָל־הָאִישׁ אֲשֶׁר הָלַךְ אַחֲרֵי בַּעַל־פְּעוֹר הִשְׁמִידוֹ ה׳ אֱלֹקֶיךָ מִקִּרְבֶּךָ׃

Your eyes have seen what the L-RD did in Baal-peor; for all the men that followed the Baal of Peor, the L-RD thy G-d hath destroyed them from the midst of thee.

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KEHOT'S NOTE

דברים ד, ג-ד.

55 **ואתם הדבקים בה' אלקיכם חיים**

"But you who cleave to Havayah your G-d are alive, all of you, today." True life is attachment to G-d.

Deuteronomy 4:4 דברים ד:ד

וְאַתֶּם הַדְּבֵקִים בַּה' אֱלֹקֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם:

But ye that did cleave unto the L-RD your G-d are alive every one of you this day.

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56 **למסור נפשו באחד**

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

KEHOT'S NOTE

ראה ב"ח או"ח ר"ס סא. שו"ת הרשב"א ח"ה סנ"ה. פע"ח שער הק"ש פי"ב.

PARAGRAPH 13

57 **בטל רצונך**

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

KEHOT'S NOTE

אבות ב, ד.

58 **בטל רצונך**

"Nullify your will before His will, so that He will nullify the will of others before your will." The maamar makes it the essence of accepting the yoke of Heaven.

Pirkei Avot 2:4 משנה אבות ב:ד

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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59 **דאין מלך בלא עם**

the passage shares nothing with the note

KEHOT'S NOTE

עמה"מ ש' שעשועי המלך, רפי"א. ס' החיים פ' גאולה, פי"ב. בחיי וישב לח, ל. פדר"א (פי"ג). [כ]. ראה גם לעיל ה, ג. ט, ב. לקמן פ' נצבים נה, ב.

60 **אין מלך בלא עם**

Rabbeinu Bachya explains that on Rosh Hashanah, the day the world was created, we call G-d "the King," for that day began His works, "for there is no king without a people." The Kehot note gives it among the sources of this saying.

Rabbeinu Bahya, Bereshit 38:30 רבנו בחיי, בראשית ל"ח:ל'

61 **דאין מלך בלא עם**

Before creation the Torah tells G-d: if a king has no army and no camp, over whom does he reign, and if no people praise him, what is his glory? The Kehot note gives it among the sources of this saying.

Pirkei DeRabbi Eliezer 3 פרקי דרבי אליעזר ג'

62 **לשון עוממות**

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

KEHOT'S NOTE

פסחים (עה, ב) [כ] [שם כז, א].

63 **לשון עוממות**

The Talmud speaks of "dimmed" (omemos) coals as against glowing ones, and asks whether the word is spelled with alef or ayin, citing "the cedars in the garden of G-d could not dim it." The maamar relates am, "people," to this word for dimness.

Pesachim 75b פסחים ע"ה

64 **קדש א"ע במותר לך**

Explaining why certain rabbinic prohibitions are called "prohibitions of holiness," Rava says: "Sanctify yourself in what is permitted to you." The maamar applies it to refraining from permitted things.

Yevamot 20a:15 יבמות כ' א:ט"ו

אִיסּוּר קְדוּשָּׁה — שְׁנִיּוֹת מִדִּבְרֵי סוֹפְרִים, וְאַמַּאי קָרֵי לֵיהּ אִיסּוּר קְדוּשָּׁה? אָמַר אַבָּיֵי: כָּל הַמְקַיֵּים דִּבְרֵי חֲכָמִים נִקְרָא קָדוֹשׁ. אֲמַר לֵיהּ רָבָא: וְכוֹל שֶׁאֵינוֹ מְקַיֵּים דִּבְרֵי חֲכָמִים, קָדוֹשׁ הוּא דְּלָא מִיקְּרֵי, רָשָׁע נָמֵי לָא מִיקְּרֵי! אֶלָּא אָמַר רָבָא: קַדֵּשׁ עַצְמְךָ בַּמּוּתָּר לָךְ.

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

KEHOT'S NOTE

יבמות כ, א.

65 **ואיש כי ידור נדר לה'**

"When a man vows a vow to Havayah, or swears an oath to bind himself with a bond, he shall not break his word." A vow forbids to oneself what is permitted.

Numbers 30:3 במדבר ל':ג'

אִישׁ כִּי־יִדֹּר נֶדֶר לַה' אוֹ־הִשָּׁבַע שְׁבֻעָה לֶאְסֹר אִסָּר עַל־נַפְשׁוֹ לֹא יַחֵל דְּבָרוֹ כְּכָל־הַיֹּצֵא מִפִּיו יַעֲשֶׂה:

When a man voweth a vow unto the L-RD, or sweareth an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth.

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KEHOT'S NOTE

במדבר ל, ג.

66 **נדרים סיג לפרישות**

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

KEHOT'S NOTE

אבות ג, יג.

67 **נדרים סייג לפרישות**

Rabbi Akiva says: "Vows are a fence for abstinence."

Pirkei Avot 3:13 משנה אבות ג:י"ג

רַבִּי עֲקִיבָא אוֹמֵר, שְׂחוֹק וְקַלּוּת רֹאשׁ, מַרְגִּילִין לְעֶרְוָה. מָסוֹרֶת, סְיָג לַתּוֹרָה. מַעַשְׂרוֹת, סְיָג לָעשֶׁר. נְדָרִים, סְיָג לַפְּרִישׁוּת. סְיָג לַחָכְמָה, שְׁתִיקָה:

Rabbi Akiva said: Merriment and frivolity accustom one to sexual licentiousness; Tradition is a fence to the Torah; Tithes a fence to wealth, Vows a fence to abstinence; A fence to wisdom is silence.

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68 **ופרישות מביא לידי קדושה**

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

KEHOT'S NOTE

סוף סוטה. [כ].

69 **לפרישות מביא לידי קדושה**

Rabbi Pinchas ben Yair's chain of virtues at the end of tractate Sotah: "... purity brings one to abstinence, and abstinence brings one to holiness ...."

Mishnah Sotah 9:15 משנה סוטה ט':ט"ו

... רַבִּי פִּנְחָס בֶּן יָאִיר אוֹמֵר, זְרִיזוּת מְבִיאָה לִידֵי נְקִיּוּת, וּנְקִיּוּת מְבִיאָה לִידֵי טָהֳרָה, וְטָהֳרָה מְבִיאָה לִידֵי פְּרִישׁוּת, וּפְרִישׁוּת מְבִיאָה לִידֵי קְדֻשָּׁה, וּקְדֻשָּׁה מְבִיאָה לִידֵי עֲנָוָה, וַעֲנָוָה מְבִיאָה לִידֵי יִרְאַת חֵטְא, וְיִרְאַת חֵטְא מְבִיאָה לִידֵי חֲסִידוּת, וַחֲסִידוּת מְבִיאָה לִידֵי רוּחַ הַקֹּדֶשׁ, וְרוּחַ הַקֹּדֶשׁ מְבִיאָה לִידֵי תְּחִיַּת הַמֵּתִים, וְתְחִיַּת הַמֵּתִים בָּא עַל יְדֵי אֵלִיָּהוּ זָכוּר לַטּוֹב, אָמֵן:

When Rabbi Meir died, the composers of fables ceased. When Ben Azzai died, the diligent students [of Torah] ceased. When Ben Zoma died, the expounders ceased. When Rabbi Joshua died, goodness ceased from the world. When Rabban Shimon ben Gamaliel died, locusts come and troubles multiplied. When Rabbi Elazar ben Azaryah died, the sages ceased to be wealthy. When Rabbi Akiba died, the glory of the Torah ceased. When Rabbi Hanina ben Dosa died, men of wondrous deeds ceased. When Rabbi Yose Katnuta died, the pious men (hasidim) ceased and ...

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70 **ועמ"ש ע"פ ראשי המטות**

The discourse on "And Moshe spoke to the heads of the tribes" opens with the laws of vows, asking why a vow takes effect only by linking the object to something already consecrated, and cites "Vows are a fence for abstinence" and "abstinence brings one to holiness."

KEHOT'S NOTE

לעיל פ' מטות פא, א.

71 **נקיות מביא לידי פרישות**

Here Rabbi Pinchas ben Yair's chain reads: "... cleanliness brings one to abstinence, abstinence brings one to purity ...." In this version abstinence comes through cleanliness, not through vows.

Avodah Zarah 20b:10 עבודה זרה כ' ב:י"

מִכָּאן אָמַר רַבִּי פִּנְחָס בֶּן יָאִיר: תּוֹרָה מְבִיאָה לִידֵי זְהִירוּת, זְהִירוּת מְבִיאָה לִידֵי זְרִיזוּת, זְרִיזוּת מְבִיאָה לִידֵי נְקִיּוּת, נְקִיּוּת מְבִיאָה לִידֵי פְּרִישׁוּת, פְּרִישׁוּת מְבִיאָה לִידֵי טָהֳרָה, טָהֳרָה מְבִיאָה לִידֵי חֲסִידוּת, חֲסִידוּת מְבִיאָה לִידֵי עֲנָוָה, עֲנָוָה מְבִיאָה לִידֵי יִרְאַת חֵטְא, יִרְאַת חֵטְא מְבִיאָה לִידֵי קְדוּשָּׁה, קְדוּשָּׁה מְבִיאָה לִידֵי רוּחַ הַקּוֹדֶשׁ, רוּחַ הַקּוֹדֶשׁ מְבִיאָה לִידֵי תְּחִיַּת הַמֵּתִים, וַחֲסִידוּת גְּדוֹלָה מִכּוּלָּן, שֶׁנֶּאֱמַר: "אָז דִּבְּרָתָ בֶחָזוֹן לַחֲסִידֶיךָ".

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

KEHOT'S NOTE

ע"ז כ, ב. [כ].

72 **עיין ברע"מ ס"פ יתרו**

The note says that this Raaya Mehemna passage is also cited in Yahel Ohr.

KEHOT'S NOTE

מובא גם ביהל אור ע' תקסה. וראה לעיל פ' מטות פג, ג שמזכיר זהר זה לענין אחר.

73 **נדר איהו לעילא ואינון חיי**

In the Raaya Mehemna at the end of Parshas Yisro: "A vow is above, and they are the life of the King," the mystery of the 248 limbs; therefore a vow is more severe than an oath. The maamar uses it to show the loftiness of the level of a vow.

Zohar, Yitro 31:523–526 ספר הזהר, יתרו ל"א:תקכ"ג-תקכ"ו

74 **כהיום אנו אומרים בלא נדר**

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

KEHOT'S NOTE

ראה שו"ע יו"ד סר"ג סעיף ד.

75 **אנו אומרים בלא נדר**

The Shulchan Aruch rules that one should be careful not to vow anything, even charity, and that when pledging with others one should say "without a vow." The Kehot note points here for the practice the maamar mentions.

Shulchan Arukh, Yoreh De'ah 203:4 שולחן ערוך, יורה דעה ר"ג:ד'

צריך ליזהר שלא ידור שום דבר ואפי' צדקה אין טוב לידור אלא אם ישנו בידו יתן מיד ואם לאו לא ידור עד שיהיה לו ואם פוסקים צדקה וצריך לפסוק עמהם יאמר בלא נדר:

Ashlei Ravrevei: Shulchan Aruch Yoreh Deah, Lemberg, 1888 (Public Domain)

76 **אינו דומה שונה פרקו מאה פעמים**

Hillel tells Bar Hei Hei that "one who serves G-d" and "one who did not serve Him" are both perfectly righteous, but one who reviews his chapter a hundred times is not com-

parable to one who reviews it a hundred and one times. What goes beyond habit is what counts as service.

Chagigah 9b:10 חגיגה ט' ב:י

אֲמַר לֵיהּ בַּר הֵי הֵי לְהֶבְלָא, מַאי דִּכְתִיב: "וְשַׂבְתָּם וּרְאִיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עוֹבֵד אֱלֹקִים לַאֲשֶׁר לֹא עֲבָדוֹ", הַיְינוּ "צַדִּיק" — הַיְינוּ "עוֹבֵד אֱלֹקִים", הַיְינוּ "רָשָׁע" — הַיְינוּ "אֲשֶׁר לֹא עֲבָדוֹ"! אֲמַר לֵיהּ: "עֲבָדוֹ" וְ"לֹא עֲבָדוֹ" — תַּרְוַיְיהוּ צַדִּיקֵי גְּמוּרֵי נִינְהוּ, וְאֵינוֹ דּוֹמֶה שׁוֹנֶה פִּרְקוֹ מֵאָה פְּעָמִים, לְשׁוֹנֶה פִּרְקוֹ מֵאָה וְאֶחָד.

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

KEHOT'S NOTE

חגיגה ט, ב.

77 ואהבת ובכל מאדך

"With all your heart, with all your soul and with all your might (me'odecha)." The maamar distinguishes "with all your soul," a love held in the mind, from "with all your might," a love beyond any vessel.

Deuteronomy 6:5 דברים ו':ה

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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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78 אור זרוע לצדיק

"Light is sown for the righteous, and joy for the upright in heart." Light is "sown": it grows as a seed does.

Psalms 97:11 תהילים צ"ז:י"א

אוֹר זָרֻעַ לַצַּדִּיק וּלְיִשְׁרֵי־לֵב שִׂמְחָה׃

Light is sown for the righteous, And gladness for the upright in heart.

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KEHOT'S NOTE

תהלים צז, יא.

79 וזרעתי לי בארץ

"And I will sow her for Me in the land." Israel is G-d's seed, sown so that it may grow.

Hosea 2:25 הושע ב':כ"ה

וּזְרַעְתִּיהָ לִּי בָּאָרֶץ וְרִחַמְתִּי אֶת־לֹא רֻחָמָה וְאָמַרְתִּי לְלֹא־עַמִּי עַמִּי־אַתָּה וְהוּא יֹאמַר אֱלֹקָי׃

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

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KEHOT'S NOTE

הושע ב, כה.

80 ועמי"ש ע"פ בשלח פרעה

There the Alter Rebbe reads "I will sow her for Me in the land" of Israel in the Egyptian exile: as one who sows a kor harvests many kors, Israel are G-d's "grain," sown so that the revelation of His G-dliness may increase and multiply below as above.

KEHOT'S NOTE

תו"א סא, א.

81 מלכות פה תושבע"פ קרינן לה

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

82 מל' פה ותושבע"פ קרינן לה

In Patach Eliyahu the Sefiros are described as the limbs of a figure: "Malchus is the mouth; we call it the Oral Torah." The maamar makes Malchus, the Oral Torah, the vessel for the love that has no vessel.

Tikkunei Zohar 17a:16–17 תקוני הזהר י"ז א:ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו.

Constantinople, 1740 (CC-BY-NC)

83 מצות המלך

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

KEHOT'S NOTE

להעיר מב"ב קנט, א. תוספתא נגעים פ"ג.

84 ומתניתא וכו'

Rav Pappa gives a mnemonic linking the Mishnah and the baraisa (matnisa) to Rav Malkiya: "the Mishnah is a queen" (malkesa). The Kehot note points here for the text's "and the Mishnah, etc."

Beitzah 28b ביצה כ"ח ב

KEHOT'S NOTE

ביצה כח, ב. ושי"נ

PARAGRAPH 14

85 כן יעמוד זרעכם ושמכם

"For as the new heavens and the new earth that I make endure before Me, says Havayah, so shall your seed and your name endure." The maamar reads "seed" as the light that is sown and "name" as accepting the yoke of Heaven.

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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KEHOT'S NOTE

ישעי' סו, כב.

86 **אור זרוע**

"Light is sown for the righteous." "Your seed" is this sown light.

Psalms 97:11 תהילים צ"ז:י"א

אוֹר זָרֻעַ לַצַּדִּיק וּלְיִשְׁרֵי־לֵב שִׂמְחָה׃

Light is sown for the righteous, And gladness for the upright in heart.

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87 **אשריכם זורעי**

"Fortunate are you who sow beside all waters." Another verse of sowing joined to "your seed."

Isaiah 32:20 ישעיהו ל"ב:כ'

אַשְׁרֵיכֶם זֹרְעֵי עַל־כָּל־מָיִם מְשַׁלְּחֵי רֶגֶל־הַשּׁוֹר וְהַחֲמוֹר׃

Happy are ye that sow beside all waters, That send forth freely the feet of the ox and the ass.

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KEHOT'S NOTE

ישע" לב, כ.

88 **ויעש דוד שם**

"And David made a name when he returned from smiting Aram." The maamar links "your name" to this verse and to accepting the yoke of the Kingdom of Heaven.

II Samuel 8:13 שמואל ב ח':י"ג

וַיַּעַשׂ דָּוִד שֵׁם בְּשֻׁבוֹ מֵהַכּוֹתוֹ אֶת־אֲרָם בְּגֵיא־מֶלַח שְׁמוֹנָה עָשָׂר אָלֶף׃

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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KEHOT'S NOTE

ש"ב ח, יג.

89 **ומעין מבית הי' יצא**

"And on that day … a spring shall go forth from the House of Havayah and water the valley of Shittim." The maamar reads it as the lower waters receiving revelation in the Time to Come.

Joel 4:18 יואל ד':י"ח

וְהָיָה בַיּוֹם הַהוּא יִטְּפוּ הֶהָרִים עָסִיס וְהַגְּבָעוֹת תֵּלַכְנָה חָלָב וְכָל־אֲפִיקֵי יְהוּדָה יֵלְכוּ מָיִם וּמַעְיָן מִבֵּית ה' יֵצֵא וְהִשְׁקָה אֶת־נַחַל הַשִּׁטִּים׃

And it shall come to pass in that day, That the mountains shall drop down sweet wine, And the hills shall flow with milk, And all the brooks of Judah shall flow with waters; And a fountain shall come forth of the house of the L-RD, And shall water the valley of Shittim.

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KEHOT'S NOTE

יואל ד, יח.

90 **ומשם יפרד**

"A river goes out of Eden to water the garden, and from there it divides and becomes four heads." The lower waters will no longer be in this state of separation.

Genesis 2:10 בראשית ב':י"

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

91 **ע"פ ששים המה מלכות**

There the Sages' reading is given: the sixty queens are the sixty tractates, the eighty concubines the baraisos and the countless maidens the halachos, while "one is she, my dove, my perfect one" is the Congregation of Israel, the source of the souls.

KEHOT'S NOTE

לקמן שה"ש לח, ג.

92 **ששים המה מלכות**

"There are sixty queens and eighty concubines, and maidens without number." The Alter Rebbe refers to his discourse on this verse.

Song of Songs 6:8 שיר השירים ו':ח'

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

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

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93 **עלי באר**

"Then Israel sang this song: Spring up, O well, sing to it." The Alter Rebbe refers to his discourse on this verse in Parshas Chukas.

Numbers 21:17 במדבר כ"א:י"ז

אָז יָשִׁיר יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת עֲלִי בְאֵר עֱנוּ־לָהּ׃

Then sang Israel this song: Spring up, O well—sing ye unto it —

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94 **שמע ישראל**

The Midrash asks where Israel merited the recital of Shema, and answers: at the giving of the Torah, when G-d opened with "Hear, O Israel, I am Havayah your G-d," all answered "Havayah is our G-d, Havayah is One," and Moshe said "Blessed be the Name of the glory of His kingdom forever and ever."

Devarim Rabbah 2:31 דברים רבה ב':ל"א

95 **שמע ישראל**

When Yaakov was about to die he asked his sons whether there was any dispute in their hearts against the Holy One, blessed be He; they answered, "Hear, O Israel, our father … Havayah is our G-d, Havayah is One," and he said,

> "Blessed be the Name of the glory of His kingdom forever and ever."

Bereshit Rabbah 98:3 בראשית רבה צ"ח:ג'

... שמעו אל ישראל, שבשמים אביכם, שמא יש בלבבכם מחלוקת על הקב"ה! אמר לו: (דברים ו) שמע ישראל אבינו, כשם שאין בלבך מחלוקת על הקדוש ברוך הוא, כך אין בלבנו מחלוקת, אלא ה' אלקינו ה' אחד. אף הוא פירש בשפתיו ואמר: ברוך שם כבוד מלכותו לעולם ועד. רבי ברכיה ורבי חלבו בשם רבי שמואל, הדא הוא, שישראל משכימים ומעריבים בכל יום, ואומרים: שמע ישראל אבינו, ממערת המכפלה, אותו דבר שצויתנו, עדיין הוא נוהג בנו, ה' אלקינו, ה' אחד:

"Assemble and hear, sons of Jacob" (Genesis 49:2) - Rabbi Berekhya, sometimes he said it in the name of Rabbi Ḥiyya and sometimes he said it in the name of the Rabbis from there:). From here [it may be derived] that they were scattered and an angel came and assembled them. Rabbi Tanḥuma said: From here, that they were scattered and he assembled them with the Divine Spirit. "And listen to [el] Israel your father" (Genesis 49:2) - Rabbi Yudan and Rabbi Pinḥas: Rabbi Yudan said: Listen to the G-d ...

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96 שמע ישראל

> Among the ways the soul resembles G-d: the soul is unique in the body and the Holy One, blessed be He, is unique in His world, so let the soul that is unique in the body praise the One who is unique in His world, as it says, "Hear, O Israel ... Havayah is One."

Vayikra Rabbah 4:8 ויקרא רבה ד':ח'

97 ברבות ס"פ ואתחנן

> Or HaTorah quotes this Midrash: Israel merited the Shema at the giving of the Torah, when G-d said "Hear, O Israel, I am Havayah," all answered "Havayah is our G-d, Havayah is One," and Moshe said "Blessed be the Name...." It discusses the Midrash at length on pp. 355 and 366.

KEHOT'S NOTE

"ומהיכן זכו ישראל לק"ש כו' ממתן תורה כו' א"ל שמע ישראל אנכי ה' כו' נענו כולם ואמרו ה' אלקינו ה' אחד ומשה אמר בשכמל"ו — אוה"ת ואתחנן ע' רב. וראה שם ע' שנה וע' שסו בארוכה.

98 ויחי פצ"ח

> Or HaTorah quotes the Midrash on "and listen to Israel your father": the sons told Yaakov, "Hear, O Israel, our father: as there is only One in your heart ... Havayah is our G-d, Havayah is One."

KEHOT'S NOTE

"ע"פ ושמעו אל ישראל (שבשמים) אביכם, אמרו לו שמע ישראל אבינו כו' כשם שאין בלבך אלא אחד כו' ה' אלקינו ה' אחד" — אוה"ת ואתחנן ע' רה.

99 ויקרא ס"פ די

> Or HaTorah quotes the Midrash: let the soul, which is unique (yechidah) in the body, come and praise the Holy One, blessed be He, who is unique in His world, as it says

> "Hear, O Israel ... Havayah is One." It echoes the maamar's link between the soul's Yechidah and G-d as Yachid.

KEHOT'S NOTE

"תבא הנפש שהיא יחידה בגוף ותקלס להקב"ה שהוא יחיד בעולמו שנאמר שמע ישראל כו' ה' אחד" — אוה"ת ואתחנן ע' רב.

100 ועלי תשוקתו

> "I am my beloved's, and his desire is for me." The Midrash on this verse is one of those listed on the Shema.

Song of Songs 7:11 שיר השירים ז':י"א

אֲנִי לְדוֹדִי וְעָלַי תְּשׁוּקָתוֹ׃

I am my beloved's, and his desire is toward me.

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101 נשקד עול

> "The yoke of my transgressions is bound by His hand." The Midrash on this verse is one of those listed on the Shema.

Lamentations 1:14 איכה א':י"ד

נִשְׂקַד עֹל פְּשָׁעַי בְּיָדוֹ יִשְׂתָּרְגוּ עָלוֹ עַל־צַוָּארִי הִכְשִׁיל כֹּחִי נְתָנַנִי אֲדֹנָי בִּידֵי לֹא־אוּכַל קוּם׃

The yoke of my transgressions is impressed by His hand; They are knit together, They are come up upon my neck; He hath made my strength to fail; The L-rd hath delivered me into their hands, Against whom I am not able to stand.

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102 על כן אוחיל לו

> "Havayah is my portion, says my soul; therefore I will hope in Him." The Alter Rebbe places the Midrash's story of Miriam here.

Lamentations 3:24 איכה ג':כ"ד

חֶלְקִי ה' אָמְרָה נַפְשִׁי עַל־כֵּן אוֹחִיל לוֹ׃

'The L-RD is my portion', saith my soul; 'Therefore will I hope in Him.'

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PARAGRAPH 15

103 ובפסוק חלקי ה'

> Or HaTorah quotes the Midrash on "My portion is Havayah": "For Yaakov chose...," "My beloved is mine," "He is my G-d," and also that we say "Havayah is One," and that of the Time to Come it is written, "On that day Havayah will be One."

KEHOT'S NOTE

"כי יעקב בחר כו' דודי לי הוא לי לאלקים כו' וגם מה שאומרים הוי' אחד וכתיב לעי"ל ביום ההוא יהי' הוי' אחד" — אוה"ת ואתחנן ע' שנה.

104 חלקי ה'

> "Havayah is my portion, says my soul; therefore I will hope in Him." The Midrash on this verse is listed among those on the Shema.

Lamentations 3:24 איכה ג':כ"ד

חֶלְקִי ה' אָמְרָה נַפְשִׁי עַל־כֵּן אוֹחִיל לוֹ׃

'The L-RD is my portion', saith my soul; 'Therefore will I hope in Him.'

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105 "There is one, and there is no second." The Midrash on this verse is listed among those on the Shema.

Ecclesiastes 4:8 קהלת ד':ח'

יֵשׁ אֶחָד וְאֵין שֵׁנִי גַּם בֵּן וָאָח אֵין־לוֹ וְאֵין קֵץ לְכָל־עֲמָלוֹ גַּם־[עֵינוֹ] (עיניו) לֹא־תִשְׂבַּע עֹשֶׁר וּלְמִי אֲנִי עָמֵל וּמְחַסֵּר אֶת־נַפְשִׁי מִטּוֹבָה גַּם־זֶה הֶבֶל וְעִנְיַן רָע הוּא׃

There is one that is alone, and he hath not a second; yea, he hath neither son nor brother; yet is there no end of all his labour, neither is his eye satisfied with riches: 'for whom then do I labour, and bereave my soul of pleasure?' This also is vanity, yea, it is a grievous business.

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106 **מרוע אחד**

"The words of the wise are like goads ... given from one Shepherd." The Midrash on this verse is listed among those on the Shema.

Ecclesiastes 12:11 קהלת י"ב:י"א

דִּבְרֵי חֲכָמִים כַּדָּרְבֹנוֹת וּכְמַשְׂמְרוֹת נְטוּעִים בַּעֲלֵי אֲסִפּוֹת נִתְנוּ מֵרֹעֶה אֶחָד׃

The words of the wise are as goads, and as nails well fastened are those that are composed in collections; they are given from one shepherd.

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107 **ראה נתתי לפניך היום את החיים ואת הטוב ואת המות ואת הרע**

"See, I have set before you today life and good, and death and evil." The maamar now explains all four terms: life, death, evil below death, and good above life.

Deuteronomy 30:15 דברים ל':ט"ו

רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת־הַחַיִּים וְאֶת־הַטּוֹב וְאֶת־הַמָּוֶת וְאֶת־הָרָע׃

See, I have set before thee this day life and good, and death and evil,

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108 Haman's words to Achashverosh: "There is one people, scattered and dispersed among the peoples." The Midrash on this verse is listed among those on the Shema.

Esther 3:8 אסתר ג':ח'

וַיֹּאמֶר הָמָן לַמֶּלֶךְ אֲחַשְׁוֵרוֹשׁ יֶשְׁנוֹ עַם־אֶחָד מְפֻזָּר וּמְפֹרָד בֵּין הָעַמִּים בְּכֹל מְדִינוֹת מַלְכוּתֶךָ וְדָתֵיהֶם שֹׁנוֹת מִכָּל־עָם וְאֶת־דָּתֵי הַמֶּלֶךְ אֵינָם עֹשִׂים וְלַמֶּלֶךְ אֵין־שֹׁוֶה לְהַנִּיחָם׃

And Haman said unto king Ahasuerus: 'There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people; neither keep they the king's laws; therefore it profiteth not the king to suffer them.

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PARAGRAPH 16

109 **יפה שעה אחת בתשובה**

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

KEHOT'S NOTE

אבות ד, יז.

110 **יפה שעה אחת בתשובה ומעשים טובים בעוה"ז מכל חיי**

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come." The maamar brings it to show that "good" is above "life."

Pirkei Avot 4:17 משנה אבות ד':י"ז

הוּא הָיָה אוֹמֵר, יָפָה שָׁעָה אַחַת בִּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בָּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיָפָה שָׁעָה אַחַת שֶׁל קוֹרַת רוּחַ בָּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה׃

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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

111 **כי טוב חסדך מחיים**

"For Your kindness is better than life; my lips shall praise You." The word tov, "good," is placed above "life."

Psalms 63:4 תהילים ס"ג:ד'

כִּי־טוֹב חַסְדְּךָ מֵחַיִּים שְׂפָתַי יְשַׁבְּחוּנָךְ׃

For Thy lovingkindness is better than life; My lips shall praise Thee.

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KEHOT'S NOTE

תהלים סג, ד.

112 **בי-ה הוי צור עולמים**

"Trust in Havayah forever, for with Yah, Havayah is the Rock of the worlds." The Sages read it as the two letters yud and hei with which the worlds were formed.

Isaiah 26:4 ישעיהו כ"ו:ד'

בִּטְחוּ בָה' עֲדֵי־עַד כִּי בְיָהּ ה' צוּר עוֹלָמִים׃

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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KEHOT'S NOTE

ישעי' כו, ד.

113 **ביו"ד נברא העוה"ב**

Rabbi Yehudah bar Rabbi Ilai expounds Isaiah 26:4: these are the two worlds the Holy One, blessed be He, created, one with hei and one with yud; the World to Come was created with yud, because its righteous are few.

Menachot 29b:13–14 מנחות כ"ט ב: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 יגנז

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KEHOT'S NOTE

מנחות כט, ב.

114 **חי ואל בחיים**

> **The Rambam writes that G-d, His knowledge and His life are one in every way; were He living with a life and knowing with a knowledge outside Himself, there would be many gods. The Kehot note traces the phrase "living, but not through life" to the Rambam.**

Mishneh Torah, Foundations of the Torah 2:10, משנה תורה, הלכות יסודי התורה ב:י'

הַקָּדוֹשׁ בָּרוּךְ הוּא מַכִּיר אֲמִתּוֹ וְיוֹדֵעַ אוֹתָהּ כְּמוֹ שֶׁהִיא. וְאֵינוֹ יוֹדֵעַ בְּדֵעָה שֶׁהִיא חוּץ מִמֶּנּוּ כְּמוֹ שָׁאָנוּ יוֹדְעִין. שֶׁאֵין אָנוּ וְדֵעָתֵנוּ אֶחָד אֲבָל הַבּוֹרֵא יִתְבָּרַךְ הוּא וְדֵעָתוֹ וְחַיָּיו אֶחָד מִכָּל צַד וּמִכָּל פִּנָּה וּבְכָל דֶּרֶךְ יִחוּד. שֶׁאִלְמָלֵי הָיָה חַי בַּחַיִּים וְיוֹדֵעַ בְּדֵעָה חוּץ מִמֶּנּוּ הָיוּ שָׁם אֱלֹהוּת הַרְבֵּה הוּא וְחַיָּיו וְדֵעָתוֹ, וְאֵין הַדָּבָר כֵּן אֶלָּא אֶחָד מִכָּל צַד וּמִכָּל פִּנָּה וּבְכָל דֶּרֶךְ יִחוּד. נִמְצָאתָ אַתָּה אוֹמֵר הוּא הַיּוֹדֵעַ וְהוּא הַיָּדוּעַ וְהוּא הַדֵּעָה עַצְמָהּ הַכֹּל אֶחָד. וְדָבָר זֶה אֵין ...

The Holy One, blessed is He! recognizes His Own Truth and knows it as it really is; and He does not know with an intelligence which is apart from Himself, as we know, for, we and our intelligence are not one, but the Creator, may He be blessed! and His Intelligence and His Life are One from every lateral, angle and manner of Unity. Since but for this, He would live a life and understand with an intelligence apart from Himself, then there would be many gods, He, His life ...

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

115 **כי עמך מקור חיים**

> **"For with You is the source of life." Even the source of life is only "with" G-d, secondary and nullified to Him.**

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

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

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116 **והחכי' תחי'**

> **"The advantage of knowledge is that wisdom gives life to those who have it." G-d is above wisdom, the source of life.**

Ecclesiastes 7:12 קהלת ז:י"ב

KEHOT'S NOTE

קהלת ז, יב, ושם בלא "ו" החכמה. [כ].

117 **חי ולא בחיים**

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

KEHOT'S NOTE

לי' הרמב"ם ז"ל במו"נ ח"א פנ"ז ובסוף ח' פרקים שלו. וכן בספר היד שלו ה' יסוה"ת פ"ב [ה"י]. וע' עקרים מאמר ב' פ"ל. ובכוזרי מאמר ב סי' ב [כ].

ענין ק"ש אחד ואהבת כו'

The Subject of the Shema: "One" and "You Shall Love"

G-d is "One, but not in number": He stands beyond every ratio and every chain of cause and effect, and the worlds receive only His "name." Contemplating this at length, as the Shema and the prayers before it are designed to do, awakens love from the innermost point of the soul, and that love draws G-dliness into Torah and mitzvos.

THE MAAMAR IN BRIEF

The maamar explains how the Shema moves from "One" to "You shall love," through Elijah's words in the Tikkunei Zohar, "You are One, but not in number." It first distinguishes a will produced by reason from a will above reason, and finds the same in G-d: "Be silent! Thus it arose in thought." Below that will lies hishtalshelus, the chain of descent, beginning with Atzilus, named after Moshe's spirit being "drawn off" and lowered to the elders. Every link of the chain, and even physical and spiritual, stand in proportion (erech) to one another; the Emanator alone has no proportion to anything and is not enclothed in the worlds, which receive only His "name." Contemplating this awakens love from the Yechidah, the soul's innermost point, which is moved only by what touches its core. The Sages therefore instituted Pesukei deZimra and the blessings before the Shema, since we, unlike the Tannaim, need lengthy contemplation. The love it arouses makes Havayah truly "our G-d," as a body's limbs belong to it, and draws G-dliness into the Written Torah, the Oral Torah and the physical mitzvos.

OUTLINE

1 **The theme and two kinds of will** ¶1

The Shema's "One" and "You shall love" are introduced through "One, but not in number"; a will produced by reason is contrasted with a stubborn will above reason.

2 **Atzilus and the chain of descent** ¶2–3

G-d's will is beyond reason; Atzilus, named after the lowering of Moshe's spirit to the elders, is the first descent; hishtalshelus is a chain of illuminations from intellect to thought and speech.

3 **The abundance of His greatness** ¶4

Psalms 150:2 praises Chesed's endless division into worlds and levels, both in expanse and in depth of comprehension.

4 **Beyond all comparison** ¶5–6

Erech is defined: every level is comparable to the next, but the Emanator is not, and the worlds receive only His name. Contemplating this in the Shema awakens love from the Yechidah, the point of the heart.

5 **Why the Sages lengthened prayer** ¶7

Pesukei deZimra and Yotzer let one dwell on "One" and on G-d's many contractions, so that love of G-d grows and love of this world shrinks.

6 **Our G-d, Torah and mitzvos** ¶8

The Tannaim grasped "One" at once; we need long contemplation. Love makes Havayah "our G-d," as limbs belong to the body, and draws G-dliness into the Written Torah, the Oral Torah and the physical mitzvos.

KEY CONCEPTS

One, but not in number חד ולא בחושבן

G-d's oneness is not the first of a series: He stands in no ratio or comparison to anything, not even to the highest levels of the chain of descent.

Will above reason רצון שלמעלה מן הטעם ודעת

A will that no argument produces or changes, seen in human stubbornness and in G-d's "Be silent! Thus it arose in thought"; the soul's innermost point receives "One" at this level.

the chain of descending worlds (hishtalshelus) השתלשלות

From shalsheles, a chain: each level is a dimmer glow of the one above it, from Chochmah to the emotive attributes, thought and speech, down to the physical world.

Atzilus (Emanation) אצילות

The first stage of the chain, named after vayaetzel, G-d's "drawing off" of Moshe's spirit to the elders: a lowering that lets the worlds receive from the Infinite.

Comparison (erech) ערך

A common measure, as in the Torah's valuations or a numerical ratio. Every link of the chain has erech to the next; the Emanator has none.

Yechidah יחידה

The innermost of the soul's five levels, the "point of the heart," moved only by what touches its very core; in it the love of "with all your heart" is awakened.

Our G-d אלקינו

A G-d who is ours, as a body's limbs belong to it: the bond of a soul that is truly "Havayah's portion" and nullified to Him like a foot to the head.

SECTION 1 · ¶1

The theme and two kinds of will

1 ענין ק"ש [קריאת שמע][1] אחד ואהבת[2] כו'. וגם ביאור פ' ראשונה בכללה. הנה איתא בת"ז [בתיקוני זהר] אנת הוא חד[3] ולא בחושבן[4] כו'.

The subject of the recital of the Shema, "One" and "You shall love," etc. And also an explanation of the first section [of the Shema] as a whole. Now, it is stated in the Tikkunei Zohar: "You are One, but not in number," etc.

> The maamar names its subject: two key words of the Shema, "One" (Deuteronomy 6:4) and "You shall love" (6:5), and how the love follows from the oneness, together with an explanation of the whole first section of the Shema. It opens with Elijah's prayer in the Tikkunei Zohar, which calls G-d "One, but not in number": not the first in a series that goes on to two and three, but One beyond all counting and comparison.

וביאור הדבר כי הנה כל ההשתלשלות מעילה לעילה בכל עולם ועולם הם עשר ספירות וכן בנפש האלקית יש ע"ס [עשר ספירות] וכן בנפש החיונית וראשיתן החכמה כו'

The explanation of the matter: the entire chain of descending worlds (hishtalshelus), from cause to cause, in each and every world, is ten Sefiros. So too in the G-dly soul there are ten Sefiros, and so too in the vital soul, and the first of them is Chochmah (wisdom), etc.

> To explain what "not in number" excludes, the Alter Rebbe first describes what is "in number": every world in the chain of descent is made of ten Sefiros, each the cause of the next. The same tenfold structure exists in the G-dly soul and in the vital soul, and in each the first of the ten is Chochmah, wisdom.

והנה יש בחי' שהיא למעלה מן החכמה והוא בחי' הרצון העליון כי אית רצון ואית רצון[5] אית רצון שהוא למטה מן החכמה והדעת והוא רצון שבמדות שנלקח מטו"ד [מטעם ודעת]

Now, there is a level that is above Chochmah, and it is the level of the Supreme Will. For there is will and there is will. There is a will that is below Chochmah and Daas (knowledge), and it is the will within the emotive attributes (middos), which is taken from reason and knowledge,

> Yet there is something higher than Chochmah: the Supreme Will. The phrase "there is will and there is will" distinguishes two kinds; the lower one stands below the intellect and is produced by it, as part of the emotions, because it wants what reason has shown to be good.

כמו עד"מ בגשמיות בנפש המשכלת ענינים הצריכים לגופו איך שטוב לפניו מו"מ [משא ומתן] זה שיש בו ריוח וע"כ נפשו חושק ומתאוה ורוצה לעשות כן ואית רצון

as, by way of analogy, in physical matters: in the soul that reasons out the things his body needs, how this business, in which there is profit, is good for him; and therefore his soul longs, craves and wants to do so. And there is a will

> An everyday example of the lower will: a person's mind weighs what his body needs, sees that a certain business deal will bring profit, and as a result he longs for it and wants to do it. Here the wanting is the product of the reasoning.

שהוא למעלה מן הטעם והדעת שלפעמים אדם רוצה בדבר שפילו יבואו כל אדם ויראו לו בשכלם ותבונתם שאין לעשות כן אעפ"כ [אף על פי כן] לא יאבה

that is above reason and knowledge. For sometimes a person wants something such that, even if everyone were to come and show him, with their intellect and understanding, that one should not do so, nevertheless he will not consent

> The higher will works the other way: it does not come from reasons at all. Sometimes a person wants something so firmly that even if everyone were to prove to him, with all their intelligence, that he should not do it, he still would not agree.

ולא ישמע להם מפני עקשותו בדבר והוא הרצון שלמעלה מן הדעת שאין הדעת פועל בו שום פעולה.

and will not listen to them, because of his stubbornness in the matter. This is the will that is above knowledge, on which knowledge has no effect whatsoever.

> Such stubbornness shows a will that stands above intellect: arguments and knowledge do not touch it. This will, untouched by reasons, is the image the maamar will use for the level above Chochmah, and later for the innermost point of the soul.

SECTION 2 • ¶2-3

Atzilus and the chain of descent

2 וכן באלקות הוא ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] שתוק כך עלה במחשבה[6,7] כי אין טעם לרצון ואע"פ [ואף על פי] שבוודאי יש טעם לדבר אך הטעם ההוא נעלם מאד ולא ניתן להשגת המלאכים[8]

So too in G-dliness, it is along the lines of the saying of our Sages, of blessed memory: "Be silent! Thus it arose in thought." For there is no reason for will. And although there is certainly a reason for the matter, that reason is very hidden and was not given to the comprehension of the angels,

> The two kinds of will have a counterpart, as it were, in G-d. When Moshe asked about Rabbi Akiva's fate, "This is Torah, and this its reward?", G-d answered, "Be silent! Thus it arose in thought before Me" (Menachos 29b): a decision of will that gives no reason. A reason does exist, the Alter Rebbe adds, but it is so deeply hidden that even the angels cannot grasp it.

ולכן אמר להם שתוק[9,10] כו' (ועמ"ש מזה בביאור ע"פ כי על כל כבוד חופה)[11] והנה מחכמה ולמטה נק' בחי' השתלשלות

and therefore He said to them, "Be silent," etc. (And see what is written about this in the explanation of the verse "For over all the glory, a canopy.") Now, from Chochmah downward is called the level of the chain of descending worlds (hishtalshelus),

> Because the reason lies beyond every created mind, the answer is simply "Be silent." The Alter Rebbe refers to his explanation of the verse "For over all the glory, a canopy" for more on this, and then turns to what lies below the will: everything from Chochmah downward is called hishtalshelus, the chain of descent.

כי כל השתלשלות הוא להיות בחי' גילוי וגילוי הראשון נק' אצילות מלשון ויאצל[12] מן הרוח[13] דגבי משהלפי שמשה היה במעלה עליונה וגבוה מאד נעלה הי' [היה] עליו למשא הנהגת בני ישראל בגשמיות לתת להם בשר כו'.

for all hishtalshelus is in order that there be the level of revelation, and the first revelation is called Atzilus (Emanation), from the expression "And He drew (vayaetzel) from the spirit," [said] concerning Moshe. For Moshe was on a supreme level, very high and exalted, [and] the leadership of the children of Israel in physical matters, to give them meat, etc., was a burden upon him.

> The chain of descent exists for the sake of revelation, and its first stage is called Atzilus. The Alter Rebbe derives the name from vayaetzel, "and He drew off," said when G-d drew some of Moshe's spirit and placed it on the seventy elders (Numbers 11:25). Moshe stood so high that providing for the people's physical needs, such as their demand for meat, weighed on him as a burden.

וזהו שאמר מאין לי בשר[14] (עמ"ש בד"ה בהעלותך[15] שלך גדול כו') ולכך אמר לו הקב"ה שיאסוף שבעים איש הזקנים ואצלתי מן הרוח[16] כו'

This is why he said, "From where shall I have meat?" (See what is written in the discourse beginning "When you raise up [the lamps]," [on] "Yours is greater," etc.) Therefore the Holy One, blessed be He, told him to gather seventy men, the elders, "and I will draw from the spirit," etc.,

> Moshe's cry, "From where shall I have meat?" (Numbers 11:13), expresses that distance: from his height he could not supply something so material. G-d's answer was to gather seventy elders and "draw from the spirit" that was on Moshe to place it on them (Numbers 11:17). The parenthesis refers to the discourse on Aharon's lamps, which also discusses the people's demand for meat.

כלומר שירד ונשתלשל עד מעלת ע' [שבעים] זקנים שהם הסנהדרין שהיו למטה ממנו במדרגה וע"ז ונשאו אתך במשא העם שאצילות זו היא ירידה והשתלשלות ממדרגה למדרגה

that is, that it would descend and come down by degrees to the level of the seventy elders, who were the Sanhedrin, who were beneath him in rank; and through this, "they shall bear with you the burden of the people." For this atzilus is a descent and hishtalshelus from level to level,

> The "drawing off" meant that Moshe's spirit came down to the level of the seventy elders, the Sanhedrin, who stood below him; only then could they "bear the burden of the people" with him. Atzilus in this sense is a lowering, a descent from one level to the next.

כדי שישאו במשא העם וכך לגבי אור א"ס ב"ה דלית מחשבה תפיסא[17] ביה לא היו העולמות יכולים לקבל זיו והארה ממנו יתי ולהיות התהוות העולמות כלל אם לא ע"י ירידת[18] והתשלשלות האצילותצ וכמ"ש בד"ה[19]

so that they would bear the burden of the people. So too, with regard to the Infinite Light (Or Ein Sof), blessed be He, whom "no thought can grasp," the worlds would not have been able to receive radiance and illumination from Him, may He be blessed, nor could the worlds have come into being at all, were it not through the descent and hishtalshelus of Atzilus. And as is explained in the discourse beginning

> The same is true above: no thought can grasp the Infinite Light, so the worlds could neither receive its radiance nor come into being at all unless it first came down through the descent of Atzilus. Atzilus is the first lowering that makes everything after it possible.

כי אברהם לא ידענו[20,21] שע"ס [שעשר ספירות] דאצילות הם ממוצעים בין בחי' המאציל א"ס ב"ה לבחינת נבראים בי"ע.[22]

"For Avraham did not know us," that the ten Sefiros of Atzilus are intermediaries between the level of the Emanator, the Infinite One (Ein Sof), blessed be He, and the level of created beings, [the worlds of] Beriah, Yetzirah and Asiyah.

> The discourse in Torah Ohr that opens with "For Avraham did not know us" explains that the ten Sefiros of Atzilus are intermediaries between the Emanator, the Infinite One, and the created worlds of Beriah, Yetzirah and Asiyah. As an intermediary, Atzilus relates both to the Infinite above it and to the created beings below it.

3 והשתלשלות זו מלשון שלשלת כמו שלשלת האחוזה טבעת בטבעת עד שנעשית ארוכה כך להיות גילוי והתהוות העולמות הוא ע"י שלשלת הארה והארה דהארה כו'

And this chain of descending worlds (hishtalshelus) is from the word shalsheles, "a chain": like a chain linked ring within ring until it becomes long. So too, for there to be the revelation and coming into being of the worlds, it is through a chain of illumination, and illumination of illumination, etc.:

> The word hishtalshelus comes from shalsheles, a chain, whose rings are linked one inside the next until it grows long. The worlds come into being and are revealed in the same way: each level is a glow of the level above it, and the next is a glow of that glow.

משכל למדות וממדות למחשבה דו"מ [דבור ומעשה] כו' גם כי לא מחשבותי מחשבותיכם[23] שאין זה מהות המחשבה כלל

from intellect to the emotive attributes (middos), and from the middos to thought, speech and action, etc. Even though "My thoughts are not your thoughts," for this is not the nature of thought at all,

> The links run from intellect to the emotive attributes, and from them to thought, speech and action, as in a person. The Alter Rebbe at once qualifies the comparison with Isaiah 55:8, "My thoughts are not your thoughts": G-d's "thought" is not thought in our sense at all.

שהרי ממחשבה ודיבור גשמי א"א להיות שום התהוות משא"כ בדבר ה' שמים נעשו[24] ויאמר אלקים[25] יהי אור ויהי אור כי הוא אמר[26] ויהי רק כ"ז [כל זה] נק' בשם שכל ומחשבה כו' עד"מ

since from physical thought and speech no coming into being whatsoever is possible, whereas "By the word of Havayah the heavens were made," "And G-d said, 'Let there be light,' and there was light," "For He spoke, and it came to be"; but all this is called by the name of intellect and thought, etc., by way of analogy,

> Human thought and speech cannot create anything, whereas G-d's word made the heavens (Psalms 33:6), light came into being when He said "Let there be light" (Genesis 1:3), and "He spoke, and it came to be" (Psalms 33:9). Still, these divine levels are called "intellect," "thought" and "speech" by way of analogy.

כמו בגשמיות שהדבור מורג לזולתו משא"כ המח שבה כך החיות הנמשך להחיות עלמין דאתגליין[27] להיות בגילוי בפו"מ [בפועל ממש] כמו הנביאים ששמעו קול ה' בגילוי ממש כמ"ש במשה וישמע את הקול[28] כו'

as in physical matters, where speech is perceptible to another, which is not so with thought. So too, the life-force (chayus) that is drawn down to give life to the revealed worlds, to be in actual revelation, as the prophets heard the voice of G-d in actual revelation, as it is written of Moshe, "And he heard the voice," etc.,

> The analogy works like this: human speech reaches another person, while thought stays within. So the life-force that gives life to the revealed worlds and is actually manifest is called "speech," like the voice of G-d that the prophets heard openly, as Moshe "heard the voice" speaking to him from above the Ark cover (Numbers 7:89).

וכמו התהוות העולמות בע"מ [בעשרה מאמרות] יהי אור ויהי אור שנתהווה אור גשמי בפו"מ [בפועל ממש] הרי החיות הנמשך לגילוי זה נק' בשם דבור שהוא מורגש לזולתו משא"כ עלמין סתימין כו'.

and as [with] the coming into being of the worlds through the Ten Utterances, "Let there be light," and there was light, so that physical light came into being in actuality: the life-force drawn down for this revelation is called by the name "speech," which is perceptible to another. This is not so with the hidden worlds, etc.

> Likewise, when the worlds were created through the Ten Utterances and physical light actually appeared at "Let there be light," the life-force behind that revelation is called "speech," because it is perceptible outside its source. The hidden worlds are different: by the same analogy, what gives them life corresponds to thought, which is not revealed outward.

SECTION 3 • ¶4

The abundance of His greatness

4 וזהו הללוהו כרוב גודלו[29] ולא כתיב כגודל גודלו שגודל גודלו היה משמע גדולת בחי' התפשטות של מדת הגדולה שהיא החסד שכח ההתפשטות של החסד הוא גדול מאד

And this is [the meaning of] "Praise Him according to the abundance of His greatness." It does not say "according to the greatness of His greatness," for "the greatness of His greatness" would imply the greatness of the aspect of expansion of the attribute of greatness, which is Chesed (kindness), for the power of the expansion of Chesed is very great.

> Psalms 150:2 says "Praise Him according to the abundance (rov) of His greatness," not "according to the greatness of His greatness." "Greatness" is another name for Chesed, the attribute of expansive kindness, so "the greatness of His greatness" would praise only how far Chesed reaches, which is itself very great.

אבל כרוב גודלו פי' שכמה מיני ריבוי התחלקות בבחי' גדולת ההתפשטות של החסד בכמה מיני עולמות ומדרגות רבות עד לאין קץ

But "according to the abundance of His greatness" means that [there are] so many kinds of multiplicity of division in the aspect of the greatness of the expansion of Chesed, in so many kinds of worlds and many levels, without end.

> "The abundance of His greatness" praises something more: the endless number of ways in which that expansive kindness divides and multiplies, across many kinds of worlds and countless levels.

כי התפשטות החסד דעשי' [דעשיה] הוא עד"מ מן הארץ לרקיע[30] ת"ק שנה ומרקיע לרקיע[31] כו' זו היא התפשטות גדולה ויש התפשטות לענין השגה

For the expansion of the Chesed of the World of Asiyah (Action) is, for example, "from the earth to the firmament, five hundred years," and from firmament to firmament, etc.; this is a great expansion. And there is expansion with respect to comprehension,

> Even in the lowest world, Asiyah, the reach of Chesed is vast: the Talmud says that from the earth to the firmament is a journey of five hundred years, and so from one firmament to the next. There is also expansion of another kind, the expansion of understanding.

כמו השגת משרבע"ה [משה רבינו עליו השלום] אדון הנביאים שהיתה התפשטות השגתו לאין קץ וכיוצא בזה יש מדרגות רבות מעולם ועד עולם מריש כל דרגין כו' ועיין בר"ח [בראשית חכמה] שער היראה פ"א:[32]

such as the comprehension of Moshe our teacher, peace be upon him, the master of the prophets, the expansion of whose comprehension was without end. And similarly there are many levels "from world to world," "from the head of all levels," etc. And see Reishis Chochmah, Shaar HaYirah, chapter 1.

> Moshe, the greatest of the prophets, had an understanding without limit, and in the same way there are countless levels "from world to world" up to the highest of all levels. The Alter Rebbe refers to Reishis Chochmah, which describes G-d's greatness in these same terms: the distances between the worlds and the depth of comprehension.

SECTION 4 · ¶5–6

Beyond all comparison

5 ב והנה השתלשלות זו היא באצילות וממנה ולמטה שהוא להיות חכמה שכל ומדות ומחשבה כו' שהמדות נשתלשלו מהשכל והמחשבה מהמדות כו'

2. Now, this chain of descending worlds (hishtalshelus) is in Atzilus and from it downward, that is, that there be Chochmah, intellect, and the emotive attributes (middos), and thought, etc.; for the middos descended in a chain from the intellect, and thought from the middos, etc.

> Section 2 begins. The chain of descent operates in Atzilus and in everything below it: Chochmah gives rise to the emotive attributes, and these give rise to thought, each link coming from the one above.

אבל במאציל עצמו ב"ה אין ערוך אליו יתי' ולשון ערך הכתוב בתורה בערכין[33] שמעריכין כסף ערכו במספר שניו

But with the Emanator Himself, blessed be He, nothing bears comparison (erech) to Him, may He be blessed. The term erech is written in the Torah regarding valuations (arachin), where one assesses the silver of his valuation according to the number of his years.

> With the Emanator Himself, however, nothing bears comparison. To define comparison (erech), the Alter Rebbe points to the Torah's law of valuations (Leviticus 27), where a person's "value" is fixed in silver according to his age: a set measure that relates one thing to another.

וכן ערך במספר נק' כערך שנים אל ארבעה כך ערך ארבעה אל שמונה שהוא חציו וכיוצא בזה

So too, in number, [this] is called erech (ratio): as the ratio of two to four, so is the ratio of four to eight, which is half, and the like.

> In numbers, erech is a ratio: two is to four as four is to eight, each half of the next. Things that stand in a ratio share a common measure.

וכן בכל סדר ההשתלשלות יש ערך מאחד אל חבירו שהרי נשתלשלו זה מזה מדות משכל ומחשבה ממדות כו'

So too, in the entire order of hishtalshelus there is a proportion (erech) from one to the next, for they descended in a chain one from another: the middos from intellect, and thought from the middos, etc.

> Every level of the chain of descent stands in such a ratio to the next, because each was drawn from the one above it: emotions from intellect, thought from emotions.

וכן גשמיות לגבי רוחניות יש ערך[34] שהרי הרוחניות מתלבשת בגשמיות כח השכל במוח וכח הראיה בעין כו'

So too, physicality has a proportion with respect to spirituality, for spirituality is enclothed in physicality: the power of intellect in the brain, and the power of sight in the eye, etc.

> Even physical and spiritual are comparable in this sense, since the spiritual is enclothed in the physical: the power of intellect works through the brain, and the power of sight through the eye.

והרי יש ביניהם איזה קישור וחיבור ע"י אידים כמבואר בחכמת הניתוח שבתלת חללי גלגלתא תלת מוחין[35, 36] אם יש איזה חסרון באיזה מוח גשמי כמו מוח הזכרון יהי' [יהיה] שכחן כו'.

And indeed there is some connection and bond between them, through vapors, as is explained in the science of anatomy: that in the three cavities of the skull are three brains, [and] if there is some deficiency in one of the physical brains, such as the brain of memory, he will be forgetful, etc.

> The two are even physically linked, through "vapors," as the science of anatomy explained: the skull has three cavities holding three brains, and damage to one physical brain, such as the brain of memory, makes a person forgetful. A Kehot note points to the Zohar for the phrase "three cavities of the skull, three brains."

6 וכן השכל מתלבש אפי' [אפילו] במעשה גשמיות כמו מעשה הכתב שכותבין על הספר בדיו דברי שכל עמוק

So too, intellect is enclothed even in physical action, such as the act of writing, when one writes words of deep intellect in a book with ink.

> The list of comparable things reaches its lowest point: intellect can be enclothed even in a physical act, as when deep ideas are written in ink in a book. Ink on paper still carries the thought.

אבל במאציל עליון ב"ה לא שייך כל בחי' אלו שאינו בבחי' השתלשלות ולא בבחי' התלבשות כלל

But with the Supreme Emanator, blessed be He, none of these aspects apply, for He is not in the realm of the chain of descending worlds (hishtalshelus), nor in the realm of enclothement, at all.

> None of this applies to the Supreme Emanator. He is not a link in the chain of descent, nor is He enclothed in anything, as a soul is in a body.

אלא נק' סוכ"ע שמעלה ומטה שוין אצלו שאינו נתפס ומלובש בגדר עלמין כלל כי אני ה' לא שניתי[37] כתיב ואתה הוא קודם[38] שנברא כו'

Rather, He is called "the One who encompasses all worlds" (sovev kol almin), for above and below are equal before Him, since He is not grasped and enclothed within the bounds of the worlds at all. For it is written, "I, Havayah, have not changed," and "You are He before [the world] was created," etc.

> He is called sovev kol almin, "encompassing all worlds," meaning that "above" and "below" are the same to Him, because no world contains or limits Him. Two texts show this: "I, Havayah, have not changed" (Malachi 3:6), and the morning prayer, "You were the same before the world was created; You are the same since it was created."

ואם היה איזה תפיסא והתלבשות ממהו"ע [ממהותו ועצמותו] ית' בהעולמות היה שינוי ח"ו [חס ושלום] שהרי קודם שנברא לא היתה תפיסא והתלבשות ואחר שיכלו ימות עולם ג"כ לא יהיה כו'

If there were some grasp and enclothement of His being and essence, may He be blessed, in the worlds, there would be a change, G-d forbid, for before [the world] was created there was no grasp and enclothement, and after the days of the world come to an end there will also not be, etc.

> If His very being were grasped and enclothed in the worlds, creating them would have changed Him, G-d forbid, since before creation there was no such enclothement, and after the days of the world end there will be none.

אלא שגם עתה אינו בהתלבשות אלא שהחיות הנמשך בתוך עלמין להחיותם הוא בבחי' שם בלבד ממדת מלכותו ית' כמשל המלך שאע"פ [שאף על פי]

Rather, even now He is not in a state of enclothement; rather, the life-force (chayus) drawn into the worlds to give them life is in the aspect of a name alone, from the attribute of His Malchus (sovereignty), may He be blessed, as in the analogy of a king: even though

> So even now He is not enclothed in the worlds. What gives them life is only His "name," a glimmer from His attribute of Malchus (sovereignty), as the analogy of a king will show.

שהוא מרחוק שמו נק' על מקומות ממשלתו שהם תחת רשותו ושמו נק' עליהם שהם שלו

he is far away, his name is called upon the places of his dominion, which are under his authority; his name is called upon them, [meaning] that they are his.

> A king may live far away, yet his name is "called upon" the lands he rules: they are known as his, though he is not in them. So the worlds bear G-d's name and are His, while His essence remains beyond them.

וזהו חד ולא בחושבן[39] כלומר שאינו בבחי' ערך כי אינו בגדר ההשתלשלות כלל וכשישים האדם אל לבו בחי' אחד זה[40] בק"ש [בקריאת שמע][41]

This is [the meaning of] "One, but not in number": that is, He is not in the realm of proportion (erech), for He is not within the bounds of hishtalshelus at all. And when a person takes to heart this aspect of "One" in the Shema,

> This is what "One, but not in number" means: G-d stands in no ratio to anything, for He is entirely outside the chain of descent. The next words describe what happens when a person takes this meaning of "One" to heart while reciting the Shema.

אזי יהיה ואהבת בכל לבבך[42] בבחי' יחידה שבנפש שהוא כל לבבך שבנפש יש נרנח"י [נפש רוח נשמה חיה יחידה][43] והוא עד"מ כמו שרואים שכחות הנפש מתפשטות מדרגות רבות ומתפעלות מהתפשטות שלה

then there will be "You shall love … with all your heart" at the level of the Yechidah of the soul, which is "all your heart." For in the soul there are Nefesh, Ruach, Neshamah, Chayah and Yechidah. By way of analogy, we see that the powers of the soul extend into many levels, and are moved by its extension;

> The result is "You shall love … with all your heart," coming from the Yechidah, the innermost of the soul's five levels: Nefesh, Ruach, Neshamah, Chayah and Yechidah. To explain, the Alter Rebbe notes that the soul's powers reach outward into many levels, and the soul is moved according to how far it extends into a matter.

אבל אין ההתפעלות שוה שהרי כשמספרים לפני האדם סיפורי מעשיות ממלחמות מתפעלת הנפש קצת שיש לה נחת מן הסיפורים ההם אבל לא מתכליתם שאינו נוגע לה אם המעשה כך או כך

but the arousal is not uniform. For when stories of events, of wars, are told before a person, the soul is moved a little, in that it has pleasure from those stories, but not from their outcome, since it does not matter to it whether the event was this way or that.

> The soul is not moved equally by everything. When a person hears stories of wars he is stirred a little and enjoys the telling, but he does not care how the battles ended, since the outcome does not affect him.

אבל בדבר הנוגע לה מתפעלת יותר מדבר והיפוכו ויש בדבר הנוגע לאדם מדרגות רבות עד שיש דבר שנוגע עד מיצוי הנפש ממש בתכלית נקודת הלב שאליו הוא נושא את נפשו[44] ממש

But in a matter that concerns it, it is moved more, by [whether it turns out] one way or the opposite. And in a matter that concerns a person there are many degrees, until there is a matter that touches him to the very draining of the soul, at the innermost point of the heart, on which he literally stakes his soul.

> A matter that affects him moves him much more, since it matters to him which way it turns out. Such matters have many degrees, up to one that touches the very depth of the soul, the innermost point of the heart, on which he would stake his life.

וזהו בחי' יחידה[45] שבנפש השכלית והחיונית וכן בנפש האלקית מקור נשמות ישראל היא כנ"י [כנסת ישראל] נק' בשם לבי נקודת הלב בחי' יחידה שמקבלת בחי' אחד שהוא בחי' הרצון שלמעלה מן הטעם ודעת

This is the level of Yechidah in the intellectual and vital soul. So too in the G-dly soul: the source of the souls of Israel is the Community of Israel (Knesses Yisrael), which is called by the name "my heart," the point of the heart, the level of Yechidah, which receives the aspect of "One," which is the level of the will (ratzon) that is above reason and knowledge.

> That innermost point is the Yechidah of the intellectual and vital soul. In the G-dly soul it corresponds to the Community of Israel, the source of all Jewish souls, called "my heart": the point of the heart, the Yechidah, which receives the aspect of "One," the will that is above reason and knowledge.

והיינו לפי שיתבונן איך שהוא יתי אחד חד ולא בחושבן וההשתלשלות היא ירידה גדולה ועצומה מא ור פניו יתי בבחי' שם בלבד יהללו את שם[46] הוי'[47]

That is, because he will contemplate how He, may He be blessed, is One, "One, but not in number," and [how] hishtalshelus is a great and immense descent from the light of His countenance, may He be blessed, in the aspect of a name alone: "Let them praise the Name of Havayah,

> The way to reach it is contemplation: how G-d is One, "not in number," and how the whole chain of descent is a vast lowering from the light of His countenance, no more than a "name." Psalms 148:13 accordingly says "Let them praise the Name of Havayah," the Name and not His essence.

כי נשגב שמו לבדו רק הודו כו' וכמה מיני ריבוי רבבות מדרגות צמצומים רבים ועצומים לאין קץ עד שנתהווה הויות העוה"ז הגשמי יהי אור גשמי[48]

for His Name alone is exalted"; only "His glory," etc. And [there are] so many kinds of multitudes of myriads of levels, many and immense contractions (tzimtzumim) without end, until the beings of this physical world came into being: "Let there be light," physical [light].

> The verse continues, "for His Name alone is exalted"; only "His glory" is upon earth and heaven, so what reaches the world is only a radiance. Countless levels and immense contractions lie between that radiance and the light of His countenance, until physical things came into being, down to the physical light of "Let there be light."

ועל קוטב זה הולך וסובב כל דבר בע"ח [בעץ חיים] מראשיתו ועד סופו שתחלת דבריו ביאור צמצום א"ס וסוף דבריו בדף האחרון בריאת שמים וארץ ומתחלת הצמצום עד שנעשה שמים וארץ הוא כל ההשתלשלות שבע"ח [שבעץ חיים].

Around this axis turns and revolves everything in Etz Chaim, from its beginning to its end: the beginning of his words is the explanation of the tzimtzum (contraction) of the Infinite One (Ein Sof), and the end of his words, on the last page, is the creation of heaven and earth; and from the beginning of the tzimtzum until heaven and earth were made is the entire hishtalshelus in Etz Chaim.

> This, the Alter Rebbe says, is the axis of the Arizal's Etz Chaim from start to finish: it opens with the tzimtzum, the contraction of the Infinite Light, and its last page tells of the creation of heaven and earth. Everything in between is the chain of descent.

SECTION 5 • ¶7

Why the Sages lengthened prayer

7 ועד"ז תקנו חז"ל [חכמינו זכרונם לברכה] סדר פסוד"ז [פסוקי דזמרה] וברכת יוצר להאריך באחד שכל המאריך באחד[49] מאריכין לו ימיו היא מדת האהבה[50]

Along these lines our Sages, of blessed memory, instituted the order of Pesukei deZimra (the Verses of Praise) and the blessing of Yotzer, in order to dwell at length on "One," for "whoever prolongs 'One' has his days prolonged": ["his days"] is the attribute of love,

> The Sages arranged the morning prayers along these lines: Pesukei deZimra and the blessing Yotzer come before the Shema so that one can dwell at length on "One." The Talmud says that whoever prolongs the word "One" has his days prolonged, and "days" here stands for love.

שנק' יום כמ"ש יומם יצוה[51] ה' חסדו שע"י שמאריך להתבונן באחד תגדל ותתרבה מדת האהבה אליו ית' ובפסוד"ז [ובפסוקי דזמרה] מבואר איך שיהללו את שם[52] ה' כו'

which is called "day," as it is written, "By day Havayah commands His kindness." For by dwelling at length in contemplating "One," the attribute of love for Him, may He be blessed, will grow and increase. And in Pesukei deZimra it is explained how "they shall praise the Name of Havayah," etc.,

> Love is called "day," as in "By day Havayah commands His kindness" (Psalms 42:9), which joins kindness, Chesed, the attribute of love, with day. Dwelling on "One" makes love for G-d grow, and Pesukei deZimra supplies the material for it, telling how all creation is to "praise the Name of Havayah."

והללוהו בגבורותיו[53] הללוהו כרוב גודלו שכרוב גודלו הוא רבוי התחלקות מדת הגדולה בכמה מיני מדרגות בכל עולם ועולם

and "Praise Him for His mighty acts, praise Him according to the abundance of His greatness." For "the abundance of His greatness" is the multiplicity of division of the attribute of greatness into many kinds of levels in each and every world,

> Psalm 150 says "Praise Him for His mighty acts, praise Him according to the abundance of His greatness." As explained earlier in the maamar, "the abundance of His greatness" is the division of His kindness into countless levels in every world.

נמשך ע"י גבורותיו הן הן הצמצומים רבים והעצומים ועי"ז ישוב לאהבת ה' אור א"ס ב"ה להבטל ולהכלל אליו יתי'

drawn down through "His mighty acts," which are the many and immense contractions (tzimtzumim). And through this he will return to the love of G-d, the Infinite Light (Or Ein Sof), blessed be He, to be nullified and included in Him, may He be blessed,

> That multiplication comes about through "His mighty acts" (gevuros), which the Alter Rebbe reads as the many great contractions (tzimtzumim). Seeing how much contraction stands between G-d and the world, a person turns to love G-d, the Infinite Light itself, and longs to be nullified and absorbed in Him.

כי תקטן מאד בעיניו אהבת עוה"ז וכחותיו הגשמיות שהם ירדו ונשתלשלו מעולם ועד עולם בסתר המדרגות ממדרגה למדרגה בכמה מיני צמצומים רבים ושונים:

for the love of this world and its physical powers will become very small in his eyes, since they descended and came down in a chain from world to world, in the concealment of the levels, from level to level, through many and various kinds of contractions.

> Once he sees that this world and its physical powers are only the end product of so many concealments and contractions, his love for them becomes very small in his eyes, and his love turns to G-d Himself.

SECTION 6 • ¶8

Our G-d, Torah and mitzvos

8 ג ואמת שהתנאים ואמוראים לא היו מאריכין כ"כ בתפלה ובפרט בפסוד"ז [בפסוקי דזמרה] (ועמ"ש [כל כך] מזה בד"ה ויעש משה נחש נחושת)[54,55] רק היינו לפי שהיו גבוהים מאד במעלה

3. Now, it is true that the Tannaim and Amoraim did not prolong [their] prayer so much, and especially Pesukei deZimra (and see what is written about this in the discourse beginning "And Moshe made a copper serpent"). But this was only because they were very high in stature,

> Section 3 begins with an objection: the Tannaim and Amoraim, the Sages of the Mishnah and Talmud, did not spend long on prayer, especially not on Pesukei deZimra. The answer is that they stood on a very high level; the discourse on the copper serpent discusses this further.

כמאמר רשבי"י [רבי שמעון בר יוחאי][56] בחד קטירא אתקטרנא[57,58] כו' שהיה נתפס אחד אמת בלבבם בהתבוננות מועטת בפעם אחת והיתה יתד תקועה בלבבם בל תמוט עולם ועד[59]

as in the saying of Rabbi Shimon bar Yochai, "With one bond I am bound," etc.: the true "One" was grasped in their heart through a brief contemplation, all at once, and it was a peg fixed in their heart, never to be moved, forever and ever.

> Their level is captured by Rabbi Shimon bar Yochai's words, "With one bond I am bound [to Him]": a brief contemplation, all at once, was enough for them to grasp the true "One," and it stayed fixed in the heart like a peg that can never be moved.

(ע' [עיין] זח"ג [זהר חלק ג] קכ"ח א' מענין יתד במקום נאמן[60,61] וברבות תצוה ר"פ ל"ז וכתיב אהל בל יצען בל יסע יתדותיו לנצח (בישעיה ל"ג) והוא בחי' תרין ריעין דלא

(See the Zohar, Part III, 128a, on the subject of "a peg in a sure place," and Midrash Rabbah on Tetzaveh, beginning of chapter 37; and it is written, "A tent that will not be moved, whose pegs will never be pulled out" (in Isaiah 33).) And this is the level of "two companions that do not

> The parenthesis gives sources for the image of a firmly driven peg: the Zohar and the Midrash on "a peg in a sure place" (Isaiah 22:23), and Isaiah 33:20, "a tent that will not be moved, whose pegs will never be pulled out." Such a bond is called "two companions that never part," the Zohar's phrase for a union that is never interrupted.

מתפרשין[62,63] ועמ"ש סד"ה שובה ישראל עד[64,65] ועמ"ש מזה בד"ה תחת אשר לא עבדת[66,67] משא"כ אנחנו מגושמים ורחוקים מרוחניות שצריך להאריך עד שיותפס בשכלנו ולבנו ענין הרוחניות ואיך

part." And see what is written at the end of the discourse beginning "Return, O Israel, unto"; and see what is written about this in the discourse beginning "Because you did not serve." We, however, are coarse and far from spirituality, so that one must dwell at length until the matter of spirituality is grasped in our mind and heart, and how

> The Alter Rebbe refers to two more discourses on this constancy. We, by contrast, are coarse and far from spirituality, so we must dwell at length before our mind and heart can grasp what spirituality is.

שהגשמיות היא ירידה גדולה מאיגרא רמה לבירא עמיקתא[68] וכמשל התינוק שצריך להסביר לו ההלכה באריכות הדברים ובמשלים ומליצות שונות לקרב אל שכל הקטן לפי קטנו וריחוקו משכל הגמרא ומידיעת עניני טיב העולם במה שההלכה עסוקה.

physicality is a great descent, "from a high roof to a deep pit." It is like the analogy of a child, to whom one must explain the halachah at length, with analogies and various figures of speech, to bring it close to the mind of the young one according to his smallness and his distance from the reasoning of the Gemara and from knowledge of the nature of the worldly matters with which the halachah is concerned.

> We must also grasp how far physicality has fallen, "from a high roof to a deep pit" (Chagigah 5b). The analogy is a child, to whom a halachah must be explained at length, with examples and different phrasings, because he is far from Talmudic reasoning and from knowing the worldly matters the law deals with.

לכך תקנו לנו פסוד"ז [פסוקי דזמרה] ושתים לפניה כו' שע"ז מקיים ואהבת את[69] ה' אלקיך להיות הוי' אלקיך ממש שורה ומתגלה בך והיינו ע"י התבוננות שמע ישראל[70] הוי' אלקינו הוי' היה הוה ויהיה.

Therefore they instituted for us Pesukei deZimra and the "two [blessings] before it" [the Shema], etc., so that through this one fulfills "You shall love Havayah your G-d": that Havayah be truly your G-d, dwelling and revealed in you. That is, through contemplating "Hear, O Israel, Havayah our G-d": Havayah, He was, He is and He will be.

> That is why the Sages instituted Pesukei deZimra and the two blessings before the Shema: through them a person fulfills "You shall love Havayah your G-d," so that Havayah becomes truly "your G-d," dwelling and revealed within him. This comes through contemplating the Shema's words, beginning with the Name Havayah, which means "He was, He is and He will be," G-d beyond time.

אלקינו אלוה שלנו שאנחנו בטלים אליו בביטול ויחוד אמיתי כמ"ש בנים אתם להי' אלקיכם[71] ברא כרעא דאבוה[72] כמכו

"Our G-d": a G-d who is ours, for we are nullified to Him in true self-nullification (bittul) and union, as it is written, "You are children to Havayah your G-d"; "a son is his father's leg," like

> "Our G-d" means a G-d who is ours, because we are nullified to Him in true union, as "You are children to Havayah your G-d" (Deuteronomy 14:1). A son, in the Talmudic idiom, is "his father's leg," an extension of his father.

הרגל שבטל לגבי הראש ואפילו אם הראש רוצה להכאיב את הרגל ולהדאיבו לתשובה או לרפואה כגון אם הזיק את הרגל בקרירות שהרפואה היא לשפשפו בשלג

the foot, which is nullified to the head. Even if the head wants to inflict pain on the foot and make it ache, for teshuvah (return) or for healing, for example, if he harmed the foot through cold, the remedy is to rub it with snow,

> The foot is the model of such nullification: it yields to the head even when the head decides to cause it pain for its own good. Frostbite, for example, was treated by rubbing the foot with snow.

ואם נכוה הרפואה היא לחממו ביותר במרחץ שהרפואה היא כואבת ביותר בשעת מעשה מאד ואין הרגל מרגיש את הרפואה כ"א הראש ואעפ"כ [ואף על פי כן] אין הרגל מונע מפני ביטולו

and if it was burned, the remedy is to heat it greatly in a bathhouse, so that the remedy is very painful indeed at the time it is done; and the foot does not perceive the healing, only the head does; nevertheless the foot does not hold back, because of its nullification

> A burned foot was treated with great heat in a bathhouse, a cure that hurts badly at the time. The foot feels only the pain and not the cure, which only the head understands, yet it does not resist, because it is nullified to the head.

להראש באחדות וע"ז יפול שם אלקינו אלוה שלנו שבאדם אחד יכול לומר על כל האברים שהם שלו דהיינו שהראש הוא של הרגל או שהרגל הוא של הראש.

to the head in oneness. To this the name "our G-d," a G-d who is ours, applies: for in one person, one can say of all the limbs that they are his, that is, that the head is the foot's, or that the foot is the head's.

> In such oneness one can say "ours": within one person every limb belongs to him, so the head can be called the foot's and the foot the head's. This is the sense in which G-d is "our G-d."

משא"כ על אחד אחר נפרד אינו יכול לומר שהוא שלו ממש כך נק' בכל התורה כולה אני ה' אלקיכם אלוה שלכם ממש[73]

This is not so with another, separate person: one cannot say that he is truly his. So too, throughout the whole Torah it says, "I am Havayah your G-d": truly a G-d who is yours,

> One cannot say this of a separate person, whose body is not one's own. When the Torah says throughout "I am Havayah your G-d," it means a G-d who is truly yours, as a head belongs to its own foot.

כי חלק[74] ה' ממש עמו אלא שירדה ונשתלשלה בהשתלשלות המדרגות מאיגרא רמה כו' ולפיכך ואהבת את הוי' שיהיה אלקיך ממש ואל יאמר האדם שהוא רחוק מזה

for "Havayah's portion" is truly "His people," only [the soul] descended and came down through the descending chain (hishtalshelus) of the levels, "from a high roof," etc. Therefore, "You shall love Havayah": that He be truly your G-d. And let a person not say that he is far from this,

> The reason is that the Jewish soul is "Havayah's portion" (Deuteronomy 32:9), truly part of Him, only it has come down through the descending levels "from a high roof to a deep pit." So "You shall love Havayah" means that He should be truly your G-d, and no one should think that this is beyond him.

כי ע"ז מסיים בסוף ק"ש [קריאת שמע] אשר הוצאתי אתכם[75] מארץ מצרים[76] שהיתה ערות הארץ[77] ונדבקנו בנו"ן שערי טומאה[78] והקב"ה הוציאנו משם ובחמשים יום קבלו את התורה

for about this it concludes, at the end of the Shema, "Who brought you out of the land of Egypt," which was "the nakedness of the land," and we had become attached to the fifty gates of impurity, and the Holy One, blessed be He, brought us out from there, and in fifty days they received the Torah

> The Shema itself answers that objection in its closing words, "who brought you out of the land of Egypt" (Numbers 15:41). Egypt was "the nakedness of the land" (Genesis 42:9), and the people had sunk into the fifty gates of impurity, yet G-d took them out, and within fifty days they received the Torah.

ונתעלו בעילוי רב מאד עד שהיה להיות לכם לאלקים גילוי השכינה במ"ת [במתן תורה] לפיכך גם עכשיו אני ה' אלקיכם ותכלית הירידה היא להיות המשכות אלקות בתורה ומצות.

and were elevated to a very great degree, until there was "to be your G-d": the revelation of the Shechinah at the Giving of the Torah. Therefore, even now, "I am Havayah your G-d." And the purpose of the descent is that there be drawings-down of G-dliness in Torah and mitzvos.

> They rose so high that the verse's continuation, "to be your G-d," was fulfilled in the open revelation of the Shechinah at Sinai. Therefore even now "I am Havayah your G-d" holds true, and the purpose of the soul's descent is to draw G-dliness down through Torah and mitzvos.

מצות הם רמ"ח[79] אברין דמלכא[80] כמו אברים שבהם מלובש כחות הנפש בעין כח הראיה כו'

The mitzvos are "the 248 limbs of the King," like limbs in which the powers of the soul are enclothed: in the eye, the power of sight, etc.

> The mitzvos are called "the 248 limbs of the King," after the 248 positive commandments. Just as the soul's powers are enclothed in the body's limbs, sight in the eye, so the divine light is enclothed in the mitzvos.

וע"י שמושך העין מושך כח הראיה שבנפ ש שנתלבשה שם כך המצות הן המשכות אור א"ס ברוך הוא המלובש בהם שע"י הטלית ממשיך כך כו'

And by drawing the eye, one draws the soul's power of sight that is enclothed there. So too, the mitzvos are drawings-down of the Infinite Light (Or Ein Sof), blessed be He, which is enclothed in them, so that through the tallis one draws down such-and-such, etc.

> When one moves the eye, the power of sight enclothed in it moves with it. So through the mitzvos, in which the Infinite Light is enclothed, a person draws that light down, for example through the tallis.

אך ההמשכה הוא על ידי ואהבת כי רוח אייתי רוח[81] כו' אם ישים אליו לבו[82] כו'

But the drawing-down is through "You shall love," for "a spirit brings a spirit," etc.: "If he sets his heart toward Him," etc.

> What actually draws the light down is "You shall love." The Zohar teaches that "a spirit brings a spirit" and cites "If he sets his heart toward Him" (Job 34:14): when a person arouses love for G-d, G-d's spirit is drawn down to him.

(כמ"ש בד"ה לכן אמור[83] לבנ"י [לבני ישראל] ובד"ה מנורת זהב[84] בענין כדי שיקבל עליו עול מלכות שמים תחלה ואח"כ יקבל עליו עול מצות)[85]

(As is explained in the discourse beginning "Therefore say to the children of Israel," and in the discourse beginning "A menorah of gold," on the subject of "so that one accept upon himself the yoke of the kingship of Heaven first, and afterwards accept upon himself the yoke of the mitzvos.")

> The Alter Rebbe refers to two discourses on the Mishnah's teaching that the Shema comes before "And it shall be, if you listen," so that one first accepts the yoke of the kingship of Heaven and afterwards the yoke of the mitzvos (Berachos 2:2). The Shema's acceptance and love come first, and the mitzvos draw the light down after them.

ודרך כלל המצות הם בחי' אהבה וחסד ה' חסדים ה"פ אור[86] ה"פ מים[87] שנאמרו ר"פ בראשית

And in general, the mitzvos are the aspect of love and Chesed (kindness): the five chasadim, the five times "light" [and] five times "water" that are stated at the beginning of Bereishis.

> In general the mitzvos express love and Chesed: they correspond to the five chasadim (five kindnesses), alluded to in the five times the word "light" and the five times the word "water" appear at the beginning of Genesis.

(כי מים היינו בחי' מעשה המצות שהם ה' חסדים כמיא דאשקי לאילנא[88,89] מים יורדים מגבוה לנמוך וכמ"ש בד"ה והיה מספר בני ישראל.[90] אך פנימיותם הוא ה"פ אור היינו בחי' אהבה שהוא פנימיות של החסד).

(For "water" is the aspect of the actual performance of the mitzvos, which are the five chasadim, "like water that waters a tree": water descends from high to low; and as is explained in the discourse beginning "And the number of the children of Israel shall be." But their inner dimension (pnimiyus) is the five times "light," that is, the aspect of love, which is the inner dimension of Chesed.)

> Water, which flows from high to low, stands for the actual performance of the mitzvos, through which G-d's kindness descends "like water that waters a tree," in the Tikkunei Zohar's words. Their inner side is the five times "light," the love that is the inner dimension of Chesed.

והיו הדברים האלה[91] אשר אנכי כו' זו תשב"כ [תורה שבכתב] מקרא מלשון והיה לך למקרא העדה[92] שנאמר גבי חצוצרות שהוא לשון קריאה ואסיפה כך כל התורה שמותיו של הקב"ה[93] וע"י זה קורא וממשיך אור א"ס מלמעלה למטה.

"And these words which I [command you] shall be," etc.: this is the Written Torah, Mikra, from the expression "And it shall be for you for summoning (mikra) the congregation," which is said concerning the trumpets, and which is a term of calling and gathering. So too, the whole Torah is the names of the Holy One, blessed be He, and through this one calls and draws down the Infinite Light (Or Ein Sof) from above to below.

> The Alter Rebbe now reads the rest of the Shema's first section. "These words … shall be" refers to the Written Torah, called Mikra, a word meaning "summoning," as with the silver trumpets used "for summoning the congregation" (Numbers 10:2). Since the whole Torah is G-d's names, as the Zohar and Ramban teach, reading it calls the Infinite Light and draws it down from above.

ושנתתם לבניך[94] זו תשבע"פ [תורה שבעל פה] שהוא ממטה למעלה שעיקרה היא ההשגה ואינו חילוק בין לשון המשנה או לשון התוספתא וירושלמי ולשון הב"י [הבית יוסף] הכל נק' תשבע"פ [תורה שבעל פה][95] וע"י ההשגה הוא המעלה מלמטה למעלה כו'

"And you shall teach them to your children": this is the Oral Torah, which is from below to above, for its essence is comprehension. And there is no difference between the language of the Mishnah, or the language of the Tosefta and the Yerushalmi, and the language of the Beis Yosef: all is called the Oral Torah. And through comprehension there is the ascent from below to above, etc.

> "You shall teach them to your children" refers to the Oral Torah, which works from below upward, since its essence is understanding. Every part of it, the Mishnah, the Tosefta, the Jerusalem Talmud and even the Beis Yosef, counts as Oral Torah, and through comprehending it a person rises from below to above.

(וזהו ושמתי כדכד שמשותיך[96] ב"פ [בי פעמים] כד הא' ותמלא כדה[97] כ"ד ספרין דאורייתא מלמעלה למטה ופירושן בתשבע"פ [בתורה שבעל פה] הוא בחי' מלמטה למעלה וכמ"ש במ"א)

(This is [the meaning of] "And I will make your windows of kadkod": twice kad. The first, "and she filled her kad (pitcher)," is the twenty-four (kad) books of the Torah, from above to below; and their explanation in the Oral Torah is the aspect of from below to above; and as is explained elsewhere.)

> Isaiah 54:12, "I will make your windows of kadkod," is read as kad twice. The first kad, a pitcher, as in "she filled her pitcher" (Genesis 24:16), has the numerical value of twenty-four, the books of Scripture, which come from above to below; the second is their explanation in the Oral Torah, from below to above.

וקשרתם[98] זו מעשה המצות[99] כי הוקשה כל התורה לתפילין[100] כשם שתפילין הוא ענין המשכת יחודו ית' שיתגלה בגשמיות

"And you shall bind them": this is the performance of the mitzvos, for the whole Torah is compared to tefillin. Just as tefillin are a matter of drawing down His unity, may He be blessed, that it be revealed in physicality,

> "You shall bind them" refers to the performance of the mitzvos, since the Talmud compares the whole Torah to tefillin (Kiddushin 35a). Tefillin draw G-d's unity down so that it is revealed in physical things.

כמו שכותבין הפרשה של אחד בקלף ובדיו להיות כתוב בתפילין בגשמיות ולהניח על היד ובין עיניו בגשמיותא.

as one writes the section of "One" on parchment and with ink, so that it be written in the tefillin physically, and to place [them] on the arm and between his eyes physically,

> The section proclaiming "One" is written in ink on parchment, placed in the tefillin and set on the arm and between the eyes, all physically.

כך כל המצות הם המשכת יחודו ית' שיהא אחדותו ית' שורה ומתגלה בגשמיות המצות כמו בטלית כו':[101]

so too, all the mitzvos are the drawing down of His unity, may He be blessed, so that His oneness, may He be blessed, rest and be revealed in the physicality of the mitzvos, as in the tallis, etc.

> So too every mitzvah draws down G-d's unity, so that His oneness rests and is revealed in the physical objects of the mitzvos, as in the tallis.

IN ONE'S AVODAH

Before saying "One" in the Shema, use Pesukei deZimra and the blessings to dwell at length on how G-d is beyond all comparison and how the whole world is only a far-off radiance of His name; we need this lengthy contemplation, though the Tannaim did not. It makes the love of this world shrink and awakens love from the innermost point of the soul, and that love draws G-dliness into one's Torah study and mitzvos. No one should think himself too far from this: G-d brought Israel out of the lowest place, Egypt, and within fifty days revealed Himself to them at Sinai.

QUESTIONS FOR DISCUSSION

1. Why does the maamar compare the soul's innermost point to a stubborn will that no argument can move?
2. How does deriving Atzilus from Moshe's spirit being "drawn off" show that even the highest world is a descent?
3. If every level, and even physical and spiritual, stand in proportion to one another, what does it mean that G-d alone is "not in number"?
4. Why did the Tannaim not need lengthy prayer, and what does that teach about why we do?
5. How does the analogy of the foot and the head explain the words "our G-d"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ענין ק"ש**

According to the note, the Mitteler Rebbe's transcript of this discourse is printed in the Siddur, opening "To understand the well-known saying, 'You are One.'"

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי נדפס בסידור קכא, א (ומתחיל: להבין המאמר הידוע אנת הוא חד), וחלק ממאמר הסידור נדפס ג"כ בסה"מ תקס"ה כרך ב' ע' תרחצ. בלי הגהות בתו"א לעמבערג תרי"א כ, ב. מאמר זה בשינויים אחדים ותוס' קיצורים נדפס באוה"ת ואתחנן כרך ה ע' ב'ב. באוה"ת — ענינים ע' ק מציין: ע' שמע הנאמר קיץ תקס"ה לראב"ד דצאסניק. ראה בהנסמן להלן ברשימת הכתבי-יד.

2 **ק"ש אחד ואהבת**

The opening verses of the Shema: "Hear, O Israel, Havayah is our G-d, Havayah is One," followed by "You shall love Havayah your G-d with all your heart." The maamar explains how contemplating "One" leads to "You shall love."

Deuteronomy 6:4–5 דברים ו':ד'-ה'

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד: וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE. And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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

3 **אי' בת"ז אנת הוא חד**

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

KEHOT'S NOTE

בהקדמה (פתח אלי').

4 **אנת הוא חד ולא בחושבן**

Elijah's prayer (Pasach Eliyahu) in the introduction to the Tikkunei Zohar begins: "Master of the worlds, You are One, but not in number." The whole maamar explains these words and how contemplating them brings a person to love G-d.

Tikkunei Zohar 17a:9–11 תקוני הזהר י"ז א:ט'-י"א

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

Constantinople, 1740 (CC-BY-NC)

5 **אית רצון ואית רצון**

The note says the same distinction, "there is will and there is will," is also made in Torah Ohr on Vayakhel.

KEHOT'S NOTE

וכ"כ בתו"א פי ויקהל [פז, ד]. [כ]. לעיל בהעלותך כט, ד. וראה סה"מ תש"ט ע' 113 בהערה.

PARAGRAPH 2

6 **שתוק כך עלה במחשבה**

When Moshe was shown Rabbi Akiva's greatness, and then his cruel death, and asked "This is Torah, and this its reward?", G-d answered, "Be silent! Thus it arose in thought before Me." The Alter Rebbe takes it as the model of a will that gives no reason.

Menachot 29b:5 מנחות כ"ט ב:ה'

חזר ובא לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתני תורתו הראני שכרו אמר לו חזור [לאחורך] חזר לאחוריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה וזו שכרה א"ל שתוק כך עלה במחשבה לפני

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Zohar III, 27b זח"ג כז, ב

KEHOT'S NOTE

מנחות כט, ב. זח"ג כז, ב.

7 **שתוק כך עלה במחשבה**

The Zohar (Ra'aya Mehemna) also cites "Be silent, thus it arose in thought," as the example of a silence whose reason belongs to the World to Come and is not revealed here.

Zohar, Tzav 5:27–34 ספר הזהר, צו ה':כ"ז-ל"ד

8 **ולא ניתן להשגת המלאכים**

That discourse cites this passage of Likkutei Torah, that the reason was not given to the angels' comprehension, and notes that it comes from Berachos 61b, where "Be silent, thus it arose" is not mentioned but rather "Their portion is in life," while to Moshe He answered "Be silent"; it discusses this at length.

KEHOT'S NOTE

בד"ה אך בגורל — תרמ"ו ע' יט מציין "בלקו"ת . . פ' ואתחנן אי' שהטעם לא ניתן להשגת המלאכים כו' יעו"ש, והוא מגמרא ברכות דס"א ע"ב ושם לא נזכר שתוק כך עלה כו' כ"א א"ל חלקם בחיים, ולמשה הושיב שתוק כו", ע"ש בארוכה. ראה גם סה"מ תרל"ב כרך ב ע' שצד.

9 **ואע"פ . . אמר להם שתוק**

According to the note, this passage of the maamar is quoted there.

KEHOT'S NOTE

מובא באוה"ת פ' יתרו ע' א'יא.

10 **אמר להם שתוק**

At Rabbi Akiva's death the ministering angels asked, "This is Torah, and this its reward?", and G-d answered them, "Their portion is in life." A Kehot note, quoting a dis-

course of 5646, points out that this is where the angels are said not to grasp the reason, while "Be silent" is said to Moshe in Menachos.

Berakhot 61b:7 ברכות ס"א ב:ז

אָמַר לוֹ: אֶמְשׁוֹל לְךָ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה — לְשׁוּעָל שֶׁהָיָה מְהַלֵּךְ עַל גַּב הַנָּהָר, וְרָאָה דָּגִים שֶׁהָיוּ מִתְקַבְּצִים מִמָּקוֹם לְמָקוֹם. אָמַר לָהֶם: מִפְּנֵי מָה אַתֶּם בּוֹרְחִים? אָמְרוּ לוֹ: מִפְּנֵי רְשָׁתוֹת שֶׁמְּבִיאִין עָלֵינוּ בְּנֵי אָדָם. אָמַר לָהֶם: רְצוֹנְכֶם שֶׁתַּעֲלוּ לַיַּבָּשָׁה, וְנָדוּר אֲנִי וְאַתֶּם, כְּשֵׁם שֶׁדָּרוּ אֲבוֹתַי עִם אֲבוֹתֵיכֶם? אָמְרוּ לוֹ: אַתָּה הוּא שֶׁאוֹמְרִים עָלֶיךָ פִּקֵּחַ שֶׁבַּחַיּוֹת?! לֹא פִּקֵּחַ אַתָּה, אֶלָּא טִפֵּשׁ אַתָּה! וּמָה בִּמְקוֹם חַיּוּתֵנוּ, אָנוּ מִתְיָרְאִין, בִּמְקוֹם מִיתָתֵנוּ — עַל אַחַת כַּמָּה וְכַמָּה. אַף …

He replied, "I will tell thee a parable : To what is the matter like ? To a fox who was walking along the bank of the stream and saw some fishes gathering together from one place to another. He said to them, 'From what are you fleeing?' They answered, 'From nets which men are bringing against us.' He said to them, 'Let it be your pleasure to come up on the dry land, and let us, me and you, dwell together even as my fathers dwelt with your fathers.' …

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

11 בביאור ע"פ כי על כל כבוד חופה

There the "canopy" of the verse is the drawing down of the higher encompassing lights (makifim) from the level of sovev kol almin, which join groom and bride; dancing before the bride likewise draws from the encompassing level, since the inner dimension cannot contain it.

KEHOT'S NOTE

לקמן שה"ש מח, ג. ראה אוה"ת — ענינים ע' קסט.

12 אצי' מלשון ויאצל

The Tzemach Tzedek writes that in most discourses the Alter Rebbe, while deriving Atzilus from "and He drew from the spirit," holds that Atzilus has no comparison to the Emanator, no more than Asiyah has to Atzilus, citing this maamar among others; this seems to contradict the Kabbalists, who say the Sefiros are very close to their Emanator, from etzel, "beside." In the summary on p. 171 he distinguishes the vessels of Atzilus, from the reshimu, which bear no comparison, from its lights, from the kav, which are bound to the Or Ein Sof like a flame to a coal.

KEHOT'S NOTE

ראה באוה"ת — ענינים ע' קסז: אדמו"ר זי"ע ברוב הדרושים כשמבאר בענין אצילות שהוא ע"ד ויאצל מן הרוח מבאר שעכ"ז אין ערוך אצילות אליו כלל יותר ממה שאין ערוך העשייה לגבי אצילות עיין לקו"ת פ' ואתחנן בד"ה ענין ק"ש ובת"א פ' וירא בד"ה פתח אליהו ובביאור שני יביאו לבוש מל' ובדרוש ל"ג בעומר, וזה לכאורה סותר למ"ש המקובלים בענין אצילות שהוא ע"ד ויאצל מן הרוח ע"כ הע"ס הם קרובים מאד למאציל מלשון אצל וסמוך, ע"ש בארוכה. וראה שם בע' קעא בהקיצור שיש ב' בחי' באצילות הכלים והאורות הכלים שהם עצם מהות חו"ב חו"ג נאצלו מהרשימו שהוא שרש הגבול ולכן אין ערוך כלל לגבי ע"ס, האורות נאצלו מהקו והם בלי מהות, ובבחי' זו אמרו שהם אדוקים באוא"ס ממש כשלהבת קשורה בגחלת, ע"ש.

13 ויאצל מן הרוח

"He drew from the spirit that was upon him and placed it upon the seventy elders." The Alter Rebbe derives the name Atzilus from this word vayaetzel: a drawing-off that is also a descent.

Numbers 11:25 במדבר י"א:כ"ה

וַיֵּרֶד ה' בֶּעָנָן וַיְדַבֵּר אֵלָיו וַיָּאצֶל מִן־הָרוּחַ אֲשֶׁר עָלָיו וַיִּתֵּן עַל־שִׁבְעִים אִישׁ הַזְּקֵנִים וַיְהִי כְּנוֹחַ עֲלֵיהֶם הָרוּחַ וַיִּתְנַבְּאוּ וְלֹא יָסָפוּ׃

And the L-RD came down in the cloud, and spoke unto him, and took of the spirit that was upon him, and put it upon the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, but they did so no more.

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

KEHOT'S NOTE

במדבר יא, כה.

14 מאין לי בשר

Moshe's protest, "From where shall I have meat to give to all this people?" The Alter Rebbe reads it as a sign of how far Moshe's level was from the people's physical needs.

Numbers 11:13 במדבר י"א:י"ג

מֵאַיִן לִי בָּשָׂר לָתֵת לְכָל־הָעָם הַזֶּה כִּי־יִבְכּוּ עָלַי לֵאמֹר תְּנָה־לָּנוּ בָשָׂר וְנֹאכֵלָה׃

Whence should I have flesh to give unto all this people? for they trouble me with their weeping, saying: Give us flesh, that we may eat.

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KEHOT'S NOTE

במדבר יא, יג.

15 בד"ה בהעלותך

The discourse on Aharon's lamps, "Yours is greater than theirs," also takes up the episode of the meat: why Moshe wondered whether there could be enough meat, and why fish were mentioned when they asked for meat.

KEHOT'S NOTE

לעיל בהעלותך לא, ג. ראה לקו"ש ח"ח ע' 106 הערה 42.

16 ואצלתי מן הרוח

G-d's promise: "I will draw from the spirit that is upon you and place it upon them, and they shall bear the burden of the people with you." The lowering of Moshe's spirit to the elders is the model for Atzilus as a descent that makes receiving possible.

Numbers 11:17 במדבר י"א:י"ז

וְיָרַדְתִּי וְדִבַּרְתִּי עִמְּךָ שָׁם וְאָצַלְתִּי מִן־הָרוּחַ אֲשֶׁר עָלֶיךָ וְשַׂמְתִּי עֲלֵיהֶם וְנָשְׂאוּ אִתְּךָ בְּמַשָּׂא הָעָם וְלֹא־תִשָּׂא אַתָּה לְבַדֶּךָ׃

And I will come down and speak with thee there; and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.

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KEHOT'S NOTE

במדבר יא, יז.

17 **דלית מחשבה תפיסא**

Elijah's prayer: "No thought can grasp You at all." Here it describes the Infinite Light, beyond every created mind, which is why the worlds need the descent of Atzilus.

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א:י'-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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18 **נק' אצילות . . לפי שמשה היה במעלה . . לתת להם בשר . . ע"י ירידת והשתלשלות האצילות**

According to the note, this passage, on the name Atzilus, Moshe's high level and the meat, and the descent of Atzilus, is quoted there with several additions.

KEHOT'S NOTE

מובא באוה"ת בראשית כרך ב רצ, א עם כמה הוספות. וראה גם בסה"מ תר"ן ע' רצב.

19 **דלית מחי' תפיסא בי'**

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

KEHOT'S NOTE

ת"ז שם.

20 **בד"ה כי אברהם לא ידענו**

There the Alter Rebbe explains the cry of exile, "For Avraham did not know us": in earlier times the attributes of Avraham and Israel, the divine light within the worlds, were revealed, so there were open miracles and prophets; the redemption, "You, Havayah, are our Redeemer," comes from a level higher than Avraham.

KEHOT'S NOTE

תו"א צג, א.

21 **כי אברהם לא ידענו**

"For Avraham did not know us, and Israel does not recognize us; You, Havayah, are our Father." The verse opens the discourse in Torah Ohr cited here for the Sefiros of Atzilus as intermediaries.

Isaiah 63:16 ישעיהו ס"ג:ט"ז

כִּי־אַתָּה אָבִינוּ כִּי אַבְרָהָם לֹא יְדָעָנוּ וְיִשְׂרָאֵל לֹא יַכִּירֵנוּ אַתָּה ה' אָבִינוּ גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ׃

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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22 "For over all the glory, a canopy." The verse heads a discourse in Likkutei Torah on Shir HaShirim to which the Alter Rebbe refers here.

Isaiah 4:5 ישעיהו ד':ה'

וּבָרָא ה' עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעָשָׁן וְנֹגַהּ אֵשׁ לֶהָבָה לָיְלָה כִּי עַל־כָּל־כָּבוֹד חֻפָּה׃

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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PARAGRAPH 3

23 **כי לא מחשבותי מחשבותיכם**

"For My thoughts are not your thoughts, nor are your ways My ways." The Alter Rebbe uses it to warn that calling G-d's levels "thought" and "speech" is only an analogy.

Isaiah 55:8 ישעיהו נ"ה:ח'

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דְּרָכָי נְאֻם 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

ישע' נה, ח.

24 **בדבר ה' שמים נעשו**

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." G-d's speech creates, which human speech cannot do.

Psalms 33:6 תהילים ל"ג:ו'

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ט.

25 **ויאמר אלקים יהי אור**

"And G-d said, 'Let there be light,' and there was light": the first of the creative utterances, cited for speech that brings physical light into actual being.

Genesis 1:3 בראשית א':ג'

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר׃

And G-d said: 'Let there be light.' And there was light.

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KEHOT'S NOTE

בראשית א, ג.

26 **כי הוא אמר ויהי**

Kehot's note points to Psalms 33:6 for these words.

Psalms 33:6 תהילים ל"ג:ו'

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם׃

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

27 עלמין דאתגליין

Elijah's prayer says that through the ten Sefiros G-d conducts "hidden worlds that are not revealed, and revealed worlds." The Alter Rebbe uses this pair of terms here.

Tikkunei Zohar 17a:11–12 תקוני הזהר י"ז א:י"א-י"ב

אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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28 וישמע את הקול

When Moshe entered the Tent of Meeting, "he heard the voice speaking to him from above the cover" of the Ark. It is brought for prophecy as the open hearing of G-d's "speech."

Numbers 7:89 במדבר ז':פ"ט

וּבְבֹא מֹשֶׁה אֶל־אֹהֶל מוֹעֵד לְדַבֵּר אִתּוֹ וַיִּשְׁמַע אֶת־הַקּוֹל מְדַבֵּר אֵלָיו מֵעַל הַכַּפֹּרֶת אֲשֶׁר עַל־אֲרֹן הָעֵדֻת מִבֵּין שְׁנֵי הַכְּרֻבִים וַיְדַבֵּר אֵלָיו׃

And when Moses went into the tent of meeting that He might speak with him, then he heard the Voice speaking unto him from above the ark-cover that was upon the ark of the testimony, from between the two cherubim; and He spoke unto him.

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KEHOT'S NOTE

במדבר ז, פט.

PARAGRAPH 4

29 הללוהו כרוב גודלו

"Praise Him for His mighty acts; praise Him according to the abundance of His greatness." The Alter Rebbe reads "abundance" as the endless division of G-d's kindness into worlds and levels.

Psalms 150:2 תהילים ק"נ:ב'

הַלְלוּהוּ בִּגְבוּרֹתָיו הַלְלוּהוּ כְּרֹב גֻּדְלוֹ׃

Praise Him for His mighty acts; Praise Him according to His abundant greatness.

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KEHOT'S NOTE

תהלים קנ, ב.

30 מן הארץ לרקיע מהלך ת"ק שנה

The Talmud: from the earth to the firmament is a journey of five hundred years, the thickness of the firmament is five hundred years, and so between each firmament and the next. It measures the expansion of Chesed even in Asiyah.

Chagigah 13a:3 חגיגה י"ג א:ג'

כַּמָּה שְׁנוֹתָיו שֶׁל אָדָם — שִׁבְעִים שָׁנָה, שֶׁנֶּאֱמַר: "יְמֵי שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרוֹת שְׁמוֹנִים שָׁנָה". וַהֲלֹא מִן הָאָרֶץ עַד לָרָקִיעַ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְעוֹבְיוֹ שֶׁל רָקִיעַ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְכֵן בֵּין כָּל רָקִיעַ וְרָקִיעַ.

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

KEHOT'S NOTE

חגיגה יג, א. ירוש' ברכות פ"ט, ה"א.

31 מן הארץ לרקיע ת"ק שנה ומרקיע לרקיע

The Jerusalem Talmud gives the same measure in the name of Levi: from the earth to the firmament is five hundred years, and from firmament to firmament five hundred years.

Jerusalem Talmud Berakhot 9:1:13 תלמוד ירושלמי ברכות ט':א':י"ג

... אֲבָל הַקָּדוֹשׁ בָּרוּךְ הוּא נִרְאֶה רָחוֹק וְאֵין קָרוֹב מִמֶּנּוּ. דְּאָמַר לֵוִי מֵהָאָרֶץ וְעַד לָרָקִיעַ מַהֲלָךְ חֲמֵשׁ מֵאוֹת שָׁנָה. וּמֵרָקִיעַ לָרָקִיעַ מַהֲלָךְ חֲמֵשׁ מֵאוֹת שָׁנָה. וְעוֹבְיוֹ שֶׁל רָקִיעַ חֲמֵשׁ מֵאוֹת שָׁנָה וְכֵן לְכָל רָקִיעַ וְרָקִיעַ. וְאָמַר רִבִּי בְּרֶכְיָה וְרִבִּי חֶלְבּוֹ בְּשֵׁם רִבִּי אַבָּא סְמוּקָה אַף טַלְפֵּי הַחַיּוֹת מַהֲלָךְ חֲמֵשׁ מֵאוֹת שָׁנָה וַחֲמֵשׁ עֶשְׂרֵה מְנָיָין יְשׁוּרָה. רְאֵה כַּמָּה הוּא גָבוֹהַּ מֵעוֹלְמוֹ. וְאָדָם נִכְנַס לְבֵית הַכְּנֶסֶת וְעוֹמֵד אַחוֹרֵי הָעַמּוּד וּמִתְפַּלֵּל בִּלְחִישָׁה וְהַקָּדוֹשׁ בָּרוּךְ הוּא מַאֲזִין אֶת תְּפִילָּתוֹ. ...

They, is mentioned in this sermon, one may take it as a proof that Midrash Shemot rabba, which in the middle switches from a style identical to that of Midrash Bereshit rabba to extended sermons based on the starting verses of the weekly portions, does not necessarily have two different collectors or editors. came back and asked him: What is that which is written (Deut. 4:8): "Where is a great people that has ělōhīm close to them?" He answered them, it is not written: "Like the Eternal, our ělōhīm, always ...

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

32 ועיין בר"ח שער היראה פ"א

Reishis Chochmah opens its Gate of Awe by explaining G-d's greatness: it cites the five hundred years from the earth to the firmament and between firmament and firmament, applies the same between Asiyah, Yetzirah and Beriah, and speaks of greatness in comprehension. The Alter Rebbe refers the reader there.

Reshit Chokhmah, Gate of Fear 1:43 ראשית חכמה, שער היראה א':מ"ג

... ואמליך על כל עילאין ותתאין, עד כאן לשונו. וכן בפרשת תרומה (זוהר קנח, ב) עיין שם.

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G-d is not enclothed in the worlds, since that would mean a change in Him.

Malachi 3:6מלאכי ג:ו

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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.

38 **אתה הוא קודם שנבה"ע**

The note identifies "You are He before [the world] was created" as the wording of the prayer and refers to the beginning of the Shelah.

KEHOT'S NOTE

נוסח התפלה. ראה של"ה הק' בתחלתה.

39 **חד ולא בחושבן**

Elijah's words "You are One, but not in number," which the Alter Rebbe now defines: G-d is not in any ratio to the chain of descent.

Tikkunei Zohar 17a:9–11תקוני הזהר י"ז א:ט'-י"א

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

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40 **בחי' אחד זה**

The Midrash says that wherever "one" is said it denotes greatness: of the Holy One, blessed be He, "one" is said, "Havayah is One," for there is none like Him in the world. The Tzemach Tzedek, cited in a Kehot note, compares this paragraph to it.

Bamidbar Rabbah 10:5במדבר רבה י':ה'

41 **וכשישים האדם אל לבו בחי' אחד זה בק"ש**

The Tzemach Tzedek remarks there that this is like the Midrash on Naso, which says that "one" is said of the Holy One, blessed be He, "Havayah is One," for there is none like Him in the world.

KEHOT'S NOTE

באוה"ת פ' תולדות כרך ד תתיג, ב מציין ע"ז "וזהו כעין מה שפי' במד"ר פ' נשא פ' יו"ד דרל"ח ד' בפי' אחד בהקב"ה נא' אחד דכתיב ה' אחד אין בעולם כיוצא בו" עכ"ל, ע"ש.

42 **ואהבת בכל לבבך**

"You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe reads "all your heart" as the Yechidah, the innermost point of the soul.

Deuteronomy 6:5דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

PARAGRAPH 5

33 **ולי' ערך הכתוב בתורה בערכין**

The law of valuations: one who vows a person's "value" gives a fixed sum in silver, fifty shekels for a male from twenty to sixty years old, and other sums by age. The Alter Rebbe takes it as the Torah's use of the word erech, a measure that relates one thing to another.

Leviticus 27:3ויקרא כ"ז:ג'

Tanya, Likkutei Amarim 48:3–4תניא, חלק ראשון; ליקוטי אמרים מ"ח:ג'-ד'

... וְתַכְלִית, וְאֵין בֵּינֵיהֶם עֵרֶךְ וְיַחַס כְּלָל, כַּנּוֹדָע פֵּירוּשׁ מִלַּת 'עֵרֶךְ' בְּמִסְפָּרִים, שֶׁאֶחָד בְּמִסְפָּר, יֵשׁ לוֹ עֵרֶךְ לְגַבֵּי מִסְפָּר אֶלֶף אֲלָפִים, שֶׁהוּא חֵלֶק אֶחָד מִנֵּי אֶלֶף אֲלָפִים, אֲבָל לְגַבֵּי דָּבָר שֶׁהוּא בִּבְחִינַת בְּלִי גְבוּל וּמִסְפָּר כְּלָל - אֵין כְּנֶגְדּוֹ שׁוּם עֵרֶךְ בְּמִסְפָּרִים, שֶׁאֲפִילּוּ אֶלֶף אַלְפֵי אֲלָפִים וְרִיבּוֹא רְבָבוֹת, אֵינָן אֲפִילּוּ כְּעֵרֶךְ מִסְפָּר אֶחָד לְגַבֵּי אֶלֶף אַלְפֵי אֲלָפִים וְרִבּוֹא רְבָבוֹת, אֶלָּא כְּלָא מַמָּשׁ חֲשִׁיבֵי. וְכָכָה מַמָּשׁ הִיא בְּחִינַת הַהֶאָרָה מִלְּמַעְלָה זוֹ, הַמִּתְלַבֶּשֶׁת בָּעוֹלָמוֹת ...

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KEHOT'S NOTE

ויקרא כז, ג ואילך. ובהבא להלן ראה (בשם ההי"מ) מאמרי אדה"ז — ענינים ע' נה. שנו. הנחות הר"פ ע' לח. ביאוה"ז להצ"צ ע' תצט. וראה תניא פמ"ח. לקמן שה"ש לח, ג.

34 **גשמיות לגבי רוחניות יש ערך**

The note sets this passage beside Torah Ohr there, which says that physicality has no comparison at all to spirituality and came into being only through the power of sovev kol almin.

KEHOT'S NOTE

ראה בתו"א ד"ה יביאו לבוש מלכות וביאורו, שהגשמיות לגבי הרוחניות אין ערוך כלל ונתהווה רק ע"י כח הסוכ"ע וראה אוה"ת לך לך כרך ד תשיח, א. תשיט, ב.

35 **תלת מוחין**

The note refers there for the three brains and asks the reader to examine it carefully.

KEHOT'S NOTE

ע' זח"ג (רסב, א). וע' תו"א ביאור ועשית ציץ [פג, ד] ודו"ק. [כ].

36 **גלגלתא תלת מוחין**

The Zohar speaks of three cavities in the skull of Z'eir Anpin in which three brains are hidden. The Alter Rebbe uses the phrase for the three physical brains in the cavities of the human skull.

Zohar, Vaetchanan 7:35–8:45ספר הזהר, ואתחנן ז':ל"ה-ח':מ"ה

PARAGRAPH 6

37 **אני ה' לא שניתי**

"For I, Havayah, have not changed, and you, children of Yaakov, have not ceased to be." The Alter Rebbe infers that

באוה"ת פ' בראשית כרך ו ד"ה כי כאשר השמים מפרש "שזהו רעו"ד ובמ"א נת' שזהו ענין מוחא וגלגלתא כמו הרצון שנמשך מטעם הכמוס כענין שתוק כך עלה כו' וזהו ענין ישראל לי ראש", ע"ש.

46 **יהללו את שם ה' כי נשגב שמו לבדו**

"Let them praise the Name of Havayah, for His Name alone is exalted; His glory is upon earth and heaven." The Alter Rebbe reads it to say that the worlds receive only His Name and His radiance.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם:

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.

47 **והיינו ע"י שיתבונן איך שהוא ית' אחד חד ולא בחושבן**

The Tzemach Tzedek glosses these words: "that is, there is no comparison to Him at all, for above and below are equal before Him."

KEHOT'S NOTE

"ור"ל שאין ערוך אליו כלל שמעלה ומטה שוין אצלו" — אוה"ת תבוא ע' תתרסח.

48 **יהי אור גשמי**

"Let there be light": here the physical light of the first day, the end point of the countless contractions.

Genesis 1:3 בראשית א':ג'

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר:

And G-d said: 'Let there be light.' And there was light.

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PARAGRAPH 7

49 **שכל המאריך באחד**

Sumchus teaches: "Whoever prolongs [the word] 'One' has his days and years prolonged." The Alter Rebbe reads "days" as the attribute of love, which grows by dwelling on "One."

Berakhot 13b:14–15 ברכות י"ג ב':י"ד-ט"ו

תָּנְיָא סוּמְכוֹס אוֹמֵר: כָּל הַמַּאֲרִיךְ בְּ"אֶחָד", מַאֲרִיכִין לוֹ יָמָיו וּשְׁנוֹתָיו. אָמַר רַב אַחָא בַּר יַעֲקֹב: וּבַדָּלֶ"ת. אָמַר רַב אָשֵׁי: וּבְלִבֵּד שֶׁלֹּא יַחֲטוֹף בַּחֵית. רַבִּי יִרְמְיָה חֲוָה יָתֵיב קַמֵּיהּ דְּרַבִּי [חֲיָיא בַּר אַבָּא], חַזְיֵיהּ דַּהֲוָה מַאֲרִיךְ טוּבָא, אֲמַר לֵיקּה: כֵּיוָן דְּאַמְלֵיכְתֵּיהּ לְמַעְלָה וּלְמַטָּה וּלְאַרְבַּע רוּחוֹת הַשָּׁמַיִם — תּוּ לָא צְרִיכְתְּ.

There is a teaching : Symmachus says : Whoever prolongs the pronunciation of the word ehad "one," his days and years are prolonged for him. Rab Aha b. Jacob said : Especially the letter D. Rab Ashe said: Only he must not slur over the letter H. R. Jeremiah was sitting in the presence of R. Hiyya b. Abba, and noticed that he prolonged [the word ehad] exceedingly. He said to him : So long as thou hast pro-

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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43 **נרנח"י**

"Five names were given to the soul: Nefesh, Ruach, Neshamah, Yechidah, Chayah"; it is called Yechidah because while the limbs come in pairs, the soul is single in the body.

Bereshit Rabbah 14:9 בראשית רבה י"ד:ט'

חמשה שמות נקראו לה: נפש, רוח, נשמה, יחידה, חיה. נפש, זה הדם, שנאמר (דברים יב): כי הדם הוא הנפש. רוח, שהיא עולה ויורדת, שנאמר (קהלת ג): מי יודע רוח בני האדם העולה היא למעלה. נשמה, זו האופיה, דברייתא אמרין האופיתא טבא. חיה, שכל האברים מתים והיא חיה בגוף. יחידה, שכל האברים משנים שנים והיא יחידה בגוף, הדא הוא דכתיב (איוב לד) אם ישים אליו לבו רוחו ונשמתו אליו יאסוף. רבי יהושע בר נחמיה ורבנן. רבי יהושע בר נחמיה אמר: אם ישים אלקים לבו על האדם הזה, רוחו כבר היה בידו, ...

It [man's soul] is called by five names: nefesh (Genesis 2:7), ruaḥ (Ezekiel 37:14), neshama (Genesis 2:7), yeḥida (Psalms 22:21), ḥaya (Psalms 143:3). Nefesh – this refers to blood, as it is stated: "For blood is the soul [nefesh]" (Deuteronomy 12:23). Ruaḥ – because it ascends and descends, as it is stated: "Who knows the spirit of the sons of man? Does it ascend upward?" (Ecclesiastes 3:21). also means wind, which ascends and descends. Neshama – this refers to man's intellect, as people say: Intellect is good. Ḥaya – because ...

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Devarim Rabbah 2:37 דברים רבה ב':ל"ז

Zohar I, 81a זח"א פא, א

KEHOT'S NOTE

ב"ר יד, ט. דב"ר ב, לז. זח"א פא, א. רו, א.

44 **שאליו הוא נושא את נפשו**

Said of the hired worker's wages: "to it he lifts up his soul," he risks his life for it. The Alter Rebbe borrows the phrase for a matter so vital to a person that he would stake his life on it.

Deuteronomy 24:15 דברים כ"ד:ט"ו

בְּיוֹמוֹ תִתֵּן שְׂכָרוֹ וְלֹא־תָבוֹא עָלָיו הַשֶּׁמֶשׁ כִּי עָנִי הוּא וְאֵלָיו הוּא נֹשֵׂא אֶת־נַפְשׁוֹ וְלֹא־יִקְרָא עָלֶיךָ אֶל־ה' וְהָיָה בְךָ חֵטְא:

In the same day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, and setteth his heart upon it: lest he cry against thee unto the L-RD and it be sin in thee.

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45 **וזהו בחי' יחידה**

There the Tzemach Tzedek explains that this Yechidah is Raava deRaavin, the "Will of all wills," and that elsewhere it is explained as mocha and gulgalta, like a will drawn from a hidden reason, as in "Be silent, thus it arose," which is the meaning of "Israel is to Me a head."

KEHOT'S NOTE

claimed His Kingship above and below and the four winds of heaven, ...

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KEHOT'S NOTE

ברכות יג, ב.

50 **ימיו היא מדת האהבה**

The note refers there on the reading of "his days" as the attribute of love.

KEHOT'S NOTE

ראה גם סה"מ תקס"ג ע' קעב ואילך. אוה"ת ויקרא כרך ד ע' איצט.

51 **יומם יצוה ה' חסדו**

"By day Havayah commands His kindness, and at night His song is with me." It links "day" with Chesed, the attribute of love.

Psalms 42:9 תהילים מ"ב:ט'

יוֹמָם יְצַוֶּה ה' חַסְדּוֹ וּבַלַּיְלָה שִׁירֹה עִמִּי תְּפִלָּה לְאֵל חַיָּי:

By day the L-RD will command His lovingkindness, and in the night His song shall be with me, even a prayer unto the G-d of my life.

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KEHOT'S NOTE

תהלים מב, ט.

52 **שיהללו את שם ה'**

"Let them praise the Name of Havayah, for His Name alone is exalted," one of the psalms of Pesukei deZimra.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם:

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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53 **הללוהו בגבורותיו**

"Praise Him for His mighty acts; praise Him according to the abundance of His greatness," from the last psalm of Pesukei deZimra. The Alter Rebbe reads the "mighty acts" as the contractions through which G-d's kindness is divided into countless levels.

Psalms 150:2 תהילים ק"נ:ב'

הַלְלוּהוּ בִּגְבוּרֹתָיו הַלְלוּהוּ כְּרֹב גֻּדְלוֹ:

Praise Him for His mighty acts; Praise Him according to His abundant greatness.

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KEHOT'S NOTE

תהלים קנ, ב.

PARAGRAPH 8

54 **בד"ה ויעש משה נחש נחשת**

The discourse on the copper serpent asks why the serpent was needed if, as the Mishnah says, Israel was healed by looking upward and subjecting their hearts to their Father in heaven, and what "looking upward" means, since in prayer the eyes should be below and the heart above.

KEHOT'S NOTE

לעיל חקת סא, ד ואילך.

55 **ויעש משה נחש נחושת**

"And Moshe made a copper serpent and set it on a pole." The verse opens the discourse in Likkutei Torah, Chukas, to which the Alter Rebbe refers here.

Numbers 21:9 במדבר כ"א:ט'

וַיַּעַשׂ מֹשֶׁה נְחַשׁ נְחֹשֶׁת וַיְשִׂמֵהוּ עַל־הַנֵּס וְהָיָה אִם־נָשַׁךְ הַנָּחָשׁ אֶת־אִישׁ וְהִבִּיט אֶל־נְחַשׁ הַנְּחֹשֶׁת וָחָי:

And Moses made a serpent of brass, and set it upon the pole; and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.

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56 **התנאים ואמוראים . . רשב"י**

The note refers there for a lengthy discussion of the difference between Rabbi Shimon bar Yochai and the other Tannaim.

Zohar I, 265a זח"א רסה, א

KEHOT'S NOTE

ראה זח"א רסה, א וגם סה"מ מלוקט ח"ב ע' שא [בהוצאה החדשה ח"ג ע' רעו] ואילך בארוכה ההפרש בין רשב"י לשאר התנאים.

57 **כמאמר רשב"י בחד קטירא אתקטרנא**

There Rabbi Shimon bar Yochai, whose Torah was his occupation, says "With one bond I am bound," for he was never separate even for a moment; therefore he did not need to arouse love and was exempt from prayer.

Zohar III, 288a זח"ג רפח, א

KEHOT'S NOTE

זח"ג רפח, א, ושם (רצב, א) בי' אחידא. וע"ל במטות (פד, סע"ג) הלשון ביחד מבי' המקומות וטובים השנים [כ]. וראה המצויין לעיל מטות פד, ג.

58 **בחד קטירא אתקטרנא**

Rabbi Shimon bar Yochai's words in the Idra Zuta: "All the days I was bound to this world, with one bond I was bound to the Holy One, blessed be He." It describes the constant bond of the Tannaim's level.

Zohar, Idra Zuta 1:29–4:37 ספר הזהר, האדרא זוטא א':כ"ט-ד':ל"ז

59 **בל תמוט עולם ועד**

"He established the earth on its foundations, that it should never be moved, forever and ever." The phrase describes the "One" fixed in the heart of the Tannaim.

Psalms 104:5 תהילים ק"ד:ה'

יָסַד־אֶרֶץ עַל־מְכוֹנֶיהָ בַּל־תִּמּוֹט עוֹלָם וָעֶד:

Who didst establish the earth upon its foundations, that it should not be moved for ever and ever;

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Light; and the main thing is that it be ad, lasting forever, "never to be moved," not only at set times.

KEHOT'S NOTE

לקמן סז, ג ואילך.

65 **שובה ישראל עד**

"Return, O Israel, unto Havayah your G-d." The verse opens the discourse in Likkutei Torah to which the text refers.

Hosea 14:2 הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ׃

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

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66 **בד"ה תחת אשר לא עבדת**

That discourse distinguishes two kinds of Torah study: right after prayer, when love has been aroused and one learns with a thirsting soul, and later, when one has fallen from that love yet can still rejoice by contemplating that the Torah is the Infinite Light.

KEHOT'S NOTE

לקמן מב, ד.

67 **תחת אשר לא עבדת**

"Because you did not serve Havayah your G-d with joy and with gladness of heart." The verse opens another discourse in Likkutei Torah to which the text refers.

Deuteronomy 28:47 דברים כ"ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־ה' אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

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

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68 **מאיגרא רמא לבירא עמיקתא**

Rabbi's exclamation on reading "He cast down from heaven to earth": "From a high roof to a deep pit!" The Alter Rebbe uses it for the soul's fall into physicality.

Chagigah 5b:16–17 חגיגה ה' ב:ט"ז-י"ז

רַבִּי חֲנָה נָקִיט סֵפֶר קִינוֹת וְקָא קָרֵי בֵּגוֹיהּ, כִּי מָטָא לְהַאי פְּסוּקָא "הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ" — נְפַל מִן יְדֵיהּ, אֲמַר: מֵאִיגָּרָא רָם לְבִירָא עַמִּיקְתָּא. רַבִּי וְרַבִּי חִיָּיא חֲווֹ שָׁקְלִי וְאָזְלִי בְּאוֹרְחָא, כִּי מְטוֹ לְהָהוּא מָתָא, אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא? נֵזִיל וְנֵיקַבֵּיל אַפֵּיהּ. אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא, וּמְאוֹר עֵינַיִם הוּא. אֲמַר לֵיקוּ רַבִּי חִיָּיא לְרַבִּי: תִּיב אַתְּ, לָא תְּזַלְזֵל בִּנְשִׁיאוּתָךְ. אֵיזִיל אֲנָא וְאֶקַבֵּיל אַפֵּיהּ.

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KEHOT'S NOTE

חגיגה ה, ב (רם).

69 **ואהבת את ה' אלקיך**

"You shall love Havayah your G-d with all your heart." The Alter Rebbe reads "your G-d" as G-d being truly one's

60 **יתד במקום נאמן**

The Zohar (Idra Rabba) cites "I will fasten him as a peg in a sure place" for a steadfast, faithful spirit. The text itself refers to it for the image of the peg.

Zohar, Idra Rabba 1:4–3:14 ספר הזהר, האדרא רבא א':ד'-ג':י"ד

61 **יתד במקום נאמן**

At the opening of Tetzaveh the Midrash reads "from him the peg" (Zechariah 10:4) as the High Priest, citing "I will fasten him as a peg in a sure place." The text refers to it for the same image.

Shemot Rabbah 37:1 שמות רבה ל"ז:א'

... אבן מאסו הבונים היתה לראש פנה. ממנו יתד, זה כהן גדול, שנא' (ישעיה כב): ותקעתיו יתד במקום נאמן, ממנו קשת מלחמה, שנאמר (ד"ה א יב): נושקי קשת מימינים ומשמאילים ממנו יצא כל נוגש יחדיו, אלו סופרי הדיינין. וכן הוא אומר: ואתה הקרב אליך את אהרן אחיך ואת בניו אתו. מהיכן? מתוך בני ישראל. משל למלך, שהיה לו אוהב ובקש למנות קתליקוס, ומנהו על כל בית גנזיו. לאחר ימים בקש לעשות אסטרטיגוס, והיה אותו אוהבו סבור, שמא יעשהו ולא עשאו. אמר לו: לך ומנה אסטרטיגוס! אמר לו: אדוני המלך! מאיזו ...

"And you, draw Aaron your brother near to you, and his sons with him, from among the children of Israel, to serve Me: Aaron, Nadav and Avihu, Elazar and Itamar, Aaron's sons" (Exodus 28:1). "And you, draw Aaron your brother near to you," that is what is written: "From it will come a cornerstone, from it a peg, from it a bow of war" (Zechariah 10:4). Come and see: When the early nations would seek to appoint a king for themselves, they would bring [a man] from anywhere and appoint ...

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62 **תרין רעין דלא מתפרשין**

The Zohar calls the supernal pair that dwell "in oneness and joy, never parting," re'im, companions: Eden and the river that issues from it (Genesis 2:10). The Alter Rebbe uses the phrase for the unbroken bond of the Tannaim with the "One."

Zohar II, 56a זח"ב נו, א

Zohar III, 4a זח"ג ד, א

KEHOT'S NOTE

זח"ב נו, א. זח"ג ד, א. על"ק ר"פ ראה. [כ].

63 **תרין ריעין דלא מתפרשין**

The Kehot note also points here: the Zohar on Beshalach speaks of "the supernal union of love that never parts," as in "a river issues from Eden."

Zohar, Beshalach 18:262–19:274 ספר הזהר, בשלח י"ח:רס"ב-י"ט:ער"ד

64 **סד"ה שובה ישראל עד**

There "Return, O Israel, unto (ad)" means returning the revelation of G-d's kingship to its source, the Infinite

own.

Deuteronomy 6:5 דברים ו:ה

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

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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70 **שמע ישראל הוי' אלקינו**

"Hear, O Israel, Havayah is our G-d, Havayah is One." Each word is contemplated: Havayah as beyond time, "our G-d" as a G-d who is ours.

Deuteronomy 6:4 דברים ו:ד

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד:

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

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71 **בנים אתם לה' אלקיכם**

"You are children to Havayah your G-d." Being G-d's children is the basis for His being "our G-d."

Deuteronomy 14:1 דברים י"ד:א

בָּנִים אַתֶּם לַה' אֱלֹקֵיכֶם לֹא תִתְגֹּדְדוּ וְלֹא־תָשִׂימוּ קָרְחָה בֵּין עֵינֵיכֶם לָמֵת:

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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KEHOT'S NOTE

דברים י"ד, א.

72 **ברא כרעא דאבוה**

The Talmud asks whether "an heir is his father's leg," standing in his father's place. The Alter Rebbe uses the idiom for a son as an extension of his father.

Yevamot 3a:2–4 יבמות ג' א:ב'-ד'

דְּאָמַר רָבָא: אָמַר לִי רַב יִצְחָק בַּר אַבְדִּימִי: אָתְיָא "הֲנָּה" "הֲנָּה", אָתְיָא "זְמָה" "זְמָה". הַשְׁתָּא דְּאָמְרַתְּ כָּל מִלְּתָא דְּאָתְיָא מִדְּרָשָׁא חַבִּיבָא לֵיקַּה, לִיתְנֵי לַאֲחוֹת אִשָּׁה לְבַסּוֹף! אַיְידֵי דְּאַיירֵי בְּאִיסּוּר אַחְווֹתָא, תְּנָא אֲחוֹת אִשְׁתּוֹ.

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Eruvin 70b:2–3 עירובין ע' ב:ב'-ג'

אוֹ דִלְמָא: יוֹרֵשׁ כַּרְעֵיהּ דַּאֲבוּהּ הוּא? אֲמַר לֵיקַּה: אֲנִי אוֹמֵר מְבַטֵּל, וְהָנֵי דְּבֵי שְׁמוּאֵל תָּנוּ אֵין מְבַטֵּל. אִיתֵּיבֵיהּ: זֶה הַכְּלָל, כָּל שֶׁמּוּתָּר לְמִקְצָת שַׁבָּת — הוּתַּר לְכָל הַשַּׁבָּת, וְכָל שֶׁנֶּאֱסַר לְמִקְצָת שַׁבָּת — נֶאֱסַר לְכָל הַשַּׁבָּת חוּץ מְמְבַטֵּל רְשׁוּת.

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KEHOT'S NOTE

יונת אלם רפ"ב. וראה יבמות ג, א תודי"ה מקמי'. ע' תוס' יבמות (ג, א) ד"ה מקמי' שהבן כרעי' דאבוה. עירובין ע, ב. יורש כו'. וע' נמוקי"י ב"ב (פ"ח) סי' תתע"ז דבן כו' וכלשון אדמו"ר הובא בשל"ה הק' ד' אוסטראהא (קנד, א) ממ"ש רמט, א. רעח, א. שה, א ובכ"ד. [כ]. ע"ח שער פרקי הצלם פי"א.

73 **אלוה שלכם ממש**

The note refers there for the phrase "truly a G-d who is yours."

KEHOT'S NOTE

על"ק דרושים לר"ה (סב, ד). [כ].

74 **כי חלק ה'**

"For Havayah's portion is His people, Yaakov the lot of His inheritance." The Alter Rebbe adds "truly": the soul is literally a part of G-d.

Deuteronomy 32:9 דברים ל"ב:ט'

כִּי חֵלֶק ה' עַמּוֹ יַעֲקֹב חֶבֶל נַחֲלָתוֹ:

For the portion of the L-RD is His people, Jacob the lot of His inheritance.

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KEHOT'S NOTE

דברים לב, ט.

75 **אשר הוצאתי אתכם**

The words here quote Leviticus 19:36; the passage is shown below.

Leviticus 19:36 ויקרא י"ט:ל"ו

מֹאזְנֵי צֶדֶק אַבְנֵי־צֶדֶק אֵיפַת צֶדֶק וְהִין צֶדֶק יִהְיֶה לָכֶם אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר־הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרָיִם:

Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the L-RD your G-d, who brought you out of the land of Egypt.

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KEHOT'S NOTE

ויקרא יט, לו. ועוד.

76 **אשר הוצאתי אתכם מארץ מצרים**

The last verse of the Shema: "I am Havayah your G-d who brought you out of the land of Egypt to be your G-d; I am Havayah your G-d." The Alter Rebbe reads it as the answer to anyone who feels far from G-d.

Numbers 15:41 במדבר ט"ו:מ"א

אֲנִי ה' אֱלֹקֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לִהְיוֹת לָכֶם לֵאלֹקִים אֲנִי ה' אֱלֹקֵיכֶם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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77 **שהיתה ערות הארץ**

Yosef's accusation, "You have come to see the nakedness of the land." The phrase is applied to Egypt, the most debased of lands.

Genesis 42:9 בראשית מ"ב:ט'

וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֹמוֹת אֲשֶׁר חָלַם לָהֶם וַיֹּאמֶר אֲלֵהֶם מְרַגְּלִים אַתֶּם לִרְאוֹת אֶת־עֶרְוַת הָאָרֶץ בָּאתֶם:

And Joseph remembered the dreams which he dreamed of them, and said unto them: 'Ye are spies; to see the nakedness of the land ye are come.'

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82 **אם ישים אליו לבו**

"If he sets his heart toward him, he gathers to himself his spirit and his breath." The Zohar reads it as the person's love drawing down the divine spirit.

איוב ל"ד:י"ד **Job 34:14**

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

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

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KEHOT'S NOTE

איוב לד, יד.

83 **לכן אמור**

"Therefore say to the children of Israel: I am Havayah." The verse opens a discourse to which the text refers.

שמות ו':ו **Exodus 6:6**

לָכֵן אֱמֹר לִבְנֵי־יִשְׂרָאֵל אֲנִי ה' וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלֹת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מֵעֲבֹדָתָם וְגָאַלְתִּי אֶתְכֶם בִּזְרוֹעַ נְטוּיָה וּבִשְׁפָטִים גְּדֹלִים׃

Wherefore say unto the children of Israel: I am the L-RD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments;

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84 **ובד"ה מנורת זהב**

There accepting the yoke of Heaven before the yoke of the mitzvos is linked to the three times "holy": the first is accepting the yoke of Heaven, the other two Torah and mitzvos.

KEHOT'S NOTE

לקמן פ' בהעלותך לד, ד.

85 **כדי שיקבל עליו עול מלכות שמים תחלה ואח"כ יקבל עליו עול מצות**

Rabbi Yehoshua ben Korchah explains why the Shema precedes "And it shall be, if you listen": so that one first accepts the yoke of the kingship of Heaven and afterwards the yoke of the mitzvos.

משנה ברכות ב':ב **Mishnah Berakhot 2:2**

אֵלּוּ הֵן בֵּין הַפָּרָקִים, בֵּין בְּרָכָה רִאשׁוֹנָה לִשְׁנִיָּה, בֵּין שְׁנִיָּה לִשְׁמַע, וּבֵין שְׁמַע לִוְהָיָה אִם שָׁמֹעַ לְוַיֹּאמֶר, בֵּין וַיֹּאמֶר לֶאֱמֹת וְיַצִּיב. רַבִּי יְהוּדָה אוֹמֵר, בֵּין וַיֹּאמֶר לֶאֱמֹת וְיַצִּיב לֹא יַפְסִיק. אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה, לָמָּה קָדְמָה שְׁמַע לִוְהָיָה אִם שָׁמֹעַ, אֶלָּא כְּדֵי שֶׁיְּקַבֵּל עָלָיו עֹל מַלְכוּת שָׁמַיִם תְּחִלָּה, וְאַחַר כָּךְ יְקַבֵּל עָלָיו עֹל מִצְוֹת. וְהָיָה אִם שָׁמֹעַ לְוַיֹּאמֶר, שֶׁוְּהָיָה אִם שָׁמֹעַ נוֹהֵג בַּיּוֹם וּבַלַּיְלָה, וַיֹּאמֶר אֵינוֹ נוֹהֵג אֶלָּא בַּיּוֹם׃

These are the breaks between the sections: between the first blessing and the second, between the second and "Shema," between "Shema" and "And it shall come to pass if you listen" between "And it shall come to pass if you listen" and "And the L-rd said" and between "And the L-rd said" and "Emet veYatziv" (true and firm). Rabbi Judah says: between "And the L-rd said" and "Emet veYatziv" one should not in-

קוהלת רבה א':ט **Kohelet Rabbah 1:9**

... אָכַל מִשֶּׁלּוֹ אָכַל מַשָּׁל חֲבֵרוֹ, הֲוֵי לָמָּה נִקְרָא שְׁמוֹ חֲזִיר שֶׁעָתִיד לְהַחֲזִיר הַגְּדֻלָּה וְהַמַּלְכוּת לִבְעָלֶיהָ. עוֹרוֹת תְּחָשִׁים מָה הֵן, רַבִּי יְהוּדָה אוֹמֵר אַלְטִינוֹן. רַבִּי נְחֶמְיָה אוֹמֵר גַּלְטִינוֹן. רַבִּי יוֹחָנָן אוֹמֵר מִין חַיָּה גְּדוֹלָה הָרְאָה הַקָּדוֹשׁ בָּרוּךְ הוּא לְמֹשֶׁה וְעָשָׂה הֵימֶנָּה צָרָךְ הַמִּשְׁכָּן וּנְגָנָהּ. רַבִּי אָבִין אָמַר קֶרֶשׁ הָיָה שָׁמָּה. תָּנֵי רַבִּי הוֹשַׁעְיָה קֶרֶן אַחַת הָיְתָה לוֹ בְּמִצְחוֹ, שֶׁנֶּאֱמַר (תהלים סט, לב): וְתִיטַב לַה' מִשּׁוֹר פָּר מַקְרִן מַפְרִיס וגו', מַקְרִין תַּרְתֵּי שְׁמַע מִנָּהּ. אָמַר רַבִּי חֲנִינָא בַּר ...

"What was is what will be, and what was done is what will be done; and there is nothing new under the sun" (Ecclesiastes 1:9). "What was is what will be" – the Rabbis say: In the future, the generations will gather before the Holy One blessed be He and say before Him: 'Master of the universe, who will recite songs before You first?' He will say to them: 'In the past, it was only the generation of Moses that recited songs before Me, and now no one but him ...

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KEHOT'S NOTE

בראשית מב, ט. קה"ר א, ט.

78 **בנו"ן שער טומאה**

One of the places the note gives on the fifty gates of impurity.

KEHOT'S NOTE

ראה זח"א יתרו לא, א. ספר השיחות תש"ב ע' 94. סה"מ תקס"ט ע' נה ואוה"ת שה"ש ע' רס.

79 **מצות הם רמ"ח אברים דמלכא**

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

KEHOT'S NOTE

ראה ת"ז ת"ל.

80 **רמ"ח אברין דמלכא**

The Tikkunei Zohar speaks of the 248 commandments as "a commandment of Havayah in each and every limb of the King." Hence the mitzvos are called the King's limbs.

תקוני הזהר ע"ד א:ח **Tikkunei Zohar 74a:8**

וְעוֹד מְצוּוָה דָּא עַמּוּדָא דְּאֶמְצָעִיתָא, דְּאִיהוּ מְצוּוָה מִסְטָרָא דְּאַבָּא דְּאִיהוּ רא"ש, וּמִסְטָרָא דְּאִימָּא דְּאִיהִי אֶשֶׁ"ר, וְהָכִי צַדִּיק מְצוּוָה וְעוֹשֶׂה מִתַּרְוַיְיהוּ, וּבְגִין דָּא אִתְּמַר עַל תַּרְוַיְיהוּ אֲשֶׁר קִדְּשָׁנוּ, אִמָּא קִדְּשָׁנוּ וְאַבָּא צִוָּנוּ, עַל מָאן עַל שְׁכִינְתָּא תַּתָּאָה, דְּאִיהִי פֶּטֶר כָּל רֶחֶם, פְּתִיחוּ דְּרֶחֶם, דְּאִיהוּ רְמ"ח פְּקוּדִין, אִיהִי מְצִוֹת יהו"ה בְּכָל אֵבֶר וְאֵבֶר דְּמַלְכָּא, אִיהִי מְצִוָּה, וְעוֹד אֲשֶׁר קִדְּשָׁנוּ מִסְטָרָא דְּאַבָּא

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81 **רוח אייתי רוח**

"Everything depends on the will: a spirit draws a spirit and brings a spirit," with the sign "If he sets his heart toward Him." When a person arouses love for G-d, it draws G-d's love down to him.

זח"ב קסב, ב **Zohar II, 162b**

KEHOT'S NOTE

זח"ב קסב, ב.

terrupt. Rabbi Joshua ben Korhah said: Why was the section of "Shema" placed before that of "And it …

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86 **ה"פ אור**

The word "light" appears five times in the account of the first day. The Alter Rebbe links them to the five chasadim as the inner love within the mitzvos.

Genesis 1:3–5 בראשית א׳:ג׳-ה׳

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר: וַיַּרְא אֱלֹקִים אֶת־הָאוֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹקִים בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹקִים לָאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לָיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד:

And G-d said: 'Let there be light.' And there was light. And G-d saw the light, that it was good; and G-d divided the light from the darkness. And G-d called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

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87 **ה"פ מים**

The word "water" appears five times in the account of the firmament. The Alter Rebbe links them to the five chasadim as the actual performance of the mitzvos.

Genesis 1:6–7 בראשית א׳:ו׳-ז׳

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם: וַיַּעַשׂ אֱלֹקִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.' And G-d made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

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88 **כמיא דאשקי לאילנא**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

89 **כמיא דאשקי לאילנא**

Elijah's prayer describes the divine flow within the Sefiros "like water that waters a tree, and it grows through that watering." Here it describes the mitzvos as kindness flowing downward.

Tikkunei Zohar 17a:19–22 תקוני הזהר י"ז א:י"ט-כ"ב

איהו שקיו דאילנא בדרועוי וענפוי (נ"א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו. רבון העולמים אנת הוא עלת העלות סבת הסבות דאשקי לאילנא בההוא נביעו. וההוא נביעו איהו כנשמתא לגופא דאיהו חיים לגופא. ובך לית דמיון ולית דיוקנא מכל מה דלגו ולבר. ובראת שמיא וארעא. ואפיקת מנהון שמשא וסיהרא וככביא ומזלי ובארעא אלנין ודשאין וגנתא דעדן (ועשבין) וחיוון ועופין ונונין ובני נשא. לאשתמודעא בהון עלאין. ואיך יתנהגון בהון עלאין ותתאין. ואיך אשתמודעאן מעלאי ותתאי. ולית בך דידע כלל

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90 **והיה מספר בני ישראל**

"And the number of the children of Israel shall be like the sand of the sea." The verse opens a discourse to which the text refers.

Hosea 2:1 הושע ב׳:א׳

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי:

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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91 **והיו הדברים האלה**

"And these words which I command you this day shall be upon your heart." The Alter Rebbe reads it as the Written Torah.

Deuteronomy 6:6 דברים ו׳:ו׳

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ:

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

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KEHOT'S NOTE

דברים ו, ו.

92 **והי' לך למקרא העדה**

Of the silver trumpets: "they shall be for you for summoning the congregation." From it the Alter Rebbe learns that Mikra, Scripture, means calling and gathering.

Numbers 10:2 במדבר י׳:ב׳

עֲשֵׂה לְךָ שְׁתֵּי חֲצֹצְרֹת כֶּסֶף מִקְשָׁה תַּעֲשֶׂה אֹתָם וְהָיוּ לְךָ לְמִקְרָא הָעֵדָה וּלְמַסַּע אֶת־הַמַּחֲנוֹת:

'Make thee two trumpets of silver; of beaten work shalt thou make them; and they shall be unto thee for the calling of the congregation, and for causing the camps to set forward.

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KEHOT'S NOTE

במדבר י׳, ב.

93 **כל התורה שמותיו של הקב"ה**

The Zohar on Yisro: "The whole Torah is the holy Name, for there is no word in the Torah that is not included in the holy Name." The Alter Rebbe builds on it: reading the Written Torah calls and draws down the Infinite Light.

Zohar II, 87a זח"ב פז, א

KEHOT'S NOTE

זח"ב פז, א. רמב"ן בהקדמתו על התורה. ע"ל בפינחס (עו, ב). [כ].

94 **ושנתתם לבניך**

"And you shall teach them to your children." The Alter Rebbe reads it as the Oral Torah, learned through

understanding.

Deuteronomy 6:7 דברים ו:ז

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ׃

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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95 **הכל נק' תשבע"פ**

The note refers there for the point that all of these are called the Oral Torah.

KEHOT'S NOTE

עלי"ק ד"ה להבין מ"ש ביוהשמע"צ [פא, ג] רפי"ג. [כ].

96 **ושמתי כדכד שמשותיך**

"And I will make your windows of kadkod." Read as kad twice, it alludes to the Written and the Oral Torah.

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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KEHOT'S NOTE

ישעי' נד, יב.

97 **ותמלא כדה**

Rivkah "filled her pitcher (kad)." It supplies the word kad, whose numerical value, twenty-four, is the number of books in Scripture.

Genesis 24:16 בראשית כ"ד:ט"ז

וְהַנַּעֲרָ טֹבַת מַרְאֶה מְאֹד בְּתוּלָה וְאִישׁ לֹא יְדָעָהּ וַתֵּרֶד הָעַיְנָה וַתְּמַלֵּא כַדָּהּ וַתָּעַל׃

And the damsel was very fair to look upon, a virgin, neither had any man known her; and she went down to the fountain, and filled her pitcher, and came up.

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KEHOT'S NOTE

בראשית כד, טז.

98 **וקשרתם**

"And you shall bind them as a sign upon your arm." The Alter Rebbe reads it as the performance of the mitzvos.

Deuteronomy 6:8 דברים ו:ח

וּקְשַׁרְתָּם לְאוֹת עַל־יָדֶךָ וְהָיוּ לְטֹטָפֹת בֵּין עֵינֶיךָ׃

And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

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99 **וקשרתם זו מעשה המצות**

According to the note, this reading of "You shall bind them" as the performance of the mitzvos is quoted there.

KEHOT'S NOTE

מובא באוה"ת מג"א ע' ב'שמה.

100 **הוקשה כל התורה לתפילין**

The Talmud: "the whole Torah is compared to tefillin." Hence "You shall bind them," said of tefillin, refers to all the mitzvos.

Kiddushin 35a:5 קידושין ל"ה א:ה'

וּמַנּוּ - רַב אַחָא בַּר יַעֲקֹב: אָמַר קְרָא: "וְהָיָה לְךָ לְאוֹת עַל יָדֶךָ וּלְזִכָּרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ" - הוּקְּשָׁה כָּל הַתּוֹרָה כּוּלָּהּ לִתְפִילִּין, מָה תְּפִילִּין מִצְוַת עֲשֵׂה שֶׁהַזְּמַן גְּרָמָהּ, וְנָשִׁים פְּטוּרוֹת - אַף כָּל מִצְוַת עֲשֵׂה שֶׁהַזְּמַן גְּרָמָהּ - נָשִׁים פְּטוּרוֹת. וּמִדְּמִצְוַת עֲשֵׂה שֶׁהַזְּמַן גְּרָמָהּ - נָשִׁים פְּטוּרוֹת, מִכְּלָל דְּמִצְוַת עֲשֵׂה שֶׁלֹּא הַזְּמַן גְּרָמָהּ - נָשִׁים חַיָּיבוֹת.

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

KEHOT'S NOTE

קידושין לה, א. וע"ל בהר (מב, ב), ושו"נ. [כ].

101 "A tent that will not be moved, whose pegs will never be pulled out." Another verse for a peg that is never uprooted.

Isaiah 33:20 ישעיהו ל"ג:כ'

חֲזֵה צִיּוֹן קִרְיַת מוֹעֲדֵנוּ עֵינֶיךָ תִרְאֶינָה יְרוּשָׁלַם נָוֶה שַׁאֲנָן אֹהֶל בַּל־יִצָּעֶן בַּל־יִסַּע יְתֵדֹתָיו לָנֶצַח וְכָל־חֲבָלָיו בַּל־יִנָּתֵקוּ׃

Look upon Zion, the city of our solemn gatherings; Thine eyes shall see Jerusalem a peaceful habitation, A tent that shall not be removed, The stakes whereof shall never be plucked up, Neither shall any of the cords thereof be broken.

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ואהבת את הויי אלקיך כוי

"And you shall love Havayah your G-d"

In the Shema, love and restraint are crossed: the first section's love is outwardly Chesed but inwardly the Gevurah of the soul's flight beyond every limit (the Name of forty-two), and the second section's warnings are outwardly Gevurah but inwardly the Chesed of the Name Av, the Infinite Light drawn down into vessels.

THE MAAMAR IN BRIEF

The maamar asks why Kabbalah ties the Name of forty-two, which belongs to Gevurah, to the Shema's first section, about love, and the Name Av, which belongs to Chesed, to the second section, full of warnings. The answer is the Zohar's "exchange of places": lights dwell in each other's vessels. To explain it, the Alter Rebbe sets out the two unions of the Shema. Creation from nothing is constant, even in Chochmah and Binah, but since the first creation the flow depends on an arousal from below. "Hear" (shem ayin) raises the 288 sparks with the Name Ban to the large ayin, Binah, and "Israel" raises them higher, to Chochmah; then "Havayah our G-d" draws the Infinite Light inward through Chochmah and the Torah, making the opposing attributes one, and "Blessed be the Name" carries this unity into the lower worlds. The resulting love "with all your might" is a withdrawal of light from every vessel, Gevurah within Chesed, like a lion. The second section is the return: Chesed, divided by Gevurah into seventy-two bridges, is drawn into vessels through "with all your soul," so that a person can say "And I will give."

OUTLINE

1 **The question: the Names reversed** ¶1–2

The Name of forty-two (Gevurah) goes with the section of love and the Name Av (Chesed) with the section of warning; the answer is the Zohar's lights that "exchanged their places," light of one attribute in the vessel of the other.

2 **Constant creation and the union of Chochmah and Binah** ¶3–5

Creation from nothing is renewed every moment, even in Chochmah ("nothing") and Binah ("something"); the essence of the Infinite is beyond all comparison with Chochmah.

3 “Hear, O Israel”: raising the sparks ¶6–9

Since G-d’s entering Chochmah is a descent, it needs an arousal from below: Shema, shem ayin, raises the 288 sparks with the Name Ban to the large ayin, Binah, the root of the shattered kings, while His essence stays unchanged; “Yisrael,” shir Kel, rises further, to Chochmah.

4 “Havayah our G-d, Havayah is One”: drawing down ¶10–13

The encompassing Infinite Light becomes inward only through Chochmah, the wisdom of the Torah; this makes Chesed and Gevurah one, and “Blessed be the Name” extends the unity to the lower worlds, leading to love “with all your might,” the light leaving every vessel.

5 Love with all your might: the Name of forty-two ¶14

The upward withdrawal is the Name of forty-two, Gevurah within the vessel of Chesed; hence the kavanah of the first section, and Israel standing “like lions” in the Shema.

6 The second section: the Name Av and the bridges of Chesed ¶15–16

The return (shov) has a vessel of Gevurah and an inner light of Chesed, the Name Av; Chesed reaches the world only divided, like rain in drops, through seventy-two bridges, and the Name Av’s 216 letters equal the value of gevurah.

7 “And I will give”: light in vessels ¶17–18

“With all your soul” leaves no void in the light drawn down with self-sacrifice; then the Infinite Light enters the soul, G-d’s words are in one’s mouth, and the Name Av’s three verses trace descent, ascent and renewed descent.

KEY CONCEPTS

The Name of forty-two שם מ”ב

A Divine Name of forty-two letters, linked to Gevurah and to every ascent; it underlies the prayer Ana Bekoach and corresponds to the forty-two words of the Shema’s first section.

The Name Av (72) שם ע”ב

A Divine Name formed from three verses of Exodus 14, linked to Chesed (chesed is numerically 72); it corresponds to the second section of the Shema and to the drawing down of light into vessels.

“They exchanged their places” אחליפו דוכתייהו

The Zohar’s phrase for lights that dwell in each other’s vessels: the light of Chesed in the vessel of Gevurah and the light of Gevurah in the vessel of Chesed.

Lights and vessels אורות וכלים

The inner content of a quality and the outer form that contains and limits it; the maamar’s key distinction between a section’s plain subject and its inner kavanah.

The higher and the lower unity יחודא עילאה ויחודא תתאה

The union drawn down by “Hear, O Israel” in Chochmah and Binah of Atzilus, and the union extended by “Blessed be the Name of the glory of His kingdom” into the lower worlds and their chambers.

Mayin nukvin (feminine waters) מיין נוקבין

The arousal from below that calls forth the flow from above (mayin duchrin); since the first creation, the drawing down of the Infinite depends on it.

Shem ayin and the large ayin שמע — שם ע׳

Shema read as shem (“name,” numerically 340 = the 288 sparks plus the Name Ban) and the large ayin (70), Binah, the source of the emotive attributes.

The 288 sparks רפ”ח ניצוצין

The sparks of holiness that fell in the shattering of the vessels and now give life to physical things; they are raised back to their source through the Name Ban.

Ratzo and shov רצוא ושוב

Running and returning: the first section's yearning to leave every limit, and the second section's return to draw the light into vessels.

The seventy-two bridges ע"ב גשרים

The seventy-two divisions of Chesed, by which kindness reaches the worlds in measured portions, as water passes through the chambers of a bridge.

SECTION 1 • ¶1–2

The question: the Names reversed

1 ואהבת[1] את[2] הוי' אלקיך כו'. הנה מואהבת עד ובשעריך מ"ב תיבין[3] ופ' שניה שם ע"ב [שם ע"ב][4,5] ועיין בזח"ב [בזהר חלק ב'] תרומה (קל"ב ב') ובפרדס (שכ"א פ"ו ופרק י"ב).

"And you shall love Havayah your G-d," etc. Now, from "And you shall love" until "and on your gates" there are forty-two words, and the second section is the Name Av (72). And see the Zohar, Part II, Terumah (132b), and the Pardes (Gate 21, chapter 6 and chapter 12).

> The maamar opens with the first section of the Shema (Deuteronomy 6:5–9). Following the Arizal, it counts forty-two words from "And you shall love" to "and on your gates," matching the Name of forty-two letters, and links the second section, "And it shall be, if you listen" (Deuteronomy 11:13–21), to the Name Av, whose numerical value is seventy-two. The reader is sent to the Zohar and to Rabbi Moshe Cordovero's Pardes Rimonim for these Names.

והנה נודע כי שם מ"ב הוא בגבורה ושם ע"ב [שם ע"ב] בחסד והלא כאן נהפוך הוא. כי פ' ראשונה דק"ש [דקריאת שמע] היא בחי' חסד ואהבת ופ' שניה השמרו לכם[6] כו' בגבורה.

Now, it is known that the Name of forty-two [letters] is in Gevurah (restraint) and the Name Av in Chesed (kindness); yet here, is it not the very reverse? For the first section of the Shema is the level of Chesed, "And you shall love," and the second section, "Take heed for yourselves," etc., is in Gevurah.

> In Kabbalah the Name of forty-two belongs to Gevurah, restraint, and the Name Av to Chesed, kindness. Yet the two sections seem to be the other way round: the first speaks of love, which is Chesed, while the second warns "Take heed for yourselves" and speaks of punishment, which is Gevurah. So why is the Name of Gevurah attached to the section of love?

וכמבואר מענין סדר הפרשיות[7] קדש והיה כי יביאך שמע והיה אם שמוע שהם חו"ב [חכמה ובינה] חו"ג [חסד וגבורה] קדש בחכמה כו'. אך הענין דאיתא בזהר[8, 9, 10] על האורות דאחליפו דוכתייהו ואכלילו שמאלא בימינא.[11]

And as is explained in the matter of the order of the sections "Sanctify," "And it shall be when He brings you," "Hear" and "And it shall be, if you listen," which are Chochmah (wisdom) and Binah (understanding), Chesed and Gevurah: "Sanctify" is in Chochmah, etc. But the matter is what is found in the Zohar about the lights, that they "exchanged their places, and included the left in the right."

> The four sections written in tefillin, "Sanctify" (Exodus 13:1-10), "And it shall be when He brings you" (Exodus 13:11-16), "Hear" and "And it shall be, if you listen," correspond in that order to Chochmah, Binah, Chesed and Gevurah; this confirms that the first section of the Shema is Chesed and the second Gevurah. The answer will come from the Zohar's teaching that the lights "exchanged their places," the left side (Gevurah) being included in the right side (Chesed).

2 והביאור הוא שנתחלפו האורות[12] בבחי' כליהם שאור החסד שורה בכלי הגבורה ואור הגבורה בכלי החסד [עיין מזה בהרמ"ז [בהרב משה זכות] פ' צו בדף כ"ז וכנזכר מזה בביאור ע"פ לבבתני][13, 14] והכי

And the explanation is that the lights were exchanged in relation to their vessels: the light of Chesed (kindness) rests in the vessel of Gevurah (restraint), and the light of Gevurah in the vessel of Chesed. [See on this the Ramaz, Parshas Tzav, on page 27, and as is mentioned about this in the explanation on the verse "You have captured my heart."] And so

> The answer: lights and vessels have been crossed. The light of Chesed dwells in a vessel of Gevurah, and the light of Gevurah in a vessel of Chesed; the "vessel" is the outward form a quality takes, the "light" its inner content. The Alter Rebbe refers to the Ramaz (Rabbi Moshe Zacuto) and to his own explanation on "You have captured my heart" (Song of Songs 4:9).

נמי בב' פרשיות אלו דפ' ראשונה היא בבחי' חסד בבחי' כלים ואהבת בחי' כלי החסד ושם מ"ב בגבורה הוא אור הגבורה השורה בכלי החסד ופ' שניה שם ע"ב [שם ע"ב] אור החסד בכלי הגבורה.[15]

also with these two sections: the first section is in the level of Chesed, in the level of vessels, "And you shall love" being the level of the vessel of Chesed; and the Name of forty-two [letters], in Gevurah, is the light of Gevurah resting in the vessel of Chesed. And the second section, the Name Av, is the light of Chesed in the vessel of Gevurah.

> Applied to the Shema: the first section, "And you shall love," has the outward form, the vessel, of Chesed, while its inner light, the Name of forty-two, is Gevurah. The second section has the outward form of Gevurah, warning and restraint, while its inner light, the Name Av, is Chesed.

SECTION 2 • ¶3–5

Constant creation and the union of Chochmah and Binah

3 ולהבין ביאור זה יש לבאר תחלה ענין יחו"ע [יחודא עילאה] ויחו"ת [ויחודא תתאה] שבשמע ישראל[16,17] ובשכמל"ו [וברוך שם כבוד מלכותו לעולם ועד] דהנה בתיבות הוי' אלקינו[18] שבפסוק ראשון דק"ש [דקריאת שמע] פי' האריז"ל [האר"י זכרונו לברכה] שזהו ענין המשכת האור בחו"ב [בחכמה ובינה] דאצי' ונק' יחוד או"א [אבא ואימא].[19]

To understand this explanation, we must first explain the matter of the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah) that are in "Hear, O Israel" and in "Blessed be the Name of the glory of His kingdom forever and ever." For on the words "Havayah our G-d" in the first verse of the Shema, the Arizal, of blessed memory, explained that this is the drawing down of the light into Chochmah (wisdom) and Binah (understanding) of the World of Atzilus (Emanation), and it is called the union of Abba and Imma.

> Before explaining the exchange, the Alter Rebbe sets out two unions in the Shema: the "higher unity" of the verse "Hear, O Israel" and the "lower unity" of "Blessed be the Name of the glory of His kingdom forever and ever," said after it. The Arizal taught that the words "Havayah our G-d" draw light into Chochmah and Binah of Atzilus, the union of Abba and Imma, the two configurations of the divine intellect.

ופי' כי הנה ההשתלשלות וההתהוות מאין ליש צ"ל תמיד כמ"ש בח"ק [בחינוך קטן][20] ולא מאין ליש גשמי בלבד כמו ז' רקיעים וארץ כו'

That is to say: the chain of descending worlds (hishtalshelus) and the coming into being from nothing to something must be constant, as is written in Chinuch Katan; and not only from nothing to physical something, such as the seven firmaments and the earth, etc.,

> Creation is not a one-time event: the coming into being of all things from nothing must continue every moment. "Chinuch Katan" is the second part of the Tanya, also called Shaar HaYichud VehaEmunah; the Alter Rebbe stresses that this constant renewal is not limited to the physical heavens and earth.

שצ"ל מתחדשים בכל שעה ורגע מאין ליש שלו הי' [היה] נפסק המשכת החיות בהם היו חוזרים לאין ואפס ממש כמו קודם שי"ב [ששת ימי בראשית][21] וכמ"ש באריכות בסש"ב [בספר של בינונים] חלק ב'.

which must be renewed every hour and moment from nothing to something, for if the drawing down of the life-force into them were interrupted, they would revert to utter naught and nothingness, as before the six days of Creation, as is written at length in Sefer Shel Beinonim, Part II.

> The physical world is renewed at every moment; were the flow of life-force withdrawn even for an instant, it would return to the nothingness that came before the six days of Creation. This is the theme of the opening chapters of Shaar HaYichud VehaEmunah.

אלא כמו כן ממש גם בעולמות העליונים ואפילו להיות בחי' חו"ב [חכמה ובינה] כמ"ש והחכמה מאין תמצא[22] וממנה נמשך בבינה שנק' בחי' יש להנחיל אוהבי יש.[23]

Rather, exactly so in the higher worlds too, and even for the levels of Chochmah and Binah to come into being, as it is written, "And wisdom is found from nothing (me'ayin)," and from it [the light] is drawn into Binah, which is called the level of "something" (yesh): "to cause those who love Me to inherit yesh."

> The same constant renewal applies in the spiritual worlds, even to Chochmah and Binah. Job 28:12, "And wisdom, from where (me'ayin) is it found?", is read as "wisdom is found from ayin, nothing": Chochmah emerges from what is beyond it, which is "nothing" relative to it. Binah, which develops the insight into a defined grasp, is called yesh, "something," as in Proverbs 8:21, "to cause those who love Me to inherit yesh."

4 וזהו ענין ונהר יוצא מעדן[24] יוצא לי' [לשון] תמידית ההמשכה מאין ליש תרין ריעין[25] דלא מתפרשין.

And this is the meaning of "And a river goes forth from Eden": "goes forth" is an expression of the constancy of the drawing down from nothing to something, "two companions that never part."

> Genesis 2:10 says that the river "goes forth" (yotzei), in the present tense: in the Kabbalistic reading Eden is Chochmah and the river is Binah, and the flow between them never stops. The Zohar calls Chochmah and Binah "two companions that never part," because the drawing down from nothing to something between them is constant.

וזהו אשר ברא אלקים לעשות[26] דפי' אשר ברא זהו יש מאין רוחני בחי' והחכמה מאין תמצא ומזה נמשך אח"כ לעשות הוא בחי' מאין ליש גשמי ועמ"ש בד"ה את שבתותי תשמרו.

And this is "which G-d created to make": the meaning of "which He created" is spiritual something from nothing, the level of "And wisdom is found from nothing"; and from this there is drawn afterwards "to make," which is the level of [coming] from nothing to physical something. And see what is written in the discourse beginning "You shall keep My Shabbosos."

> Genesis 2:3 ends "which G-d created to make." "Created" (bara) is the first, spiritual creation of something from nothing, Chochmah coming from ayin; "to make" is the further drawing down that brings physical things into being from nothing. The Alter Rebbe refers to his discourse beginning "You shall keep My Shabbosos."

5 וכנודע שעצמות אור א"ס ב"ה מרומם ונשגב למעלה מעלה מגדר ובחי' חכמה עילאה שהחכמה עילאה אין ערוך אליו כלל ואנת הוא חד ולא בחושבן[27] פי' שאין ערוך כו' וכמשנ"ת [וכמו שנתבאר] לעיל בד"ה ענין ק"ש [קריאת שמע].

As is known, the very essence of the Infinite Light (Or Ein Sof), blessed be He, is exalted and lofty, far, far above the bounds and the level of supernal Chochmah (wisdom), for supernal Chochmah bears no comparison to Him at all. And "You are One, but not in number" means that there is no comparison, etc. And as was explained above in the discourse beginning "The matter of the Shema."

> The essence of the Infinite Light is beyond even supernal Chochmah, the highest of the Sefiros; Chochmah bears no comparison to Him at all. The Tikkunei Zohar's "You are One, but not in number" means that His oneness is not the first of a series that could be counted with other things; the Alter Rebbe refers to an earlier discourse, "The matter of the Shema."

SECTION 3 · ¶6–9

"Hear, O Israel": raising the sparks

6 ולאו מכל אלין מדות איהו כלל[28] אלא לאחזאה כו' ולכן להיות אנת חכים[29] פי' אנת בחי' חד ולא בחושבן נמשך ומתלבש בבחי' חכמה עילאה זהו השפלה וירידה וזהו ענותנותו[30]

"And He is not of any of these attributes at all," but rather "to show," etc. Therefore, for there to be "You are wise": that is, for "You," the level of "One but not in number," to be drawn down and enclothed in the level of supernal Chochmah (wisdom), this is a lowering and a descent, and this is His humility.

> Tikkunei Zohar (Patach Eliyahu) says that G-d is "not of any of these attributes at all" and takes them on only "to show" how the world is conducted. For "You," who is "One but not in number," to become "wise," enclothed in Chochmah, is a lowering; the Sages call such self-lowering G-d's "humility" (Megillah 31a).

ולכן צריך להיות אתערותא דלתתא לעורר ירידה והמשכה זו כי תחילת בריאת העולם בריש הורמנא[31] כו' היה מאליו וממילא כד סליק ברעותי' [ברעותיה] כו' כי חפץ חסד הוא[32]

Therefore there must be an arousal from below (isarusa dilesata) to arouse this descent and drawing down. For the beginning of the creation of the world, "at the outset of the decree," etc., came about of itself, as a matter of course: "when it arose in His will," etc., "for He desires kindness."

> Since this enclothing is a descent, it must be aroused by human effort from below. The first act of creation needed no arousal: the Zohar's "at the outset of the King's decree" and "when it arose in His will" describe G-d's own unprompted desire, "for He desires kindness" (Micah 7:18).

אבל עכשיו תלוי בהעלאת מ"נ [מיין נוקבין] כו' והעלאת מ"נ [מיין נוקבין] זו היא בק"ש [בקריאת שמע] שאזי אנו ממשיכים ההתהוות מאין ליש הוי' אלקינו כו'

But now it depends on the raising of mayin nukvin (feminine waters), etc. And this raising of mayin nukvin is in the Shema, for then we draw down the coming into being from nothing to something: "Havayah our G-d," etc.

> Since then, the flow depends on mayin nukvin, "feminine waters," the Kabbalistic term for an arousal that rises from the receiver below and calls forth the giver's response. In the Shema this arousal draws down anew the coming into being from nothing to something expressed in "Havayah our G-d."

פי' אלקינו מה שאנו משיגים ויש יכולת בשכלינו להיות תפיסה והשגה כו' הוא מבחי' הוי' שהוא בחי' חכמה בחי' ביטול כו'

That is: "our G-d" (Elokeinu), what we comprehend, and [the fact] that our intellect has the capacity for grasp and comprehension, etc., is from the level of Havayah, which is the level of Chochmah, the level of self-nullification (bittul), etc.,

> "Our G-d" (Elokeinu), the G-dliness our minds can grasp, flows from Havayah, which here is Chochmah. Chochmah is the level of bittul, self-nullification: a flash of insight that has not yet become a defined "something" in the mind.

שמאין תמצא שלא כדרך וסדר בחי' ההשתלשלות שהוא יש מיש משא"כ חכמה לגבי בחי' כתר כו'

which "is found from nothing," not in the way and order of the chain of descending worlds (hishtalshelus), which is something from something; which is not so with Chochmah relative to the level of Keser (the Crown), etc.

> Chochmah is found "from nothing," unlike the rest of the chain of descent, where each level comes from the one above it as something from something. Chochmah relative to Keser, the Crown above intellect, is a true emergence from nothing.

[ועמ"ש מזה בד"ה פתח אליהו בפי' וירא[33] ובביאור ע"פ מי מנה[34] כו'] ובחי' חכמה זו היא בחי' הוי' המהוה להיות בחי' אלקינו מאין ליש כו'

[And see what is written about this in the discourse beginning "Eliyahu opened," in Parshas Vayera, and in the explanation on the verse "Who has counted," etc.] And this level of Chochmah is the level of Havayah, which brings into being the level of "our G-d" from nothing to something, etc.

> The Alter Rebbe refers to his discourse "Eliyahu opened" in Torah Ohr, Parshas Vayera, and to an explanation on "Who has counted" (Numbers 23:10). Chochmah is called Havayah, from mehaveh, "bringing into being": it brings "our G-d," the levels we can grasp, into being from nothing.

(ועמ"ש בביאור ע"פ ונקדשתי[35] בתוך[36] וביאור ע"פ יונתי[37] מענין המשכה זו שבק"ש [שבקריאת שמע] שהוא המשכת אור חדש כו' ע"ש)

(And see what is written in the explanation on the verse "And I shall be sanctified in the midst," and in the explanation on the verse "My dove," about this drawing down in the Shema, that it is the drawing down of a new light, etc.; see there.)

> Other discourses explain that what is drawn down through the Shema is a "new light," not merely the continuation of the existing flow. One of them, on "And I shall be sanctified in the midst of the children of Israel" (Leviticus 22:32), explains from Etz Chaim that the union of Abba and Imma requires the raising of mayin nukvin with actual self-sacrifice in the Shema.

ולכן מקדימין[38] לומר שמע ישראל[39] היא ההעלאת מ"נ [מיין נוקבין] ממטה למעלה כשי להמשיך התגלות אור א"ס ב"ה באו,א שזהו מ"ש אח"כ הוי' אלקינו כנ"ל.

Therefore we first say "Hear, O Israel," which is the raising of mayin nukvin from below to above, in order to draw down the revelation of the Infinite Light (Or Ein Sof), blessed be He, into Abba and Imma; and this is what is said afterwards, "Havayah our G-d," as mentioned above.

> This is why the Shema begins with "Hear, O Israel": these words are the raising of mayin nukvin, from below upward. Only afterwards come the words "Havayah our G-d," the drawing down of the revelation of the Infinite Light into Abba and Imma, Chochmah and Binah.

והיינו כי שמע שם ע'[40] ע"י"ן רבתי[41,42] הוא מקור המדות דהיינו כשהמדות הם בשכל (וז' מדות כל א' כלולה מיו"ד הרי ע' [שבעים]) שאז הן בבחי' גדלות.

That is, for Shema is shem ayin: the large ayin, which is the source of the emotive attributes (middos), namely when the attributes are in the intellect (and the seven attributes, each one comprising ten, make seventy), for then they are in a state of greatness (gadlus).

> The word Shema divides into shem and the letter ayin, which is written large in the Torah scroll and whose numerical value is seventy. The large ayin is the source of the emotive attributes as they exist within the intellect: seven attributes, each made up of ten, total seventy; there they are "great," in gadlus.

משא"כ כשנעשות מדות גמורות אחר שנמשכו ללב להיות התפעלות האהבה גמורה ויראה גמורה הן בבחי' קטנות[43]

Whereas when they become complete attributes, after they have been drawn down into the heart to become the stirring of complete love and complete awe, they are in a state of smallness (katnus),

> When the attributes descend into the heart and become actual felt love and awe, they are "small," in katnus, compared with their source in the mind.

ואין להן ערוך לכשהם בשכל שאז האהוי"ר [האהבה ויראה] הם גדולים[44] ביתר שאת כו' ולכן נק' המדות בשם ז"א שנתקטנו ונעשו זעיר לשון מועט.

and bear no comparison to when they are in the intellect, for then the love and awe are great, with surpassing exaltation, etc. Therefore the attributes are called by the name Z'eir Anpin, for they have been made small and have become ze'ir, a term meaning "little."

> Love and awe as they exist in contemplation are far greater than when they become emotions. This is why the attributes as a whole are called Z'eir Anpin, "the small face": ze'ir means little.

ועמ"ש בד"ה את קרבני לחמי[44, 45, 46] בענין עצמות גידין ובשר ומ"ש בפ' הבררה ע"פ ואתה מרכבות קדש[47] ועיין בזהר רפ ויקרא ובפ' תרומה (דקל"ב)

And see what is written in the discourse beginning "My offering, My bread," on the matter of bones, sinews and flesh; and what is written in Parshas [Vezos] HaBerachah on the verse "And He came from the holy myriads"; and see the Zohar, beginning of Parshas Vayikra, and in Parshas Terumah (p. 132),

> The Alter Rebbe points to other discussions of "great" and "small": his discourse on "My offering, My bread" (Numbers 28:2), on bones, sinews and flesh; one on "And He came from the holy myriads" (Deuteronomy 33:2) in Vezos HaBerachah; and the Zohar on large and small letters.

מענין אתוון רברבין ואתוון זעירין ועמ"ש ע"פ ויקרא אל משה[48, 49] בענין אלף זעירא ואלף רברבא.

on the matter of large letters and small letters. And see what is written on the verse "And He called to Moshe," on the matter of the small alef and the large alef.

> The word Vayikra (Leviticus 1:1) is written with a small alef, while the name Adam in Chronicles begins with a large alef. The discourse on "And He called to Moshe" explains these enlarged and reduced letters, continuing the theme of large and small.

והעלאת מ"ן [מיין נוקבין] למקור המדות הוא ע"י בחי' שם[50] דהיינו רפ"ח ניצוצין עם שם ב"ן [שם ב"ן] בגימט' [בגימטריא] שם[51]

And the raising of mayin nukvin to the source of the attributes is through the level of shem, that is, the 288 sparks together with the Name Ban (52), equal in numerical value to shem.

> The raising of mayin nukvin to the source of the attributes is done through shem, "name": the 288 sparks plus the Name Ban, whose value is 52, add up to 340, the numerical value of shem (ש = 300, מ = 40).

כי שם ב"ן [שם ב"ן] הוא המעלה בחי' רפ"ח ניצוצין שנפלו בשבה"כ [בשבירת הכלים] להחיות כל עניני' [ענינים] גשמיים שכל חיותם הוא מרפ"ח ניצוצין

For the Name Ban is what raises the level of the 288 sparks that fell in the shattering of the vessels (sheviras hakeilim) to give life to all physical things, since all their life-force is from the 288 sparks;

> In the Arizal's teaching, at the shattering of the vessels 288 sparks of holiness fell, and they now give life to all physical things. The Name Ban, associated with Malchus, is the power that refines these sparks and lifts them back up.

ורפ"ח ניצוצין הללו שהן החיות שבכל ענינים הגשמיים עולה ע"י שם ב"ן [שם ב"ן] מל' המברר כו' לבחי' ע' רבתי מקורות המדות שמהם המשכת הרפ"ח ניצוצין הנ"ל.

and these 288 sparks, which are the life-force in all physical things, rise through the Name Ban, Malchus (sovereignty), which refines, etc., to the level of the large ayin, the sources of the attributes, from which comes the drawing down of the aforementioned 288 sparks.

> Through the Name Ban, Malchus, which refines, the sparks hidden in physical things rise to the large ayin, the source of the attributes, which is where they came from. So the word Shema, shem with ayin, names the raising of the sparks to their source.

7 וזהו שם ע' ועוד יש טעם על שנקרא שם ע' לשון שם ממש והיינו גם מצד שרש שרשן של הרפ"ח ניצוצין ודשם ב"ן [שם ב"ן] דתיקון שהוא הכל רק מבחינת שמו ית' בלבד וכמ"ש

And this is shem ayin. And there is a further reason why it is called shem ayin, shem in the literal sense of "name": namely, also from the standpoint of the root of the root of the 288 sparks and of the Name Ban of the Tikkun (rectification), which is all only from the level of His Name, may He be blessed, alone, as it is written,

> Shema is called shem ayin for a second reason as well: shem in its plain sense, "name." At the root of the 288 sparks, and of the Name Ban of Tikkun, all is only G-d's "name," an outward expression and not His essence; Tikkun, "rectification," is the ordered world built after the shattering of the vessels.

כי אני[52,53] הוי' הוא שמי וכנודע שכתר הוא ממוצע בין[54] מאציל לנאצלים[55] ונק' מל' דא"ס בחי' שם בלבד שהוא להיות התהוות בחי' אצי' ושבירה ותיקון.

"For I am Havayah, that is My Name." And as is known, Keser (the Crown) is the intermediary between the Emanator and the emanated, and it is called the Malchus (sovereignty) of the Infinite One (Ein Sof), merely the level of a name, which is for the coming into being of the level of Atzilus, and of the shattering and the rectification.

> "I am Havayah, that is My Name" (Isaiah 42:8) distinguishes "I" from "My Name." Keser, the Crown, mediates between the Emanator and everything emanated, and is called "the Malchus of Ein Sof," merely the level of a name; from it Atzilus, the shattering of the vessels and their rectification come into being.

משא"כ בא"ס עצמו לא שייך כלל כי אני ה' לא שניתי ואני ראשון ואני אחרון[56] וקודם השבירה ואחר השבירה ובשעת התיקון והבירור ולאחר שיוגמר תשלום הבירור הכל שוה לפניו יתי'

Whereas in the Infinite One Himself this does not apply at all, for "I, Havayah, have not changed," and "I am first and I am last"; and before the shattering and after the shattering, and at the time of the rectification and the refinement, and after the completion of the refinement has been finished, all is equal before Him, may He be blessed;

> In the Infinite One Himself none of this applies: "I, Havayah, have not changed" (Malachi 3:6) and "I am first and I am last" (Isaiah 44:6). Before the shattering, after it, during the rectification and after the refinement is complete, everything is equal before Him.

כי שבה"כ [שבירת הכלים] לא היתה נוגעת כ"א לאור א"ס ב"ה ולא במאור עצמו ח"ו [חס ושלום] שבמאור עצמו לא היה שום שינוי ח"ו [חס ושלום] וכמשל מסך וענן המפסיק את אור וזיו השמש ומחשיכו שאינו נוגע לעצמיות ומהות השמש כו'.

for the shattering of the vessels touched only the Infinite Light (Or Ein Sof), blessed be He, and not the Luminary itself, G-d forbid, for in the Luminary itself there was no change at all, G-d forbid. It is like the analogy of a screen or a cloud that interrupts the light and radiance of the sun and darkens it, which does not touch the very essence and being of the sun, etc.

> The shattering of the vessels affected only the light that radiates from G-d, not the Luminary, His essence. A screen or a cloud can block and darken the sun's light for us without touching the sun itself.

8 ובחי' שם זה הוא המעלה רפ"ח ניצוצין לע' רבתי היא בחי' בינה מקור המדות שרש הז' מלכים שנשברו וימלוך וימת כו'

And this level of shem is what raises the 288 sparks to the large ayin, which is the level of Binah (understanding), the source of the emotive attributes (middos), the root of the seven kings who were shattered, "and he reigned … and he died," etc.,

> This "name" lifts the 288 sparks to the large ayin, which is Binah, the source of the emotive attributes. Binah is also the root of the seven "kings" of Genesis 36 who reigned and died, read in Kabbalah as the attributes of the world of Tohu, which shattered.

שהם המלכים שמלכו בארץ אדום[57,58] כו' היא בינה ומשם נפלו ונשברו והשם הזה הוא המעלה אותן רפ"ח ניצוצין שבשבי' [שבשבירה] למקורן ושרשן שהיא בחי' בינה ע' רבתי כו'.

who are the kings "who reigned in the land of Edom," etc.: it is Binah, and from there they fell and were shattered. And this name (shem) is what raises those 288 sparks of the shattering to their source and root, which is the level of Binah, the large ayin, etc.

> The kings "who reigned in the land of Edom before any king reigned over the children of Israel" (Genesis 36:31) are rooted in Binah; from there they fell and broke. The name (shem) returns their 288 sparks to that very source, the large ayin.

9 ואח"כ העלאה יותר לבחי' ישראל כי א"ל [אמר ליה] הוא נהירו דחכמתא[59,60,61] כמ"ש בזהר ע"פ השמים מספרים[62,63] כבור א"ל [אמר ליה] כו'

And afterwards [there is] a higher ascent, to the level of Yisrael. For Kel is "the radiance of Chochmah (wisdom)," as is written in the Zohar on the verse "The heavens declare the glory of Kel," etc.;

> After the ascent to Binah comes a higher ascent, to "Yisrael," which reaches Chochmah. The Name Kel denotes "the radiance of Chochmah," as the Zohar explains on "The heavens declare the glory of Kel" (Psalms 19:2).

וישראל אותיות שי"ר[64] א"ל [אמר ליה] כו' [ועמ"ש בשיר השירים בביאור ע"פ צאינה וראינה[65,66] בענין וישמחו בך ישראל מקדשי שמך.

and Yisrael is the letters of shir Kel ("a song of Kel"), etc. [And see what is written in Shir HaShirim, in the explanation on the verse "Go forth and see," on the matter of "And may Israel, who sanctify Your Name, rejoice in You."

> The Tikkunei Zohar reads the letters of Yisrael (ישראל) as shir Kel (שיר אל), "a song of Kel." The Alter Rebbe refers to his explanation on "Go forth and see" (Song of Songs 3:11) concerning the Shabbos prayer "And may Israel, who sanctify Your Name, rejoice in You."

ובביאור ע"פ יונתי[67] בחגוי הסלע[68] בענין ישראל עלו במחשבה ומ"ש ע"פ ולא ראה עמל בישראל][69]:

And in the explanation on the verse "My dove, in the clefts of the rock," on the matter of "Israel arose in thought"; and what is written on the verse "Nor has He seen wrongdoing in Israel."]

> Further references: the explanation on "My dove, in the clefts of the rock" (Song of Songs 2:14), on the Sages' saying that Israel "arose in thought," and the discourse on "Nor has He seen wrongdoing in Israel" (Numbers 23:21).

SECTION 4 · ¶10–13

"Havayah our G-d, Havayah is One": drawing down

10 ב והנה ע"י בחינת ההעלאות מ"נ [מיין נוקבין] הנ"ל ממשיכים מלמעלה למטה להיות הוי' אלקינו כו' הוי' בחכמה בחי' ביטול כו'

2. Now, through the level of the aforementioned raisings of mayin nukvin (feminine waters), we draw down from above to below, that there be "Havayah our G-d," etc.: Havayah in Chochmah (wisdom), the level of self-nullification (bittul), etc.

> Section 2 turns from the raising to the drawing down. Through the raising of mayin nukvin we draw down "Havayah our G-d": Havayah, the Infinite, revealed within Chochmah, which is self-nullification.

כי אין אור א"ס שורה אלא[70] בחכמה שהיא כח מ"ה [מה][71] ואפילו בבינה אינו שורה אור א"ס

For the Infinite Light (Or Ein Sof) rests only in Chochmah, which is ko'ach mah ("the power of 'what'"); and even in Binah (understanding) the Infinite Light does not rest

> The Infinite Light rests only in Chochmah, whose name divides into ko'ach mah, "the power of 'what,'" a capacity that is still "nothing," wholly nullified. Even in Binah the Infinite Light rests only by way of Chochmah enclothed within it.

אלא ע"י התלבשות חכמה וחכמה היא בחי' המחברת להיות המשכת אור א"ס בכל עולם כו'

except through the enclothing of Chochmah. And Chochmah is the level that connects, so that there be a drawing down of the Infinite Light into every world, etc.,

> Chochmah is the connecting link through which the Infinite Light reaches every world; without it the Infinite would remain beyond all the worlds.

כי כולם בחכמה עשית[72] וכנודע מענין התורה שבכל עולם כו' והיינו כי הנה אור א"ס ב"ה הוא הסוכ"ע שמקיף מראש עד רגל בהשוואה אחת.

for "You made them all with wisdom"; and as is known from the matter of the Torah that is in every world, etc. That is: the Infinite Light, blessed be He, is the light that encompasses all worlds (sovev kol almin), which encompasses from head to foot equally.

> "You made them all with wisdom" (Psalms 104:24): Chochmah is present in every world, as the Torah, G-d's wisdom, exists in every world in a form suited to it. The Infinite Light itself is sovev kol almin, surrounding every level equally, "from head to foot," without being contained in any of them.

11 ועד"ז המשיל בע"ח [בעץ חיים] משל העיגול הגדול המקיף את הקו ואינו יכול להתלבש בשום כלי בבחי' אור פנימי.

Along these lines he gives the analogy, in Etz Chaim, of the great circle that encompasses the kav (line of light), and it cannot be enclothed in any vessel as an inner light (or pnimi).

> Etz Chaim describes the Infinite Light after the tzimtzum as a great circle surrounding the kav, the thin line of light drawn into the empty space. The circle stands for the light that cannot be contained in any vessel as an inner light.

כי כולם כלא נחשבו קמיה יתי[73] ואין ערוך[74] כו' וע"ז נאמר את השמים ואת הארץ אני מלא[75] בהשוואה אחת והיינו בבחי' העלם

For all are considered as nothing before Him, may He be blessed, and there is no comparison, etc. And of this it is said, "The heavens and the earth I fill," equally; that is, in a manner of concealment,

> Before Him all things are as nothing, and there is no comparison between Him and them. So when Jeremiah says that G-d fills heaven and earth (Jeremiah 23:24), He fills them equally, but in a hidden way.

כי לית מחשבה תפיסא ביה כלל[76, 77] ואינו מתלבש בשום כלי בבחי' א"פ [אור פנימי] כי"א[78] בבחינת החכמה לבדה שבה הוא מתלבש בבחי' אור פנימי ועל ידה נמשך ופועל בשאר הט"ס [הט' ספירות] וכמ"ש הטעם בסש"ב [בספר של בינונים] פל"ה בהג"ה [בהגהה].

for "no thought can grasp Him at all," and He is not enclothed in any vessel as an inner light, except in Chochmah (wisdom) alone, in which He is enclothed as an inner light, and through it He is drawn down and acts in the other nine Sefiros. And the reason is written in Sefer Shel Beinonim, chapter 35, in the gloss.

> "No thought can grasp Him at all" (Tikkunei Zohar): He enters no vessel as an inner light except Chochmah, and through Chochmah He acts in the other nine Sefiros. The reason is given in the gloss to chapter 35 of the Tanya.

12 ולכן ע"י עסק התורה ממשיכים אותו ית' שיתגלה אלינו בבחי' אור פנימי כי התורה נתלבשה בדברים גשמיים בבי"ע ואנו משיגים אותה

Therefore, through engaging in the Torah we draw Him, may He be blessed, down, that He be revealed to us as an inner light. For the Torah has been enclothed in physical things in Beriah, Yetzirah and Asiyah (Creation, Formation and Action), and we comprehend it,

> This is why Torah study draws G-d into us as an inner light. The Torah has descended and been clothed in physical subjects in the lower worlds, Beriah, Yetzirah and Asiyah, so that we can understand it.

ותוכה מלובש חכמה עילאה שבתוכה דוקא מלובש אור א"ס בבחי' א"פ [אור פנימי] כנ"ל מה שאינו מתלבש בשום כלי בבחי' או"פ [אור פנימי] כ"א בבחי' ארו מקיף כ"ו כנ"ל

and within it is enclothed supernal Chochmah (wisdom), and within that specifically the Infinite Light (Or Ein Sof) is enclothed as an inner light, as mentioned above, that which is not enclothed in any vessel as an inner light but only as an encompassing light (or makif), etc., as mentioned above.

> Within the Torah is supernal Chochmah, and within Chochmah alone the Infinite Light is present as an inner light. Everywhere else that light is only encompassing; through the Torah's wisdom it becomes inward.

וזהו ענין הוי' אלקינו ועי"ז הוי' אחד כי הנה מלת אחד אינו מורה על יחודו ית'

And this is the meaning of "Havayah our G-d." And through this, "Havayah is One." For the word "One" does not denote His unity, may He be blessed;

> So "Havayah our G-d" is the Infinite drawn inward through Chochmah, and through this comes "Havayah is One." The word "One" here cannot mean His own unity in the ordinary sense.

כי מאחר שאין עוד מלבדו[79, 80] לא שייך לשון אחד שלשון זה לא שייך רק בדבר המתפרד ומתחלק ואעפ"כ [ואף על פי כן] הכל אחד.

for since "there is none else besides Him," the term "one" does not apply, for this term applies only to a thing that is separated and divided, and nevertheless all is one.

> Since "there is none else besides Him" (Deuteronomy 4:35), there is nothing in relation to which He could be called "one." The term "one" fits only where there are separate, divided parts that are nonetheless united.

כמו אלו ואלו דא"ח [דברי אלקים חיים][81] שאע"פ [שאף על פי] שלכאורה הם חלוקים מ"מ הכל אחד כו'. אלא דקאי על מדותיו ית' חו"ג [חסד וגבורה] כו'

As with "These and these are the words of the living G-d": although they are apparently divided, nevertheless all is one, etc. Rather, it refers to His attributes, may He be blessed, Chesed (kindness) and Gevurah (restraint), etc.;

> An example is the Talmud's statement that the opposing views of Beis Shammai and Beis Hillel are both "the words of the living G-d" (Eruvin 13b): divided in appearance, one in truth. So "One" in the Shema refers to G-d's attributes, such as Chesed and Gevurah.

דהיינו שהגם שהם דברים נפרדים וכמעט שני הפכיים שבמקום שיש חסד לא שייך גבורה ואעפ"כ [ואף על פי כן] הכל א' לפי שנמשך

that is, although they are separate things, and almost two opposites, for where there is Chesed, Gevurah does not apply, nevertheless all is one, because there is drawn

> Chesed and Gevurah are separate, almost opposite: where kindness rules, restraint has no place. Yet they are one, for the reason given in the next part.

אור א"ס ב"ה המלובש בחכמה ליבנה ומשם נמשך למדות ג"כ להיות בהם ג"כ ביטול והתכללות ולמהוי אחד באחד[82] וכמ"ש לך ה' הגדולה והגבורה כו'

the Infinite Light, blessed be He, which is enclothed in Chochmah, into Binah (understanding), and from there it is drawn into the attributes as well, so that in them too there be self-nullification (bittul) and inter-inclusion, "to be one in one"; as it is written, "Yours, Havayah, are the greatness and the might," etc.,

> The Infinite Light, enclothed in Chochmah, flows into Binah and from there into the attributes, so that they too become nullified and included in one another, "one in one." King David's words "Yours, Havayah, are the greatness and the might" (I Chronicles 29:11) say that greatness (Chesed) and might (Gevurah) belong wholly to G-d.

שהכל בטלים לך ואינן עולים בשם כלל דלאו מכל אלין מדות[83, 84] כו' ועמ"ש מזה ע"פ בהעלותך[85] את הנרות[86] וע"פ וארא אל אברהם[87, 88] ואח"כ

for all are nullified to You and are not reckoned by any name at all, since "He is not of any of these attributes," etc. And see what is written about this on the verse "When you raise up the lamps," and on the verse "And I appeared to Avraham." And afterwards

> Nullified to G-d, the attributes count for nothing on their own, as the Tikkunei Zohar says, "He is not of any of these attributes." The Alter Rebbe refers to his discourses on "When you raise up the lamps" (Numbers 8:2) and "And I appeared to Avraham" (Exodus 6:3).

ממשיכים יחוד זה בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] ברוך[89] לשון המשכה שנמשך בבי"ע ובהיכלות ג"כ בחי' יחוד כמו למעלה באצילות שנמשך גם להם אור א"ס להיות ביטול והתכללות כו'.

we draw this unity down with "Blessed be the Name of the glory of His kingdom forever and ever": baruch ("blessed") is an expression of drawing down, that there be drawn into Beriah, Yetzirah and Asiyah and into the chambers (heichalos) a level of unity too, as above in Atzilus, in that the Infinite Light is drawn to them too, so that there be self-nullification and inter-inclusion, etc.

> The second verse, "Blessed be the Name of the glory of His kingdom," extends this unity downward. Baruch is read as "drawing down," as in the Mishnah's term for layering a vine into the ground, so that Beriah, Yetzirah, Asiyah and their chambers (heichalos) also receive the Infinite Light and become nullified, as in Atzilus.

[ומזה יובן מ"ש בחורבן בהמ"ק מלאכי שלום מר יבכיון[90] נשמו מסלות[91] כו' וכמ"ש תלמידי האריז"ל [האר"י זכרונו לברכה] שכשיש יחוד בזו"נ [בזעיר אנפין ונוקבא] דאצילות

[And from this will be understood what is said about the destruction of the Holy Temple, "The angels of peace weep bitterly; the highways are desolate," etc.; and as the disciples of the Arizal, of blessed memory, wrote, that when there is a union in Z'eir Anpin (the emotive attributes) and Nukva (Malchus) of the World of Atzilus (Emanation),

> This explains why, at the destruction of the Temple, "the angels of peace weep bitterly; the highways are desolate" (Isaiah 33:7-8). The Arizal's disciples taught that a union of Z'eir Anpin and Nukva in Atzilus brings about a union of the chambers below as well.

אזי מתייחדים ג"כ ההיכלות הנמשכים מת"ת [מתפארת] עם ההיכלות הנמשכים מבחי' מלכות ועיין במק"מ [במקדש מלך] ר"פ שמות (דף ד')

then the chambers that extend from Tiferes (beauty) are also united with the chambers that extend from the level of Malchus (sovereignty). And see the Mikdash Melech, beginning of Parshas Shemos (page 4),

> When Z'eir Anpin and Nukva (Malchus) unite above, the chambers that issue from Tiferes unite with those that issue from Malchus. The Mikdash Melech, a commentary on the Zohar, discusses this at the beginning of Parshas Shemos.

ע"פ איש וביתו באו[92] ופי' וענין יחוד זה היינו שנמשך בהם גילוי אור א"ס להיות ביטול וזהו ענין בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד]

on the verse "each man and his household came." And the explanation and meaning of this unity is that a revelation of the Infinite Light is drawn into them, so that there be self-nullification; and this is the meaning of "Blessed be the Name of the glory of His kingdom forever and ever."

> The Mikdash Melech's comment is on "each man and his household came" (Exodus 1:1). The Alter Rebbe explains the union of the chambers as a revelation of the Infinite Light drawn into them, so that they become nullified; this is what "Blessed be the Name of the glory of His kingdom" accomplishes.

ולכן בחורבן בהמ"ק [בית המקדש] מלא כי שלום מר יבכיון על העדר הגילוי כו' ועמ"ש עוד מענין יחוד זה דההיכלות ומלאכים ע"פ ועזוז נוראותיך יאמרו.[93, 94, 95]

Therefore, at the destruction of the Holy Temple, "the angels of peace weep bitterly" over the absence of the revelation, etc. And see what is written further on this unity of the chambers and the angels on the verse "And they shall speak of the might of Your awesome acts."

> When the Temple was destroyed this revelation ceased, and the angels of peace wept over its absence. The Alter Rebbe refers to a further discussion of the union of the chambers and the angels on "And they shall speak of the might of Your awesome acts" (Psalms 145:6).

13 וגך יי"ל [יש לומר] פי' יחו"ע [יחודא עילאה] הוא שרש המשכת מאין ליש חו"ב [חכמה ובינה] דאצי'. ויחו"ת [ויחודא תתאה] הוא מאין ליש בבי"ע עד שנמשך ג"כ מאין ליש גשמי] ועי"ז ואהבת את[96] הוי' אלקיך בכך מאדך בליג גבול

One may also explain: the higher unity (yichuda ila'ah) is the root of the drawing down from nothing to something, Chochmah (wisdom) and Binah (understanding) of Atzilus; and the lower unity (yichuda tata'ah) is from nothing to something in Beriah, Yetzirah and Asiyah, until it is drawn also from nothing to physical something.] And through this, "And you shall love Havayah your G-d with all your might": without limit,

> An alternative reading of the two unions: the higher unity is the root of creation from nothing, in Chochmah and Binah of Atzilus; the lower unity is that creation as it reaches Beriah, Yetzirah and Asiyah and finally physical existence. Through these one comes to "And you shall love … with all your might," me'odecha, love without limit.

דהיינו לצאת מבחי' כלי וגבול שהכלי הוא המגביל את האור. ועד"ז כל הפרשה כולה היא להיות הסתלקות האור מן הכלי.

that is, to go out of the level of vessel and limit, for the vessel is what limits the light. And along these lines, the whole section in its entirety is for there to be a withdrawal of the light from the vessel.

> Love "with all your might" means going out of every vessel and boundary, since a vessel is by definition what limits light. The whole first section of the Shema is about this withdrawal of the light from the vessel.

SECTION 5 • ¶14

Love with all your might: the Name of forty-two

14 והנה הסתלקות זו הוא בחי' שם מ"ב בגבורה כנודע שכל העלאות הוא ע"י שם מ"ב[97] [ועמ"ש מזה ע"פ אלה מסעי[98] בענין מ"ב מסעות].

Now, this withdrawal is the level of the Name of forty-two [letters], in Gevurah (restraint), as is known that all ascents are through the Name of forty-two [letters]. [And see what is written about this on the verse "These are the journeys," on the matter of the forty-two journeys.]

> This upward withdrawal is the Name of forty-two letters, which belongs to Gevurah, for every ascent takes place through this Name. Israel's forty-two journeys in the desert are linked to it; the Alter Rebbe refers to his discourse on "These are the journeys" (Numbers 33:1).

ולכן מיוסד לומר בק"ש שעהמ"ט [בקריאת שמע שעל המטה][99] להעלות הנשמה ע"י שם זה[100] ולכן יש בו ז"פ [ז' פעמים] ששה ששה תיבות בשתים יכסה[101] כ"ו ובשתים יעופף יעופף מן הכלי לעלות ולהסתלק למעלה והוא ענין גבורה שבחסד כו'

Therefore it was established to say [it] in the Shema recited upon the bed, to raise the soul through this Name. And therefore it has, seven times, six words each: "with two he covers," etc., "and with two he flies," flies from the vessel, to rise and withdraw upward. And this is the matter of Gevurah within Chesed (kindness), etc.

> The Name of forty-two is said in the bedtime Shema, in the prayer Ana Bekoach, to raise the soul through it. Its seven lines of six words recall the six wings of the seraphim (Isaiah 6:2): "with two he flies," rising out of the vessel. This is Gevurah within Chesed.

וזהו ענין דאחליפו דוכתייהו ששורה האור בכלי אחר. כי פ' ראשונה הוא חסד שנאמר בה ואהבת כו' והיא בחי' כלי החסד

And this is the meaning of "they exchanged their places": the light rests in another vessel. For the first section is Chesed, since "And you shall love," etc. is said in it, and it is the level of the vessel of Chesed,

> This is what the Zohar means by lights that "exchanged their places": a light dwells in a vessel not its own. The first section, which speaks of love, is a vessel of Chesed.

אבל האור הוא גבורה והסתלקות למעלה וזהו שם מ"ב ובזה יובן שהכוונה דוקא שבק"ש [שבקריאת שמע] היא בשם זה.

but the light is Gevurah and withdrawal upward, and this is the Name of forty-two [letters]. And with this it will be understood that it is specifically the kavanah (intention) in the Shema that is in this Name.

> But the light within the first section is Gevurah, the upward withdrawal, which is the Name of forty-two. This explains why the Kabbalistic kavanah, the inner meditation, for this section is on the Name of forty-two.

לפי שהכוונה היא פנימית [בחי' אור] דהיינו המכוון התכלית שעל יסוד זה סובב הולך כל הענין וכל הענין הוא בבחי' חיצוניי כו'

For the kavanah is the inner dimension [the level of light], that is, the intent, the ultimate purpose, upon whose foundation the whole matter revolves; and the whole matter is in the level of the outer dimension (chitzoniyus), etc.

> The kavanah is the inner dimension, the light: the purpose around which the whole matter turns. The words and their plain subject are the outer dimension.

ולכן גוף הפרשה שהוא הענין הוא בואהבת כו' כלי החסד כנ"ל (ר"ל [רוצה לומר] כי הרי החיצוניות והכלי דאהבת בכל מאדך היא בחי' חסד דהיינו מה שהיא בחי' אהבה ואהבה הוא בחי' חסד דרך כלל.

Therefore the body of the section, which is the matter [itself], is in "And you shall love," etc., the vessel of Chesed, as mentioned above. (That is to say: the outer dimension and the vessel of "And you shall love … with all your might" is the level of Chesed, that is, inasmuch as it is the level of love, and love is, in general, the level of Chesed.

> So the body of the section, its plain content, is love, and love in general is Chesed: this is its outer vessel.

אך פנימיותה שהוא המכוון מאהבה הוא בחי' אור הגבורה שהוא להיות הסתלקות וליפרד מן הפתילה[102] כו' ועיין בסש"ב [בספר של בינונים] פ"נ [פרק נ' / פרשה נ'] וזהו כרע שכב כארי וכלביא[103] וארז"ל [ואמרו רבותינו זכרונם לברכה] ספ"ק [סוף פרק קמא] דברכות)[104]

But its inner dimension (pnimiyus), which is the intent of the love, is the level of the light of Gevurah, which is for there to be a withdrawal, and to separate from the wick, etc. And see Sefer Shel Beinonim, chapter 50. And this is "He crouched, he lay down like a lion and like a lioness." And our Sages, of blessed memory, said at the end of the first chapter of Berachos)

> Its inner aim, though, is Gevurah: a love like a flame straining to leave its wick, as the Tanya (chapter 50) describes a love like fiery coals that comes from the supernal Gevuros. Bilam's words "He crouched, he lay down like a lion and like a lioness" (Numbers 24:9) express this.

(די"ב ע"ב) שבקשו לקבוע פ' בלק בק"ש [בקריאת שמע][105] משום דכתיב בה היא קרא ובילקוט עומדין כאריות חוטפין ק"ש [קריאת שמע].

(page 12b) that they sought to fix the section of Balak in the Shema because this verse is written in it; and in the Yalkut: "They stand like lions, snatching the Shema."

> The Talmud (Berachos 12b) records that the Sages wished to include the section of Balak in the Shema because of that verse. The Yalkut describes Israel standing like lions to snatch up the Shema.

והיינו כי בחי' אריה הוא ג"כ ע"ד הנ"ל דאור הגבורה בכלי החסד כמ"ש הרמ"ז [הרב משה זכות] פ' צו (דכ"ז כ"ח)

That is: the level of the lion is also along the lines of the above, the light of Gevurah in the vessel of Chesed, as the Ramaz wrote on Parshas Tzav (pages 27, 28)

> The lion, too, is the light of Gevurah in a vessel of Chesed. The Ramaz (Rabbi Moshe Zacuto) explains this on the Zohar's Parshas Tzav, regarding the fire on the altar.

בענין האש שע"ג [שעל גבי] המזבח[106] שהיה בצורת אריה שאריה גימטריא גבורה[107] וכתיב פני אריה אל הימין[108] כו' ע"ש וזהו עומדין כאריות דוקא שיהיה בק"ש [בקריאת שמע] בחי' ואהבת כו' בכל מאדך כו':

on the matter of the fire upon the altar, which was in the form of a lion, for aryeh ("lion") is numerically equal to gevurah; and it is written, "And the face of a lion on the right," etc.; see there. And this is "they stand like lions" specifically: that in the Shema there be the level of "And you shall love," etc., "with all your might," etc.

> The fire on the altar had the form of a lion; aryeh, "lion" (1+200+10+5), equals gevurah (3+2+6+200+5), 216, and yet in Ezekiel's vision the face of the lion is on the right, the side of Chesed (Ezekiel 1:10). So Israel "stand like lions" in the Shema when they love "with all your might": Chesed outside, Gevurah within.

SECTION 6 · ¶15–16

The second section: the Name Av and the bridges of Chesed

15 ג וכל זה בפ' ראשונה שהיא בחינת רצוא אבל פ' שניה היא בחי' שוב להיות דוקא המשכת אורות בכלים

3. Now all this is in the first section, which is the level of ratzo (running); but the second section is the level of shov (returning), for there to be specifically a drawing down of lights into vessels.

> Section 3. The first section is ratzo, "running," the soul's yearning to rise out of every limit. The second section is shov, "returning": bringing the lights down into vessels.

ולכן לא נאמר בכל מאדכם. ובזה הוא להיפך שהכלי הוא גבורה השמרו לכם[109] כו' וחרה אף[110] כו'.

Therefore "with all your might" is not said [in it]. And in this it is the reverse: the vessel is Gevurah (restraint), "Take heed for yourselves," etc., "And the anger will flare," etc.

> That is why the second section does not say "with all your might": its task is not to break limits but to dwell within them. Here the reverse holds: the vessel, the outer content, is Gevurah, warnings such as "Take heed for yourselves" and "the anger will flare" (Deuteronomy 11:16–17).

אך הפנימיות הוא בשם ע"ב [שם ע"ב] שהוא בחסד [חסד גי' [גימטריא] ע"ב] שהחסד נחלק לע"ב בחי' הם ע"ב גשרים.

But the inner dimension (pnimiyus) is in the Name Av (72), which is in Chesed (kindness) [chesed is numerically seventy-two], for Chesed is divided into seventy-two aspects, which are the seventy-two bridges.

> But its inner light is the Name Av, Chesed, for chesed (8+60+4) equals seventy-two. Chesed is divided into seventy-two aspects, called the seventy-two "bridges."

16 וענין גשר הוא כמו שעושין עד"מ ע"פ המים גשר בנוי חדרים רבים להיות המים עוברים בו בהתחלקות בכל חדר כו' ולא יעברו בבת אחת כ"א שיהי' [שיהיה] הבדל בין מים למים כו'

The matter of a bridge is like what is made, by way of analogy, over the water: a bridge built of many chambers, so that the water passes through it divided up in each chamber, etc., and does not pass all at once, but rather there is a separation between water and water, etc.

> A bridge over a river is built of many arches or chambers, so the water passes through divided, each part in its own chamber, rather than all at once in one torrent.

כך עד"מ יש ע"ב גשרים[111, 112, 113] שהם ע"ב מיני הבדלות בחסדים בין חסד לחסד שכמה ענינים יש וכולם מרומזים בחסד יום ראשון חסד.

So, by way of analogy, there are seventy-two bridges, which are seventy-two kinds of separations in the kindnesses, between one kindness and another. For there are a number of things, and all are alluded to in Chesed (kindness): the first day is Chesed.

> So the seventy-two bridges are seventy-two kinds of division within kindness, separating one kindness from another. Many things express Chesed: the first day of Creation corresponds to Chesed.

ואור (שנברא בו) חסד. ומים חסד. גוון לבן חסד כו' וכיוצא באלו הרבה פרטים למטה.

And light (which was created on it) is Chesed. And water is Chesed. The color white is Chesed, etc. And there are many particulars like these below.

> The light created on the first day, water and the color white are all Chesed, and there are many more such details in our world.

וכן למעלה השיר של מלאכים וצדיקים יושבין ונהנין מזיו כו' בג"ע [בגן עדן] עליון ותחתון כ"ו ש"י עולמות[114] כו' וכיוצא יש הרבה פרטים עד אין מספר רק שכולם נכללים דרך כלל בע"ב בחי'.

And likewise above: the song of the angels; and "the righteous sit and enjoy the radiance," etc., in the upper and lower Gan Eden, etc.; and the 310 worlds, etc.; and the like. There are many particulars beyond number, except that they are all included, in a general way, in seventy-two aspects.

> Above, too, Chesed takes many forms: the song of the angels, the righteous who "sit and enjoy the radiance of the Shechinah" (Berachos 17a) in the upper and lower Gan Eden, and the 310 worlds the righteous inherit. All these countless details are included, in general, in the seventy-two aspects.

[וע' בתוספתא שבזח"ב [שבזהר חלק ב'] (בשלח ד"נ) ע"פ ויסע מלאך[115] כו' גבי ומיין סתימן תחות נוקבי בשבעין ותרי אתוון ומבואר במ"א]

[And see the Tosefta in the Zohar, Part II (Beshalach, page 50), on the verse "And the angel journeyed," etc., regarding "and the waters are sealed beneath the openings, in seventy-two letters"; and it is explained elsewhere.]

> The Alter Rebbe refers to a Tosefta in the Zohar (Beshalach) on "And the angel journeyed" (Exodus 14:19), which speaks of waters sealed beneath openings in seventy-two letters, and notes that this is explained elsewhere.

אבל בחסד אחד פשוט לא היו יכולים העולמות להיות כלל רק דרך צמצוצים והשתלשלות המדרגות בג"ע [בגן עדן] העליון כך ובג"ע [ובגן עדן] התחתון כך ולהיות אור ומים כו'

But with one simple Chesed the worlds could not have existed at all; only by way of contractions (tzimtzumim) and the chain of descent (hishtalshelus) of the levels, in the upper Gan Eden one way and in the lower Gan Eden another way, and so that there be light and water, etc.

> A single, undivided kindness would have left no room for the worlds; they could exist only through contractions and an ordered descent of levels, each place, upper or lower Gan Eden, receiving in its own measure.

ולכן שם ע"ב [שם ע"ב] שבג"פ [שבג' פעמים] ויסע ויבא ויט[116] יש בכל שם ג' אותיות גי' [גימטריא] ר"י"ו שהוא בגי' [בגימטריא] גבור"ה שירידת החסד הוא בבחי' גבורות וצמצוצים

Therefore the Name Av that is in the three verses Vayisa ("And … journeyed"), Vayavo ("And … came") and Vayet ("And … stretched out") has three letters in each name, numbering 216 [letters], which is the numerical value of gevurah; for the descent of Chesed is by way of gevuros (restraints) and contractions,

> The Name Av is formed from three verses of Exodus 14 (19-21), Vayisa, Vayavo and Vayet, of seventy-two letters each; its seventy-two names of three letters make 216 letters, the value of gevurah (3+2+6+200+5). Kindness descends only by way of restraint and contraction.

כמו גבורות גשמים שמזכירין הגשם באתה גבור לפי שמטר יורד בגבורה הגם שהגשם הוא מרוה את הארץ ומולידה ומצמיחה ונותן זרע לזורע ולחם לאוכל[117] כו'

like "the might of rain" (gevuros geshamim): we mention the rain in [the blessing] "You are mighty," because rain descends with might, even though rain waters the earth and makes it give birth and sprout, and gives seed to the sower and bread to the eater, etc.;

> Rain is called "the might of rain" and is mentioned in the Amidah's blessing "You are mighty," because it falls with might. Yet rain is pure kindness: it waters the earth and makes it bring forth "seed to the sower and bread to the eater" (Isaiah 55:10).

אלא שגבורתו היא במה שיורד טיפין טיפין שצ"ל בהתחלקות לטיפין רבים שלא ישטף ויעשה מבול ולא לתוהו בראה כו' ולשבת יצרה[118] בבחי' כלים הוא דוקא בבחי' גבורות כדי שיהיה יכולת בכלי לקבל כו'.[119]

but its might is in that it descends drop by drop, for it must be divided into many drops, so that it not sweep away and make a flood. And "He did not create it for tohu (chaos)," etc., "He formed it to be inhabited": in the level of vessels this is specifically through the level of gevuros, so that the vessel may have the capacity to receive, etc.

> Its "might" is that it falls drop by drop, divided, so that it does not become a destructive flood. So too "He did not create it for tohu … He formed it to be inhabited" (Isaiah 45:18): a world of vessels that can be lived in exists only through Gevurah, which gives the vessel the capacity to receive.

SECTION 7 • ¶17–18

"And I will give": light in vessels

17 והנה המשכת אור זה בכלי דפ' שניה דק"ש [דקריאת שמע] היא במ"ש בה בכל נפשכם[120] דהיינו להיות בבחי' ולא תחללו[121] כו'

Now, the drawing down of this light into the vessel, in the second section of the Shema, is through what is written in it, "with all your soul," that is, to be in the level of "And you shall not profane," etc.:

> The second section draws the light into the vessel through "with all your soul" (Deuteronomy 11:13), understood as "And you shall not profane My holy Name" (Leviticus 22:32). The word for "profane," techalelu, shares its root with chalal, "a void."

שלא לעשות חלל והפסק להשראת אור א"ס שהמשיך על נפשו בפ' ראשונה דק"ש [דקריאת שמע] בבחי' ובכל מאדך[122, 123, 124] במס"נ [במסירות נפש] כו'

not to make a void (chalal) and an interruption in the resting of the Infinite Light (Or Ein Sof) that he drew down upon his soul in the first section of the Shema, in the level of "and with all your might," with self-sacrifice (mesirus nefesh), etc.;

> The demand is to leave no void or break in the Infinite Light one drew upon oneself in the first section through love "with all your might," with self-sacrifice. What was reached in that moment of yearning is to remain in the soul afterwards.

שעי"ז נמשך בו אור א"ס ממש בבחי' שם ע"ב [שם ע"ב] ונתתי מטר[125] ארצכם[126] מטר מ"ד [מיין דוכרין] ארצכם דמ"נ [דמיין נוקבין] [ועיין בפע"ח [בפרי עץ חיים] שער הק"ש [הקריאת שמע] פכ"ד].

for through this the Infinite Light itself is drawn into him, in the level of the Name Av (72): "And I will give the rain of your land": "rain" is mayin duchrin (masculine waters); "your land," of mayin nukvin (feminine waters). [And see Pri Etz Chaim, Gate of the Shema, chapter 24.]

> Through this the Infinite Light itself is drawn into the person, as the Name Av, Chesed. Hence "And I will give the rain of your land" (Deuteronomy 11:14): the rain is mayin duchrin, the flow from above, answering the mayin nukvin raised from "your land" below, as the Arizal explains in Pri Etz Chaim.

18 וזהו ונתתי והל"ל [והוה ליה למימר] ונתן ה' ומהו ונתתי הגם שהוא מאמר משה רבע"ה [רבינו עליו השלום] שהשכינה היתה מדברת מתוך גרונו[127] אעפ"כ [אף על פי כן] הרי לא נאמר כן במקום אחר.

And this is "And I will give." It should have said, "And Havayah will give"; what is "And I will give"? Although it is the speech of Moshe our teacher, peace be upon him, and the Shechinah (Divine Presence) was speaking from his throat, nevertheless it is not said so elsewhere.

> Why does the second section say "And I will give," in the first person, when Moshe is speaking? It should have said "And Havayah will give." Even granting that the Shechinah spoke from Moshe's throat, it is not said this way elsewhere.

רק לפי שבכאן הוא ענין המשכת ע"ב [שם ע"ב] שהיא המשכת אור א"ס ממש בכלים ואף כל אדם יכול להיות אומר פ' זו ע"ע מאחר שהיה בפרשה ראשונה במס"נ [במסירות נפש] כו'

Rather, it is because here it is the matter of the drawing down of the Name Av, which is the drawing down of the Infinite Light (Or Ein Sof) itself into vessels; and even any person can say this section about himself, since in the first section he was in self-sacrifice (mesirus nefesh), etc.,

> The answer: this section is about drawing the Name Av, the Infinite Light itself, into vessels. Anyone who has truly reached self-sacrifice in the first section can say this section about himself.

והתכללות באור א"ס ממש הרי ממשיך אור א"ס ממש בנפשו להיות בכל נפשכם ולא תחללוכו' ול היות המשכת שם ע"ב [שם ע"ב] ודברי אשר שמתי בפיך[128] ודברי ממש בפיך כו'.

and inclusion in the Infinite Light itself; so he draws the Infinite Light itself into his soul, that there be "with all your soul" and "And you shall not profane," etc., and that there be the drawing down of the Name Av: "And My words which I have placed in your mouth," My very words in your mouth, etc.

> Having been included in the Infinite Light, he draws that very light into his soul, keeping "with all your soul" and "you shall not profane." Then G-d's words are literally in his mouth, as Isaiah 59:21 says, "My words which I have placed in your mouth," and he can say "I will give."

וענין הג' פסוקים ויסע ויבא ויט[129] ישר והפוך וישר שצ"ל תחלה ממעלה למטה ואח"כ ממטה למעלה ואח"כ חוזר להיות ממעלה למטה והם ג' קוין כו':

And the matter of the three verses Vayisa, Vayavo, Vayet, straight, reversed and straight, is that it must first be from above to below, and afterwards from below to above, and afterwards it returns to be from above to below; and these are the three lines, etc.

> The Name Av is formed from the three verses Vayisa, Vayavo and Vayet: the first read forward, the second in reverse, the third forward. This shows the order of the flow: first from above to below, then from below to above, then again from above to below, the three lines of right, left and center.

IN ONE'S AVODAH

In the first section of the Shema a person is to reach love "with all your might," a yearning, with self-sacrifice, to go out of every limit and be absorbed in the Infinite Light; in the second, "with all your soul," he must leave no void ("you shall not profane") but draw that light into his soul and life. Then G-d's words are in his mouth, and he can say of himself, "And I will give the rain of your land." Through engaging in the Torah, which holds G-d's wisdom, the Infinite becomes an inner light within us.

QUESTIONS FOR DISCUSSION

1. Why is a love that strives to leave every vessel described as Gevurah rather than Chesed?
2. How does reading Shema as shem ayin describe the raising of the 288 sparks?
3. Why can "One" in "Havayah is One" not refer to G-d's own unity, and what does it refer to instead?
4. What does rain falling drop by drop teach about how kindness reaches the world?
5. In what sense can any person say "And I will give" after reciting the first section with self-sacrifice?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ואהבת**

Two other records of this maamar are printed there: the Mitteler Rebbe's transcript, which opens "To understand the matter of the Shema," and another version by the Tzemach Tzedek.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי במאמרי אדה"ז — פרשיות ע' תשח ומתחיל להבין ענין ק"ש. נו"א כ"ק אדמו"ר הצ"צ שם ע' תשכ. נו"א הנחת הר"מ בן אדה"ז בסה"מ תקס"ו ע' יב ומתחיל שמע ישראל. עוד הנחה במאמרי אדה"ז — ענינים ע' סב. וראה בהמ"מ לשם. באוה"ת ואתחנן ע' רלד הוספה לסוף המאמר. כרך ז ע' ביער. לכללות המאמר ראה בארוכה אמרי בינה פמ"ה ואילך. שרש מצות התפלה פרק יב. ובפרטיות בספר הערכים-חב"ד כרך ד ע' רח ואילך. וראה עוד להלן ברשימת הכתבי-יד אודות מאמר זה.

2 **ואהבת את הוי' אלקיך**

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The opening verse of the maamar, from the first section of the Shema.

Deuteronomy 6:5 דברים ו:ה

וְאָהַבְתָּ אֵת יְהוָה אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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

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

3 **מואהבת עד ובשעריך מ"ב תיבין**

The Arizal counts forty-two words from "And you shall love" to "and on your gates," and seventy-two words in the section "And it shall be, if you listen" up to "And you shall place." This is the count the maamar starts from.

Pri Etz Chaim, Gate of the Recitation of the Shema 18:2 פרי עץ חיים, שער הקריאת שמע י"ח:ב׳

ומאהבת עד ובשעריך דהוי מ"ב תיבין, בסוד הראש דהוי חסד ודעת, הרי ע"ב ומ"ב. ויש חמשה פסוקים המתחילין בוי ומסיימים בך', עולה ק"ל. משום דהוי מ"ב בסוד דעת ק"ל, דהוי חסד ודעת כאמור. באופן שהוא חסד ע"ב, והוי דעת מ"ב, והוי"ה כ"ו, והוי ק"ל, כי תחלת חמשה פסוקים ו', וסופם כ', הרי כ"ו, גימטריא הוי"ה. והנה (ב') וי"ו במילואו וכ', בגימטריא מ"ב:

Pri Etz Chaim (Public Domain)

4 **מ"ב תיבין . . שם ע"ב**

Discusses the forty-two words of the first section and the Name Av of the second.

KEHOT'S NOTE

ראה פע"ח שער הק"ש פי"ח, שרש מצות התפלה פרק יב ובאמרי בינה שער הק"ש פמ"ה. כל הענין מובא בקצרה באוה"ת פ' בלק ע' א'מח.

5 **ופי' שני שם ע"ב**

That version counts the second section up to the verse "And you shall place," and says that from the word "את" to "כל הארץ" there are fifty words, corresponding to the Name Av and also to the fifty gates of Binah included in Chochmah, which is the Name Av.

KEHOT'S NOTE

"עד פסוק ושמתם את, ומתיבת את עד כל הארץ נ' תיבות שהוא נגד בחי' שם ע"ב וגם נגד חמשים שערי בינה הכלולי' בחכמה שהוא שם ע"ב כוי" — מאמרי אדה"ז פרשיות כרך ב ע' תשח. וראה באוה"ת פ' עקב ע' תריא בשם משנת חסידים ועוד.

6 **השמרו לכם**

"Take heed for yourselves, lest your heart be seduced." The warning of the second section of the Shema, which marks it as Gevurah.

Deuteronomy 11:16 דברים י"א:ט"ז

הִשָּׁמְרוּ לָכֶם פֶּן יִפְתֶּה לְבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹקִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם׃

Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them;

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7 **וכמבואר מענין סדר הפרשיות**

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

KEHOT'S NOTE

ראה בהנסמן שם.

8 **והנה נודע . . והלא כאן נהפוך הוא . . אך הענין דאיתא בזוהר**

A parallel place for the question of the reversed Names and its answer from the Zohar.

KEHOT'S NOTE

ראה גם סי' מאמרי אדה"ז — ענינים ע' שעז, ובהנסמן בהמ"מ שם.

9 **דאיתא בזהר**

the passage shares nothing with the note

KEHOT'S NOTE

וע' לעיל בפ' תזריע (כ, א). וע' בשה"ש (ל, ג). ושי"נ. וע"ע מטות (פז, ב). [כ]. בסידור עב, א מפרש באופן אחר ראה בשרש מצות התפלה פרק יב דף קכ, א. ששניהם אמת וכענין זה ראה גם סה"מ תר"ן ע' שצא ואילך.

10 **דאיתא בזהר**

The Zohar's "exchange of places" is discussed there at length.

KEHOT'S NOTE

ח"א פז, א. בארוכה במאמרי אדה"ז ענינים ע' סב ואילך. אוה"ת בשלח ע' תקנז. המשך תער"ב ע' כ ואילך.

11 **דאחליפו דוכתייהו ואכלילו שמאלא בימינא**

The place the Kehot note gives for the Zohar's words that the lights "exchanged their places, and included the left in the right." The Alter Rebbe builds his answer on it.

Zohar, Lech Lecha 24:237–248 ספר הזהר, לך לך כ"ד:רל"ז-רמ"ח

The flame ascended and encircled itself with the Left, and the drop ascended and encircled itself with the Right. They

then crossed and changed places, going up and down alternately until they were closely interlocked,

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

PARAGRAPH 2

12 **שנתחלפו האורות בבחי' כליהם**

Explains that when the revelation of the Infinite Light is drawn into the attributes in a manner of addition and abundance, the "exchange of places" takes place: the light of Chesed in the vessel of Gevurah.

KEHOT'S NOTE

בסה"מ תרל"ג כרך ב ע' שמז מבאר: "שכשיש המשכת גילוי אוא"ס במדות בבחי' תוס' וריבוי, אזי נעשה אחליפו דוכתייהו אור החסד בכלי הגבורה". באוה"ת פי' בשלח ע' תקנז מבאר זה לשני תלמידים שקיבלו מרב אחד אעפ"כ אחד נוטה לחסד ואחד לגבורה כמו הלל ושמאי שקבלו מרב אחד ע"ש. וראה בארוכה בספר הערכים — חב"ד כרך ד ע' רח ואילך.

13 **בביאור ע"פ לבבתני**

The explanation the text names.

KEHOT'S NOTE

לקמן שה"ש ל, ג.

14 **לבבתני**

"You have captured my heart, my sister, my bride." The verse that heads the Alter Rebbe's explanation in Likkutei Torah on Shir HaShirim, cited here for the exchange of lights.

Song of Songs 4:9 שיר השירים ד':ט

לִבַּבְתִּנִי אֲחֹתִי כַלָּה לִבַּבְתִּנִי בְאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיְךְ׃

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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15 **ואהבת בחי' כלי החסד . . ופ' שני' . . בכלי הגבורה**

That version asks: although the question is resolved according to Kabbalah, we must still understand intellectually what it means that the light of Chesed shines in the vessel of Gevurah and the light of Gevurah in the vessel of Chesed, and why the section of Shema has the light of Gevurah in the vessel of Chesed and the section "And it shall be" the light of Chesed in the vessel of Gevurah.

KEHOT'S NOTE

במאמרי אדה"ז — פרשיות ע' תשח מקשה: "הגם שניתרצה הקושיא הנ"ל ע"ד הקבלה, מ"מ יש להבין תירוץ זה בהשגה מהו זה שאור החסד מאיר בכלי הגבורה ואור הגבורה בכלי החסד, ולמה פ' שמע דוקא באור הגבורה בכלי החסד ופ' והי' האור החסד בכלי הגבורה כוי" ע"ש.

PARAGRAPH 3

16 **יחו"ע ויחו"ת שבשמע ישראל**

The Zohar calls "Hear, O Israel" the higher unity and "Blessed be the Name of the glory of His kingdom forever and ever" the lower unity. The maamar uses these two unions to explain the two sections.

Zohar I, 18b זח"א יח, ב

KEHOT'S NOTE

זח"א יח, ב.

17 **שבשמע ישראל**

"Hear, O Israel, Havayah is our G-d, Havayah is One." The first verse of the Shema, whose words the maamar goes on to explain one by one.

Deuteronomy 6:4 דברים ו':ד

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

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

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18 **הוי' אלקינו**

The Arizal explains that in "Havayah our G-d Havayah" the first Havayah is in Abba and "our G-d" in Imma, and the words prepare the union of Abba and Imma. The Alter Rebbe cites this as the union of Chochmah and Binah of Atzilus.

Pri Etz Chaim, Gate of the Recitation of the Shema 11 פרי עץ חיים, שער הקריאת שמע י"א

19 **פי' האריז"ל . . יחוד או"א**

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

KEHOT'S NOTE

פע"ח שער הק"ש פי"א.

20 **ההשתלשלות . . צ"ל תמיד כמ"ש בח"ק**

The note explains that "Chinuch Katan" means Shaar HaYichud VehaEmunah.

KEHOT'S NOTE

— בחינוך קטן. וכן הוא במאמרי אדה"ז — פרשיות ע' תשט. הכוונה לשער היחוד והאמונה. וראה שם ע' פ"ב פ"ט.

21 **היו חוזרים לאין ואפס ממש כמו קודם שי"ב**

If the letters of the ten utterances withdrew from any created thing for an instant, it would revert to naught and nothingness, as before the six days of Creation. The Alter Rebbe refers to this as "Chinuch Katan" and "Sefer Shel Beinonim, Part II."

Tanya, Sha'ar HaYichud VehaEmunah 1:4 תניא, חלק שני; שער היחוד והאמונה א':ד'

וְכֵן בְּכָל הַבְּרוּאִים שֶׁבְּכָל הָעוֹלָמוֹת עֶלְיוֹנִים וְתַחְתּוֹנִים, וַאֲפִילוּ אֶרֶץ הַלָּזוּ הַגַּשְׁמִית וּבְחִינַת דּוּמֵם מַמָּשׁ, אִילּוּ הָיוּ מִסְתַּלְּקוֹת מִמֶּנָּה כְּרֶגַע חַס וְשָׁלוֹם הָאוֹתִיּוֹת מֵעֲשָׂרָה מַאֲמָרוֹת שֶׁבָּהֶן נִבְרֵאת הָאָרֶץ בְּשֵׁשֶׁת יְמֵי בְרֵאשִׁית, הָיְתָה חוֹזֶרֶת לְאַיִן וָאֶפֶס מַמָּשׁ, כְּמוֹ לִפְנֵי שֵׁשֶׁת יְמֵי בְרֵאשִׁית מַמָּשׁ.

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22 **והחכמה מאין תמצא**

"And wisdom, from where shall it be found?" Chassidus reads me'ayin as "from nothing": Chochmah comes from

ayin.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

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

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KEHOT'S NOTE

איוב כח, יב.

23 **להנחיל אוהבי יש**

"To cause those who love Me to inherit substance (yesh)." Here yesh, "something," names Binah, the first defined existence.

Proverbs 8:21 משלי ח:כ"א

לְהַנְחִיל אֹהֲבַי יֵשׁ וְאֹצְרֹתֵיהֶם אֲמַלֵּא׃

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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KEHOT'S NOTE

משלי ח, כא.

PARAGRAPH 4

24 **ונהר יוצא מעדן**

"And a river goes forth from Eden to water the garden." The present tense "goes forth" shows that the flow never ceases.

Genesis 2:10 בראשית ב:י

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

25 **תרין ריעין**

The Zohar's phrase for Chochmah and Binah, "two companions that never part," which the Kehot note locates here.

Zohar III, 4a זח"ג ד, א

KEHOT'S NOTE

זח"ג ד, א. ועל"ק [ראה] יח, ב [כ].

26 **אשר ברא אלקים לעשות**

"Which G-d created to make," the last words of the account of Creation. The maamar reads "created" as spiritual creation and "to make" as the physical.

Genesis 2:3 בראשית ב:ג

וַיְבָרֶךְ אֱלֹקִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹקִים לַעֲשׂוֹת׃

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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KEHOT'S NOTE

PARAGRAPH 5

27 **ואנת הוא חד ולא בחושבן**

Eliyahu's prayer opens, "Master of the worlds, You are One, but not in number." The Alter Rebbe reads it as "there is no comparison" between G-d and even the highest level.

Tikkunei Zohar 17a:9–11 תקוני הזהר י"ז א:ט'-י"א

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

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PARAGRAPH 6

28 **ולאו מכל אלין מדות איהו כלל**

Eliyahu's prayer: G-d is "not of any of these attributes at all"; there too, "You are wise, but not with a known wisdom." The Alter Rebbe reads G-d's becoming "wise" as a descent.

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה'-ז'

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

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29 **ולאו מכל אלין מדות . . אנת חכים**

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

KEHOT'S NOTE

ת"ז בהק' (פתח אליי').

30 **וזהו ענותנותו**

"Wherever you find the might of the Holy One, blessed be He, you find His humility." The Alter Rebbe calls G-d's enclothing in Chochmah His humility.

Megillah 31a מגילה ל"א א

KEHOT'S NOTE

מגילה לא, א.

31 **בריש הורמנא**

The Zohar's opening words on creation, "at the outset of the King's decree." The first creation came from G-d's will alone, with no arousal from below.

Zohar I, 15a זח"א טו, א

KEHOT'S NOTE

זח"א טו, א.

32 **כי חפץ חסד הוא**

"For He desires kindness." The reason creation began without any arousal from below.

Micah 7:18 מיכה ז:י"ח

מִי־אֵל כָּמוֹךָ נֹשֵׂא עָוֹן וְעֹבֵר עַל־פֶּשַׁע לִשְׁאֵרִית נַחֲלָתוֹ לֹא־הֶחֱזִיק לָעַד אַפּוֹ כִּי־חָפֵץ חֶסֶד הוּא׃

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

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KEHOT'S NOTE

מיכה ז, יח.

33 **בד"ה פתח אליהו בפ' וירא**

The note confirms that the discourse the text names is in Torah Ohr; the Alter Rebbe refers to it on Chochmah being found "from nothing" relative to Keser.

KEHOT'S NOTE

בתו"א.

34 **מי מנה**

"Who has counted the dust of Yaakov." The verse that heads an explanation the Alter Rebbe cites for Chochmah coming from nothing.

Numbers 23:10 במדבר כ"ג:י"

מִי מָנָה עֲפַר יַעֲקֹב וּמִסְפָּר אֶת־רֹבַע יִשְׂרָאֵל תָּמֹת נַפְשִׁי מוֹת יְשָׁרִים וּתְהִי אַחֲרִיתִי כָּמֹהוּ׃

Who hath counted the dust of Jacob, Or numbered the stock of Israel? Let me die the death of the righteous, And let mine end be like his!

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35 **בביאור ע"פ ונקדשתי**

The passage given explains, from Etz Chaim, that the union of Abba and Imma needs the raising of mayin nukvin with actual self-sacrifice in the Shema, while for the union of Z'eir Anpin and Nukva the raising of mayin nukvin through Torah and mitzvos suffices; therefore even one whose Torah is his occupation stops for the Shema.

KEHOT'S NOTE

לעיל אמור לג, ג. וראה במ"מ לשם.

36 **ונקדשתי בתוך**

"And I shall be sanctified in the midst of the children of Israel." The verse that heads a discourse the Alter Rebbe cites on the new light drawn down in the Shema.

Leviticus 22:32 ויקרא כ"ב:ל"ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם׃

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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37 **וביאור ע"פ יונתי**

The Kehot note's guess is right: the further explanation on "My dove, in the clefts of the rock" begins there.

KEHOT'S NOTE

אולי הכוונה למה שנתבאר לקמן שהי"ש יט, ב. ואילך.

38 **ולכן מקדימין שמע**

A further place the note gives for why "Hear, O Israel" is said first.

KEHOT'S NOTE

ראה גם מאמרי אדה"ז — על מארז"ל ע' ב.

39 **שמע ישראל**

"Hear, O Israel, Havayah is our G-d, Havayah is One." The maamar reads "Hear, O Israel" as the raising of mayin nukvin and "Havayah our G-d" as the drawing down that answers it.

Deuteronomy 6:4 דברים ו':ד'

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד׃

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

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40 **שמע שם ע' רבתי**

The place the Kehot note gives for reading Shema as shem ayin, with the large ayin.

Zohar III, 236b זח"ג רלו, ב

KEHOT'S NOTE

ראה זח"ג רלו, ב. נתבאר במאמרי אדה"ז — פרשיות ע' תשיא. וראה גם אוה"ת בראשית כרך ו תתשמה, ב. באוה"ת פ' עקב ע' תקנב ובביאוה"ז להצ"צ כרך א ע' תקעז מובא מתי' "כי שמע שם ע' . . ונעשו זעיר לשון מועט".

41 **שמע . . ע"ין רבתי**

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

KEHOT'S NOTE

זח"ב (קס, ב). [כ].

42 **שמע ש' ע"ין רבתי**

A further place the Kehot note gives for the large ayin of Shema.

Zohar, Terumah 58:622–59:630 ספר הזהר, תרומה ני"ח:תרכ"ב-ני"ט:תר"ל

R. Hiya and R. Jose were walking together. Said R. Jose: 'Let us now think on spiritual matters and talk on the words of the Torah.' He thereupon began by pointing out that three passages are introduced by the words, Hear, O Israel. "Hear O Israel, the L-rd our G-d, the L-rd is One" (Deut. 6, 4); "Hear, O Israel, this day thou hast become a people to the L-rd thy G-d" (Ibid. 27, 9); and "Hear, O Israel, thou art to pass the Jordan this day" (Ibid. 60, 1). ...

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43 **דהיינו כשהמדות הם בשכל . . הם בבחי' קטנות**

Quotes this passage on the attributes being "great" in the intellect and "small" in the heart.

KEHOT'S NOTE

מובא באוה"ת בראשית כרך א צב, ב.

44 **ואין — הם גדולים**

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

KEHOT'S NOTE

צ"ל: הם גדולים.

45 **בד"ה את קרבני לחמי**

The passage given explains how the offering becomes "bread" for the angels: rising, it is absorbed into the Chayos and Seraphim as bread is digested and becomes a person's flesh and blood, adding strength and life to them.

KEHOT'S NOTE

לעיל פנחס עז, סע"ד ואילך.

46 **את קרבני לחמי**

"My offering, My bread for My fire-offerings." The verse that heads a discourse cited for the theme of great and small.

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ׃

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

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47 **ואתה מרבבות קדש**

"And He came from the holy myriads." From Vezos HaBerachah, heading another discourse the Alter Rebbe cites here.

Deuteronomy 33:2 דברים ל"ג:ב'

וַיֹּאמַר ה' מִסִּינַי בָּא וְזָרַח מִשֵּׂעִיר לָמוֹ הוֹפִיעַ מֵהַר פָּארָן וְאָתָה מֵרִבְבֹת קֹדֶשׁ מִימִינוֹ אֵשׁ דָּת לָמוֹ׃

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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48 **ועמ"ש ע"פ ויקרא אל משה**

The discourse begins with the small alef of Vayikra and the large alef of Adam in Chronicles, and with the Midrash that G-d Himself called to Moshe, not through an angel as with Avraham.

KEHOT'S NOTE

לעיל פ' ויקרא א, א.

49 **ויקרא אל משה**

"And He called to Moshe," where Vayikra is written with a small alef. Cited for the large and small letters.

Leviticus 1:1 ויקרא א':א'

וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר ה' אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר׃

And the L-RD called unto Moses, and spoke unto him out of the tent of meeting, saying:

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50 **והעלאת מ"ן למקור המדות הוא ע"י בחי' שם**

The raising of mayin nukvin to the source of the attributes through shem is explained there.

KEHOT'S NOTE

נתבאר באוה"ת ויקרא כרך ב ע' תרלד ואילך.

51 **רפ"ח . . עם שם ב"ן בגימט' שם**

The note records that this gematria, the 288 sparks with the Name Ban equalling shem, is brought there.

KEHOT'S NOTE

הובא במאו"א ש' סנ"ג. [כ].

PARAGRAPH 7

52 **כי אני ה' הוא שמי**

"I am Havayah, that is My Name, and My glory I will not give to another." The Alter Rebbe uses it to show that the root of the sparks is only G-d's Name.

Isaiah 42:8 ישעיהו מ"ב:ח'

אֲנִי ה' הוּא שְׁמִי וּכְבוֹדִי לְאַחֵר לֹא־אֶתֵּן וּתְהִלָּתִי לַפְּסִילִים׃

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

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KEHOT'S NOTE

ישע' מב, ח.

53 **כי אני ה' לא שניתי**

"For I, Havayah, have not changed." G-d's essence is untouched by the shattering and the rectification.

Malachi 3:6 מלאכי ג':ו'

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם׃

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

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54 **שכתר הוא ממוצע בין המאציל לנאצלים**

A further place in Likkutei Torah on Keser as the intermediary between the Emanator and the emanated.

KEHOT'S NOTE

ע"ח שמ"ב, פ"א. ע"ל בחקותי (סו, ג). ושנ"נ. [כ].

55 **שכתר הוא ממוצע בין מאציל לנאצלים**

There must be an intermediate level between the Emanator and the emanated, close to both; this level is Keser. Cited here for Keser as "the Malchus of Ein Sof," a level of name alone.

Sefer Etz Chaim 42:3 עץ חיים מ"ב:ג'

... ונלע"ד שזה יובן במ"ש במ"א כי במה יוכר בחי' מעלת אבא על אמא וכן שאר הבחינת בבחינת העגולים והרי חצי העגולים הראשונים יהיו כסדר כתר על חכמה כו' אמנם חצי העגולים למטה יהיה להיפך כי עגול מלי עומד ע"ג עגול יסוד כו' א"כ במה יוכר בחי' מעלות הספירה

זו מזו ושם בארנו כי יש חלונות דרך יושר ומשם אבא מאיר לאמא ואמא לז"א כו' וע"כ ניכר מדרגת מעלתן גם ידעת ענין פתחים ושערי רקיעין שדרך שם עולין ויורדין המלאכים והנשמות א"כ גם עד"ז הנזכר שבדרך אותו שער השמים והרקיע ...

Sefer Etz Chaim (Public Domain)

56 **ואני ראשון ואני אחרון**

> **"I am first and I am last." Before the shattering and after the final refinement all is equal before Him.**

Isaiah 44:6 ישעיהו מ"ד:ו'

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים:

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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KEHOT'S NOTE

ישע' מד, ו.

PARAGRAPH 8

57 **וימלוך וימת . . שמלכו בארץ אדום**

> **The words here quote Genesis 36:31; the passage is shown below.**

Genesis 36:31 בראשית ל"ו:ל"א

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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KEHOT'S NOTE

בראשית לו, לא-לט.

58 **וימלוך וימת כו' שהם המלכים שמלכו בארץ אדום**

> **The list of the kings of Edom, each of whom "reigned ... and died." In Kabbalah they stand for the vessels of Tohu that shattered.**

Genesis 36:31-34 בראשית ל"ו:ל"א-ל"ד

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל: וַיִּמְלֹךְ בָּאֱדוֹם בֶּלַע בֶּן־בְּעוֹר וְשֵׁם עִירוֹ דִּנְהָבָה: וַיָּמָת בָּלַע וַיִּמְלֹךְ תַּחְתָּיו יוֹבָב בֶּן־זֶרַח מִבָּצְרָה: וַיָּמָת יוֹבָב וַיִּמְלֹךְ תַּחְתָּיו חֻשָׁם מֵאֶרֶץ הַתֵּימָנִי:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel. And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah. And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. And Jobab died, and Husham of the land of the Temanites reigned in his stead.

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PARAGRAPH 9

59 **נהירו דחכמתא**

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

KEHOT'S NOTE

ע' זח"א (צד, א). זח"ג (לא, א). ומ"ש מזח"ב (קלו, ב) ל"מ. [כ].

60 **א"ל הוא נהירו דחכמתא**

> **A place the Kehot note gives for Kel as "the radiance of Chochmah."**

Zohar, Lech Lecha 35:402–415 ספר הזהר, לך לך ל"ה:ת"ב-תט"ו

Further, it has been pointed out that the word for "G-d" in this passage, viz. Eloah, may be divided into El, signifying the radiance of Wisdom, the letter Vau, signifying the male, and the letter He, signifying the female; when they are joined, the name Eloah is used, and the holy neshamah is united to this spot. And since all depends on this sign,

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

61 **א"ל הוא נהירו דחכמתא**

> **A further place the Kehot note gives for Kel as "the radiance of Chochmah."**

Zohar, Tzav 12:93–14:104 ספר הזהר, צו י"ב:צ"ג-י"ד:ק"ד

The real truth, however, is as follows. El everywhere stands for the light of the supernal Wisdom which exercises its influence every day, and without which the world could not stand a day before the heavy chastisements that arise every day against it. For El is indignant with them and thrusts them away and so establishes the world, which otherwise could not exist an instant.

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

62 **בזהר ע"פ השמים מספרים**

> **The Zohar's discussion of "The heavens declare the glory of Kel," to which the Alter Rebbe refers.**

Zohar I, 8a זח"א ח, א

KEHOT'S NOTE

ראה זח"א ח, א ובאוה"ת נ"ך כרך ב ע' תתקכו. יהל אור ע' סא.

63 **השמים מספרים**

> **"The heavens declare the glory of Kel." The verse on which the Zohar explains the Name Kel.**

Psalms 19:2 תהילים י"ט:ב'

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֵל וּמַעֲשֵׂה יָדָיו מַגִּיד הָרָקִיעַ:

The heavens declare the glory of G-d, and the firmament showeth His handiwork;

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64 **וישראל אותיות שיר א-ל**

> **The central pillar is called Yisrael: shir (song) from the left, the side of the Levites, and Kel from the right, the side of the Kohanim.**

Tikkunei Zohar 3a:7 תקוני הזהר ג' א:ז'

... לֵקהּ, תְּפִלִּין עַל רֵישָׁא דְעַמּוּדָא דְאֶמְצָעִיתָא, כְּסֵי לֵקהּ אִיהִי בְּגַוָּונָא דְאִינּוּן רְצוּעִין דִּתְפִלִּי, וְקָשְׁרִין לֵקהּ יִשְׂרָאֵל בִּשְׁכִינְתָּא תַּתָּאָה בִּתְפִלִּין דְּיָד, וְלֵיהּ אָמְרִין שְׁמַע יִשְׂרָאֵל, בָּרָא דְסָבָא דְסָבִין, וְדָא חָכְמָה עִלָּאָה, וְעַל שְׁמֵיהּ אִתְקְרֵי עַמּוּדָא דְאֶמְצָעִיתָא יִשְׂרָאֵל, שִׁיר א"ל שִׁיר מִשְּׁמָאלָא שִׁיר דִּלְוִיִם, א"ל מִימִינָא דְכַהֲנַיָּא, עַמּוּדָא דְאֶמְצָעִיתָא

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז בהקדמה (ג, א).

65 **בביאור ע"פ צאינה וראינה**

The explanation on "Go forth and see" in the Shir HaShirim section of Likkutei Torah, to which the Alter Rebbe refers for "And may Israel, who sanctify Your Name, rejoice in You."

KEHOT'S NOTE

לקמן שה"ש.

66 **צאינה וראינה**

"Go forth and see, daughters of Zion, King Shlomo." The verse that heads the explanation the Alter Rebbe cites.

Song of Songs 3:11 שיר השירים ג:יא

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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67 **ובביאור ע"פ יונתי**

There the Alter Rebbe explains that "Israel arose in thought" refers to the primordial thought, as the Midrash says that the thought of Israel preceded everything, and that the souls rooted there can join Atzilus with Asiyah through Torah and mitzvos.

KEHOT'S NOTE

לקמן שה"ש.

68 **יונתי בחגוי הסלע**

"My dove, in the clefts of the rock." The verse that heads another explanation the Alter Rebbe cites.

Song of Songs 2:14 שיר השירים ב:יד

יוֹנָתִי בְּחַגְוֵי הַסֶּלַע בְּסֵתֶר הַמַּדְרֵגָה הַרְאִינִי אֶת־מַרְאַיִךְ הַשְׁמִיעֵנִי אֶת־קוֹלֵךְ כִּי־קוֹלֵךְ עָרֵב וּמַרְאֵיךְ נָאוֶה׃

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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69 **ולא ראה עמל בישראל**

Bilam's words, "nor has He seen wrongdoing in Israel." The verse that heads a further discourse cited here.

Numbers 23:21 במדבר כ"ג:כ"א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה' אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

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

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PARAGRAPH 10

70 **אין אור א"ס שורה אלא בחכ'**

The maamar itself sends the reader to the gloss in this chapter for the reason the Infinite Light is enclothed only in Chochmah.

Tanya, Likkutei Amarim 35:5-6 תניא, חלק ראשון; ליקוטי אמרים ל"ה:ה'-ו'

... וּמִתְגַּלֶּה בּוֹ ה' אֶחָד. אֲבָל כָּל מַה שֶּׁלֹּא בָּטֵל אֵלָיו בְּמְצִיאוּת לְגַמְרֵי - אֵין אוֹר ה' שׁוֹרֶה וּמִתְגַּלֶּה בּוֹ. וְאַף צַדִּיק גָּמוּר שֶׁמִּתְדַּבֵּק בּוֹ בְּאַהֲבָה רַבָּה, הֲרֵי "לֵית מַחֲשָׁבָה תִּפִיסָא בֵּיהּ כְּלָל בֶּאֱמֶת, כִּי אֲמִיתַּת "ה' אֱלֹקִים אֱמֶת" - הוּא יְחִידוֹ וְאַחְדוּתוֹ, שֶׁהוּא לְבַדּוֹ הוּא וְאֶפֶס בִּלְעָדוֹ מַמָּשׁ. וְאֵם כֵּן, זֶה הָאוֹהֵב, שֶׁהוּא יֵשׁ וְלֹא אֶפֶס - לֵית מַחֲשָׁבָה דִּילֵיהּ תְּפִיסָא בֵּיהּ כְּלָל, וְאֵין אוֹר ה' שׁוֹרֶה וּמִתְגַּלֶּה בּוֹ, אֶלָּא עַל יְדֵי קִיּוּם הַמִּצְוֹת, שֶׁהֵן רְצוֹנוֹ וְחָכְמָתוֹ יִתְבָּרַךְ מַמָּשׁ - בְּלִי שׁוּם ...

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KEHOT'S NOTE

ראה תניא פל"ה בהגהה, הובא לקמן.

71 **שהיא כח מ"ה**

The place the Kehot note gives for reading Chochmah as ko'ach mah, "the power of 'what.'"

Zohar III, 34a זח"ג לד, א

KEHOT'S NOTE

זח"ג לד, א. ת"ז בהקדמה בתחלתה. שם תס"ה. ובכ"מ.

72 **כולם בחכמה עשית**

"How many are Your works, Havayah; You made them all with wisdom." Chochmah is the channel of the Infinite Light into every world.

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

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

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KEHOT'S NOTE

תהלים קד, כד.

PARAGRAPH 11

73 **כולם כלא נחשבו קמי' יתי'**

The place the Kehot note gives for "all are considered as nothing before Him."

Zohar I, 11b זח"א יא, ב

KEHOT'S NOTE

זח"א יא, ב.

74 **ואין ערוך**

"There is none to compare to You." Nothing bears comparison to G-d.

Psalms 40:6 תהילים מ':ו'

רַבּוֹת עָשִׂיתָ אַתָּה ה' אֱלֹקַי נִפְלְאֹתֶיךָ וּמַחְשְׁבֹתֶיךָ אֵלֵינוּ אֵין עֲרֹךְ אֵלֶיךָ אַגִּידָה וַאֲדַבֵּרָה עָצְמוּ מִסַּפֵּר׃

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

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KEHOT'S NOTE

תהלים מ, ו.

75 **את השמים ואת הארץ אני מלא**

"Do I not fill the heavens and the earth?" G-d fills all equally, but in a hidden way.

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמ"י כג, כד.

76 **לית מחשבה תפיסא ביי כלל**

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי").

77 **לית מחשבה תפיסא ביה כלל**

Eliyahu's prayer: "No thought can grasp You at all." Therefore G-d is not enclothed in any vessel as an inner light, except in Chochmah.

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א:י'-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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78 **ואינו מתלבש . . בבחי' א"פ כ"א בבחי' החכ' לבדה**

A later discussion, to which the note refers, of the Infinite Light being enclothed as an inner light only in Chochmah.

KEHOT'S NOTE

ראה סה"מ תרס"ו ע' תקסו. המשך בששה"ק תער"ב ח"א ע' רלא. סה"מ עטר"ת ע' תקפו.

PARAGRAPH 12

79 **שאין עוד מלבדו**

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

KEHOT'S NOTE

דברים יד, לה.

80 **שאין עוד מלבדו**

"Havayah is G-d; there is none else besides Him." Since nothing exists besides Him, "one" cannot describe Him in the ordinary sense.

Deuteronomy 4:35 דברים ד':ל"ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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81 **אלו ואלו דא"ח**

A heavenly voice declared that the words of both Beis Shammai and Beis Hillel are "the words of the living G-d." The example of things divided in appearance and one in truth.

Eruvin 13b עירובין י"ג ב

Zohar III, 6b זח"ג ו, ב

KEHOT'S NOTE

עירובין יג, ב. וש"נ. וראה זח"ג ו, ב.

82 **ולמהוי אחד באחד**

The place the Kehot note gives for "to be one in one," the unity of the attributes in the Shema.

Zohar II, 135a זח"ב קלה, א

KEHOT'S NOTE

זח"ב קלה, א.

83 **דלאו מכל אלין מדות**

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

KEHOT'S NOTE

ת"ז בהקי' (פתח אלי").

84 **דלאו מכל אלין מדות**

G-d "is not of any of these attributes at all." Therefore the attributes are not reckoned as anything in themselves.

Tikkunei Zohar 17b:5–7 תקוני הזהר י"ז ב:ה'-ז'

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

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85 **ע"פ בהעלותך**

The passage given explains that this love comes from the same contemplation of "One" in the Shema: a person feels bitterness over the darkness that hides G-dliness, for place and time exist only at the level of His Malchus while "no thought can grasp Him"; this is the love of the chasid who is kind to his Maker.

KEHOT'S NOTE

לעיל פ' בהעלותך כט, ד.

86 בהעלותך את הנרות

"When you raise up the lamps." The verse that heads a discourse the Alter Rebbe cites on this unity.

במדבר ח':ב' Numbers 8:2

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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87 וע"פ וארא אל אברהם

The discourse begins on 55a; on the facing columns it explains that the word "One" in the Shema does not denote G-d's true singularity, but that His unity rests in the six directions of the worlds, which are nullified to Him; and it reads "Yours, Havayah, are the greatness and the might" to mean that greatness and might are nullified to Him and are not called by those names at all.

KEHOT'S NOTE

תו"א נה, ב. אוה"ת שמות כרך ח ד"ה וארא סע' ה.

88 וארא אל אברהם

"And I appeared to Avraham." The verse that heads a further discourse cited here.

שמות ו':ג' Exodus 6:3

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדָּי וּשְׁמִי ה' לֹא נוֹדַעְתִּי לָהֶם׃

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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89 ברוך

The Mishnah's term for layering a vine, bending it into the earth to grow out further on. The Kehot note gives it for reading baruch, "blessed," as drawing down.

משנה כלאים ז':א' Mishnah Kilayim 7:1

הַמַּבְרִיךְ אֶת הַגֶּפֶן בָּאָרֶץ, אִם אֵין עָפָר עַל גַּבָּהּ שְׁלֹשָׁה טְפָחִים, לֹא יָבִיא זֶרַע עָלֶיהָ, אֲפִלּוּ הִבְרִיכָהּ בְּדַלַּעַת אוֹ בְסִילוֹן. הִבְרִיכָהּ בְּסֶלַע, אַף עַל פִּי שֶׁאֵין עָפָר עַל גַּבָּהּ אֶלָּא שָׁלֹשׁ אֲצְבָעוֹת, מֻתָּר לְהָבִיא זֶרַע עָלֶיהָ. הָאַרְכָּבָה שֶׁבַּגֶּפֶן, אֵין מוֹדְדִין לָהּ אֶלָּא מִן הָעֵקֶר הַשֵּׁנִי׃

If one has bent a vine into the ground [and then brought it back up elsewhere], then if there is not soil over it to the height of three handbreadths, he may not sow seed above it, even if he bent [and conducted it underground] through a gourd or through a pipe. If he bent it [and conducted] it through rocky soil, then even if there is not soil over it only to the height of three fingerbreadths, it is permitted to sow seed above it. As for a knee-like …

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

90 מלאכי שלום מר יבכיון

The words here quote Isaiah 33:7; the passage is shown below.

ישעיהו ל"ג:ז' Isaiah 33:7

הֵן אֶרְאֶלָּם צָעֲקוּ חָצָה מַלְאֲכֵי שָׁלוֹם מַר יִבְכָיוּן׃

Behold, their valiant ones cry without; The ambassadors of peace weep bitterly.

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KEHOT'S NOTE

ישע' לג, ז-ח.

91 מלאכי שלום מר יבכיון נשמו מסלות

"The angels of peace weep bitterly; the highways are desolate." Read here as the angels mourning the loss of the unity of the chambers.

ישעיהו ל"ג:ז'-ח' Isaiah 33:7–8

הֵן אֶרְאֶלָּם צָעֲקוּ חָצָה מַלְאֲכֵי שָׁלוֹם מַר יִבְכָיוּן׃ נָשַׁמּוּ מְסִלּוֹת שָׁבַת עֹבֵר אֹרַח הֵפֵר בְּרִית מָאַס עָרִים לֹא חָשַׁב אֱנוֹשׁ׃

Behold, their valiant ones cry without; The ambassadors of peace weep bitterly. The highways lie waste, The wayfaring man ceaseth; He hath broken the covenant, He hath despised the cities, He regardeth not man.

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92 איש וביתו באו

"Each man and his household came." The verse on which the Mikdash Melech discusses the union of the chambers.

שמות א':א' Exodus 1:1

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרַיְמָה אֵת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ׃

NOW THESE are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household:

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93 לך ה' הגדולה

"Yours, Havayah, are the greatness and the might." The attributes belong wholly to G-d and are nullified to Him.

דברי הימים א כ"ט:י"א I Chronicles 29:11

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ׃

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יב.

94 ברוך ל' המשכה

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

KEHOT'S NOTE

ראה כלאים רפ"ז.

95 **ועזוז נוראותיך יאמרו**

"And they shall speak of the might of Your awesome acts." The verse that heads a further discussion of the union of the chambers and the angels.

Psalms 145:6 תהילים קמ"ה:ו'

וֶעָזּוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה׃

And men shall speak of the might of Thy tremendous acts; And I will tell of Thy greatness.

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PARAGRAPH 13

96 **ואהבת את הוי' אלקיך בכל מאדך**

"And you shall love Havayah your G-d ... with all your might." Read as love without limit, going out of every vessel.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

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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PARAGRAPH 14

97 **כל העלאות הוא ע"י שם מ"ב**

The Arizal explains that through the Name of forty-two Asiyah is raised to Yetzirah. The Alter Rebbe cites it for "all ascents are through the Name of forty-two."

Pri Etz Chaim, Gate of the World of Action 5 פרי עץ חיים, שער עולם העשיה ה'

98 **אלה מסעי**

"These are the journeys of the children of Israel." The verse that heads the discourse cited on the forty-two journeys.

Numbers 33:1 במדבר ל"ג:א'

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

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

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99 **כנודע שכל העלאות הוא ע"י שם מ"ב . . בק"ש שעהמ"ט**

A further place the note gives on the Name of forty-two and the bedtime Shema.

KEHOT'S NOTE

ראה פע"ח שער עולם העשי' פ"ה. שער קשעהמ"ט פ"ב. וראה גם באוה"ת פ' ואתחנן ע' קסט.

100 **מיוסד לומר בק"ש שעהמ"ט להעלות הנשמה ע"י שם זה**

In the bedtime Shema one says Ana Bekoach with the intention of the Name of forty-two in its seven names, so that the soul rises. This is the custom the Alter Rebbe refers to.

Pri Etz Chaim, Gate of the Recitation of the Shema Before Retiring 2:4 פרי עץ חיים, שער קריאת שמע שעל המיטה ב':ד'

... ויכוין בר"ת שם מ"ב זה היוצא מתפלה זו, והם ז' שמות אבגית"ץ וכו' כסדרם. וסדרן מחסד עד המלכות. ואח"כ אם הוא ליל מ"ש, יחזור לומר אנא בכח עד צרורה, ויכוין כי בשם זה כלולים כל הז' השמות דמ"ב, ויכוין שהוא בספירת החסד:

Pri Etz Chaim (Public Domain)

101 **בשתים יכסה**

"Six wings each: with two he covered his face, with two he covered his feet, and with two he flew." The six wings recall the six words of each line of the Name of forty-two.

Isaiah 6:2 ישעיהו ו':ב'

שְׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד בִּשְׁתַּיִם יְכַסֶּה פָּנָיו וּבִשְׁתַּיִם יְכַסֶּה רַגְלָיו וּבִשְׁתַּיִם יְעוֹפֵף׃

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

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KEHOT'S NOTE

ישע' ו, ב.

102 **וליפרד מן הפתילה**

A love like fiery coals, from the supernal Gevuros of Binah, in which the soul flares up like a flame rising to separate from the wick. The inner aim of love "with all your might."

Tanya, Likkutei Amarim 50:3 תניא, חלק ראשון; ליקוטי אמרים נ':ג'

... תִּפְאֶרֶת גְּדוּלָּתוֹ וּלְאִסְתַּכְּלָא בִּיקָרָא דְמַלְכָּא, כִּרְשָׁפֵי אֵשׁ שַׁלְהֶבֶת עַזָּה הָעוֹלָה לְמַעְלָה, וְלִיפָּרֵד מֵהַפְתִּילָה וְהָעֵצִים שֶׁנֶּאֱחֶזֶת בָּהֶן, וְהַיְינוּ, עַל יְדֵי תִּגְבּוֹרֶת יְסוֹד הָאֵשׁ אֱלֹקִי שֶׁבַּנֶּפֶשׁ הָאֱלֹהִית, וּמִזֶּה בָּאָה לִידֵי צַמָּאוֹן, וּכְמוֹ שֶׁכָּתוּב: "צָמְאָה לְךָ נַפְשִׁי", וְאַחַר כָּךְ לִבְחִינַת "חוֹלַת אַהֲבָה", וְאַחַר כָּךְ בָּאָה לִידֵי כְּלוֹת הַנֶּפֶשׁ מַמָּשׁ, כְּמוֹ שֶׁכָּתוּב: "גַּם כָּלְתָה נַפְשִׁי".

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103 **כרע שכב כארי וכלביא**

Bilam's blessing: "He crouched, he lay down like a lion and like a lioness." The lion is Gevurah in a vessel of Chesed.

Numbers 24:9 במדבר כ"ד:ט'

כָּרַע שָׁכַב כַּאֲרִי וּכְלָבִיא מִי יְקִימֶנּוּ מְבָרֶכֶיךָ בָרוּךְ וְאֹרְרֶיךָ אָרוּר׃

He couched, he lay down as a lion, And as a lioness; who shall rouse him up? Blessed be every one that blesseth thee, And cursed be every one that curseth thee.

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KEHOT'S NOTE

במדבר כד, ט.

104 **וארז"ל ספ"ק דברכות**

A discussion of the Sages' wish to include the section of Balak in the Shema.

KEHOT'S NOTE

Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them;

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110 **וחרה אף**

"And the anger of Havayah will flare against you." Further evidence that the vessel of the second section is Gevurah.

Deuteronomy 11:17 דברים י״א:י״ז

וְחָרָה אַף־ה' בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וַאֲבַדְתֶּם מְהֵרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר ה' נֹתֵן לָכֶם׃

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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PARAGRAPH 16

111 **ע״ב גשרים**

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

KEHOT'S NOTE

הובא בפרדס לרמ״ק ז״ל ש׳ ערכי הכנויים ערך חסד פ״ח, ז״ל אחרים פי׳ [כי] חסד עולה ע״ב [והוא] רמז אל ע״ב גשרים. ושם ש׳ פרטי השמות רפ״ה ב׳ הקדוש ר׳ נחוניא, יעו״ש. וע׳ זח״ג (רכז, א). [כ].

112 **ע״ב גשרים**

Rabbi Moshe Cordovero reports that others explained chesed, numerically seventy-two, as an allusion to seventy-two bridges: Chesed acting through its seventy-two bridges.

Pardes Rimmonim 23:8 פרדס רמונים כ״ג:ח׳

113 **ע״ב גשרים**

A further place the Kehot note gives for the seventy-two bridges.

Zohar, Pinchas 45:255–46:266 ספר הזהר, פנחס מ״ה:רנ״ה-מ״ו:רס״ו

114 **וש״י עולמות**

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

KEHOT'S NOTE

ראה שלהי ברכות. וש״נ.

115 **ויסע מלאך**

"And the angel of G-d journeyed." The first of the three verses from which the Name Av is formed, on which the Zohar's Tosefta speaks.

Exodus 14:19 שמות י״ד:י״ט

וַיִּסַּע מַלְאַךְ הָאֱלֹקִים הַהֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם וַיִּסַּע עַמּוּד הֶעָנָן מִפְּנֵיהֶם וַיַּעֲמֹד מֵאַחֲרֵיהֶם׃

And the angel of G-d, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them;

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ראה אוה״ת פי׳ בלק ע׳ תתקב.

105 **שבקשו לקבוע פי׳ בלק בק״ש**

"They sought to fix the section of Balak in the Shema." The Gemara explains that it was because of the verse "He crouched, he lay down like a lion."

Berakhot 12b:14–15 ברכות י״ב ב:י״ד-ט״ו

אָמַר רַבִּי אַבָּהוּ בֶּן זוּטַרְתִּי אָמַר רַבִּי יְהוּדָה בַּר זְבִידָא: בִּקְּשׁוּ לִקְבּוֹעַ פָּרָשַׁת בָּלָק בִּקְרִיאַת שְׁמַע, וּמִפְּנֵי מָה לֹא קְבָעוּהָ — מִשּׁוּם טוֹרַח צִבּוּר. מַאי טַעְמָא? אִילֵּימָא מִשּׁוּם דִּכְתִיב בָּהּ: "אֵל מוֹצִיאָם מִמִּצְרַיִם" — לֵימָא פָּרָשַׁת רְבִית וּפָרָשַׁת מִשְׁקָלוֹת דִּכְתִיב בָּהֶן יְצִיאַת מִצְרַיִם.

R. Abbahu b. Zutarti said in the name of R. Judah b. Zebida: It was sought to include the Parashah of Balak in the reading of the Shema'. Why did they not do so? Because of the trouble [its length would cause] to the congregation. On what ground [did they wish to include it] ? Was it because it is written therein, "G-d Who brought them forth out of Egypt" (Num. xxiii. 22) ? Then let one say the Parashah of usury or of weights which likewise contains a reference ...

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106 **אש שע״ג המזבח**

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

KEHOT'S NOTE

וע׳ זח״ג (לב, ב. לג, א). [כ].

107 **שארי׳ גימטריא גבורה**

The note records that the equal numerical value of aryeh and gevurah is brought there.

KEHOT'S NOTE

ע׳ במאו״א מערכת ארי׳ סק״א. [כ].

108 **ופני ארי׳ אל הימין**

"And the face of a lion on the right." The lion, whose value is that of gevurah, stands on the right, the side of Chesed.

Ezekiel 1:10 יחזקאל א׳:י׳

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר מֵהַשְּׂמְאוֹל לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן׃

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י׳.

PARAGRAPH 15

109 **השמרו לכם**

"Take heed for yourselves, lest your heart be seduced." The outer vessel of the second section is Gevurah.

Deuteronomy 11:16 דברים י״א:ט״ז

הִשָּׁמְרוּ לָכֶם פֶּן יִפְתֶּה לִבַבְכֶם וְסַרְתֶּם וַעֲבַדְתֶּם אֱלֹקִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם׃

שְׁנָאָה וְלֹא תַּחֲרוּת, אֶלָּא צַדִּיקִים יוֹשְׁבִין וְעַטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנֶהֱנִים מִזִּיו הַשְּׁכִינָה, שֶׁנֶּאֱמַר: "וַיֶּחֱזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. ll).

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KEHOT'S NOTE

ברכות יז, א.

PARAGRAPH 17

120 **בכל נפשכם**

"To love Havayah your G-d and to serve Him with all your heart and with all your soul." The second section, which does not add "with all your might."

Deuteronomy 11:13 דברים י"א:י"ג

וְהָיָה אִם־שָׁמֹעַ תִּשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־ה' אֱלֹקֵיכֶם וּלְעָבְדוֹ בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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121 **ולא תחללו**

"And you shall not profane My holy Name." Read through chalal, "void": no break in the light drawn down.

Leviticus 22:32 ויקרא כ"ב:ל"ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם:

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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KEHOT'S NOTE

ויקרא כב, לב.

122 **ובכל מאדך**

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

KEHOT'S NOTE

להעיר מברכות סא, ב.

123 **ובכל מאדך**

"And with all your might," from the first section: love with self-sacrifice.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

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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116 **ויסע ויבא ויט**

The three verses of seventy-two letters each, from whose letters the seventy-two three-letter names of the Name Av are formed.

Exodus 14:19–21 שמות י"ד:י"ט-כ"א

וַיִּסַּע מַלְאַךְ הָאֱלֹקִים הַהֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם וַיִּסַּע עַמּוּד הֶעָנָן מִפְּנֵיהֶם וַיַּעֲמֹד מֵאַחֲרֵיהֶם: וַיָּבֹא בֵּין מַחֲנֵה מִצְרַיִם וּבֵין מַחֲנֵה יִשְׂרָאֵל וַיְהִי הֶעָנָן וְהַחֹשֶׁךְ וַיָּאֶר אֶת־הַלָּיְלָה וְלֹא־קָרַב זֶה אֶל־זֶה כָּל־הַלָּיְלָה: וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם וַיּוֹלֶךְ ה' אֶת־הַיָּם בְּרוּחַ קָדִים עַזָּה כָּל־הַלַּיְלָה וַיָּשֶׂם אֶת־הַיָּם לֶחָרָבָה וַיִּבָּקְעוּ הַמָּיִם:

And the angel of G-d, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them; and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness here, yet gave it light by night there; and the one came not near the other all the night. And Moses stretched out his hand over the sea; and the L-RD caused the sea to go back by a ...

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117 **מרוה את הארץ ומולידה ומצמיחה ונותן זרע לזורע ולחם לאוכל**

Rain "waters the earth and makes it bring forth and sprout, and gives seed to the sower and bread to the eater." Rain is kindness, yet it falls with might.

Isaiah 55:10 ישעיהו נ"ה:י'

כִּי כַאֲשֶׁר יֵרֵד הַגֶּשֶׁם וְהַשֶּׁלֶג מִן־הַשָּׁמַיִם וְשָׁמָּה לֹא יָשׁוּב כִּי אִם־הִרְוָה אֶת־הָאָרֶץ וְהוֹלִידָהּ וְהִצְמִיחָהּ וְנָתַן זֶרַע לַזּוֹרֵעַ וְלֶחֶם לָאֹכֵל:

For as the rain cometh down and the snow from heaven, And returneth not thither, Except it water the earth, And make it bring forth and bud, And give seed to the sower and bread to the eater;

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118 **ולא לתוהו בראה כו' ולשבת יצרה**

"He did not create it a waste (tohu); He formed it to be inhabited." A world fit to live in requires vessels, which come from Gevurah.

Isaiah 45:18 ישעיהו מ"ה:י"ח

כִּי כֹה אָמַר־ה' בּוֹרֵא הַשָּׁמַיִם הוּא הָאֱלֹקִים יֹצֵר הָאָרֶץ וְעֹשֶׂהָ הוּא כוֹנְנָהּ לֹא־תֹהוּ בְרָאָהּ לָשֶׁבֶת יְצָרָהּ אֲנִי ה' וְאֵין עוֹד:

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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119 **וצדיקים יושבים ונהנין**

"The righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." One of the many forms of Chesed above.

Berakhot 17a:12 ברכות י"ז א:י"ב

מַרְגְּלָא בְּפוּמֵיהּ דְּרַב: לֹא כָּעוֹלָם הַזֶּה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִיָּה וְלֹא פְּרִיָּה וּרְבִיָּה וְלֹא מַשָּׂא וּמַתָּן וְלֹא קִנְאָה וְלֹא

124 **ובכל מאדך**

The Sages discuss why the verse says both "with all your soul" and "with all your might," and Rabbi Akiva teaches "with all your soul, even if He takes your soul." The Kehot note gives it for comparison.

Berakhot 61b:5 ברכות ס"א ב:ה'

"וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ". תַּנְיָא, רַבִּי אֱלִיעֶזֶר אוֹמֵר: אִם נֶאֱמַר "בְּכָל נַפְשְׁךָ", לָמָּה נֶאֱמַר "בְּכָל מְאֹדֶךָ"?, וְאִם נֶאֱמַר "בְּכָל מְאֹדֶךָ", לָמָּה נֶאֱמַר "בְּכָל נַפְשְׁךָ"? אֶלָּא אִם יֵשׁ לְךָ אָדָם שֶׁגּוּפוֹ חָבִיב עָלָיו מִמָּמוֹנוֹ — לְכָךְ נֶאֱמַר "בְּכָל נַפְשְׁךָ". וְאִם יֵשׁ לְךָ אָדָם שֶׁמָּמוֹנוֹ חָבִיב עָלָיו מִגּוּפוֹ — לְכָךְ נֶאֱמַר "בְּכָל מְאֹדֶךָ". רַבִּי עֲקִיבָא אוֹמֵר: "בְּכָל נַפְשְׁךָ" אֲפִילּוּ נוֹטֵל אֶת נַפְשֶׁךָ.

"And thou shalt love the L-rd thy G-d" (Deut. vi. 5). There is a teaching : R. Eliezer says : If it is stated "With all thy soul," why is it stated "With all thy might"? And if it is stated "With all thy might," why is it stated "With all thy soul"? But should there be a man whose body is dearer to him than his money, therefore it is stated "With all thy soul"; and should there be a man whose money is dearer to him than his ...

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125 **ונתתי מטר**

"And I will give the rain": the rain is the higher light descending, mayin duchrin, and against it the sparks of holiness rise as mayin nukvin. The source the text itself cites.

Pri Etz Chaim, Gate of the Recitation of the Shema 24:20 פרי עץ חיים, שער הקריאת שמע כ"ד:כ'

ומושמתם עד פרשת ציצית, תכוין להוריד כל שאר בנין התי"ת, מטיבורא ולתתא, עד טבורא ולתתא דמלכות. ובפי' ציצית תכוין לבי' פרקין תחתונים דז"א דנה"י, שבהם נתקנו נ"ה כולם של המלכות, ובתוכן ג"כ היסוד. ונתתי מטר - המטר הוא אור עליון היורד מלמעלה, שהם מ"ד, וכנגדו עולין ניצוצות הקדושה, אשר בעמקי הקליפות בסוד מ"נ, והוא בירור המלכים דמיתו, לקראת אותו היורד, ועולין ומתדבקין ומתברברים, כי הם מתאוים וחושקים לעלות אל מקומם, וכשישלם זה הבירור יבא משיח צדקנו, וזה סוד, גדול יום הגשמים כיום קיבוץ גליות:

Pri Etz Chaim (Public Domain)

126 **ונתתי מטר ארצכם**

"And I will give the rain of your land in its season." Read as the mayin duchrin from above answering the mayin nukvin from below.

Deuteronomy 11:14 דברים י"א:י"ד

וְנָתַתִּי מְטַר־אַרְצְכֶם בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ וְאָסַפְתָּ דְגָנֶךָ וְתִירֹשְׁךָ וְיִצְהָרֶךָ:

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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PARAGRAPH 18

127 **שהשכינה . . מדברת מתוך גרונו**

An earlier maamar in this parsha, to which the note refers for the Shechinah speaking from Moshe's throat.

KEHOT'S NOTE

ע"ל (ג, ד) בואתחנן [כ]. ושי"נ.

128 **ודברי אשר שמתי בפיך**

"My spirit that is upon you, and My words which I have placed in your mouth, shall not depart from your mouth." One who draws the Infinite Light into his soul speaks G-d's very words.

Isaiah 59:21 ישעיהו נ"ט:כ"א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וּמִפִּי זֶרַע זַרְעֲךָ אָמַר ה' מֵעַתָּה וְעַד־עוֹלָם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע' נט, כא.

129 **ויסע ויבא ויט**

The three verses from which the Name Av is formed, the first read straight, the second reversed and the third straight.

Exodus 14:19–21 שמות י"ד:י"ט-כ"א

וַיִּסַּע מַלְאַךְ הָאֱלֹקִים הַהֹלֵךְ לִפְנֵי מַחֲנֵה יִשְׂרָאֵל וַיֵּלֶךְ מֵאַחֲרֵיהֶם וַיִּסַּע עַמּוּד הֶעָנָן מִפְּנֵיהֶם וַיַּעֲמֹד מֵאַחֲרֵיהֶם: וַיָּבֹא בֵּין מַחֲנֵה מִצְרַיִם וּבֵין מַחֲנֵה יִשְׂרָאֵל וַיְהִי הֶעָנָן וְהַחֹשֶׁךְ וַיָּאֶר אֶת־הַלָּיְלָה וְלֹא־קָרַב זֶה אֶל־זֶה כָּל־הַלָּיְלָה: וַיֵּט מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם וַיּוֹלֶךְ ה' אֶת־הַיָּם בְּרוּחַ קָדִים עַזָּה כָּל־הַלַּיְלָה וַיָּשֶׂם אֶת־הַיָּם לֶחָרָבָה וַיִּבָּקְעוּ הַמָּיִם:

And the angel of G-d, who went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them; and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness here, yet gave it light by night there; and the one came not near the other all the night. And Moses stretched out his hand over the sea; and the L-RD caused the sea to go back by a ...

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THE CHASSIDISHE PARSHA

About this edition

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

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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