



LIKKUTEI TORAH • PARSHAS VA'ESCHANAN • MAAMAR 11

# 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.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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## THE BIG IDEA

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.

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

## THE MAAMAR IN BRIEF

The maamar 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 en-clothed 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 shalshelas, 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 • 11

## The theme and two kinds of will

**1 ענין ק"ש** [קריאת שמע] <sup>1</sup> אחד ואהבת <sup>2</sup> כו'. וגם ביאור פ' ראשונה בכללה. הנה איתא בת"ז [בתיקוני זוהר] אנת הוא חד <sup>3</sup> ולא בחושבן <sup>4</sup> 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 <sup>5</sup> 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 • 112-3

## Atzilus and the chain of descent

2 וכן באלקות הוא ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] שתוק כך עלה במחשבה<sup>6,7</sup> כי אין טעם לרצון ואע"פ [ואף על פי] שבוודאי יש טעם לדבר אך הטעם ההוא נעלם מאד ולא ניתן להשגת המלאכים<sup>8</sup>

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<sup>9,10</sup> כו' (ועמ"ש מזה בביאור ע"פ כי על כל כבוד חופה)<sup>11</sup> 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<sup>12</sup> מן הרוח<sup>13</sup> דגבי משהלפי שמה 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<sup>14</sup> (עמ"ש בדי"ה בהעלותך<sup>15</sup> שלך גדול כו') ולכך אמר לו הקב"ה שיאסוף שבעים איש הזקנים ואצלתי מן הרוח<sup>16</sup> 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"י 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<sup>17</sup> ביה לא היו העולמות יכולים לקבל זיו והארה ממנו ית' ולהיות התהוות העולמות כלל אם לא ע"י ירידת<sup>18</sup> והתשלשלות האצילות וכמ"ש בדי"ה<sup>19</sup>

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<sup>20, 21</sup> שע"ס [שעשר ספירות] דאצילות הם ממוצעים בין בחי' המאציל א"ס ב"ה לבחינת נבראים ב"ע.<sup>22</sup>

“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<sup>23</sup> 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<sup>24</sup> ויאמר אלקים<sup>25</sup>  
יהי אור ויהי אור כי הוא אמר<sup>26</sup> 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<sup>27</sup>  
להיות בגילוי בפו"מ [בפועל ממש] כמו הנביאים ששמעו קול ה' בגילוי ממש כמ"ש במשה וישמע את  
הקול<sup>28</sup> 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 • 14

## The abundance of His greatness

4 וזהו הללוהו כרוב גודלו<sup>29</sup> ולא כתיב כגודל גודלו שגודל גודלו היה משמע גדולת בחי' התפשטות של מדת הגדולה שהיא חסד שכח ההתפשטות של חסד 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 פ"י שכמה מיני ריבוי התחלקות בבחי' גדולת ההתפשטות של חסד 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 חסד דעשי' [דעשיה] הוא עד"מ מן הארץ לרקיע<sup>30</sup> ת"ק שנה ומרקיע לרקיע<sup>31</sup> 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: <sup>32</sup>

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 ית' ולשון ערך הכתוב בתורה בערכין <sup>33</sup> שמעריכין כסף ערכו במספר שני

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<sup>34</sup> 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<sup>35,36</sup> 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 נקי' סוכ"ע שמעלה ומטה שוין אצלו שאינו נתפס ומלובש בגדר עלמין כלל כי אני ה' לא שנית<sup>37</sup> כתיב ואתה הוא קודם<sup>38</sup> 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<sup>39</sup> כלומר שאינו בבחי' ערך כי אינו בגדר ההשתלשלות כלל וכשישים האדם אל לבו בחי' אחד זה<sup>40</sup> בקי"ש [בקריאת שמע]<sup>41</sup>

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<sup>42</sup> בבחי' יחידה שבנפש שהוא כל לבבך שבנפש יש נרנח"י [נפש רוח נשמה חיה

יחידה]<sup>43</sup> 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<sup>44</sup> 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<sup>45</sup> 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 ית' אחד חד ולא בחושבן וההשתלשלות היא ירידה גדולה ועצומה מא  
ור פניו ית' בבחי' שם בלבד יהללו את שם<sup>46</sup> הוי"ו<sup>47</sup>

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<sup>48</sup>

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 • 17

## Why the Sages lengthened prayer

7 ועדי"ז תקנו חז"ל [חכמינו זכרונם לברכה] סדר פסוד"ז [פסוקי דזמרה] וברכת יוצר להאריך באחד שכל המאריך באחד<sup>49</sup> מאריכין לו ימיו היא מדת האהבה<sup>50</sup>

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<sup>51</sup> ה' חסדו שע"י שמאריך להתבונן באחד תגדל ותתרבה מדת האהבה אליו ית' ובפסוד"ז [ובפסוקי דזמרה] מבואר איך שיהללו את שם<sup>52</sup> 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<sup>53</sup> 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,

Psalms 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 ית'

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 • 18

### Our G-d, Torah and mitzvos

8 ג ואמת שהתנאים ואמוראים לא היו מאריכין כ"כ [כל כך] בתפלה ובפרט בפסוד"ז [בפסוקי דזמרה] (ועמ"ש מזה בד"ה ויעש משה נחש נחושת)<sup>54,55</sup> 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 רשב"י [רבי שמעון בר יוחאי] <sup>56</sup> בחד קטירא אתקטרנא <sup>57, 58</sup> כו' שהיה נתפס אחד אמת בלבכם בהתבוננות מועטת בפעם אחת והיתה יתד תקועה בלבכם כל תמוט עולם ועד <sup>59</sup>

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' [עיינן] זח"ג [זהר חלק ג] קכ"ח א' מענין יתד במקום נאמן <sup>60, 61</sup> וברכות תצוה ר"פ ל"ז וכתוב אהל כל יצען כל 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 <sup>62, 63</sup> ועמ"ש סדי"ה שובה ישראל עד <sup>64, 65</sup> ועמ"ש מזה בד"ה תחת אשר לא עבדת <sup>66, 67</sup> משא"כ אנחנו מגושמים ורחוקים מרוחניות שצריך להאריך עד שיתפס 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<sup>68</sup> 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 פסודיז [פסוקי דזמרה] ושתיים לפניו כו' שעייז מקיים ואהבת את<sup>69</sup> ה' אלקיך להיות הוי' אלקיך ממש שורה ומתגלה כך והיינו עיי התבוננות שמע ישראל<sup>70</sup> 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 לה' אלקיכם<sup>71</sup> ברא כרעא דאבוה<sup>72</sup> 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 נקי בכל התורה כולה אני ה' אלקיכם אלוה שלכם ממש<sup>73</sup>

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<sup>74</sup> 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<sup>75</sup> מארץ מצרים<sup>76</sup> שהיתה ערות הארץ<sup>77</sup> ונדבקנו בנו"ן שערי טומאה<sup>78</sup> 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<sup>79</sup> אברין דמלכא<sup>80</sup> 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 en-clothed: 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 en-clothed in the body’s limbs, sight in the eye, so the divine light is en-clothed in the mitzvos.

ועי' שמושך העין מושך כח הראיה שבנפ' ש שנתלבשה שם כך המצות הן המשכות אור א"ס ברוך הוא המלוכש בהם שע"י הטלית ממשיך כך כו'

And by drawing the eye, one draws the soul's power of sight that is encloded there. So too, the mitzvos are drawings-down of the Infinite Light (Or Ein Sof), blessed be He, which is encloded in them, so that through the tallis one draws down such-and-such, etc.

When one moves the eye, the power of sight encloded in it moves with it. So through the mitzvos, in which the Infinite Light is encloded, a person draws that light down, for example through the tallis.

אך ההמשכה הוא על ידי ואהבת כי רוח אייתי רוח<sup>81</sup> כו' אם ישים אליו לבו<sup>82</sup> 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<sup>83</sup> לבנ"י [לבני ישראל] ובד"ה מנורת זהב<sup>84</sup> בענין כדי שיקבל עליו עול מלכות שמים תחלה ואח"כ יקבל עליו עול מצות)<sup>85</sup>

(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 כח"י אהבה וחסד ה' חסדים ה"פ אור<sup>86</sup> ה"פ מים<sup>87</sup> 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<sup>88,89</sup> מים יורדים מגבוה לנמוך וכמ"ש בד"ה והיה מספר בני ישראל.<sup>90</sup> אך פנימיותם הוא ה"פ אור היינו בחי אהבה שהוא פנימיות של חסד).

(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<sup>91</sup> אשר אנכי כו' זו תשב"כ [תורה שבכתב] מקרא מלשון והיה לך למקרא העדה<sup>92</sup> שנאמר גבי חצוצרות שהוא לשון קריאה ואסיפה כך כל התורה שמותיו של הקב"ה<sup>93</sup> 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<sup>94</sup> זו תשב"כ [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' תשב"כ<sup>95</sup> [תורה שבעל פה] 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 שמשותין<sup>96</sup> ב"פ [בי פעמים] כד הא' ותמלא כדה<sup>97</sup> 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 kadmah”: 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 kadmah,” 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<sup>98</sup> זו מעשה המצות<sup>99</sup> כי הוקשה כל התורה לתפילין<sup>100</sup> כשם שתפילין הוא ענין המשכת יחודו ית' שיתגלה בגשמיות

“And you shall bind them”: this is the performance of the mitzvot, 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 mitzvot, 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 בגשמיות.

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':<sup>101</sup>

so too, all the mitzvot 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 mitzvot, 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 mitzvot, 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 Mittlerer 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 את 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 ותוסי' 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 ה'י-ה'4-5 ב'ר' ד'ס

שמע ישראל Havayah אֱלֹהֵינוּ Havayah אֶחָד: וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

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 א"י 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 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 אתכסיא) 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 תשי"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 ה"ב:5

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 [לאחור] 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,

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 ל"ד5:27-34

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 . . פי' ואתחנן אי' שהטעם לא ניתן להשגת המלאכים כו' יעויש, והוא מגמרא ברכות דס"א ע"ב ושם לא נזכר שתוק כך עלה כו' כי"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 פי' יתרו ע' א"א.

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.

ברכות ס"א ב:71b Berakhot

אמר לו: אמשול לך משל, למה הדבר דומה — לשועל שהיה מהלך על גב הנקה, וראה דגים שהיו מתקבצים במקום למקום. אמר להם: מפני מה אתם בורחים? אמרו לו: מפני רשתות שמביאין עלינו בני אדם. אמר להם: רצונכם שתעלו לבישה, ונדור אני ואתם, כשם שדורו אבותי עם אבותיכם? אמרו לו: אתה הוא שאומרים עליך פקח שבחיות! לא פקח אתה, אלא טפש אתה! ומה במקום חיותנו, אנו מתיראין, במקום מיתתנו — על אחת כמה וכמה. אף ...

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 מה, ג. ראה אודות — ענינים עי קסט.

# 12 אצ"י 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 עי קסז: אדמו"ר ז"ל נ"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 בדי"ה ענין ק"ש ובת"א פ' וירא בדי"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 וסמור, ע"ש בארוכה. וראה שם בעי 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 באו"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.

במדבר י"א:כ"ה Numbers 11:25

וירד ה' בענן וידבר אליו ויאצל מן הרוח אשר עליו ויתן עלישבעים איש הזקנים ויהי כנחו עליהם הרוח ויתנבאו ולא יספו:

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.

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KEHOT'S NOTE

במדבר י"א, 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.

במדבר י"א:י"ג Numbers 11:13

מאין לי בשר לתת לכל־העם הזה כִּי־יִבְכּוּ עָלַי לֵאמֹר תִּנְהַלְנוּ בָּשָׂר וְנִאֲכָלֶהּ:

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 י"א, יג.

# 15 בדי"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 ואצלת 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.

במדבר י"ז:י"ז Numbers 11:17

וירדתי ודברתי עמך שם ואצלת מן הרוח אשר עליך ושמת עליהם ונשא אתה במשא העם ולא תשא אתה לבדך:

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 י"א, 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.

תקוני זוהר י"א:י"ב-10:17a Tikkunei Zohar  
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 אתכסיא) 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 נקי 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 ב"י

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

KEHOT'S NOTE

ת"י 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.

ישעיהו ס"ג:ט"ז Isaiah 63:16

כִּי־אַתָּה אֲבִינוּ כִּי אֲבֹרְהֶם לֹא יָדְעֵנוּ וְיִשְׂרָאֵל לֹא יִכְרֹנוּ אֶתָּה ה' אֲבִינוּ גִּאֲלֵנוּ 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.

ישעיהו ד'ה:5 Isaiah 4:5

וּבָרָא ה' עַל כָּל־מְכוֹן הָרִצִּיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעֶשֶׂן וְנֶגֶם אֵשׁ לְהִכָּה לַיְלָה כִּי עַל־כָּל־כְּבוֹד חֶפֶז:

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.

ישעיהו נ"ה:8 Isaiah 55:8

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דַּרְכֵי נֶאֱמָר 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"י 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.

תהילים ל"ג:6 Psalms 33:6

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צִבְּאָם:

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.

בראשית א'ג:1 Genesis 1:3

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אֹר:

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.

תהילים ל"ג:6 Psalms 33:6

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צִבְּאָם:

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 ב"א-י"א-י"ב-י"ג-י"ד-י"ה-י"ו-י"ז-י"ח-י"ט-כ

אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיאת) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חברה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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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

ובבא משה אל־אהל מועד לדבר אתו וישמע את־הקול מדבר אליו מעל הכפרת אשר על־ארו העדת מבין שני הכרובים וידבר אליו:

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 קנ"ב:ב

הַלְלוּהוּ בְּגִבּוֹרֹתָיו הַלְלוּהוּ כְּרֹב גְּדֻלּוֹ:

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.

חגיגה י"ג א:ג' Chagigah 13a:3

כמה שנותיו של אדם — שבועים שנה, שנאמר: "ימי שנותינו כהם שבועים שנה ואם בגבורות שמונים שנה". והלא מן הארץ עד לרקיע מהלך חמש מאות שנה, ועוביו של רקיע מהלך חמש מאות שנה, וכן בין כל רקיע ורקיע.

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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.

תלמוד ירושלמי ברכות ט:א-י"ג: Jerusalem Talmud Berakhot 9:1:13

... אבל הקדוש ברוך הוא נראה בחוק ואין קרוב ממנו. דאמר לוי מהארץ ועד לרקיע מהלך חמש מאות שנה. ומרקיע לרקיע מהלך חמש מאות שנה. ועוביו של רקיע חמש מאות שנה וכן לכל רקיע ורקיע. ואמר רבי ברכיה ורבי חלבו בשם רבי אבא סמוקה אף טלפי החיות מהלך חמש מאות שנה וחמש עשרה מניין שריו. ראה כמה הוא גבוה מעולמו. ואדם נכנס לבית הכנסת ועומד אחורי העמוד ומתפלל בלחשה והקדוש ברוך הוא מאזין את תפילתו. ...

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 ֵלֹהִים close to them?" He answered them, it is not written: "Like the Eternal, our ֵלֹהִים, 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 ברי"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.

ראשית חכמה, שער היראה 1:43 Reshit Chokhmah, Gate of Fear 1:43

א"מ:ג

... ואמליך על כל עילאין ותתאין, עד כאן לשונו. וכן בפרשת תרומה (וזה קנה, ב) עיין שם.

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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 27:3: ויקרא כ"ז:ג

תניא, חלק ראשון; ליקוטי אמרים 48:3-4 Tanya, Likkutei Amarim מ"ח:ג-ד'

... ותכלית, ואין ביניהם ערך וחס קלל, פנודע פירוש מלת 'ערך' במספרים, שאחד במספר, יש לו ערך לגבי מספר אלה אלהים, שהוא חלק אחד מני אלה אלהים, אבל לגבי דבר שהוא בחינת קלי גבול ומספר קלל - אין כנגדו שום ערך במספרים, שאפילו אלה אלהים וריבוא רבבות, אינן אפילו כערך מספר אחד לגבי אלה אלהים וריבוא רבבות, אלא קלא ממש חשיבי. וככה ממש היא בחינת ההארה מועטת זו, המתקשרת בעולמות ...

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KEHOT'S NOTE

ויקרא כז, ג ואילך. ובהבא להלן ראה (בשם הה"מ) מאמרי אדה"ז — ענינים ע"ג. שנו. הנחות הר"פ ע"ל. ביאורו להצ"ע 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 תשי"ח, א. תשי"ט, 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). ועי' תו"א ביאור ועשית צ"ח [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 7:35-8:45: ואתחנן ז':ל"ה-ח':מ"ה

PARAGRAPH 6

37 אני ה' לא שנית

"For I, Havayah, have not changed, and you, children of Yaakov, have not ceased to be." The Alter Rebbe infers that

G-d is not enclothed in the worlds, since that would mean a change in Him.

Malachi 3:6: מלאכי ג':ו

כי אני ה' לא שנית ואתם בני יעקב לא כליתם:

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

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KEHOT'S NOTE

מלאכי ג', ו.

38 אתה הוא קודם שנבח"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:9-11: תקוני זוהר 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 כך 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 10:5: במדבר רבה י"ה: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 שפ' במד"ר פ' נשא פ' יו"ד דרל"ה ד' בפ' אחד בהקב"ה נא אחד דכתיב ה' אחד אין בעולם כיצא 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 6:5: דברים ו':ה

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

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

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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 ט"ז: רבה

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, דברייטא אמרין האופייתא טבא. חיה, שכל האברים מתים והיא חיה בגוף. יחידה, שכל האברים משנים שנים והיא יחידה בגוף, הדא הוא דכתיב (איוב לד) אם ישם אליו לבו רוחו ונשמתו אליו יאסוף. רבי יהושע בר נחמיה ורבנן. רבי יהושע בר נחמיה אמר: אם ישם אלקים לבו על האדם הזה, רוחו כבר היה בידו, ...

It [man's soul] is called by five names: nefesh (Genesis 2:7), ruah (Ezekiel 37:14), neshama (Genesis 2:7), yehida (Psalms 22:21), haya (Psalms 143:3). Nefesh - this refers to blood, as it is stated: "For blood is the soul [nefesh]" (Deuteronomy 12:23). Ruah - 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. Haya - because ...

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Devarim Rabbah 2:37 ז"ל: רבה

Zohar I, 81a זח"א פא,

KEHOT'S NOTE

ב"ר יד, ט. דב"ר ב, לו. זח"א פא, א. רן, 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 ט"ו: כ"ד

ביומו תתן שכרו ולא תבוא עליו השמש כי עני הוא ואליה הוא נשא את נפשו ולא יקרא עליה אליה ויהיה כה חטא:

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

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 י"ג: קמ"ח

יהללו את שם ה' כי נשגב שמו לבדו הודו על ארץ ושמים:

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

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KEHOT'S NOTE

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 עי' תתרכס.

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 ג' א': בראשית

ויאמר אלקים יהי אור ויהי אור:

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 ט"ו-ט"ז ב' ברכות

תנא סומכוס אומר: כל המאריך ב"אחד", מאריך לו ימיו ושנותיו. אמר רב אחא בר יעקב: ובדלית. אמר רב אשי: ובכלבד שלא יחטוף פחית. רבי ירמיה הוה יתיב קמיה דרבי [חייא בר אבא], חזייה דהוה מאריך טובא, אמר לקה: פניו דאמליכתיה למעלה ולמטה ולא רבע רוחות השמים — תו לא צריכת.

There is a teaching : Symmachus says : Whoever prolongs the pronunciation of the word ehad "one," his days and years are prolonged for him. Rab Aha b. Jacob said : Especially the letter D. Rab Ashe said: Only he must not slur over the letter H. R. Jeremiah was sitting in the presence of R. Hiyya b. Abba, and noticed that he prolonged [the word ehad] exceedingly. He said to him : So long as thou hast pro-

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' אצט.

## 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 ט"ז: תהילים

יומם יצוה ה' חסדו ובלילה שירה עמי תפקה לאל תי:

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 י"ג: תהילים

יהללו את שם ה' כי נשגב שמו לבדו הודו עלי ארץ ושמים:

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

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## 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 ב'ב: תהילים

הללוהו בגבורתיו הללוהו קרב גדלו:

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 נחשת

"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.

במדבר כ"א:ט"ז Numbers 21:9

ויעש משה נחש נחשת וישמהו על הנס והיה אם נשך הנחש את איש והביט אל נחש הנחשת וחי:

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 רסח, א

KEHOT'S NOTE

ראה זח"א רסח, 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 אתקטירא

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) ב"י אחידא. וע"ל במטות (פד, סע"ג) הלשון ביחד מבי המקומות וטובים השנים [כ]. וראה המצויין לעיל מטות פד, ג.

## 58 בחד קטירא אתקטירא

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.

Sf. Zohar, Idra Zuta 1:29-4:37 ל"ז: ד' כ"ט: זח"א

## 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 ה'ה: תהילים

יסד ארץ על מכוניה בלי תמוט עולם ועד:

Who didst establish the earth upon its foundations, that it should not be moved for ever and ever;

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own.

Deuteronomy 6:5 ויהי: דברים

וְאַהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

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

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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 ויהי: דברים

שְׁמַע יִשְׂרָאֵל הָאֵלֹהִים הָאֶחָד: Havayah אלקינו Havayah אחד:

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 ויהי: דברים

בְּנִים אַתֶּם לַה' אֱלֹהֵיכֶם לֹא תִתְגַּדְדוּ וְלֹא-תִשְׁמִימוּ קֶרֶחַ בֵּין עֵינֵיכֶם לָמֶת:

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 יד, 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 ויהי: דברים

דְּאָמַר רַבָּא: אָמַר לִי רַב זְעֻקָּא בַּר אֲבָדִימִי: אֲתִיָּא "הִנֵּה" אֲתִיָּא "זְמַה" "זְמַה". הִשְׁתָּא דְאָמַרְתָּ כָּל מִלְתָּא דְאִתִּיבִיָּה: מִדְּרָשָׁא חֲבִיבָא לְקָה, לִיתְנִי לְאַחֹת אִשָּׁה לְבִסּוּף! אֵינִי דִּי דְאִינִי בְּאִיסּוּר אַחֲוֹתָא, תִּנָּא אַחֹת אִשָּׁתוּ.

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Eruvin 70b:2-3 ויהי: דברים

או דלמא: יורש כרעיה דאבוה הוא? אָמַר לָקָה: אָנִי אוֹמַר מְבִטֵּל, וְהִנֵּי דְבִי שְׁמוּאֵל תִּנּוּ אֵין מְבִטֵּל. אִיתִיבִיָּה: זֶה הִפְלִל, כָּל שְׁמוּתָא לְמִקְצָת שְׁבֵת — הוּתַר לְכָל הַשְּׁבֵת, וְכָל שְׁנָאֲסַר לְמִקְצָת שְׁבֵת — נֶאֱסַר לְכָל הַשְּׁבֵת חוּץ מִמְבִּטֵּל רְשׁוּתָא.

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KEHOT'S NOTE

יונת אלם רפ"ב. וראה יבמות ג, א תוד"ה מקמי. עי' תוס' יבמות (ג, א) ד"ה מקמי שהבן כרע"י דאבוה. עירובין ע, ב. יורש כו'. ועי' גמ' ב"ב (פ"ח) סי' תתע"ז דבן כו' וכלשון אדמו"ר הובא בשלי"ה הק' ד' אוסטראהא (קנוד, א) ממ"ש רמט, א. רעה, א. שה, א ובכ"ד. [כ]. ע"ה שער פרקי הצלם פ"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 ויהי: דברים

כִּי חֵלֶק הָאֵלֹהִים חֵלְקוֹ יַעֲקֹב חֵלֶל נִחְלָתוֹ:

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

מֵאֲזֵנִי צֶדֶק אֲבַנִּי צֶדֶק אִפֶּת צֶדֶק וְהִיוּ צֶדֶק יְהוָה לָכֶם אָנִי ה' אֱלֹהֵיכֶם אֲשֶׁר-הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם:

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 ומדבר ט"ו:מ"א

אָנִי ה' אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לְאֱלֹהִים: אָנִי ה' אֱלֹהֵיכֶם:

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 de-based of lands.

Genesis 42:9 ויהי: בראשית

וַיִּזְכֹּר יוֹסֵף אֶת הַחֲלֻמוֹת אֲשֶׁר חָלֵם לָהֶם וַיֹּאמֶר אֲלֵהֶם מִרְגָּלִים אַתֶּם לְרֹאוֹת אֶת-עֲרוֹת 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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Kohelet Rabbah 1:9:ט"ז

... אכל משלו אכל משל חברו, הו' למה נקרא שמו חזיר שעתיד להחזיר הגדלה והמלכות לבועליה. עורות תחשים מה הן, רבי יהודה אומר אלטינון. רבי נחמיה אומר גלטינון. רבי יוחנן אומר מין חיה גדולה הראה הקדוש ברוך הוא למשה ועשה הימנה צרף המשכן וגננה. רבי אבין אמר קרש היה שמה. תני רבי הושעיה קרן אחת היתה לו במצחו, שנאמר (תהלים סט, לב): ותיטב לה' משור פר מקרן מפריס וגו', מקריו תרמי שמע מנה. אמר רבי חנינא בר ...

"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

בניין 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 ה'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.

Tikkunei Zohar 74a:8:ח"א

ועוד מצוה דא עמודא דאמצעיטא, דאיהו מצוה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהו אש"ר, והכי צדיק מצוה ועושה מתרונתו, ובגין דא אתמר על תרונתו אשר קדשנו, אמא קדשנו ואבא צונו, על מאן על שכונתא תתאה, דאיהו פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודין, איהו מצות יהו"ה בכל אבר ואבר דמלכא, איהו מצוה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

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.

Zohar II, 162b:ב"ב קסב, זח"א

KEHOT'S NOTE

זח"ב קסב, ב.

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.

Job 34:14:י"ד איוב

אם ישים אליו לבו רוחו ונשמתו אליו יאסף:

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.

Exodus 6:6:ו' שמות

לכן אמר לבני ישראל אני ה' והוצאתי אתכם מתחת סבלת מצרים והצלתי אתכם מעבדתם וגאלתי אתכם ברוח נטויה ובשפטים גדלים:

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 פי 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.

Mishnah Berachot 2:2:ב"ב משנה ברכות

אלו הן בין הפרקים, בין ברכה ראשונה לשניה, בין שניה לשמע, ובין שמע לנהיה אם שמע, בין ונהיה אם שמע לויאמר, בין ויאמר לאמת ויציב. רבי יהודה אומר, בין ויאמר לאמת ויציב לא נפסיק. אמר רבי יהושע בן קרחה, למה קדמה שמע לנהיה אם שמע, אלא כדי שיקבל עליו על מלכות שמים תחלה, ואחר כך יקבל עליו על מצות. ונהיה אם שמע לויאמר, שנהיה אם שמע נוהג ביום ובלילה, ויאמר אינו נוהג אלא ביום:

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-

interrupt. 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.

בראשית א:ג-ה' 1:3-5

וַיֹּאמֶר אֱלֹקִים יְהי אור וַיְהי־אור: וַיֵּרָא אֱלֹקִים אֶת־הָאור כִּי־טוֹב וַיְבָרֶךְ אֱלֹקִים בֵּין הָאור וּבֵין הַחֹשֶׁךְ: וַיִּקְרָא אֱלֹקִים לְאור יוֹם וּלְחֹשֶׁךְ קֶרָא לַיְלָה וַיְהי־עֶרֶב וַיְהי־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.

בראשית א:ו'-ז' 1:6-7

וַיֹּאמֶר אֱלֹקִים יְהי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהי מְבָדִיל בֵּין מַיִם לְמַיִם: וַיַּעַשׂ אֱלֹקִים אֶת־הַרְקִיעַ וַיְבָרֶךְ בֵּין הַמַּיִם אֶשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהי־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

כמיה דאשקי לאילנא

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

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

89

כמיה 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 ט"ז א: כ"ב

איהו שקי דאילנא בדרועי וענפוי (נ"א ואנפוי). כמיה דאשקי לאילנא ואתרבי בההוא שקי. 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 ומוזלי ובארעא אלנין ודשאין וגנתא דעדן (ועשבין) וחיוון ועופין וגונין וכני נשא. לאשתמודעא בהון עלאין. ואיך יתנהגון בהון עלאין ותתאין. ואיך אשתמודעאן מעלאי ותתאי. ולית כך דידע כלל

Constantinople, 1740 (CC-BY-NC)

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 א' 2:1

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא יִסְפָּר וְהָיָה בְּמִקְוֵה אֲשֶׁר־יֹאמַר לָהֶם לֹא־עַמִּי אַתֶּם יֹאמַר לָהֶם בְּנֵי־אֱלֹהִי:

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 ו' 6:6

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לִבְּךָ:

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

והיי 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 ב' 10:2

עֲשֵׂה לָךְ שְׁתֵּי חֲצוֹצְרוֹת כֶּסֶף מְקֻשָּׁה תַעֲשֶׂה אֹתָם וְהָיוּ לָךְ לְמִקְרָא הָעֵדָה וּלְמִסְעָ אֶת־הַמַּחֲנֵה:

'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 ז"ב פז, 87a

KEHOT'S NOTE

ז"ב פז, א. רמב"ן בהקדמתו על התורה. ע"ל בפניחס (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.

דברים ו':6:7 Deuteronomy

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִקְחֶךָ בְּדֶרֶךְ וּבְשׁוּבְךָ וּבְקוּמְךָ:

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 נקי 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] רפ"ג. [כ].

## 96 ושמתי כדכד שמשותיך

"And I will make your windows of kaddod." Read as kad twice, it alludes to the Written and the Oral Torah.

ישעיהו נ"ד:12 Isaiah 54

וְשִׁמְתִי כְּדָכָד שְׁמֹשֶׁתֶיךָ וְשַׁעֲרֶיךָ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלְךָ לְאַבְנֵי־חַפְצִים:

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

ישע"י 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.

בראשית כ"ד:16 Genesis 24

וְהַנַּעֲרָ טַבַּת מְרֹאָה מְאֹד בְּתוּלָהּ וְאִישׁ לֹא יָדָעָהּ וְתֹרֵד הָעֵינָהּ וְתִמְלֵא כֶּדָה וְתֵעַל:

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.

דברים ו':8 Deuteronomy 6

וְקָשַׁרְתָּם לְאוֹת עַל־יָדְךָ וְהָיוּ לְטֹטְפֹת 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:5ה"א:5

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

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

KEHOT'S NOTE

קידושין לה, א. וע"ל בהר (מב, ב), ושי"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.

ישעיהו ל"ג:20 Isaiah 33

חֲזֵה צִיּוֹן קִרְיַת מוֹעֵדֵנוּ עֵינֶיךָ תִּרְאֶינָה יְרוּשָׁלַם נוֹה שְׁאֵנוֹ אֶהֱל בְּלִי־צָעֵן בְּלִי־סַע יְתִדְתָּיו לְנֹצַח וְכָל־חֲבָלָיו בְּלִי־נִתְקוֹ:

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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THE CHASSIDISHE PARSHA

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

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### 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