



LIKKUTEI TORAH • PARSHAS VA'ESCHANAN • MAAMAR 6

להבין בתוספת ביאור ע"פ וידעת היום והשבות אל...

To understand, with additional
explanation, the verse “Know this day...”



Daas is knowing and sensing that something exists without grasping what it is, so even sovev kol almin, which no thought can grasp, can truly be known; the Torah and mitzvos, G-d's own wisdom and will clothed in physical matters, draw this Daas into what would otherwise be faith alone. Kept constantly in mind, Daas brings love and awe, and its reward is the future revelation, when what is now known only to exist will be seen.

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

Daas is knowing and sensing that something exists without grasping what it is, so even sovev kol almin, which no thought can grasp, can truly be known; the Torah and mitzvos, G-d's own wisdom and will clothed in physical matters, draw this Daas into what would otherwise be faith alone. Kept constantly in mind, Daas brings love and awe, and its reward is the future revelation, when what is now known only to exist will be seen.

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

How can “Know this day” apply to sovev kol almin, when “no thought can grasp Him”? The Alter Rebbe defines Daas as knowing a thing's existence, not its essence, like a person's certain sense of his own soul, of thought present in his foot, of learning stored in his mind. “No thought can grasp” excludes G-d's essence, not the knowledge that He is. The Torah follows the same pattern: its revealed laws, a body, point to an inner soul that the souls in Gan Eden study, and since the Torah and mitzvos come from sovev, they draw Daas into faith. Daas is the key and core of the emotions: as constant self-awareness makes self-love intense, constant awareness of G-d brings love and awe, while faith, like a crown, surrounds the mind without moving the heart. Daas is only the back of seeing, but in the Time to Come Keser will be seen and the level now beyond knowledge will become knowable: “the earth shall be full of knowledge.” All this is drawn down now through Torah, prayer and mitzvos.

OUTLINE

- 1 The question, and what Daas is** ¶11-6
How can sovev, which no thought grasps, be known? Daas is knowing and sensing existence without grasping essence, as a person senses his soul, his thought present in his foot and the learning stored in his mind; so “Know this day” is possible.
- 2 The Torah's body and soul** ¶17-11
The revealed laws are the Torah's body; their inner meaning, studied by the souls in Gan Eden, is its soul. Revealed study here gives knowledge that the inner dimension exists, and in the same way the Torah and mitzvos, which come from sovev, bring knowledge of sovev.
- 3 Sovev known through memalei; nurturing faith** ¶112
Memalei, a mere glow, points to its source in sovev. “Havayah is Elokim” bids even sovev to be known, and the Torah and mitzvos turn faith in it into living Daas.

4	Daas as the key of the emotions	¶13-21
	“Know the G-d of your father” means constant awareness. The emotions follow awareness, as self-love and the Rambam’s ruling on fear in battle show; Daas is “the key that includes six,” yet in relation to Chochmah’s “seeing” it is only the back.	
5	Daas and faith, below and above	¶22-25
	Daas within Z’eir Anpin descends as memalei, giving every creature a sense of its Creator and the motive for the mitzvos. Faith, a crown, is sovev and does not stir the emotions; the mitzvos draw sovev into Daas, and the reward is actual seeing.	
6	Why the future is called “knowledge”	¶26-30
	Seeing, Daas and faith exist above too: Chochmah (“You”) is seen in Gan Eden, Keser (“He”) is known there as existing, and “the Head that is not known” is held by faith. In the future each level rises: Keser will be seen, and the unknown Head will become sovev and so become knowable.	
7	“Speak upon the heart”	¶31-32
	“Call out to her” is inner light and “speak upon the heart” a new encompassing light, ever higher without end. All this comes about through refining the sparks by prayer, Torah and mitzvos.	
8	The Torah as food for faith	¶33-36
	Torah study grasps the essence of G-d’s wisdom and will clothed in physical matters. Like grain, rooted above man, it nourishes and adds Daas; coming from Anochi, G-d’s essence, it brings a person to “You have been shown, to know.”	
9	Summary	¶37
	A brief restatement of the whole argument.	

KEY CONCEPTS

Daas (knowledge) דעת

Knowledge in the sense of a felt awareness that something exists, without grasping what it is. In the soul it is the key and inner core of the emotions.

Apprehension of existence and of essence השגת המציאות / השגת המהות

The philosophers’ distinction on which the maamar builds: knowing that a thing is, as against grasping what it is. Seeing is apprehension of essence; Daas is apprehension of existence.

Sovev kol almin and memalei kol almin סובב כל עלמין / ממלא כל עלמין

The light that encompasses the worlds and the light that fills them. Memalei is revealed and known; sovev is now known only as existing, and its revelation awaits the Time to Come.

Faith אמונה

Belief that surrounds the mind like a crown without entering it, and so does not move the emotions; yet it reaches even what Daas cannot.

The back (achorayim) אחריים

The outer, derivative aspect of a level. Daas is the back of Chochmah’s seeing; it senses from afar.

“You” and “He” אתה / הוא

Direct address for what is revealed (Chochmah, memalei); the third person for what is hidden but known to exist (Keser, Atika, sovev).

The Head that is not known רישא דלא אתידע

An encompassing level above even sovev, reached now only by faith. In the Time to Come it will become sovev and so become knowable.

SECTION 1 • 11-6

The question, and what Daas is

1 להבין בתוספת ביאור ע"פ וידעת היום¹ והשבות אל לבבך כו' בענין הדעת והאמונה ולהבין איך יהיה

בחי' סוכ"ע בבחי' הדעת וההרגשה והלא לית מחשבה תפיסא ביי [ביה] כלל כידוע

To understand, with additional explanation, the verse “Know this day and take it to your heart,” etc., concerning Daas (knowledge) and faith; and to understand how the level of the light that encompasses all worlds (sovev kol almin) can be on the level of Daas and sensing, for surely “no thought can grasp Him at all,” as is known.

The maamar opens with Moshe's charge in Deuteronomy 4:39, “Know this day and take it to your heart,” and sets out to explain what this “knowing” (Daas) is and how it differs from faith. The difficulty it raises: sovev kol almin is the infinite light that transcends every world, and it is well known that “no thought can grasp Him at all,” so how can such a level become a matter of knowledge and inner sensing?

אך הענין הוא דיש להבין עיקר ענין הדעת מהו בהיות ידוע בלשון הפלסופים וכמ"ש הרמב"ם [הרבי משה

בן מימון] בידיעת אלקות

But the point is that we must understand what the essential concept of Daas is, as is known in the language of the philosophers, and as the Rambam writes concerning the knowledge of G-dliness,

The answer begins by defining Daas precisely. For this the Alter Rebbe borrows the terms of the philosophers and of the Rambam's discussion of how G-d can be known.

שהוא יתברך הוא הידוע מציאותו ולא מהותו וזהו הנק' בחי' דעת כי ענין הדעת הוא ידיעת והרגשת המציאות.

that He, blessed be He, is the One whose existence is known and not His essence. This is what is called the level of Daas, for the concept of Daas is the knowing and sensing of existence.

The Rambam's formula is that G-d is known as to the fact that He exists, but not as to what He is. Daas, the Alter Rebbe says, is exactly this kind of knowledge: knowing and sensing that something exists, without grasping its essence.

2 ויובן עד"מ באדם מבשרי אחזה² שהאדם מחמת חומר הגוף הגשמי אינו יכול להשיג אפי' [אפילו] מהות הרוחניות המלוכש בו ממש

This will be understood by way of analogy from man, [as in] "from my flesh I behold": because of the matter of the physical body, a person cannot apprehend even the essence of the spirituality that is actually en clothed within him,

The Alter Rebbe draws an illustration from human experience, citing Job's words, "from my flesh I behold [G-d]," which Chassidus reads as permission to learn about G-d from the make-up of man. A person in a body cannot grasp the essence even of his own soul, the spiritual reality right inside him.

דהיינו הנפש וכחותיה ואעפ"כ [ואף על פי כן] מרגיש הוא מציאותן בידיעה והרגשה ממש כמו עד"מ המחשבה יודע מציאותה ועכ"ז [ועם כל זה] אינו משיג מהותה

namely the soul and its powers. Nevertheless, he senses their existence with actual knowing and sensing. Thought, for example: he knows its existence, and yet he does not apprehend its essence.

Yet he has no doubt that his soul and its powers exist; he senses them directly. Thought is the first example: everyone knows that he thinks, but no one can say what thought itself is.

שהרי אנו רואים שמחשבה תתפשט גם ברגל וישנה ממש בהתלבשות ברגל כי הלא מיד שעולה במוחו לחשוב שינענע הרגל מיד ילך הרגל כמו שעלה במחשבה

For we see that thought extends even into the foot and is actually present, en clothed, in the foot. For surely, the moment it arises in his mind to think of moving the foot, the foot immediately goes, just as it arose in thought.

Thought is not confined to the brain. The instant a person decides to move his foot, the foot moves, which shows that thought is somehow present, en clothed, in the foot itself.

ואם נאמר שמחשבה זו שבמוח להלך ירדה ונמשכה בירידות המדריגות עד שבאת לרגל והניעתו א"כ היה צריך שיהיה שוהה ומתעכב התנועה איזה זמן מה ולמה

Now if we were to say that this thought in the brain, to walk, descended and was drawn down through the descent of levels until it came to the foot and moved it, then the movement would have had to linger and be delayed for some amount of time. Why, then,

The Alter Rebbe rules out the alternative explanation. If the intention had to travel down, stage by stage, from the brain to the foot, there would have to be some delay between the decision and the movement.

מיד שעלה במחשבה יניע הרגל להלך בלתי שהות ועיכוב כלל אפילו לרגע מזה נראה שלא ירדה המחשבה מן המוח דרך ענין המשכה כמים שנמשכים ויורדין כו'

the moment it arises in thought, does the foot move to walk without any lingering or delay at all, not even for a moment? From this it is evident that the thought did not descend from the brain by way of a drawing-down, like water that is drawn along and flows down, etc.,

Since the movement follows with no lapse at all, thought cannot have flowed down from the brain the way water flows downhill.

אלא שנמצאת ממש ברגל ואף שעיקרה במוח עכ"ז [עם כל זה] הארתה תתפשט בכל האברים כמו אור השמש על הארץ ואינו מושג כל זה איך ומה היא.

but rather that it is actually present in the foot. And although its main [place] is in the brain, nevertheless its radiance extends into all the limbs, like the light of the sun upon the earth. And none of this is apprehended: how and what it is.

Rather, thought is present in the foot itself, while its main seat stays in the brain and its radiance reaches every limb, the way sunlight fills the earth. How this works, and what thought is, remain beyond our grasp; we know only that it is so.

3 וכן השכל ואותיות המחשבה שכנפש אינו מושג מהותם ממש כמו אדם שלמד מסכת אחת בעיון ושגורה בפיו וכאילו מונחת אצלו בקופסא ואח"כ כשעסוק בענין אחר

So too the intellect and the letters of thought in the soul: their actual essence is not apprehended. Take a person who studied a tractate in depth, so that it is fluent on his lips and as though it lay with him in a box. Afterwards, when he is occupied with another matter

A second example: the intellect and the "letters" of thought, the inner words in which a person thinks, are also beyond grasp in their essence. Someone who has mastered a tractate carries it with him as though it were stored in a box, even while his mind is busy with other things.

או לומד מסכת אחרת אעפ"כ [אף על פי כן] כשרוצה נזכר על כל מסכת ההיא שלמד תחלה. הרי ע"כ צריך לומר שישנה במוחו ושכלו גם בעת שאינו מהרהר בה כלל.

or is studying another tractate, he nevertheless remembers, whenever he wishes, the whole of that tractate he studied earlier. Therefore one must say that it is present in his mind and intellect even at a time when he is not thinking about it at all.

Since he can recall the whole tractate whenever he wants, it must be present in his mind even when he is not thinking about it at all. This sets up the question of the next paragraph: what is that stored knowledge?

4 וא"כ איך ומה הוא מהות שכל זה שיש אצלו אף כשאנו מחשב בו כלל. הרי אין זה מושג כלל איך ומה הוא.

If so, how and what is the essence of this intellect that is with him even when he is not thinking about it at all? This is not apprehended at all, how and what it is.

What exactly is this knowledge that stays with a person while he gives it no thought? No one can say how or what it is.

והיינו מפני שהאדם להיותו בגוף אינו משיג אפילו מהות הרוחניות שבו היינו הנפש וכחותיה. כי אם מציאותן לבד.

This is because a person, being in a body, does not apprehend even the essence of the spirituality within him, namely the soul and its powers, but only their existence.

The reason is that a soul in a body cannot grasp the essence of its own spiritual powers. It knows only that they exist.

5 ומ"מ מציאותן יודע ומרגיש ממש אף שאינו משיג מהותן ואין צריך על זה אמונה וראיה. כ"א נרגש ממש.

Nevertheless, their existence he actually knows and senses, even though he does not apprehend their essence; and for this there is no need of faith or proof, but rather it is actually sensed.

This knowledge of existence is not a matter of belief or of proof: a person directly senses that he has a soul and its powers. That is the key point: it is real, felt knowledge, even though it does not reach the essence.

וזהו הנקרא השגת המציאות ולא השגת המהות בלשון הפלסופים.³ ומזה יובן לנו למעלה באלקות שהשגת מציאותו בלבד ולא השגת מהותו

This is what is called, in the language of the philosophers, apprehension of the existence and not apprehension of the essence. From this we will understand [the matter] above, in G-dliness: that the apprehension of His existence alone, and not the apprehension of His essence,

The philosophers call this "apprehension of existence," as opposed to "apprehension of essence." The Alter Rebbe now applies the same distinction to G-dliness.

דהיינו ע"ד הרגשת הגוף את הנפש כנ"ל הוא הנקי בשם דעת כמ"ש דע את אלקי אביך כו' שענין הדעת הוא ענין ההרגשה כידוע שהוא ענין השגת המציאות בלבד

that is, in the manner of the body's sensing of the soul mentioned above, is what is called by the name Daas (knowledge), as it is written, "Know the G-d of your father," etc. For the concept of Daas is the concept of sensing, as is known, which is the concept of apprehending the existence alone,

Knowing that G-d exists without grasping what He is, the way the body senses the soul within it, is what Scripture calls Daas, as in King David's charge to Shlomo, "Know the G-d of your father." Daas in this sense is a felt awareness that something exists, not a grasp of what it is.

כמו עד"מ הנ"ל שידע האדם מנפשו אשר בתוכו שאינו יודע רק מציאותה ולא מהותה אמנם מרגישה הרגשה שלימה ונק' הרגשה זו בשם ידיעה⁴ שידוע א"ע [את עצמו] כו'.

as in the analogy mentioned above, that a person knows of his soul that is within him: he knows only its existence and not its essence, yet he senses it with a complete sensing, and this sensing is called by the name "knowledge," in that he knows himself, etc.

Back to the analogy: a person knows only that his soul exists, yet he senses it completely. This full sensing is what we mean when we say that a person "knows himself."

כך אור א"ס ב"ה בהתלבשותו בכל העולמות מורגש ונודע לנבראים הוא אבל לא נודע רק מציאותו ולא מהותו כמ"ש הרמב"ם [הרבי משה בן מימון].⁵

So too the Infinite Light (Or Ein Sof), blessed be He, as it is en clothed in all the worlds, is sensed and known to the created beings; but only its existence is known, and not its essence, as the Rambam writes.

In the same way, the Infinite Light en clothed in all the worlds is sensed and known by every created being, but only as to its existence, not its essence. This is the Rambam's principle applied to the light that gives life to creation.

6 ובוה יתורץ הקושיא הנ"ל איך יהיה בחי' סובב בבחי' דעת הלא לית מחשבה תפיסא ב"י [כיה] כו'. דפ"י תפיסא הוא ענין השגת המהות דוקא כאדם התופס דבר בידו כו'.

With this the question raised above is answered: how can the level of sovev be on the level of Daas (knowledge), when surely "no thought can grasp Him," etc.? For the meaning of "grasp" is specifically apprehension of the essence, like a person who grasps an object in his hand, etc.

This answers the opening question. "Grasping" in the teaching "no thought can grasp Him" means taking hold of a thing's essence, the way a hand closes around an object.

וזהו פי' השגה סתם שמשיג מהות הדבר כו' ובאמת אין במהות אור א"ס שום השגה אלא השגת מציאותו בלבד כנ"ל.

And this is the meaning of “apprehension” without qualification: that one apprehends the essence of the thing, etc. In truth, there is no apprehension whatsoever of the essence of the Infinite Light (Or Ein Sof), but only apprehension of its existence alone, as mentioned above.

Apprehension in its plain sense means grasping what a thing is. Of the Infinite Light's essence there is no such apprehension at all; only its existence can be apprehended.

ומ"מ הא דלית מחשבה תפיסא היינו השגת מהותו אבל בענין הדעת וההרגשה שהוא רק ענין השגת מציאותו בלבד יכולים הנבראים להגיע ולהשיג⁶ וזהו מ"ע [מצות עשה] דוידת היום כו' וכן אתה הראת לדעת⁷ כו':

Nevertheless, the statement that “no thought can grasp” refers to apprehension of His essence; but Daas and sensing, which is only a matter of apprehending His existence alone, the created beings can reach and attain. And this is the positive commandment of “Know this day,” etc., and likewise of “You have been shown, to know,” etc.

So the teaching that “no thought can grasp Him” rules out knowing G-d's essence, but not Daas, the sensing of His existence, which created beings can attain. That is why the Torah can command “Know this day” and can say “You have been shown, to know.”

SECTION 2 • 17-11

The Torah's body and soul

⁷ ב ויובן ענין זה בביאור יותר במה שמצינו כדוגמת זה בעסק התורה שיש בה סתים וגליא

2. This matter will be understood with greater clarity from something similar that we find in the study of the Torah: that it has a concealed [part] and a revealed [part],

Section 2 deepens the point through a parallel in the study of Torah. The Torah, like a person, has a hidden part and a revealed part (in the Zohar's Aramaic, setim and galya).

שהם ג"כ בחי' גוף ונשמה כמבואר בזהר בהעלותך (דקנ"ב ע"א)⁸ ובגופי התורה שייך השגת המהות משא"כ בבחי' הסתים והפנימי⁹ [והפנימיות / והפנימית].

which are also the levels of body and soul, as explained in the Zohar, Beha'alos'cha (152a). With the bodies of the Torah, apprehension of the essence applies, which is not so with the level of the concealed and inner [part].

The Zohar describes the Torah as having a body, its commandments, called "the bodies of the Torah," and a soul, its inner meaning. The revealed laws can be grasped in their essence, but the hidden, inner dimension cannot.

ומ"מ ע"י גופי התורה יוכל האדם לידע ג"כ קצת המציאות מהפנימית עד"מ שע"י חיות גוף האדם מרגיש מציאות הנשמה כו'.

Nevertheless, through the bodies of the Torah a person can also know something of the existence of the inner [part], just as, by way of analogy, through the life of a person's body one senses the existence of the soul, etc.

Still, just as a living body shows that a soul is within it, the revealed laws give a person some awareness that an inner dimension exists. This is the same knowledge of existence, not of essence, that the earlier paragraphs described.

וביאור הדבר דהנה ארז"ל [אמרו רבותינו זכרונם לברכה] אשרי מי שבא לכאן⁹ ותלמודו בידו שבג"ע [שבגן עדן] לומדים ג"כ כל התשבע"פ [התורה שבעל פה] כמו ע"ד דוגמא עניני ההלכות שאנו שונין כאן בעוה"ז החומרי שור שנגח^{10, 11, 12} כו'.

The explanation of the matter: our Sages, of blessed memory, said, "Fortunate is he who comes here with his learning in his hand," [meaning] that in Gan Eden they also study the whole Oral Torah, for example the subjects of the laws that we study here in this material world, "an ox that gored," etc.,

The Talmud reports a saying heard in the next world: "Fortunate is he who comes here with his learning in his hand." From this the Alter Rebbe infers that the souls in Gan Eden also study the Oral Torah, including the very laws we study, such as the Mishnah's laws of an ox that gored.

וכיוצא וידוע דהלכה זו דבר¹³ ה' היא והקב"ה יושב ושונה כנגדו^{14, 15, 16} כו' וא"כ בגי'ע [בגן עדן] שהנשמות עוסקים בהלכה זו דשור שנגח כו'

and the like. And it is known that this law is the word of G-d, and the Holy One, blessed be He, sits and studies opposite him, etc. If so, in Gan Eden, where the souls occupy themselves with this law of "an ox that gored," etc.,

The Talmud reads "the word of G-d" as referring to halachah, and the Midrash says that when a scholar studies, the Holy One sits opposite him and studies with him. So the souls in Gan Eden, too, occupy themselves with the law of the goring ox.

אין לומר דהשגתם שם כהשגתנו כאן על ענינים גשמיים ממש דהרי אין שור גשמי בגי'ע [בגן עדן] כו' ומופשט שם בודאי מכל גדר וגשם כו'.

one cannot say that their apprehension there is like our apprehension here, concerning actual physical matters, for surely there is no physical ox in Gan Eden, etc.; [everything] there is certainly abstracted from every limit and physicality, etc.

Their study cannot be about physical oxen, since nothing in Gan Eden is physical. It must concern something abstract and spiritual.

אך ודאי השגתם שם על רוחניות כמו בבחי' השור דמרכבה פני שור מהשמאל¹⁷ וכיוצא וסוד הכוונה בטעמה של הלכה למה יהיה הדין כך כו' וזהו הנק' פנימית התורה ונשמתא דאורייתא

Rather, their apprehension there certainly concerns the spiritual, such as the level of the ox of the Chariot, "the face of an ox on the left," and the like, and the secret of the intent in the reason of the law, why the ruling should be so, etc. This is what is called the inner dimension (pnimiyus) of the Torah and "the soul of the Torah,"

What they study is the law's spiritual source, such as the face of the ox among the four faces of the Chariot in Ezekiel's vision, and the hidden reason why the ruling is what it is. This is called the inner dimension of the Torah, its soul.

אבל השגתנו כאן הלכה זו דשור שנגח זהו בחי' גוף התורה ויש גי'כ שנק' לכושא דאורייתא בזהר שם.¹⁸

whereas our apprehension here of this law of "an ox that gored" is the level of the body of the Torah; and there is also what is called "the garment of the Torah," in the Zohar there.

Our study of the same law here, in physical terms, is the Torah's body. The Zohar there speaks also of an outer layer, the Torah's narratives, which it calls "the garment of the Torah."

8 וכן בדוגמא זה בכל ההלכות שאנו שונין כאן כמו אם בהרת קדמה לשער לבן¹⁹ כו'

And so too, in this manner, with all the laws that we study here, such as "If the bright spot preceded the white hair," etc.,

The same is true of every law we study. The next example is the Mishnah's law of skin afflictions: if the bright spot (baheres) appeared before the white hair within it, the person is impure.

כדאיתא בגמרא דקוב"ה [דקודשא בריך הוא] במתיבתא דרקיעא²⁰ אומר טהור כו' ומאן נוכח רבה בר נחמני²¹ כו' ובודאי אין ענין הנגעים שם ענין גשמי כנגעים שלמטה

as stated in the Gemara: the Holy One, blessed be He, in the Heavenly Academy says, "Pure," etc., and "Who will decide it? Rabbah bar Nachmani," etc. Certainly the subject of the afflictions there is not a physical matter like the afflictions below;

The Talmud relates that the Heavenly Academy debated the case where it is uncertain which came first: the Holy One ruled "pure," the whole Academy ruled "impure," and they said that Rabbah bar Nachmani, the great authority on these laws, would decide. Plainly, the "afflictions" debated there are not physical skin conditions.

אלא הם בחי' דינא קשיא אשר מהם יניקת החיצונים כמ"ש בזהר וכיוצא ועל ענין הסוד שלהם איך ובמה יומתקו כו'

rather, they are the level of "harsh judgment," from which the external forces draw their nurture, as is written in the Zohar, and the like. And concerning their secret, how and by what they are sweetened, etc.:

In their spiritual root the afflictions are "harsh judgment," severe expressions of divine restraint from which the forces outside holiness draw their nourishment. What the souls study is the secret of how and by what these judgments are sweetened.

זהו ענין ההלכה ששונין שם אם בהרת קדמה כו' ונק' פנימיות התורה שנשמות עוסקים בהם בג"ע [בגן עדן] כו'

this is the law that they study there, "If the bright spot preceded," etc. And this is called the inner dimension (pnimiyus) of the Torah, with which souls occupy themselves in Gan Eden, etc.

That inner meaning is the law of "If the bright spot preceded" as it is studied above. It is called the inner dimension of the Torah, and it occupies the souls in Gan Eden.

וכן כיוצא בזה בהלכות אחרות כמו הלכות מקוואות שש מעלות במקוואות²² זו למעלה מזו^{23,24} כו'

And so too with other laws of this kind, such as the laws of mikva'os: "There are six grades of mikva'os, one above the other," etc.

A second example: tractate Mikva'os opens by listing six grades of bodies of water for ritual purification, each one superior to the one before it.

הנה המקוה כאן הוא ארבעים סאה מים גשמיים כו' ולמעלה הוא ענין המשכת מים העליונים דבינה ממקור החכמה ע"י בחי' ד' היודיין דע"ב [דשם ע"ב] כו'

The mikveh here is forty se'ah of physical water, etc.; and above, it is the drawing down of the supernal waters of Binah (understanding) from the source of Chochmah (wisdom), through the level of the four yuds of [the Name] Av (72), etc.,

Here below a mikveh is forty se'ah of ordinary water; above, it is the flow of the higher "waters" of Binah from their source in Chochmah. In the Kabbalah this flow comes through the four letters yud in the spelling of the divine Name whose numerical value is 72 (Av).

שמהם נמשכו מ' סאה²⁵ כמבואר בפע"ח [בפרי עץ חיים] שער השבת²⁶ והסוד של ענין הטהרה דוקא בהן לכל טומאה הוא ענין פנימיות התורה ועד"ז שונין שם גם זאת ההלכה דשש מעלות במקוואות זו למעלה מזו כו'

from which the forty se'ah are drawn, as explained in Pri Etz Chaim, Sha'ar HaShabbos. And the secret of the purification [coming] specifically through them, from every impurity, is the inner dimension of the Torah. In the same way they also study there this law, "There are six grades of mikva'os, one above the other," etc.,

Pri Etz Chaim, a Kabbalistic work on the inner meaning of the mitzvos and prayers, explains that the forty se'ah come from these four yuds. Why immersion in such water purifies from every impurity is part of the Torah's inner dimension, and the souls above also study the Mishnah's six grades of mikva'os.

שהם ששה צירופים של יה"ו כמ"ש בפע"ח [בפרי עץ חיים] שם ועד"ז בכל עניני המצות כולן וכמו בסוד התפילין דבכאן נתלבשה מצות תפילין במעשה גשמי [גשמיים / גשמיות / גשמית] בקלף ודיו גשמי [גשמיים] כו' ופי' קדש לי כל בכור²⁷ כו'

which are the six permutations of yud-hei-vav, as written in Pri Etz Chaim there. And so too with all the matters of the mitzvos, all of them, as with the secret of tefillin: here, the mitzvah of tefillin is en clothed in a physical action, on physical parchment and ink, etc.; and the section "Sanctify to Me every firstborn," etc.,

Pri Etz Chaim there explains the six grades as the six possible orderings of the three letters yud, hei and vav. The same holds for all the mitzvos: tefillin, for example, are physical parchment and ink, and one of their passages is "Sanctify to Me every firstborn."

ידוע ששרשה בבחי' חכמה כי קדש הוא חכמה²⁸ ונמשך להכתב בקלף ולהנתן בבית התפילין ויהיה נמשך מזה בחי' מוחין עליונים לאדם בבחי' מקיף מה שא"א לו להשיג במוחין של עצמו כו' כמ"ש במ"א.

is known to have its root in the level of Chochmah, for "holy" is Chochmah; and it is drawn down to be written on parchment and placed in the housing of the tefillin, and from this there will be drawn to a person the level of supernal intellect (mochin), in the mode of an encompassing [light], what is impossible for him to apprehend with his own intellect, etc., as is explained elsewhere.

That passage is rooted in Chochmah, since "holy" (kodesh) denotes Chochmah. Written on parchment and placed in the tefillin, it draws to the wearer a higher intellect that surrounds him from above, something his own mind could not grasp.

9 והרי נמשך אור א"ס בחכמה שבפי' קדשכו' בכ אן דרך לבוש וענין גשמי ולמעלה הוא בבחי' הפנימי [הפנימיות / הפנימית] והמהות ממש

Thus the Infinite Light (Or Ein Sof) in the Chochmah (wisdom) that is in the section "Sanctify," etc., is drawn down here by way of a garment and a physical matter, while above it is in the mode of the inner dimension and the actual essence,

So the Infinite Light that is in the Chochmah of the passage "Sanctify" comes down here clothed in a physical object, while above it is present in its inner essence.

דהיינו בחי' אור החכמה דקדושה עצמה ועמ"ש בפ' יתרו בד"ה משה ידבר^{29,30} בענין המצות מה שהם למעלה ענין ביקור חולים וענין תפילין כו' ע"ש.

that is, the level of the light of the Chochmah of holiness itself. See what is written in Parshas Yisro, in the discourse beginning "Moshe would speak," concerning the mitzvos, what they are above: the matter of visiting the sick and the matter of tefillin, etc.; see there.

Above, the mitzvah is the light of Chochmah, which is holiness itself. The Alter Rebbe refers to his discourse "Moshe would speak," in Parshas Yisro, which describes what mitzvos such as visiting the sick and tefillin are above.

10 והנה לפי שהנשמה מלובשת בגוף גשמי ע"כ א"א לנו להיות להו השגת המהות ואפי' [ואפילו] לגדולי חכמי האמת כ"א לנביא וחזוה לבד שמכונה בכתוב

Now, because the soul is en clothed in a physical body, it is therefore impossible for us to have apprehension of the essence, even for the greatest of the sages of the Truth, except for a prophet and seer alone, [whose apprehension] is termed in Scripture

Because the soul is clothed in a physical body, no one in this world can apprehend the essence of the Torah's inner dimension, not even the greatest of the "sages of the Truth," the masters of the Kabbalah. The one exception is the prophet, whose apprehension Scripture calls "seeing."

בשם רא"י [ראיה] ממש וכמ"ש כ"ז [כל זה] במ"א ע"פ עוטה אור³¹ כשלמה³² כ"א זהו לימוד במתיבתא דרקינא ששם מושג מהות פנימית התורה כמו שהיא בכח"ב [בכתר חכמה בינה] דבריאה כו'

by the name of actual "seeing," as all this is explained elsewhere on the verse "He wraps Himself in light as in a garment." Rather, this is the learning in the Heavenly Academy, where the essence of the inner dimension of the Torah is apprehended, as it is in Keser, Chochmah and Binah of [the World of] Beriah, etc.

Prophecy is actual "seeing," as explained elsewhere on the verse "He wraps Himself in light as in a garment." Otherwise, apprehending the essence of the inner Torah belongs to the learning of the Heavenly Academy, where it is grasped as it is in Keser, Chochmah and Binah of the World of Beriah.

אך מ"מ אע"פ [אף על פי] שפנימית התורה אין מושג לשום חכם המהות כלל אבל עכ"ז [עם כל זה] מתוך לימוד גופי התורה יוכל לעמוד מעט מזער על ידיעת המציאות מהפנימית

But nevertheless, although the essence of the inner dimension of the Torah is not apprehended at all by any sage, still, from studying the bodies of the Torah, one can come to some tiny measure of knowledge of the existence of the inner [dimension];

Yet even though no sage here grasps the essence of the Torah's inner dimension, studying its revealed laws gives a small measure of knowledge that this inner dimension exists.

שהרי מ"מ אפס קצהו מובן ומושג שעל כרחך יש אופן של פנימית התורה וטעמי מצות אשר הן נשמה של גוף הלכה זו ומצוה זאת.

for at any rate the merest edge of it is understood and apprehended: that perforce there is some mode of the inner dimension of the Torah and of reasons for the mitzvos, which are the soul of the body of this law and this mitzvah.

At the very least one understands that every law and mitzvah must have an inner aspect and a reason, which is the soul of that law's body.

כמו שבגשמיות ממה שאנו רואים גוף האדם מורגש שיש בו נשמה אע"פ [אף על פי] שאינו יודע מהותה איך ומה היא.

Just as in physical things: from what we see of a person's body, it is sensed that there is a soul within it, even though one does not know its essence, how and what it is.

It is like looking at a living human body: one senses that there is a soul within it, though one does not know what the soul is.

11 וכך התורה נק' אדם³³ רמ"ח מ"ע [מצות עשה] הם רמ"ח אברים כו' ויש בה גוף ונשמה כנ"ל

So too the Torah is called "man": the 248 positive commandments are 248 limbs, etc., and it has a body and a soul, as mentioned above.

The Torah itself is called "man," and its 248 positive commandments are its 248 limbs. Like a person, it has a body and a soul.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] אשרי מי שבא לכאן ותלמודו בידו³⁴ שע"י לימוד גופי התורה בעוה"ז משיג בג"ע [בגן עדן] מהות ממש מפנימית כו'

Therefore our Sages, of blessed memory, said, "Fortunate is he who comes here with his learning in his hand," for through studying the bodies of the Torah in this world, one apprehends in Gan Eden the actual essence of the inner [dimension], etc.,

This is why "fortunate is he who comes here with his learning in his hand": the revealed Torah studied in this world is what enables the soul, in Gan Eden, to apprehend the actual essence of the Torah's inner dimension.

משא"כ מי שאין בידו כלל מגופי תורה כו' והנה עד"ז יובן ג"כ בענין שיוכל להיות בחי' המשכת הדעת בסוכ"ע ע"י קיום התומ"צ [התורה ומצות]

which is not so for one who has nothing at all of the bodies of the Torah in his hand, etc. Now, in the same way it will also be understood how there can be a drawing down of Daas (knowledge) in the light that encompasses all worlds (sovev kol almin), through fulfilling the Torah and mitzvos.

One who brings nothing of the revealed Torah with him lacks this. The same principle explains how Daas can reach even sovev kol almin through keeping the Torah and mitzvos.

כי הגם דלית מחשבה תפיסא ב"י [ביה] כלל מ"מ ידיעת המציאות יוכל להיות והיינו ע"ד ידיעת פנימית התורה שהתורה ומצות הן מבחי' סוכ"ע.

For although "no thought can grasp Him at all," nevertheless knowledge of the existence is possible, in the manner of the knowledge of the inner dimension of the Torah; for the Torah and mitzvos are from the level of sovev kol almin.

Although no thought can grasp G-d, knowledge of His existence is possible, just as we know that the Torah has an inner dimension. The parallel holds because the Torah and mitzvos themselves come from the level of sovev kol almin.

SECTION 3 • ¶12

Sovev known through memalei; nurturing faith

12 ועוד שהרי יודעים אנו שבחי' ממלא אינו אלא זיו והארה כו' והוא נובע בהכרח ממקור העצמי כמאור השמש שמאיר האור וכיוצא א"כ בידיעה זו מורגשת לנו ידיעת והשגת מציאות דסוכב עכ"פ [על כל פנים]

Moreover, we know that the level of the light that fills [the worlds] (memalei) is only a glow and a radiance, etc., and it necessarily issues from an essential source, like the luminary of the sun that gives forth the light, and the like. If so, through this knowledge we sense, at any rate, the knowledge and apprehension of the existence of the light that encompasses [the worlds] (sovev),

A further argument: memalei, the light that fills and enlivens the worlds, is only a glow, and a glow must issue from a source beyond it, as sunlight comes from the sun. So knowing memalei already gives us a sense that sovev, its source, exists.

דהיינו שיש מציאת סוכב לגבי ממלא ועמ"ש בד"ה השמים כסאי^{35,36} גבי ותן בלבנו בינה להבין דהיינו namely, that there exists sovev in relation to memalei. See what is written in the discourse beginning "The heavens are My throne," on "Grant our hearts understanding, to understand," that is,

Sovev is known to exist in relation to memalei. The Alter Rebbe refers to his discourse "The heavens are My throne," on the words of prayer "Grant our hearts understanding, to understand."

להבין דבר מתוך דבר³⁷ פי תוך דבר הוא ממכ"ע [ממלא כל עלמין] שמלוכש בתוך העולמות ומכחי ממכ"ע
[ממלא כל עלמין] נהי' [נהיה] מבינים בחי' סוכ"ע כו'

to understand one thing from within another thing: the meaning of "within a thing" is the light that fills all worlds (memalei kol almin), which is encloded within the worlds, and from the level of memalei kol almin we come to understand the level of the light that encompasses all worlds (sovev kol almin), etc.;

There, "understanding one thing from within another" is read as understanding from memalei, the light "within" the worlds, the existence of sovev, which transcends them.

ע"ש ועמ"ש במ"א בפ"י ברוך שאמר³⁸ והיה העולם ברוך הוא בענין פי' אתה ופי' הוא שהוא בחי' ממכ"ע [ממלא כל עלמין] וסוכ"ע כו' ע"ש

see there. See also what is written elsewhere in explaining "Blessed is He Who spoke and the world came into being, blessed is He," concerning the meaning of "You" and the meaning of "He," which are the levels of memalei kol almin and sovev kol almin, etc.; see there.

He also refers to his explanation of the prayer "Blessed is He Who spoke," where "You," direct address, is memalei, and "He," the hidden third person, is sovev.

והיינו מה שנצטווינו גם על בחי' סוכב וידעת היום³⁹ כו' כי הוי' שהוא בחי' סוכב הוא האלקי להיות בבחי' גילוי לכם דהיינו בבחי' השגת המציאות עכ"פ [על כל פנים]

And this is why we were commanded also concerning the level of sovev, "Know this day," etc., "that Havayah," which is the level of sovev, "is Elokim": to be revealed to you, that is, at least on the level of apprehending the existence.

This is why the command "Know this day" applies even to sovev. The Alter Rebbe reads "that Havayah is Elokim" to mean that Havayah, the transcendent sovev, should be revealed to you like Elokim, the G-dliness present in the world, at least to the extent of knowing that it exists.

אך המשכת הדעת בבחי' זו היינו דוקא ע"י עסק התומ"צ [התורה ומצות] שע"י [שע"י] ורעה אמונה⁴⁰ שממשיך מזון בהאמונה שעם היות שבאמת בבחי' סוכ"ע לא שייך רק בחי' אמונה מ"מ ע"י התומ"צ [התורה ומצות] ממשיכים להיות באמונתו יחיה⁴¹ ממש

But the drawing down of Daas (knowledge) into this level comes specifically through engaging in the Torah and mitzvos, through which [there is] “and nurture faith,” which draws nourishment into faith. For although in truth, with regard to the level of sovev kol almin, only the level of faith applies, nevertheless through the Torah and mitzvos one draws [it] down to become, in actuality, “by his faith he shall live.”

Drawing Daas into this level depends on Torah and mitzvos, which the Alter Rebbe finds in the phrase “and nurture faith”: they nourish faith. On its own, sovev is reached only by faith, but Torah and mitzvos make that faith a living reality, “by his faith he shall live.”

והיינו שע"י התומ"צ [התורה ומצות] נמשך בחי' הדעת וכמשי"ת [וכמו שיתבאר] לקמן ע"פ הספרי שמתוך כך אתה מכיר כו'

That is, through the Torah and mitzvos the level of Daas is drawn down, as will be explained below on the Sifri, “through this you come to recognize,” etc.

In other words, Torah and mitzvos draw Daas into what would otherwise be faith alone. He will develop this below through the Sifri's teaching that Torah study brings one to recognize the Creator.

וגם יובן עדו ע"פ מ"ש בד"ה אחרי ה' אלקיכם תלכו⁴² בענין כי מנסה כו' לדעת⁴³ כו' ע"ש:

It will also be understood further from what is written in the discourse beginning “After Havayah your G-d shall you walk,” concerning “for [He] is testing,” etc., “to know,” etc.; see there.

He also refers to his discourse “After Havayah your G-d shall you walk,” on the verse that G-d tests Israel “to know” whether they love Him.

SECTION 4 • ¶13-21

Daas as the key of the emotions

13 ג והנה פי' וענין דע את אלקי אביך⁴⁴ היינו העמקת הלב שלא יסיח דעתו מזה ויהיה לזכרון לפניו תמיד כמ"ש שויתי ה' לנגדי תמיד.⁴⁵

3. Now, the meaning and concept of “Know the G-d of your father” is the deepening of the heart, so that one does not divert his mind from this and it is a constant remembrance before him, as it is written, “I have set Havayah before me always.”

Section 3 explains the command “Know the G-d of your father.” Daas here means deepening the heart's attention so that the awareness of G-d never leaves the mind, as in “I have set Havayah before me always.”

וביאור הענין הנה מתחלה צריך להבין עוד ההפרש בין דעת לאמונה כי הנה הדעת הוא בחי' פנימית המדות ⁴⁶ ונקי' בזהר מפתחא דכליל שית ^{47, 48} עיין בספד"צ [בספרא דצניעותא] ספ"א [סוף פרק א'] ומבואר בע"ח [בעץ חיים] כו' עיין לקמן.

The explanation of the matter: first we must further understand the difference between Daas (knowledge) and faith. For Daas is the level of the inner dimension of the emotive attributes (middos), and in the Zohar it is called "the key that includes six." See Sifra diTzniusa, the end of chapter 1; and it is explained in Etz Chaim, etc.; see below.

To explain why this matters, the Alter Rebbe returns to the difference between Daas and faith. Daas is the inner core of the emotions, and the Sifra diTzniusa in the Zohar calls it "the key that includes six," the six emotive attributes.

14 וביאור הדברים הנה מבשרי אחזה ⁴⁹ דאנו רואין באדם שכל המדות בטילים אחרי בחי' הדעת כו'.

The explanation of the matter: "from my flesh I behold," for we see in man that all the emotive attributes (middos) are subordinate to the level of Daas (knowledge), etc.

The Alter Rebbe now shows that all the emotions depend on Daas, again learning "from my flesh," that is, from what a person observes in himself.

כי הנה כשאדם יודע ומרגיש א"ע [את עצמו] כנ"ל הרי אנו רואים בחוש שלפי הוא מרגיש א"ע [את עצמו] וחיותו מאד

For when a person knows and senses himself, as mentioned above, we see plainly that to the degree that he senses himself and his life-force (chayus) strongly,

When a person is strongly aware of himself and of his own vitality, his emotions are correspondingly intense.

אזי מדותיו מתפעלים בתכלית ההתפעלות לאהוב בהתפעלות מה שיאהב ולשנוא בהתפעלות מה שישנא יותר משאינו מרגיש א"ע [את עצמו] כ"כ [כל כך]

his emotive attributes are then aroused with the utmost arousal, to love with arousal whatever he loves and to hate with arousal whatever he hates, more than when he does not sense himself so much.

Someone with a vivid sense of self loves what he loves and hates what he hates with full force, more than a person whose sense of self is weaker.

כי מפני הרגשת עצמותו תיקר נפשו בעיניו מאד ויהיה דבר שהוא לטובתו יאהבנו בתכלית התפעלות האהבה ובהיפך דבר שאינו לטובתו

For because of the sensing of his own self, his soul is very precious in his eyes; and so a thing that is for his good he will love with the utmost arousal of love, and conversely, a thing that is not for his good

Because he feels himself so keenly, his own life is precious to him, so he loves with all his heart whatever is good for him.

אלא מזיק לו ישנאהו בהתפעלות השנאה בתכלית משא"כ על אדם אחר אפילו על אוהבו וריעו לא איכפת ליה כ"כ [כל כך]

but harms him he will hate with the utmost arousal of hatred. This is not so concerning another person: even about his friend and companion he does not care so much

Likewise he hates with full force whatever harms him. About someone else, even a close friend, he does not care nearly as much.

כמו על עצמו כי אף שהוא אוהבו עכ"ז [עם כל זה] אין מרגיש כ"כ [כל כך] תמיד ומסלק דעתו ממנו as about himself. For although he loves him, nevertheless he does not sense [him] so much at all times, and he removes his mind from him;

Even though he loves his friend, he is not constantly aware of him; his mind turns away from him.

לכן לא יתפעל כ"כ [כל כך] מענינו כמו על עצמו שאינו מסלק דעתו והרגשת עצמו לעולם ע, כ יתפעל ביותר מעניני עצמו.

therefore he will not be aroused so much by his affairs as about himself, from whom he never removes his mind and his sensing of himself. Therefore he will be aroused most of all by his own affairs.

So another person's affairs move him less than his own, because his awareness of himself never lapses. The strength of the feeling follows the constancy of the awareness.

15 ולכן גם בעניני עצמו אם מסלק לפי שעה בחי' ההרגשה מעצמותו כ"כ [כל כך] לא תיקר נפשו כ"כ [כל כך]

בענינו ויוכל להיות שלא יתפעל כ"כ [כל כך] מדבר שהוא נגד רצונו

Therefore, even in his own affairs, if for the time being he removes the sensing of his own self to such an extent, his soul will not be so precious in his eyes, and it may be that he will not be so aroused by something that is against his will;

The proof works in the other direction too. If a person sets aside his awareness of himself for a time, his own life seems less precious, and something that goes against his wishes may hardly upset him.

וכן לא יאהוב דבר שהוא לטובתו כ"כ [כל כך] בהתפעלות האהבה להיותו מסולק מענין עצמותו ואיננו מרגיש את נפשו וחיותו להיות יודע א"ע [את עצמו] כ"כ [כל כך]

and likewise he will not love something that is for his good with so much arousal of love, since he is removed from the matter of his own self and does not sense his soul and his life-force so as to know himself so much;

Nor will he love what is good for him so strongly, since his mind is turned away from himself and he does not feel his own vitality as much.

כמו כאשר טרוד הוא בענין גדול שמסולק אז מעניני הרגשת עצמותו וכדומה וראה ממה שכתב הרמב"ם [הרבי משה בן מימון] ספ"ז מהלי' [מהלכות / מהלכה] מלכים וכל המתחיל כו'

as when he is preoccupied with a great matter, so that he is then removed from sensing his own self, and the like. A proof is what the Rambam writes at the end of chapter 7 of the Laws of Kings: "And whoever begins," etc.,

This happens when someone is absorbed in a great matter and forgets himself. A proof comes from the Rambam's Laws of Kings, at the end of chapter 7, concerning a soldier going into battle.

ומבהיל עצמו עובר בל"ת [בלא תעשה] שנאמר אל ירך לבבך אל תיראו⁵⁰ כו' וקשה איך יעשה שלא יפחד

"and frightens himself transgresses a prohibition, as it says, 'Let your heart not be faint; do not fear,'" etc. Now this is difficult: what is he to do so as not to be afraid?

The Rambam rules that whoever frightens himself in battle transgresses the Torah's prohibition, "Let your heart not be faint; do not fear." But how can a person be commanded not to feel fear?

אלא הענין שיסלק מחשבתו והרהורו מפחד זה ועי"ז מתבטל הפחד וז"ש [וזהו שכתוב] וכל המתחיל לחשוב ולהרהר⁵¹ הרי ראה ברורה שאפילו ההתפעלות הטבעית שבאהבת עצמו היא תלויה

But the point is that he should remove his thought and his musing from this fear, and through this the fear is nullified. And this is what he writes: "And whoever begins to think and to muse." This is clear proof that even the natural arousal in self-love is dependent

The answer is that he must turn his thoughts away from the danger, and then the fear disappears; that is why the Rambam speaks of one who "begins to think and to muse." This proves that even the natural feelings of self-love depend on where a person's mind is.

ע"פ הדעת והמחשבה וא"כ אנו רואים שכל המדות אהבה ושנאה ויראה ודומיהן אינן נמשכין ונגררין רק על ידי הדעת וההרגשה שלפי שיודע ומרגיש א"ע [את עצמו] תמיד

on Daas (knowledge) and thought. If so, we see that all the emotive attributes (middos), love, hatred, fear and the like, are drawn forth and pulled along only through Daas and sensing: because he constantly knows and senses himself,

So all the emotions, love, hatred, fear and the like, are drawn forth only through Daas and awareness. Because a person is always aware of himself, his own concerns arouse him strongly.

לכן יומשך ההתפעלות מאד בעניני עצמו ובהפך אם מסלק הדעת וההרגשה כ"כ [כל כך] מאהבת עצמו כו' כנ"ל.

therefore great arousal will be drawn forth in his own affairs; and the reverse, if he removes his Daas and sensing so much from his self-love, etc., as mentioned above.

Conversely, when a person withdraws his Daas and awareness from his self-love, those feelings weaken, as shown above.

16 ומה יובן איך שהתפעלות המדות נמשך רק אחר הדעת וההרגשה שאפילו בדבר הנוגע לעצמותו לא יומשך ההתפעלות רק על ידי הדעת דייקא שהוא המתפשט במדות להחיותן וממנו עיקר הנהגתן והטייתן כנ"ל.

From this it will be understood how the arousal of the emotive attributes (middos) follows only after Daas (knowledge) and sensing: even in a matter that touches his very self, the arousal will be drawn forth only through Daas specifically, for it is what extends into the attributes to give them life, and from it comes chiefly their conduct and their inclination, as mentioned above.

The conclusion: arousal of the emotions follows Daas alone. Even in matters that touch a person's very self, feeling arises only through Daas, because Daas extends into the emotions, gives them life and directs them.

17 וזהו שנקרא הדעת בשם מפתחא דכליל שית⁵² פי' להיותו פותח את התפעלות המדה ומעוררה כמו עד"מ המפתח הגשמי כו'

And this is why Daas (knowledge) is called by the name "the key that includes six": that is, because it opens the arousal of the attribute and awakens it, like, by way of analogy, a physical key, etc.

This is why the Zohar calls Daas "the key that includes six." Like a key, Daas opens the emotions and awakens them.

והוא כליל שית מכל ש שת המדות חג"ת [חסד גבורה תפארת] וכי' ועיין מה שכתוב במ"א מענין הדעת
בביאור ע"פ מים רבים⁵³ בפי תולדות ובד"ה לא הביט און ביעקב.^{54, 55}

And it "includes six": of all six attributes, Chesed (kindness), Gevurah (restraint) and Tiferes (beauty), etc. See what is written elsewhere concerning Daas, in the explanation of the verse "Many waters," in Parshas Toldos, and in the discourse beginning "He has not beheld iniquity in Yaakov."

It "includes six" because it encompasses all six emotive attributes, Chesed, Gevurah, Tiferes and the rest. The Alter Rebbe refers to his fuller discussions of Daas in the discourses "Many waters" (Parshas Toldos) and "He has not beheld iniquity in Yaakov."

18 ועד"ז יובן ענין דע את אלקי אביך⁵⁶ דהיינו להתבונן תמיד ושלא יסיה דעתו מהז שעי"ז דוקא יומשכו
המדות אהוי"ר [אהבה ויראה] כמו עד"מ שמתפעל מאד בעניני נפשו וגופו שהוא לפי שאינהו מסלק דעתו
והרגשתו כו'

Along these lines will be understood the concept of "Know the G-d of your father": namely, to contemplate constantly and not divert one's mind from this, for specifically through this the emotive attributes, love and awe, will be drawn forth; just as, by way of analogy, one is greatly aroused by the affairs of his soul and body because he does not remove his mind and his sensing, etc.;

Applied to the service of G-d: "Know the G-d of your father" means contemplating G-d constantly and never letting the mind turn away from Him, because only this draws forth love and awe. A person feels so strongly about his own body and soul precisely because he never stops being aware of them.

כמ"כ [כמו כן] ויתר מכן צ"ל שלא יסיה דעתו מחיי החיים א"ס ב"ה ועי"ז יומשכו מדותיו לאהוב את ה'
בלב ונפש ומאד וליראה ולפחד מגדולתו ית' וכמשי"ת [וכמו שיתבאר].

so too, and even more so, one must not divert his mind from the Life of life, the Infinite One (Ein Sof), blessed be He. And through this his emotive attributes will be drawn forth to love G-d with heart, soul and might, and to be in awe and dread of His greatness, blessed be He, as will be explained.

So too, and all the more, one must keep his mind on G-d, the Life of life. Then his emotions will be drawn to love G-d with all his heart, soul and might, and to fear and stand in awe of His greatness, as will be explained.

19 והנה מה שנקרא בחי הדעת מפתח לגבי המדות והוא להם בבחי התוך והפנימי [והפנימיות / והפנימית]

כנ"ל ולגבי החכמה שבמוחין אינו נמשך משם

Now, the level of Daas (knowledge) is called a key in relation to the emotive attributes (middos), and to them it is their core and inner dimension, as mentioned above; but in relation to the Chochmah (wisdom) within the intellect (mochin), it is drawn from there

Daas faces two ways. Toward the emotions it is a key and their inner core, but in relation to Chochmah, the higher intellect, it receives only from Chochmah's "back."

רק בבחי אחוריים דחכמה כמ"ש בע"ח [בעץ חיים] דמאחוריים דאבא המלוכש ביסוד דאימא נעשה בחי הדעת לז"א וכמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] פ' שמות⁵⁷ גבי ותקרא את שמו משה כי מן המים משיתיהו.⁵⁸

only on the level of the back of Chochmah, as is written in Etz Chaim: from the back of Abba, which is en clothed in the Yesod (foundation) of Imma, the level of Daas of Z'eir Anpin is formed; and as is written in the Likkutei Torah of the Arizal, Parshas Shemos, on "She called his name Moshe, for from the water I drew him."

In the Arizal's teaching, the Daas of Z'eir Anpin is formed from the back of Abba (Chochmah) as it is en clothed in the Yesod of Imma (Binah). The Alter Rebbe also points to the Arizal's Likkutei Torah on the verse that names Moshe, "for from the water I drew him."

20 והענין מובן מצד עצמו להיות כי ענין ההרגשה הנ"ל הרי איננה השגת המהות כמו בחי ראייה שהיא

בחי החכמה

The matter is understandable in its own right. For the sensing mentioned above is not apprehension of the essence, like the level of sight, which is the level of Chochmah (wisdom);

The reason is evident on its own terms: the sensing that is Daas is not apprehension of the essence. Direct grasp of that kind is "seeing," which belongs to Chochmah.

רק היא ידיעה והשגה מרחוק לא במהות ואיכות רק בבחינת ההרגשה בלבד שמרגיש מציאות הדבר וא"כ אין זאת רק בחי אחוריים של החכמה

rather, it is knowledge and apprehension from afar, not of the essence and quality, but only on the level of sensing, in that one senses the existence of the thing. If so, this is only the level of the back of Chochmah.

Daas knows from a distance: it senses that a thing exists without grasping its essence or nature. That makes it only the "back" of Chochmah.

כי גופה של חכמה ופנימיותה הוא ענין בחינת ראייה ולכן השגת הנביאים מכונה בכתוב בשם ראייה וירא אליו⁵⁹ ה' וראית את אחורי⁶⁰

For the body of Chochmah and its inner dimension is the level of sight. Therefore the apprehension of the prophets is termed in Scripture "seeing": "Havayah appeared to him," and "You shall see My back."

Chochmah in its own body and core is "seeing." That is why Scripture calls prophecy "seeing," as in "Havayah appeared to him" and "You shall see My back."

ואף שזהו דרך משל ואינה ראיית עין בשר גשמי ממש מ"מ הנמשל צ"ל דומה למשל משא"כ הדעת וההרגשה הוא

And although this is by way of a metaphor, and it is not actual seeing with a physical eye of flesh, nevertheless the thing illustrated must resemble the illustration. Whereas Daas (knowledge) and sensing is

Prophetic seeing is not physical sight, but a metaphor must resemble what it illustrates, so prophecy really is a kind of direct seeing. Daas and sensing are not seeing of this kind.

רק בחי אחוריים לגבי בחינה זו ועל כן מבחי אחוריים דיסוד או"א [אבא ואימא] בלבד הוא שנעשה ונמשך בחי הדעת לז"א.

only the level of the back in relation to this level. Therefore it is only from the level of the back of the Yesod of Abba and Imma that the level of Daas of Z'eir Anpin is formed and drawn forth.

Daas is only the "back" in relation to such seeing. That is why the Daas of Z'eir Anpin is formed only from the back of the Yesod of Abba and Imma.

21 וזהו ענין ומבשרי אחזה⁶¹ שר"ל [שרוצה לומר] בחי הדעת ואחזה הוא תרגום⁶² של ראייה⁶³ והיינו רק בחי אחוריים

And this is the meaning of "and from my flesh I behold": it means the level of Daas (knowledge), for "behold" (achazeh) is the Aramaic rendering of "seeing," and this is only the level of the back

This explains the verse "from my flesh I behold": "behold" here stands for Daas. The word achazeh is the Aramaic equivalent of "seeing," a translation of it, and so it signifies only the back of seeing.

של בחי' ראיה⁶⁴ ממש ועיין בלקי"ת [בלקוטי תורה (להארי"ל)] בתהלים על פי' ולתבונתו אין מספר⁶⁵ מבואר שהתבונה היא למעלה מבחי' הדעת דז"א והיינו מטעם הנ"ל.

of the level of actual seeing. See the Likkutei Torah of the Arizal on Psalms, on the verse "His understanding is beyond number," where it is explained that understanding (tevunah) is above the level of the Daas of Z'eir Anpin; and this is for the reason mentioned above.

The Alter Rebbe adds that the Arizal's Likkutei Torah on Psalms, on "His understanding is beyond number," places understanding (tevunah) above the Daas of Z'eir Anpin, for the same reason.

SECTION 5 • ¶22-25

Daas and faith, below and above

22 והנה מאחר שנתבאר שע"י בחי' הדעת הוא נמצא מציאת ההתפעלות דוקא כנ"ל יובן מזה עיקר ההפרש בין הדעת ובין האמונה כנ"ל

Now, since it has been explained that it is specifically through the level of Daas (knowledge) that arousal comes into existence, as mentioned above, from this the essential difference between Daas and faith will be understood, as mentioned above.

Having shown that the arousal of the emotions comes into being only through Daas, the Alter Rebbe can now state the basic difference between Daas and faith.

כי כמו שמבואר למעלה בבחי' הדעת שבנפש האדם כך יובן למעלה בבחי' הדעת באלקים חיים ומלך עולם⁶⁶

For just as was explained above regarding the level of Daas in the soul of man, so it will be understood above, regarding the level of Daas in the living G-d and King of the world:

What was shown about Daas in the human soul applies above as well, to Daas in G-d, "the living G-d and King of the world," as the morning blessing before the Shema calls Him.

דהיינו בחי' המדות דז"א דאצי' שבהן מלוכש בחי' הדעת הן הן היורדין להתלבש במלי' דאצי' בחב"ד [בחכמה בינה ודעת] ומדות שבה כדי להחיות רוח שפלים⁶⁷ מאין ליש כו'

namely, the level of the emotive attributes (middos) of Z'eir Anpin of Atzilus, in which the level of Daas is en clothed: it is they that descend to be en clothed in Malchus (sovereignty) of Atzilus, in the Chochmah, Binah and Daas and the emotive attributes within it, in order "to revive the spirit of the lowly," from nothing into something, etc.

In Atzilus, the emotive attributes of Z'eir Anpin, with Daas en clothed within them, descend into Malchus of Atzilus and into its own intellect and emotions. Their purpose is to give life to the lower realms and bring them from nothing into being.

וזהו בחי' ממכ"ע [ממלא כל עלמין] ומזה נמשך בחי' [בחינת] הדעת גם בנבראים כולם מה שיודעים ומכירים את בוראם בבחי' ההרגשה ממש כאדם שיודע א,ע וחיותו כך יודעים את מקור החיים וחי' החיים שמחיה כל הנבראים כו'.

And this is the level of the light that fills all worlds (memalei kol almin). From this the level of Daas is drawn into all the created beings as well, in that they know and recognize their Creator with actual sensing: just as a person knows himself and his life-force, so they know the Source of life and the Life of life, Who gives life to all the created beings, etc.

This life-giving light is memalei kol almin. Through it Daas reaches every creature: just as a person knows himself and his own life, all created beings sense and recognize their Creator, the Source and Life of their life.

23 ושבלעדו אין להם קיום ומציאות כלל אפילו רגע ומסתעפי' [ומסתעפים] מזה הדעת בחי' המדות אהוי"ר [אהבה ויראה] לאהוב את⁶⁸ ה' ולעשות מצותיו

and that without Him they have no endurance or existence at all, even for a moment. And from this Daas (knowledge) there branch out the level of the emotive attributes, love and awe: to love G-d and to do His commandments

Every creature senses that without G-d it would not exist even for a moment. From this Daas branch out love and awe: the love of G-d and the desire to do His commandments.

כמו שיאהוב חיי נפשו וכמ"ש לאהבה את ה' כי הוא חי"ך כו' ולשנוא מה שמנגדו ומזיק להארה האלקי עליו והוא כל שס"ה ל"ת [לא תעשה] להתרחק מהם בתכלית

as one loves the life of his soul, as it is written, "to love Havayah," "for He is your life," etc.; and to hate whatever opposes him and harms the G-dly illumination upon him, namely all the 365 prohibitions, to keep utterly far from them,

A person loves G-d as he loves his own life, as the verse says, "to love Havayah... for He is your life." He likewise hates whatever harms the G-dly light upon him, namely the 365 prohibitions, and keeps utterly away from them.

כמו שישנא האדם דבר שמזיק לו תכלית השנאה וא"כ סיבת קיום מצות עשה וריחוק כל ל"ת [לא תעשה] תלויה רק בבחי' הדעת

just as a person hates with the utmost hatred a thing that harms him. If so, the cause of fulfilling the positive commandments and of keeping far from all the prohibitions depends only on the level of Daas,

This is the way a person hates whatever harms him. So the whole motive for keeping the positive commandments and avoiding the prohibitions depends on Daas.

והוא ההרגשה שמרגיש הנפש האלקית את אור האלקי והיותו בחי חיי החיים וע"ז נאמר דע את אלקי
אביך⁶⁹ להיות לזכרון בין עיניו תמיד

which is the sensing by which the G-dly soul senses the G-dly light, and that it is the level of the Life of life. Of this it is said, "Know the G-d of your father": that it be a remembrance between his eyes constantly,

That Daas is the G-dly soul's sensing of G-d's light as the Life of its life. This is why the verse says "Know the G-d of your father": the awareness must be before one's eyes constantly.

כדי שירגיש מאד איך שצריך ליראה מלעבור רצונו ועיין מה שכתוב בד"ה ראשי המטות⁷⁰ בפ"י וענין
יראת חטא.

so that he will sense very strongly how he must fear transgressing His will. See what is written in the discourse beginning "The heads of the tribes," on the meaning and concept of fear of sin.

Constant awareness makes a person feel keenly how he must fear transgressing G-d's will. The Alter Rebbe refers to his discourse "The heads of the tribes" on the meaning of fear of sin.

24 ושצריך להשתוק ולחשוק לדבקה בו ית'. ואמנם האמונה הוא למעלה מבחי הדעת וההשגה דהיינו
שהוא רק בבחי מקיף על השכל והמדות.

And that he must yearn and long to cleave to Him, blessed be He. Faith, however, is above the level of Daas (knowledge) and apprehension: that is, it is only on the level of an encompassing [light] over the intellect and the emotive attributes (middos).

Daas also makes a person yearn to cleave to G-d. Faith, however, is above Daas and understanding: it surrounds the intellect and emotions from outside rather than entering them.

ולכן אין ממנה התפעלות המדות כ"כ [כל כך] שהרי גנבא אפום מחתרתא⁷¹ רחמנא קריא הרי מאמין
ביכולת רבש"ע [רבנו של עולם] ועכ"ז [ועם כל זה] הוא עובר רצונו ית' והיינו מפני שהאמונה אצלו בבחי
ריחוק ובבחי מקיף בלבד.

Therefore it does not produce so much arousal of the emotive attributes. For "the thief at the mouth of the tunnel calls upon the Merciful One": he believes in the power of the Master of the world, and nevertheless he transgresses His will, blessed be He. This is because, with him, faith is at a distance and only encompassing.

So faith alone does not stir the emotions much. The Talmud's example is the thief who calls on G-d at the very mouth of his tunnel: he believes in G-d's power, yet he breaks G-d's will, because his faith stays distant and outside him.

25 וע"כ נקי האמונה בשם עטרה שהיא כעטרה המקפת על הראש כמ"ש למעלה. ולמעלה באלקות יובן מזה שהוא בחי' ומדרגה הגבוה מבחי' הדעת דז"א הנ"ל

Therefore faith is called by the name "crown," for it is like a crown that encircles the head, as written above. And above, in G-dliness, it will be understood from this that it is a level and rank higher than the level of the Daas (knowledge) of Z'eir Anpin mentioned above;

That is why faith is called a "crown": like a crown, it surrounds the head rather than being inside it. Above, too, the counterpart of faith is a level higher than the Daas of Z'eir Anpin.

אלא הוא בחי' אור מקיף על המדות דאצילות עד שאינם מתפעלים ממנו כלל כו' והוא הנקי בחי' כתר דז"א

rather, it is the level of an encompassing light over the emotive attributes (middos) of Atzilus, to the point that they are not aroused by it at all, etc. And this is what is called the level of the Keser of Z'eir Anpin,

It is an encompassing light over the emotive attributes of Atzilus, so far above them that they are not stirred by it at all. It is called the Keser, the crown, of Z'eir Anpin.

כמו העטרה הכותרת על הראש כו' וכשבא הארה זו למטה במלי' דאצי' נקי כתר מלי' כו'

like the crown that crowns the head, etc. And when this illumination comes down into the Malchus of Atzilus, it is called the Keser of Malchus, etc.

The name fits, since a crown sits upon the head. When this light descends into Malchus of Atzilus, it is called the Keser of Malchus.

ודרך כלל זהו מבחי' סובב בכל עולם לפי ערכו באצי' מבחי' סובב דאצי' ובבריאה מבחי' סובב וכתר דבריאה כו'

In general, this is from the level of the encompassing light (sovev) in each world according to its measure: in Atzilus, from the level of the sovev of Atzilus; and in Beriah, from the level of the sovev and Keser of Beriah, etc.

In general this is the sovev, the encompassing light, of each world according to its level: in Atzilus the sovev of Atzilus, in Beriah the sovev and Keser of Beriah, and so on.

ולפי שהוא בחי' סובב ומקיף ע"כ אינו מאיר בגילוי כ"כ [כל כך] בהעולם בבחי' דעת ממש וכן למטה באדם הדעת הוא בבחי' ממכ"ע [ממלא כל עלמין] אבל האמונה היא גם בבחי' סוכ"ע.

And because it is the level of sovev and encompassing, therefore it does not shine in revelation so much in the world, on the level of actual Daas. So too below, in man: Daas is on the level of the light that fills all worlds (memalei kol almin), but faith is also on the level of the light that encompasses all worlds (sovev kol almin).

Because it encompasses rather than enters, it does not shine openly in the world as actual Daas. So too in man: Daas belongs to memalei kol almin, while faith reaches even sovev kol almin.

אך ע"י המצות ממשיכים בחי' סוכ"ע שימושך ג"כ בבחי' דעת כי רמ"ח מ"ע [מצות עשה] ושס"ה ל"ת [לא תעשה] נמשכין מבחי' ה"ח [ה' חסדים] וה"ג [וחמש גבורות] הנמשכין מבחינת הדעת כו'

But through the mitzvos one draws down the level of sovev kol almin, so that it will be drawn down also on the level of Daas. For the 248 positive commandments and the 365 prohibitions are drawn from the level of the five Chasadim and the five Gevuros, which are drawn from the level of Daas, etc.;

Through the mitzvos, however, sovev is drawn down into Daas as well. The 248 positive commandments and 365 prohibitions derive from the five Chasadim and five Gevuros, the forces of giving and of restraint, which themselves come from Daas.

ושרש המשכה זו היא מבחי' רצון העליון הסוכ"ע ועיין בפ"י הרמ"ז [הרב משה זכות] בזהר רפ קרח⁷² ועמ"ש עוד מזה לקמן בס"ד [בסייעתא דשמיא]

and the root of this drawing-down is from the level of the Supernal Will, the sovev kol almin. See the commentary of the Ramaz on the Zohar, at the beginning of Parshas Korach; and see what is written further on this below, with the help of Heaven.

The root of this flow is the Supernal Will, which is sovev kol almin. The Alter Rebbe refers to the Ramaz's commentary on the Zohar at the beginning of Parshas Korach and promises to say more below.

וזהו עיקר ענין הציווי וידעת היום⁷³ שע"י הדעת וההעמקה בבחי' אני ה' לא שנית⁷⁴ בחינת סוכ"ע עי"ז דוקא תגדל אהבתו ויראתו וכמ"ש בפע"ח [בפרי עץ חיים]

And this is the essence of the command "Know this day": that through Daas and deep immersion in the level of "I, Havayah, have not changed," the level of sovev kol almin, specifically through this his love and awe will grow, as is written in Pri Etz Chaim,

This is the heart of the command "Know this day": deep contemplation of G-d's unchanging level, "I, Havayah, have not changed," which is sovev kol almin, is what makes love and awe grow.

שער חג המצות פ"א שיש כמה בחינות מוחין דגדלות⁷⁵ כ"י והנה ע"י קיום מצות וידעת היום שהוא רק בחי' הידוע מציאותו ולא מהותו

Sha'ar Chag HaMatzos, chapter 1, that there are several levels of mature intellect (mochin degadlus), etc. Now, through fulfilling the commandment "Know this day," which is only the level of [Him] whose existence is known and not His essence,

Pri Etz Chaim, in the Gate of Pesach, describes several levels of mature intellect (mochin degadlus). Fulfilling "Know this day" now gives only knowledge that G-d exists, not knowledge of His essence.

הנה ע"י יומשך השכר לעתיד להיות ונגלה כבוד⁷⁶ ה' כ"י בבחי' ראייה והשגה ממש כי עין בעין יראו⁷⁷ וכמ"ש מזה בד"ה שובה ישראל⁷⁸ ע"ש:

through this the reward will be drawn forth in the Time to Come, that "the glory of Havayah shall be revealed," etc., on the level of actual seeing and apprehension, "for they shall see eye to eye"; as is written on this in the discourse beginning "Return, O Israel"; see there.

The reward for that knowledge, in the Time to Come, will be actual seeing and apprehension: "the glory of Havayah shall be revealed" and "they shall see eye to eye." The Alter Rebbe refers to his discourse "Return, O Israel."

SECTION 6 • ¶26-30

Why the future is called "knowledge"

26 ד והנה לפ"י [לפי זה] צ"ל מ"ש לע"ל [לעתיד לבוא] ומלאה הארץ דעה⁷⁹ דהרי גדולה מזו נאמר לע"ל [לעתיד לבוא] ונגלה כבוד⁸⁰ ה' וראו כל בשר כ"י

4. Now, according to this, we need to understand what is said of the Time to Come, "The earth shall be full of knowledge," for surely something greater than this is said of the Time to Come: "The glory of Havayah shall be revealed, and all flesh shall see," etc.;

Section 4 raises a difficulty. Isaiah promises that in the Time to Come "the earth shall be full of knowledge," yet Scripture also promises something greater: "the glory of Havayah shall be revealed, and all flesh shall see."

וכתיב עין בעין יראו⁸¹ אשר הראיה היא השגת המהות ממש וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] שלהי מסכת תענית ע"פ ואמר ביום ההוא הנה אלקינו זה^{82,83} כו' וכנודע ג"כ מענין משה שנתבא בזה לפי שראה באספקלריא המאירה.^{84,85}

and it is written, "For they shall see eye to eye," where seeing is actual apprehension of the essence; as our Sages, of blessed memory, said at the end of tractate Taanis, on the verse "And it shall be said on that day: Behold, this is our G-d," etc.; and as is also known concerning Moshe, that he prophesied with [the word] "this" because he saw through a luminous lens.

It also says "they shall see eye to eye," and seeing is apprehension of the essence itself. The Talmud at the end of Taanis describes the righteous pointing to G-d and saying "this is our G-d," and Moshe prophesied with the word "this" because he saw through a clear lens.

27 וא"כ מהו שנאמר אלע"ל [על לעתיד לבוא] ומלאה הארץ דעה אשר הדעת אינו אלא השגת והרגשת המציאות ולא המהות ממש.

If so, what is [the meaning of] what is said of the Time to Come, "The earth shall be full of knowledge," when Daas (knowledge) is only the apprehension and sensing of the existence and not of the actual essence?

If the future brings actual seeing, why promise only "knowledge," which is a sensing of existence and not of essence?

והענין כי הנה ע"פ המבואר למעלה יובן שיש ג' מדריגות למטה באדם.⁸⁶ האחד היא בחי' ראייה והשגת המהות. הב' בחי' הדעת הוא ידיעת והרגשת המציאות ולא השגת המהות.

The explanation: according to what has been explained above, it will be understood that there are three levels below, in man. The first is the level of seeing and apprehension of the essence. The second is the level of Daas, which is the knowing and sensing of the existence and not apprehension of the essence.

The answer begins with three levels in man. The first is seeing, the apprehension of essence; the second is Daas, knowing and sensing existence without grasping essence.

הג' בחי' האמונה שמאמין האמת בכל לב אף שאין זה בבחי' דעת והרגשה אצלו ועד"ז שם שמים שגור בפי הכל⁸⁷ כנ"ל

The third is the level of faith, in that one believes the truth with a whole heart even though for him it is not on the level of Daas and sensing; and along these lines, "the Name of Heaven is fluent in the mouth of all," as mentioned above.

The third is faith: wholehearted belief in a truth that one neither sees nor senses. That is why, in the Midrash's phrase, "the Name of Heaven is fluent in everyone's mouth," even where it is not felt.

והנה אי"כ למעלה גי"כ עד"ז הוא בג' המדרגות הללו ואמנם ממילא מובן שלמעלה כל מה שהוא יותר גבוה יותר מופלא ונעלם הוא.

If so, above too it is along these lines, with these three levels. However, it is self-evident that above, whatever is higher is more wondrous and hidden.

The same three levels exist above. But above, the higher a level is, the more hidden and wondrous it is.

והנה החכמה נק' אתה כי אתה אבינו^{88, 89} כמ"ש באדר"ז [באדרא זוטא] (דר"צ ע"א) והיינו לפי שהיא ראית הגילוי כולם בחכמה עשית שמתלבשת בכל העולמות ובג"ע [ובגן עדן] היא

Now, Chochmah (wisdom) is called "You," as in "For You are our Father," as written in the Idra Zuta (290a). This is because it is the beginning of revelation, "You made them all with Chochmah"; it is encloded in all the worlds, and in Gan Eden it is

Chochmah is called "You," the word of direct address, as in "For You are our Father," as the Idra Zuta says. It is the beginning of revelation, as in "You made them all with Chochmah," and it is encloded in all the worlds.

בבחי גילוי ההשגה לכל חד לפום⁹⁰ שיעורא דילהי⁹¹ בבחינת השגת המהות ממש בזיו והארה זו (ועמ"ש מזה בת"א [בתורה אור] פ' חיי שרה) ולכן נק' אתה.

on the level of revealed apprehension, for "each one according to his measure," on the level of actual apprehension of the essence in this glow and radiance (see what is written on this in Torah Ohr, Parshas Chayei Sarah); and therefore it is called "You."

In Gan Eden, Chochmah is revealed to each soul "according to his measure," so that the souls apprehend the essence of this radiance. That is why it is called "You."

כי אתה הוא לשון נוכח ובחי גילוי ממש וגילוי זה הוא מבחי ממכ"ע [ממלא כל עלמין] שמקורו מבחי ח"ע [חכמה עילאה]

For "You" is the language of direct address and the level of actual revelation; and this revelation is from the level of the light that fills all worlds (memalei kol almin), whose source is the level of the higher Chochmah (Chochmah Ila'ah).

"You" is the way one addresses someone present, and so it signifies revelation. This revelation is memalei kol almin, whose source is the higher Chochmah (Chochmah Ila'ah).

אבל מבחי" כתר שלמעלה מהחכמה שהוא בחי" סוכ"ע אין מאיר הארה בגי"ע [בגן עדן] בבחינת גילוי והשגת המהות כ"א התגלות זו יהיה לעי"ל [לעתידי לבוא] דייקא בתחיה"מ [בתחיית המתים] כמ"ש באגה"ק [באגרת הקודש] ד"ה נודע דבאתעדל"ת [דבאתערותא דלתתא]⁹² כו' ע"ש.

But from the level of Keser (the Crown), which is above Chochmah and is the level of the light that encompasses all worlds (sovev kol almin), no illumination shines in Gan Eden in the mode of revelation and apprehension of the essence; rather, this revelation will be in the Time to Come specifically, at the Resurrection of the Dead, as is written in Iggeres HaKodesh, in the section beginning "It is known that through an arousal from below," etc.; see there.

But Keser, which is above Chochmah and is sovev kol almin, does not shine in Gan Eden as revelation and apprehension of essence. That revelation awaits the Time to Come, the Resurrection of the Dead, as explained in Iggeres HaKodesh.

אבל בגי"ע [בגן עדן] אין מאיר מבחי" סוכ"ע בגילוי ממש רק מ"מ שייך גם בסוכ"ע בחי" דעת

But in Gan Eden, [light] from the level of sovev kol almin does not shine in actual revelation. Nevertheless, the level of Daas applies also to sovev kol almin,

In Gan Eden, sovev does not shine openly. Even so, Daas applies to sovev as well.

שהוא הידוע מציאותו אע"פ [אף על פי] שאינו יודע [ידוע] מהותו ולכן איתא באדר"ז [באדרא זוטא] שם דעתיקא לא אקרי אתה בגין דאתכסיא ולא אתגליא.^{93, 94}

for He is known in His existence even though His essence is not known. Therefore it is stated in the Idra Zuta there that Atika is not called "You," because He is concealed and not revealed.

Sovev is known to exist even though its essence is not known. This is why the Idra Zuta says that Atika, the hidden "Ancient One," is not called "You," because He is concealed and not revealed.

28 ואקרי הוא. וכמ"ש ג"כ בזהר פ' קרח⁹⁵ ע"פ ועבד הלוי הוא.⁹⁶ הוא דא עתיקא.⁹⁷ והיינו שמ"מ ידוע מציאותו רק שאינו ידו מהותו.

And He is called "He." As is also written in the Zohar, Parshas Korach, on the verse "And the Levite, he shall serve": "He': this is Atika." That is, nevertheless His existence is known; only His essence is not known.

Atika is called "He," the third person used for someone not present. The Zohar on Korach reads the word "he" in "the Levite, he shall serve" as Atika: its existence is known even though its essence is not.

וכמו עד"מ באדם שיש בחי' שכל ויש בחי' כח המשכיל שממנו נובע השכל שאע"פ [שאף על פי] שכח המשכיל אינו מושג כלל עכ"ז [עם כל זה] ידוע מציאותו שמאחר שהשכל נובע מוכרח שיש מקור שממנו נובע זה כו'.

It is like, by way of analogy, a person, in whom there is the level of intellect and there is the level of the intellective power from which the intellect issues: although the intellective power is not apprehended at all, nevertheless its existence is known, for since the intellect issues forth, there must necessarily be a source from which it issues, etc.

An analogy: in a person there is the intellect and there is the intellective power from which it springs. That power cannot be grasped at all, yet we know it exists, since intellect must flow from some source.

ועד"ז שבג"ע [שבגן עדן] מאיר החכמה בבחי' גילוי הנה הכתר שממנו מקור נביעת החכמה ידוע מציאותו ונק' הוא.

In the same way, since in Gan Eden Chochmah (wisdom) shines in revelation, the Keser (the Crown), from which is the source of Chochmah's welling forth, is known in its existence, and it is called "He."

Likewise, since Chochmah shines openly in Gan Eden, Keser, the source from which Chochmah flows, is known to exist. That is why it is called "He."

וע"כ שייך בו בחי' דעת (ועמ"ש בד"ה אם בהרת קדמה⁹⁸ גבי קוב"ה [קודשא בריך הוא] אומר טהור שהוא ענין מה שמאיר להם מבחינת המקיף והוא למעלה מבחי' ההשגה שלהם כו').

Therefore the level of Daas (knowledge) applies to it. (See what is written in the discourse beginning "If the bright spot preceded," on "the Holy One, blessed be He, says 'Pure,'" that this is what shines to them from the level of the encompassing [light], and it is above the level of their apprehension, etc.)

So Daas, the knowledge of existence, applies to Keser. The Alter Rebbe refers to his discourse on "If the bright spot preceded," where the Holy One's ruling "pure" is what shines to the souls from the encompassing level, above their own apprehension.

אמנם יש עוד בחי' מקיף עליון יותר שלמעלה גם מבחי' סוכ"ע ונק' רישא דלא אתיידע⁹⁹ כי לפי שהוא למעלה גם מהיות מקור לחכמה הנק' אתה

However, there is yet another level of a higher encompassing [light], which is above even the level of the light that encompasses all worlds (sovev kol almin), and it is called "the Head that is not known" (Reisha d'Lo Isyada). For since it is above even being a source for Chochmah, which is called "You,"

There is, however, an even higher encompassing level, above sovev kol almin itself, called "the Head that is not known." It is above even being the source of Chochmah, which is called "You."

לכן אינו מושג אפילו בג"ע [בגן עדן] בבחי' דעת ממש כי אם בבחי' אמונה ולכן נק' דלא אתיידע פ"י שהוא למעלה מבחי' הדעת ואינו מאיר כ"א בבחי' אמונה.

therefore it is not apprehended even in Gan Eden on the level of actual Daas, but only on the level of faith. Therefore it is called "that is not known": that is, it is above the level of Daas and shines only on the level of faith.

Therefore it is not apprehended even in Gan Eden through actual Daas, but only through faith. That is the meaning of its name, "not known": it is above Daas and shines only as faith.

וכמשנ"ת [וכמו שנתבאר] כ"ז [כל זה] בפ"י ברוך שאמר¹⁰⁰ והיה העולם ברוך הוא כו' ע"ש. (ועיין בסידור בביאור ע"פ אתה הצבת גבולות ארץ¹⁰¹ בענין הודאה)

All this is as explained in the commentary on "Blessed is He Who spoke and the world came into being, blessed is He," etc.; see there. (And see in the Siddur, in the explanation of the verse "You set the borders of the earth," concerning acknowledgment.)

The Alter Rebbe refers to his explanation of the prayer "Blessed is He Who spoke," and to the Siddur's discussion of acknowledgment (hoda'ah) on the verse "You set the borders of the earth."

והנה לע"ל [לעתיד לבוא] יהי' [יהיה] עליי' [עלייה] העולמות דעכשיו מקבלת המלי' מז"א שנק' אתה שהוא בחי' ממכ"ע [ממלא כל עלמין]. ולכן בחי' סוכ"ע אינו מושג אפילו בג"ע [בגן עדן] רק בהשגת המציאות בלבד וכנ"ל.

Now, in the Time to Come there will be an ascent of the worlds. For now, Malchus (sovereignty) receives from Z'eir Anpin, which is called "You," which is the level of the light that fills all worlds (memalei kol almin); and therefore the level of sovev kol almin is not apprehended even in Gan Eden except by apprehension of the existence alone, as mentioned above.

In the Time to Come the worlds will ascend. Now, Malchus receives from Z'eir Anpin, which is called "You" and is memalei kol almin; therefore sovev is known even in Gan Eden only as existing.

אבל לע"ל [לעתיד לבוא] שתהיה עליי [עליה] המלי' בכתר שלמעלה מבחי' הדעת דז"א ומה שעכשיו בחינת הכתר אינו אלא בהשגת המציאות כנ"ל יהיה עליי [לע"ל] בהשגת המהות כענין הנשמות שנהנין מזיו¹⁰² כו'

But in the Time to Come, when there will be an ascent of Malchus into Keser, which is above the level of the Daas of Z'eir Anpin, then what is now the level of Keser, [known] only by apprehension of the existence, as mentioned above, will be, in the Time to Come, by apprehension of the essence, like the souls who "enjoy the radiance," etc.,

In the future, Malchus will rise to Keser, which is above the Daas of Z'eir Anpin. What is now known of Keser only as existing will then be apprehended in its essence, as the souls in Gan Eden "enjoy the radiance" of the Shechinah.

שנהנים ממש וכפי אופן מאמרם ז"ך [ז"ל] עתיד הקדוש ברוך הוא לעשות מחול לצדיקים והוא יושב ביניהם בגן עדן¹⁰³ כו' עד

for they actually enjoy [it]; and in the manner of their saying, of blessed memory: "In the future the Holy One, blessed be He, will make a circle dance for the righteous, and He will sit among them in Gan Eden," etc., until

That enjoyment is real and direct. The Alter Rebbe cites the Sages' teaching that in the future the Holy One will make a circle dance for the righteous and sit among them in Gan Eden.

הנה אלקינו זה¹⁰⁴ כו' שאין זה אלא לנוכח בודאי כמו בג"ע [בגן עדן] שיושבין ונהנין שהיא השגת המהות כנ"ל וגילוי זה יהיה לעתיד מבחי' סובב כל עלמין שהוא בחי' כתר

"Behold, this is our G-d," etc. This is certainly [said] only of what is directly present, as in Gan Eden where they sit and enjoy, which is apprehension of the essence, as mentioned above. And this revelation will be in the Time to Come from the level of sovev kol almin, which is the level of Keser.

There each of the righteous will point and say, "Behold, this is our G-d," words said only of what is present before one's eyes, like the souls' direct enjoyment in Gan Eden. That revelation will come from sovev kol almin, the level of Keser.

ולכן נק' מחול שהוא עיגול דהיינו בחי' עגולים ומקיפים עליונים יומשכו בבחי' גילוי שיאמר עליהם זה.^{105, 106, 107}

Therefore it is called machol, which is a circle: that is, the level of the supernal circles and encompassing [lights] will be drawn down into revelation, so that one will say of them "this."

That is why it is called machol, a circle: the supernal circles and encompassing lights will be drawn into revelation, so that one can point at them and say "this."

29 וע"ז נאמר לעתיד כי עין בעין יראו¹⁰⁸ ואז יומשך להיות בחי' סובב ממדרגות עליונות יותר

Of this it is said of the Time to Come, "For they shall see eye to eye." And then there will be drawn down, to become the level of the encompassing light (sovev), [light] from still higher levels;

Of this future it is said, "They shall see eye to eye." Then a still higher level will come down to become the encompassing light.

דהיינו שהמקיף העליון יותר שעכשיו הוא למעלה מבחי' סוכ"ע ונקי' רישא דלא אתיידע יומשך לעתיד להיות בבחי' סובב וע"ז נאמר ומלאה הארץ דעה¹⁰⁹ כו'.

that is, the higher encompassing [light], which is now above the level of sovev kol almin and is called "the Head that is not known," will in the Time to Come be drawn down to be on the level of sovev. And of this it is said, "The earth shall be full of knowledge," etc.

The highest encompassing level, now above sovev and called "the Head that is not known," will in the future become sovev, and so become knowable. This is "the earth shall be full of knowledge": Daas will reach a level that today is reached only by faith.

30 ועמ"ש בד"ה יתקע בשופר גדול.^{110, 111} וביאור הדבר הנה ידוע דיש ריבוי רבבות מדרגות בהשתלשלות

וכמו שבגי' עולמות ביי"ע יש בכלל ג' מדרגות הידועים והוא גי"ע [גן עדן] העליון וגי"ע [וגן עדן] התחתון ועוה"ז דעולם העשיי [העשיה]

See what is written in the discourse beginning "A great shofar will be sounded." The explanation of the matter: it is known that there are many myriads of levels in the chain of descending worlds (hishtalshelus). Thus in the three worlds of Beriah, Yetzirah and Asiyah there are, in general, three well-known levels: the Upper Gan Eden, the Lower Gan Eden, and this world, of the World of Asiyah.

The Alter Rebbe refers to his discourse "A great shofar will be sounded" and explains: there are countless levels in the chain of worlds. Within the three lower worlds alone there are, in general, the Upper Gan Eden, the Lower Gan Eden and this world.

והנה ידוע דבכל עילה ועלול מה שבעליון הוא בחי גילוי נעשה בחי העלם בתחתון העלול ממנו כו' והיינו מה שהוא בחי ממלא בעליון נעשה בחי סובב בתחתון

Now, it is known that in every cause and effect, what is on the level of revelation in the higher becomes the level of concealment in the lower, which is its effect, etc. That is, what is the level of the light that fills (memalei) in the higher becomes the level of the light that encompasses (sovev) in the lower;

In every cause and effect, what is revealed in the higher level becomes hidden in the lower one. What is memalei, the indwelling light, for the higher becomes sovev, the encompassing and hidden light, for the lower.

וכן העליון לגבי העליון הימנו ועד"ז עד רום המעלות בריבוי רבבות מדרגות עד אין קץ ושיעור הכל הוא בבחי העלם וגילוי דהיינו סובב וממלא כו' וגם בג"ע [בגן עדן] העליון וג"ע [וגן עדן] התחתון ע"ד הזה.

and so too the higher in relation to the one above it, and so on up to the loftiest heights, in many myriads of levels, without end or measure: all is in the mode of concealment and revelation, namely sovev and memalei, etc. And so too the Upper Gan Eden and the Lower Gan Eden, in this way;

So it goes, level above level without end: all of it is a matter of concealment and revelation, sovev and memalei. The Upper and Lower Gan Eden relate to each other in the same way.

דהיינו מה שבג"ע [שבגן עדן] העליון הוא בבחי השגת המהות לנוכח דהיינו בבחי גילוי ממש עדיין בבוא ההארה הזאת למטה בג"ע התחתון היא להם שם בבחי ההעלם והסובב והוא רק להם בבחי השגת המציאות בלבד כו'

that is, what in the Upper Gan Eden is on the level of apprehension of the essence as directly present, that is, on the level of actual revelation, when this illumination comes down into the Lower Gan Eden it is still, for them there, on the level of concealment and sovev, and for them it is only on the level of apprehension of the existence alone, etc.

What the Upper Gan Eden apprehends directly, in its essence, reaches the Lower Gan Eden as something hidden and encompassing, known there only as existing.

ולעתיד כתיב וישם מדברה כעדן¹¹² שמה שהוא עכשיו בחי עדן יהי [יהיה] גילוי זה למטה ממש להיות מדברה כעדן וא"כ בחי עדן יתעלה עוד יותר לאין קץ כו'

And of the Time to Come it is written, "He will make her wilderness like Eden": what is now the level of Eden, this revelation will be actually below, so that [her] wilderness will be like Eden; and if so, the level of Eden will be raised still higher, without end, etc.

Of the future it is written, "He will make her wilderness like Eden": what is now Eden will be revealed down below, and Eden itself will rise ever higher, without end.

ועדי"ז יש נ' אלפים יובלות¹¹³ כו' ומכ"ז [ומכל זה] יובן ענין ומלאה הארץ דעה וכ"ז [וכל זה] נמשך ע"י וידעת היום:

Along these lines there are fifty thousand jubilees, etc. From all this the concept of "The earth shall be full of knowledge" will be understood; and all this is drawn down through "Know this day."

This ascent continues through "fifty thousand jubilees." It explains "the earth shall be full of knowledge," and all of it is drawn down through the present service of "Know this day."

SECTION 7 • ¶ 31-32

"Speak upon the heart"

31 ה וזהו ענין דברו על לב¹¹⁴ ירושלים¹¹⁵ וקראו אליה. פי' וקראו אליה היינו מה שימשך בבחי' א"פ [אור פנימי] ממש בהשגת המהות ע"ד עין בעין יראו.

5. And this is the meaning of "Speak upon the heart of Jerusalem and call out to her." The meaning of "and call out to her" is what will be drawn down on the level of actual inner light, in apprehension of the essence, in the manner of "They shall see eye to eye."

Section 5 reads Isaiah's "Speak upon the heart of Jerusalem and call out to her" in this light. "Call out to her" is direct revelation as inner light, apprehension of the essence, as in "they shall see eye to eye."

ודברו על לב הוא בחי' מקיף והיינו כי לאחר שימשך המקיפים דעכשיו להיות בבחי' א"פ [אור פנימי]

And "Speak upon the heart" is the level of an encompassing [light]. That is, after the encompassing [lights] of the present are drawn down to be on the level of inner light,

"Speak upon the heart," with its word "upon," is an encompassing light, above the heart. When today's encompassing lights become inner light, a new encompassing light takes their place.

אזי יומשך אור עליון וגדול יותר להיות בבחי' מקיף מה שעכשיו הוא למעלה מעלה גם מהיות נק' אור מקיף

then a higher and greater light will be drawn down to be on the level of an encompassing [light]: that which is now far, far above even being called an encompassing light.

A higher and greater light, now far above even being called an encompassing light, will then become the encompassing light.

(ועיין מענין דברו על לב ברכות וישלח פרשה פ'. אחרי פכ"א במדרש איכה בסוף אלפא ביתא קדמאה בפסוק תבא כל.

(And see concerning "speak upon the heart" in Midrash Rabbah, Vayishlach, section 80; Acharei, section 21; in Midrash Eichah, at the end of the first alphabet, on the verse "Let all come";

The Alter Rebbe adds a note listing Midrashim on the phrase "speak upon the heart": Bereishis Rabbah on Vayishlach, Vayikra Rabbah on Acharei, and Eichah Rabbah at the end of the first alphabet, on the verse "Let all their wickedness come."

במדרש קהלת ע"פ דברתי אני עם לבי¹¹⁶ וע"פ עת לאהוב גבי ועת לדבר ועמ, ש בד"ה אחרי ה' אלקיכם תלכו¹¹⁷ בענין והיו הדברים כו' על לבבך).^{118, 119}

in Midrash Koheles on the verse "I spoke with my heart," and on the verse "A time to love," regarding "and a time to speak." And see what is written in the discourse beginning "After Havayah your G-d shall you walk," concerning "And these words shall be," etc., "upon your heart.")

He also lists Koheles Rabbah on "I spoke with my heart" and on "a time to speak," and his own discourse "After Havayah your G-d shall you walk," on "And these words shall be... upon your heart."

וע"ז נאמר ומלאה הארץ דעה וממילא מוכן שיהיה מקיף למקיף מבחי' עליונה יותר כי לגדולתו אין חקר¹²⁰ וכמ"ש כרוב גדלו¹²¹ כו'.

Of this it is said, "The earth shall be full of knowledge." And it is self-evident that there will be an encompassing [light] to the encompassing [light], from a still higher level, for "His greatness is unsearchable," and as it is written, "according to His abundant greatness," etc.

This is "the earth shall be full of knowledge." And since "His greatness is unsearchable," there will always be an encompassing light above the encompassing light, from ever higher levels.

וע"ז נאמר לעתיד ג"כ והיה צדק אזור מתניו¹²² והאמונה אזור חלציו¹²³ כו' (וע' בזהר פ' בלק דקצ"ח ע"ב).¹²⁴

And of this it is also said of the Time to Come, "Righteousness shall be the girdle of his loins, and faith the girdle of his waist," etc. (and see the Zohar, Parshas Balak, 198b).

Isaiah says the same of the future: "Righteousness shall be the girdle of his loins, and faith the girdle of his waist." Faith is pictured as a girdle, something that surrounds, in keeping with the theme of a new encompassing light.

אך כל המשכות אלו לעתיד הוא ע"י היום לעשותם¹²⁵ וזהו כי מלאה צבאה. שהוא ענין בירורי הניצוצות שמבררין ע"י תפלה ותומ"צ [ותורה ומצות].

But all these drawings-down in the Time to Come come through "today, to do them." And this is [the meaning of] "For her service is fulfilled": this is the refinement of the sparks, which are refined through prayer and through the Torah and mitzvos.

All these future revelations depend on "today, to do them," the service of the present. This is Isaiah's "for her service is fulfilled": the refinement of the sparks through prayer, Torah and mitzvos.

וזהו ג"כ משארז"ל [מה שאמרו רבותינו זכרונם לברכה] אם ישראל עושין תשובה¹²⁶ נגאלין. שתשובה היינו שיחזרו הניצוצות שנפלו למטה לשוב למקורן ושרשן ואחר שישלמו בירור כל הניצוצות ע"ז נאמר כי מלאה צבאה.¹²⁷

And this is also what our Sages, of blessed memory, said: "If Israel do teshuvah (return), they are redeemed." For teshuvah means that the sparks that fell below should return to their source and root; and after the refinement of all the sparks is completed, of this it is said, "For her service is fulfilled."

So too the Sages' saying, "If Israel do teshuvah, they are redeemed": teshuvah, return, means returning the fallen sparks to their source. When the refinement of all the sparks is complete, "her service is fulfilled."

32 ואזי דברו על לב כו' ועמ"ש בד"ה וכל בניך¹²⁸ כו' מרבים שלום כו' ע"ש והנה ע"י בירור ניצוצות הנ"ל נמשך ג"כ גילוי בחי' הדעת וכמ"ש בד"ה אחרי ה' אלקיכם תלכו¹²⁹ ועיקר הבירור

And then, "Speak upon the heart," etc. See what is written in the discourse beginning "And all your children," etc., "increase peace," etc.; see there. Now, through the refinement of the sparks mentioned above, there is also drawn down a revelation of the level of Daas (knowledge), as is written in the discourse beginning "After Havayah your G-d shall you walk." And the main refinement

Then comes "speak upon the heart," the new encompassing light. The Alter Rebbe refers to his discourse on "And all your children... increase peace," and adds that refining the sparks also reveals Daas, as explained in the discourse "After Havayah your G-d shall you walk."

היינו ע"י התפלה ותורה ומצות והיינו שע"י ממשיכים בחיי ורעה אמונה¹³⁰ ועמ"ש באגה"ק [באגרת הקודש] ע"פ חגרה בעוז מתניה¹³¹ איך ע"י עסק התורה נמשך החיות והכח בהאמונה.

is through prayer and Torah and mitzvos. That is, through this one draws down the level of "and nurture faith." See what is written in Iggeres HaKodesh on the verse "She girds her loins with strength," how through engaging in the Torah, life-force and strength are drawn into faith.

The main refinement is through prayer, Torah and mitzvos, which bring about "nurture faith," nourishment for faith. He refers to Iggeres HaKodesh on "She girds her loins with strength," on how engaging in Torah draws life and strength into faith.

SECTION 8 • ¶ 33-36

The Torah as food for faith

33 ובספרי איתא ע"פ והיו הדברים האלה¹³² כו' שמתוך כך אתה מכיר את מי שאמר והיה העולם.¹³³

And in the Sifri it is stated, on the verse "And these words shall be," etc., that "through this you come to recognize Him Who spoke and the world came into being."

The Sifri teaches that by taking "these words" of Torah to heart, "you come to recognize Him Who spoke and the world came into being." Torah study itself leads to knowing G-d.

והענין כי השגת ולימוד התורה הוא השגת מהות רצונו וחכמתו ית' ממש שלמעלה מידיעת המציאות בלבד

The explanation: the apprehension and study of the Torah is apprehension of the actual essence of His will and His wisdom, blessed be He, which is above knowledge of the existence alone;

The explanation: studying Torah is apprehending the very essence of G-d's will and wisdom, which is more than knowing that something exists.

רק שהשגה זו הוא כמכו שנתלבשו חכמתו ורצונו ית' בעשיי [בעשייה] גשמיות שלפי שנתלבשו בעשייה גשמיות ע"כ יש בהם השגת המהות משא"כ כמו שהם למעלה הרי לית מחשבה תפיסא בהן כלל.

only that this apprehension is as His wisdom and will, blessed be He, are en clothed in physical action. Because they are en clothed in physical action, therefore there is apprehension of the essence in them, which is not so as they are above, where surely "no thought can grasp" them at all.

This is possible only because G-d's wisdom and will have been clothed in physical matters of action, the laws of the Torah. As they are above, "no thought can grasp" them at all; clothed in physical matters, their essence can be grasped.

34 ועמ"ש מזה באריכות במ"א בביאור ע"פ ולא תשבית מלח^{134, 135} בפ' ויקרא אבל עכ"פ [על כל פנים] הוא השגת מהות חכמתו ורצונו ית' ממש.

See what is written on this at length elsewhere, in the explanation of the verse "You shall not omit the salt," in Parshas Vayikra. But at any rate, it is apprehension of the actual essence of His wisdom and will, blessed be He.

The Alter Rebbe refers to his longer discussion on "You shall not omit the salt" in Parshas Vayikra. At any rate, Torah study grasps the very essence of G-d's wisdom and will.

ולכן יש בכח השגה זו להיות ורעה אמונה¹³⁶ שהוא ענין המשכת הדעת כי הדעת הוא השגת והכרת המציאות מבחי' סוכ"ע כנ"ל והשגת ולימוד התורה

Therefore this apprehension has the power to bring about "and nurture faith," which is the drawing down of Daas (knowledge). For Daas is the apprehension and recognition of the existence of the level of the light that encompasses all worlds (sovev kol almin), as mentioned above; and the apprehension and study of the Torah

That is why Torah study has the power to "nurture faith," drawing Daas into it. Daas, as explained above, is the recognition that sovev kol almin exists.

היא השגת מהות חכמתו ורצונו ית' שמבחי' סוכ"ע ולא בהשגת המציאות לבד רק שהתורה נשפלה למטה בענינים גשמיים והרי זה

is apprehension of the essence of His wisdom and will, blessed be He, which is from the level of sovev kol almin, and not by apprehension of the existence alone; only that the Torah has been lowered down into physical matters. And this is

Torah study, by contrast, grasps the very essence of G-d's wisdom and will, which come from sovev, and not merely their existence. It is only that the Torah has come down into physical matters.

כמו עכד"מ [עד"מ] המאכל שמחיה את האדם ומוסיף בו דעת שאין התינוק יודע לקרות אבא¹³⁷ עד שיטעום טעם דגן והיינו לפי ששרש החטה מבחי' דעת דתהו שלמעלה מהאדם כו'

like, by way of analogy, food, which gives life to a person and adds knowledge to him, for "a child does not know how to call 'Father' until he tastes the taste of grain." This is because the root of wheat is from the level of the Daas of Tohu, which is above man, etc.

An analogy from food: grain sustains a person and even adds to his understanding, for the Talmud says a child cannot say "Father" until he has tasted grain. This is because wheat is rooted in the Daas of the World of Tohu, a level higher than man.

ולכן אע"פ [אף על פי] שנשפל למטה מהאדם עכ"ז [עם כל זה] מחיה הוא את האדם וממשיך בו דעת כך עד"ז
אע"פ [אף על פי] שהתורה שבע"פ [שבעל פה] מדברת בענינים גשמיים שבעוה"ז שזהו למטה מבחי' ההשכלה וההתבוננות בגדולת ה'.

Therefore, although it has been lowered below man, it nevertheless gives life to man and draws knowledge into him. So too, in the same way, although the Oral Torah speaks of physical matters of this world, which is below the level of intellectual insight into and contemplation of the greatness of G-d,

So although wheat is lower than man, it gives him life and draws knowledge into him. In the same way, the Oral Torah speaks of physical matters of this world, which seem lower than contemplating G-d's greatness.

אך עכ"ז [עם כל זה] שרשה גבוה יותר כי היא השגת המהות רצונו וחכמתו ית' ממש. לכן היא בחי' מזון לנפש ורעה אמונה שממשיך בחי' דעת באמונה.

nevertheless its root is higher, for it is apprehension of the actual essence of His will and wisdom, blessed be He. Therefore it is the level of nourishment for the soul and "nurture faith," which draws the level of Daas into faith.

Yet the Oral Torah's root is higher, since it is the very essence of G-d's will and wisdom. That is why it is nourishment for the soul, "nurture faith," drawing Daas into faith.

35 וזהו אתה הראת לדעת¹³⁸ ראייה הוא השגת המהות והיינו ע"י עסק התורה שהיא חכמתו ורצונו ית'

רק שנתלכשו בעשיי' [בעשייה]

And this is [the meaning of] "You have been shown, to know": seeing is apprehension of the essence, and this is through engaging in the Torah, which is His wisdom and will, blessed be He, only that they are en clothed in action;

This is "You have been shown, to know": being shown, seeing, is apprehension of the essence, and it comes through Torah study, G-d's own wisdom and will clothed in action.

ולכן מזה נמשך לדעת כי ה' הוא האלקים וגו'. ועמ"ש ע"פ בשברי לכם מטה לחם.^{139, 140}

and therefore from this is drawn "to know that Havayah is Elokim," etc. See what is written on the verse "When I break for you the staff of bread."

From that seeing comes "to know that Havayah is Elokim," Daas even of the transcendent. The Alter Rebbe refers to his discourse "When I break for you the staff of bread."

36 ועמ"ש בס"ב [בספר של בינונים] פני"א ומהו הלבוש כו' דלעילא לעילא כו'. ועיין עוד בסידור בד"ה ששת

ימים¹⁴¹ **תאכל מצות**¹⁴² **בענין ראתה שפחה על הים כו'**

See what is written in Sefer Shel Beinonim, chapter 51, "And what is the garment," etc., "of the most supernal," etc. See further in the Siddur, in the discourse beginning "Six days you shall eat matzos," concerning "A maidservant saw at the sea," etc.,

The Alter Rebbe refers to the Tanya's passage "And what is the garment," on G-d's wisdom "of the most supernal" (the text says chapter 51; in current editions of the Tanya the passage is in chapter 52), and to the Siddur's discourse "Six days you shall eat matzos," on the Sages' saying that "a maidservant saw at the sea" what the prophets did not.

והיינו ע"י הגילוי מבחי' אנכי מי שאנכי¹⁴³ שעיי"ז נהפך הים ועלמא דאתכסיא לבוא לידי גילוי בבחי' ראייה ממש כמ"ש זה אלי ואנוהו ועד"ז יוכן ג"כ שהתורה והמצות שהם הדברים אשר אנכי מצוך היום.¹⁴⁴

which was through the revelation from the level of "I am Who I am," through which the sea and the hidden world were transformed to come into revelation on the level of actual seeing, as it is written, "This is my G-d and I will glorify Him." Along these lines it will also be understood that the Torah and the mitzvos are "the words that I (Anochi) command you today":

That seeing came from the revelation of "I am Who I am," G-d's own essence, which transformed the sea, the "hidden world," into open revelation, so that one could point and say, "This is my G-d." Likewise the Torah and mitzvos are "the words that I (Anochi) command you today."

אנכי מי שאנכי ע"כ יש בכחן להמשיך בחי' הדעת בהאדם שיכוא לבחי' הראת לדעת וידעת היום כו':¹⁴⁵

"Anochi" [is] "I am Who I am." Therefore they have the power to draw the level of Daas (knowledge) into a person, so that he comes to the level of "You have been shown, to know" and "Know this day," etc.

"Anochi" there is "I am Who I am," G-d's very essence. Therefore the Torah and mitzvos can draw Daas into a person, bringing him to "You have been shown, to know" and "Know this day."

SECTION 9 • 137

Summary

37 קיצור. ענין הדעת שהוא אינו ידיעת המהות כ"א ידיעת המציאות כמו ידיעת האדם כחות נפשו ולכן

אע"ג [אף על גב] שהקב"ה לית מחשבה תפיסא ביה כלל עכ"ז [עם כל זה] צ"ל וידעת היום^{146, 147} כוי ממש.

Summary. The concept of Daas (knowledge): it is not knowledge of the essence but knowledge of the existence, like a person's knowledge of the powers of his soul. Therefore, even though of the Holy One, blessed be He, "no thought can grasp Him at all," nevertheless there must be an actual "Know this day," etc.

Summary: Daas is knowledge of existence, not of essence, like a person's knowledge of the powers of his own soul. So even though no thought can grasp G-d, "Know this day" is a real command.

והנה בהתורה יש ג"כ כמו"כ [כמו כן] השגת המהות וידיעת המציאות. והנה המשכת המדות הוא ע"פ הדעת

Now, in the Torah too there is likewise apprehension of the essence and knowledge of the existence. Now, the drawing forth of the emotive attributes (middos) is according to Daas;

The Torah too has both apprehension of essence and knowledge of existence. The emotions are drawn forth according to Daas.

וזהו דע את אלקי אביך¹⁴⁸ שהוא שלא יסיח דעתו מזה שויתי ה' לנגדי תמיד¹⁴⁹ ומ"מ הדעת הוא רק בחי אחוריים לגבי ראייה אך השכר מוידעת היום לעתיד עין בעין יראו¹⁵⁰ כוי.

and this is "Know the G-d of your father," which means that one should not divert his mind from this: "I have set Havayah before me always." Nevertheless, Daas is only the level of the back in relation to seeing; but the reward for "Know this day," in the Time to Come, is "They shall see eye to eye," etc.

Hence "Know the G-d of your father" means keeping G-d constantly in mind, "I have set Havayah before me always." Daas is only the "back" compared with seeing, but its reward in the Time to Come is "they shall see eye to eye."

וענין ומלאה הארץ דעה.¹⁵¹ ענין דברו וקראו ושכל המשכות אלו נמשך ע"י וידעת היום היום לעשותם:¹⁵²

And the concept of "The earth shall be full of knowledge." The concept of "Speak" and "call out"; and that all these drawings-down are drawn through "Know this day" [and] "today, to do them."

The summary also lists "the earth shall be full of knowledge," the meaning of "speak" and "call out," and the point that all these future revelations are drawn down through "Know this day" and "today, to do them."

IN ONE'S AVODAH

Keep G-d constantly in mind, "I have set Havayah before me always," the way a person never stops being aware of himself; this steady awareness, more than belief alone, is what brings love of G-d, fear of transgressing His will and the strength to keep away from sin. And study the Torah's laws, in which G-d's own wisdom and will can be grasped: this is the food that turns faith into living knowledge.

QUESTIONS FOR DISCUSSION

1. How can a person truly know something whose essence he cannot grasp? Which examples from your own experience fit the Alter Rebbe's definition of Daas?
2. Why does faith alone not stop the thief at the tunnel, while Daas moves a person to act?
3. Why are the Torah's physical laws, rather than abstract contemplation alone, the means of drawing Daas into faith?
4. If Daas is only the "back" of seeing, why is it the subject of a commandment, and how does it lead to seeing in the Time to Come?
5. What does it mean that there will always be "an encompassing light above the encompassing light"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- “Know this day and take it to your heart that Havayah is G-d in the heavens above and on the earth below; there is none else.” The maamar is built on this verse: it explains what kind of “knowing” it commands.

דברים ד':ל"ט Deuteronomy 4:39

וַיִּדְעַתְּ הַיּוֹם וְהִשְׁבַּתְּ אֶל־לִבְּךָ כִּי ה' הוּא הָאֱלֹקִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

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

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PARAGRAPH 2

- מבשרי אחזה
“And from my flesh I behold G-d.” The Alter Rebbe uses Job’s words as the warrant for learning about G-dliness from what a person observes in himself.

איוב י"ט:כ"ו Job 19:26

וְאַחֵר עוֹרִי נִקְפּוּזָאֵת וּמִבְּשָׂרִי אֶחְזֶה אֱלֹהִים:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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PARAGRAPH 5

- בלשון הפלסופים
There, in Likkutei Torah on Parshas Pekudei, the Alter Rebbe uses the philosophers’ terms for the divine attributes: the “positive attributes,” as they are called in the philosophers’ language, describe what a thing is in its essence, while the negative attributes tell nothing of the essence, only what it is not.

KEHOT’S NOTE

ע"ל פקודי ו, ג. [כ].

- ונקי הרגשה זו בשם ידיעה
The note points to Or HaTorah on Parshas Vayakhel on the idea that this sensing is called “knowledge.” It is a parallel discussion in the Tzemach Tzedek’s work.

KEHOT’S NOTE

ראה אוה"ת ויקהל ע' ביתשצב.

- David tells Shlomo, “Know the G-d of your father and serve Him with a whole heart.” The Alter Rebbe takes this “knowing” as the model of Daas: a real sensing of G-d’s existence.

דברי הימים א כ"ח:ט"ז I Chronicles 28:9

וְאַתָּה שְׁלֹמֹה־בְנִי דַע אֶת־אֱלֹקִי אֲבִיךָ וְעֲבָדְהוּ בְּלֵב שָׁלֵם וּבְנַפֶּשׁ חֲפֻצָּה כִּי כָל־לִבְבוֹת דּוֹרֵשׁ ה' וְכָל־יֵצֶר מַחְשְׁבוֹת מִבֵּין אִם־תִּדְרָשׁוּ וְיִצְאָ לָךְ וְאִם־

תַּעֲזֹכְנוּ וְיִנִּיחָה לְעַד:

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

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PARAGRAPH 6

- יכולים הנבראים להגיע ולהשיג
The note points to the Rebbe Rashab’s long series of maamarim of 5672 on the point that created beings can reach and attain the knowledge of G-d’s existence.

KEHOT’S NOTE

ראה המשך בששה"ק תערי"ב ח"א פרק צח.

- “You have been shown, to know that Havayah is G-d; there is none else besides Him.” Like “Know this day,” the verse treats knowledge of G-d as something a person can attain.

דברים ד':ל"ה Deuteronomy 4:35

אֵתָּה הָרָאֵתָ לְדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבָדּוֹ:

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

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PARAGRAPH 7

- בוהר בהעלותך (דקנ"ב ע"א)
The note quotes the Zohar’s words on the Torah’s body and soul and signs the gloss as taken from a chassid’s handwritten explanation.

KEHOT’S NOTE

אורייתא אית לה גופא דאינון פקודי דאורי"י דאקרון גופי תורה כו' חכימין עבדי דמלכא עילאה אינון דקיימי בטורא דסיני (ע' בנצ"א משמע אותן שאינן יודעי סודי התו'. (בהגהה שאינם מאמינים כו') לא עמדו על ה"ס ע"ש) לא מסתכלי אלא בנשמתא דאיהי עיקרא דכלא אורי"י ממש ע"ש. — ביאור מחסיד בכת"י.

- אשרי מי שבא לכאן
Rav Yosef, the son of Rabbi Yehoshua ben Levi, fell ill and lost consciousness, and on recovering reported hearing this saying in the upper world. The Alter Rebbe infers that the souls in Gan Eden study the Torah they learned below.

פסחים נ"א:ח'־ז' Pesachim 50a:7-8

וְשִׁמְעָתִי שְׁהָיוּ אוֹמְרִים: אֲשֶׁרִי מִי שָׁבָא לְכָאן וְתִלְמוּדוֹ בְּיָדוֹ. וְשִׁמְעָתִי שְׁהָיוּ אוֹמְרִים: הָרוּגִי מְלָכוֹת אֵין אָדָם יָכוֹל לַעֲמוּד בְּמַחֲצֵתָן. (וּמֵאן) נִינְהוּ? אֵילִימָא רַבִּי עֲקִיבָא וְחִבֵּירֵיו — מִשּׁוּם הָרוּגִי מְלָכוֹת וְתוּ לָא? אֵלָא: הָרוּגִי לוֹד.

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KEHOT'S NOTE

פסחים נ, א. וש"נ. וראה גם לקמן שה"ש כב, ד. ובלק"ש חכ"ד ע' 570 וע' 580.

10

שור שנגח

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

KEHOT'S NOTE

ב"ק פ"ד, מ"א. פ"ה, מ"א.

11

שור שנגח

The Mishnah's laws of an ox that gored. The Alter Rebbe takes this as his example of a physical law that the souls in Gan Eden study in its spiritual meaning.

Mishnah Bava Kamma 4:1 א"ד: במשנה בבא קמא

שור שנגח ארבעה וחמשה שורים זה אחר זה, ישלם לאחרון שבהם. ואם יש בו מותר, יחזיר לשלפניו. ואם יש בו מותר, יחזיר לשלפני פניו. והאחרון אחרון נשקר, דברי רבי מאיר. רבי שמעון אומר, שור שנה מאתים שנגח שור שנה מאתים, ואין הנבלה יפה כלום, זה נוטל מנה וזה נוטל מנה. חזר ונגח שור אחר שנה מאתים, האחרון נוטל מנה, ושלפניו, זה נוטל חמשים וזה נוטל חמשים וזו. חזר ונגח שור אחר שנה מאתים, האחרון נוטל מנה, ...

[If] an ox has gored four or five other oxen, this one after this one: the owner shall pay to [the owner of] the last ox injured. If money remains, it will go to the [the owner of] the previously [injured ox]. If money still remains, it will go to the [the owner of the ox injured] previous to the previously [injured ox]. [The owner of] the last [injured ox] benefits, according to Rabbi Meir. Rabbi Shimon says, "[If] an ox worth 200 gores an ox worth 200 and the ...

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12

שור שנגח

Another Mishnah of the laws of an ox that gored, cited in the Kehot note alongside the previous one.

Mishnah Bava Kamma 5:1 א"ד: במשנה בבא קמא

שור שנגח את הפרה ונמצא עברה בצדה, ואין ידוע אם עד שלא נגחה ילדה, אם משנגחה ילדה, משלם חצי נזק לפרה ורביע נזק לילד. וכן פרה שנגחה את השור ונמצא ילדה בצדה, ואין ידוע אם עד שלא נגחה ילדה, אם משנגחה ילדה, משלם חצי נזק מן הפרה ורביע נזק מן הילד:

If an ox gored a cow [and it died] and its newly born young was found [dead] at its side, and it is not known if the cow gave birth before the ox gored, or if after the ox gored the cow gave birth, the owner of the ox pays half damages for the cow and one quarter damages for the newborn. And also if a cow gored an ox and its newly born young was found at its side, and it is not known if the cow gave birth ...

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13

דהלכה זו דבר ה' היא

The Talmud interprets "the word of G-d" in Amos as halachah. The Alter Rebbe uses this to show that each law is

...להבין בתוספת ביאור ע"פ וידעת היום והשבות אל

G-d's own word, and so is studied above as well.

Shabbat 138b:11-12 י"א-י"ב: שבת קלי"ח ב:

"דבר ה'" — זו הלכה, "דבר ה'" — זה הקץ, "דבר ה'" — זו גבוהה. ומאי "ישוטטו לבקש את דבר ה'"? אפרו: עתידה אשה שתטול כפר של תרומה ותחזור בבתי כנסיות ובבתי מדרשות לידע אם טמאה היא ואם טהורה היא, ואין מיין.

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KEHOT'S NOTE

שבת קלה, ב.

14

והקב"ה יושב ושונה כנגדו

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

KEHOT'S NOTE

תדבאר רפ"ח. יליש איכה רמז תתל"ד (בשינוי לי קצת).

15

והקב"ה יושב ושונה כנגדו

The Midrash teaches that when a scholar sits and studies, the Holy One, blessed be He, sits opposite him and studies with him. The Alter Rebbe cites it to show that G-d Himself, as it were, studies these laws.

Tanna DeBei Eliyahu Rabbah 18:1 י"ח: תנא דבי אליהו רבה

... א"כ למה נאמר בכל צרתם לו צר אלא אמר הקב"ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א"ת לו צר אלא לי צר שנאמר (ישעיהו מ"ט:ג) ויאמר לי עבדי אתה ישראל אשר כך אתפאר לכך נאמר קומי רני בלילה וגוי מאי שפכי כמים לכך נכח פני ה' מכאן אמרו כל ת"ח שיושב וקורא ושונה ועוסק בתורה הקב"ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה' ולהלן הוא אומר ויחנן אלה נוכח אלה וגוי (מלכים א כ"ב:ט) מה להלן פניהם של אלו נוכח פניהם ...

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16

והקב"ה יושב ושונה כנגדו

The Yalkut on Eichah brings the same teaching in slightly different words, as the Kehot note points out.

Yalkut Shimoni on Nach 1034 י"ד: תתל"ד על נ"ך תתל"ד

17

פני שור מהשמאל

In Ezekiel's vision of the Chariot each creature has the face of a man and a lion on the right, "the face of an ox on the left," and the face of an eagle. The Alter Rebbe gives it as an example of the spiritual "ox" that the souls study.

Ezekiel 1:10 י"א: יחזקאל

וידמות פניהם פני אדם ופני אריה אל-הימין לארבעתם ופני-שור מהשמאל לארבעתם ופני-נשר לארבעתם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

18

The Zohar (Beha'alos'cha) teaches that the Torah has a garment, a body and a soul: its commandments are its

body, called “the bodies of the Torah,” and the wise look at its soul. The Alter Rebbe draws on it for the Torah’s revealed and inner dimensions.

ספר הזהר, בהעלותך י”ב:נ”ו-12:56-13:65 Zohar, Beha'alotcha
י”ג:ס”ה

PARAGRAPH 8

19

אם בהרת קדמה לשער לבן

The Mishnah rules that if the bright spot preceded the white hair, the person is impure; if the white hair came first, he is pure; and in a case of doubt, impure. The Alter Rebbe takes it as an example of a law whose inner meaning the souls study above.

משנה נגעים ד':י"א 4:11 Mishnah Negaim

בהרת כחצי גריס ואין בה כלום, נולדה בהרת כחצי גריס ובה שתי שערות, הרי זו להחליט, מפני שאמרו, אם בהרת קדמה לשער לבן, טמא. ואם שער לבן קדם לבהרת, טהור. ואם ספק, טמא. ורבי יהושע קהה:

A bright spot the size of a split bean and there was nothing else, and then there appeared a bright spot of the size of half a split bean having two hairs, this one is declared unclean. Because they said: if the bright spot preceded the white hair he is unclean; if the white hair preceded the bright spot he is clean; and if it is doubtful he is unclean. Rabbi Joshua regards this as unsolvable.

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20

דקוב"ה במתיבתא דרקי

The discourse in Likkutei Torah, Parshas Tazria, on the Talmud’s account that the Heavenly Academy disputed “if the bright spot preceded the white hair” explains that the Academy, whose apprehension comes from memalei kol almin, ruled the doubtful case “impure,” while the Holy One’s “pure” shone to them from the encompassing level, so that they knew the ruling but not its reason until Rabbah bar Nachmani explained it.

ויקרא כ”ב:2 Leviticus 22:2

דבר אליהם ואליהם בניו וינזרו מקדשי בני ישראל ולא יחללו את שם קדשי אשר הם מקדשים לי אני ה'

Speak unto Aaron and to his sons, that they separate themselves from the holy things of the children of Israel, which they hallow unto Me, and that they profane not My holy name: I am the L-RD.

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KEHOT'S NOTE

ב”מ פו, [א]. ועל”ק (גב, א. פו, א). ח' ויקרא כב, ב. כד, ג. פקודי (ז, ד). [כ].

21

במתיבתא דרקי אומר טהור כו' ומאן נוכח רבה בר נחמני

The Talmud tells that the Heavenly Academy disputed the doubtful case of this law: the Holy One, blessed be He, said “pure,” the Academy said “impure,” and they asked who

...להבין בתוספת ביאור ע”פ וידעת היום והשבות אל

would decide, answering “Rabbah bar Nachmani.” It shows that this very law is studied above.

בבא מציעא פ”ו א:ז’ח’-8:7-8 Bava Metzia 86a

ספק - הקדוש ברוך הוא אומר: טהור, וכולהו מתיבתא דרקי ארמי: טמא. ואמרי: מאן נוכח? נוכח רבה בר נחמני. דאמר רבה בר נחמני: אני יחיד בנגעים, אני יחיד באהלות. שדרו שליחא בתריה. לא הנה מצי מלאך המות למקרב לקה, מדלא הנה קא פסיק פומיה מגרסיה. אדחכי נשב זיקא ואורש ביני קני, סבר גונדא דפרשי הוא. אמר: תינח נפשיה דההוא גברא, ולא ימסר בידא דמלכותא.

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22

שש מעלות במקוואות

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

KEHOT'S NOTE

מקוואות רפ”א.

23

שש מעלות במקוואות זו למעלה מזו

The opening of tractate Mikva’os: “There are six grades of mikva’os, one above the other.” The Alter Rebbe’s second example of a law with an inner meaning.

משנה מקוואות א:1 Mishnah Mikvaot

שש מעלות במקוואות, זו למעלה מזו, וזו למעלה מזו. מי גבאים, שתה טמא ושתה טהור, טמא. שתה טמא ומלא בכלי טהור, טמא. שתה טמא ונפל כפר של תרומה, אם הדיח, טמא. ואם לא הדיח, טהור:

There are six degrees of mikvaot, each superior to the other. The water of pools [smaller than 40 seah] if an unclean person drank of it and then a clean person drank of it, he becomes unclean; If an unclean person drank of it and then drew water from it in a clean vessel, [the vessel] becomes unclean; If an unclean person drank of it and then a loaf of terumah fell in: If he washed [his hands] in it, it becomes unclean; But if he did not wash [his ...

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24

שש מעלות במקוואות זו למעלה מזו

Pri Etz Chaim, in its discussion of immersion before Shabbos, says that the forty se'ah of a mikveh correspond to the four yuds of the Name Av, and that the Mishnah’s six grades of mikva’os are the six permutations of yud-hei-vav. The Alter Rebbe cites it for the inner meaning of these laws.

פרי עץ חיים, שער השבת 3:17 Pri Etz Chaim, Gate of the Sabbath

מהחברים - תנן התם שש מעלות במקוואות, הם ו' צרופי יה"ו, שהם - יה"ו, יו"ה, ה"יו, הו"י, והי". וי"ה. עוד ט' יודין דעי"ב ס"ג מ"ה ב"ן, עולין מים, והם חסדי התבונה, שהזעיר אנפין נכנס בה, בוי"ק של מקוה. ויכוין, כי מקוה גי' קנ"א על הסדר, הא כיצד - אל"ף מזרחית רומית, יו"ד מערבית תחתית, ה"ה צפון דרום, ויכוין בשם אהיה פשוט, שהב' ההין שבו יהיה בציור ד"ו כזה ק"ס ועם א' י', ועם ד' אותיות והמלה, יעלה חלב, וזה יועיל לחמם המים. ואם אינו יכול לכוין הרוחות יצייר ...

Pri Etz Chaim (Public Domain)

25 המקוה . . מי סאה

The Talmud states that the Sages measured the waters of a mikveh at forty se'ah. This is the physical measure of the mikveh here below.

עירובין ד' בבבא
KEHOT'S NOTE

עירובין ד, ב. וש"נ.

26 כמבאר בפע"ח שער השבת

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

KEHOT'S NOTE

פ"ג בד"ה סוד הטבילה.

27 קדש לי כל בכור

"Sanctify to Me every firstborn," the opening of one of the four passages in the tefillin. The Alter Rebbe notes that this passage is rooted in Chochmah.

שמות י"ג:ב' Exodus 13:2

קדש-לי כל-בכור פטר כל-רחם בכני ישראל באדם ובבהמה לי הוא:

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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KEHOT'S NOTE

שמות יג, ב.

28 קדש הוא חכמה

A Kabbalistic lexicon of terms arranged by letter.

KEHOT'S NOTE

מא"א אות ק, ס"ו.

PARAGRAPH 9

29 בד"ה משה ידבר

In that discourse in Torah Ohr, Parshas Yisro, the Alter Rebbe explains the mitzvos that the Holy One Himself performs above: He visits the sick, the souls that are "faint with love" because the Infinite Light is hidden, and the revelation of that light is their cure; and He puts on tefillin, which means the binding of the Infinite Light with Chochmah.

KEHOT'S NOTE

בתו"א פי יתרו סח, א.

30 משה ידבר

"Moshe would speak, and G-d would answer him with a voice," at the giving of the Torah. It is the opening of the discourse to which the Alter Rebbe refers for what the mitzvos are above.

שמות י"ט:י"ט Exodus 19:19

ויהי קול השפך הולך וחק מאד משה ידבר והאלקים יענו בקול:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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PARAGRAPH 10

31 וכמ"ש כ"ז במ"א ע"פ עוטה אור

This epistle, which opens with "He wraps Himself in light as in a garment," is where "all this is explained": the sages of the Truth apprehend through wisdom and knowledge, while the prophets' apprehension is called actual "seeing" in Scripture ("You shall see My back," "Havayah appeared to him").

KEHOT'S NOTE

אגה"ק סי' יט.

32 עוטה אור כשלמה

"He wraps Himself in light as in a garment; He spreads out the heavens like a curtain." This verse opens the discussion elsewhere that the Alter Rebbe mentions, on the prophets' "seeing."

Tehillim קיד:ב' Psalms 104:2

עוטה-אור כשלמה נוטה שמים פריעה:

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

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PARAGRAPH 11

33 התורה נקי אדם

"This is the Torah: a man who dies in a tent." Read on its own, the phrase "This is the Torah: a man" is the basis for calling the Torah a man, with limbs and a soul.

במדבר י"ט:יד Numbers 19:14

זאת התורה אדם כיימות באהל כליהבא אליהאהל וכל-אשר באהל יטמא שבעת ימים:

This is the law: when a man dieth in a tent, every one that cometh into the tent, and every thing that is in the tent, shall be unclean seven days.

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KEHOT'S NOTE

ראה במדבר יט, יד.

34 ארז"ל אשרי מי שבא לכאן ותלמודו בידו

The saying heard in the upper world, already cited in section 2. Here the Alter Rebbe draws from it that revealed study in this world is the means to the inner Torah in Gan Eden.

Pesachim 50a:7-8 ח"א:ז' פסחים נ' א:

ושמעתי שהיו אומרים: אשרי מי שבא לכאן ותלמודו בידו. ושמעתי שהיו אומרים: הרוגי מלכות אין אדם יכול לעמוד במקצתו. (ומאן) ניהו? אילימא רבי עקיבא וחביריו — משום הרוגי מלכות ותו לא? אלא: הרוגי לוד.

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KEHOT'S NOTE

פסחים נ, א. לעיל ו, ב. וש"נ.

PARAGRAPH 12

35 **בד"ה השמים כסאי**
The opening discourse of Torah Ohr asks how G-d, Who has no body and no place, can speak of a throne and a footstool.

KEHOT'S NOTE

תו"א א, א ואילך.

36 **השמים כסאי**
"The heavens are My throne and the earth is My footstool." It opens the discourse in Torah Ohr to which the Alter Rebbe refers.

ישעיהו ס"ו:1א

כה אמר ה' השמים כסאי והארץ הדם רגלי אי"ה בית אשר תבנו לי ואי"ה מקום מנוחתי:

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

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37 **להבין דבר מתוך דבר**
The Talmud explains "understanding" (navon) as "one who understands one thing from within another." The Alter Rebbe applies it to understanding sovev from memalei.

חגיגה י"ד א:י"ב

"יועץ" — שיודע לעבר שנים ולקבוע חדשים. "וחכם" — זה תלמיד המחקרים את רבותיו. "חרישים" — בשעה שפותח בדברי תורה הכל נעשין כחרישין. "ונבוין" — זה המבין דבר מתוך דבר. "לחש" — זה שראוי למסור לו דברי תורה שניתנה בלחש.

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KEHOT'S NOTE

חגיגה יד, א.

38 **ועמ"ש במ"א בפ"י ברוך שאמר**
The note points to the Siddur's explanation of "Blessed is He Who spoke," which the Alter Rebbe mentions here for the meanings of "You" and "He" as memalei and sovev.

KEHOT'S NOTE

ראה סידור לט, ד.

39 **וידעת היום**
"Know this day and take it to your heart that Havayah is G-d." The Alter Rebbe reads the command as reaching even the transcendent level of Havayah, sovev.

דברים ד:39

וידעת היום והשבת אליך בך כי ה' הוא האלילים בשמים ממעל ועל הארץ מתחת אין עוד:

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

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40

ורעה אמונה

"Trust in Havayah and do good; dwell in the land and nurture faith." The Alter Rebbe reads "nurture faith" as giving faith nourishment through Torah and mitzvos.

Psalms 37:3

בטח בה' ועשה טוב שכן ארץ ורעה אמונה:

Trust in the L-RD, and do good; dwell in the land, and cherish faithfulness.

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41

באמונתו יחיה

"The righteous shall live by his faith." Through Torah and mitzvos faith becomes something a person actually lives by.

Habakkuk 2:4

הנה עפלה לא ישרה נפשו בו וצדיק באמונתו יחיה:

Behold, his soul is puffed up, it is not upright in him; But the righteous shall live by his faith.

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42

אחרי ה' אלקיכם תלכו

"After Havayah your G-d shall you walk, and Him shall you fear." It opens the discourse to which the Alter Rebbe refers here.

דברים י"ג:5

אחרי ה' אלקיכם תלכו ואתו תיראו ואת מצותיו תשמרו ובקלו תשמעו ואתו תעבדו ובו תדבקו:

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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43

כי מנסה כו' לדעת

"For Havayah your G-d is testing you, to know whether you love Havayah your G-d." The Alter Rebbe points to that discourse's explanation of "to know."

דברים י"ג:4

לא תשמע אלי דברי הנביא ההוא או אלי חלום החלום ההוא כי מנסה ה' אלקיכם אתכם לדעת הישכם אהבים את ה' אלקיכם בכל לבבכם ובכל נפשכם:

thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams; for the L-RD your G-d putteth you to proof, to know whether ye do love the L-RD your G-d with all your heart and with all your soul.

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PARAGRAPH 13

44

דע את אלקי אביך

David's charge to Shlomo, "Know the G-d of your father and serve Him with a whole heart." Section 3 is an expla-

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nation of this command.

I Chronicles 28:9 ט"ז: כ"ח: דברי הימים א

ואתה שלמה־בני דע את־אלקי אביר ועבדהו בלב שלם ובנפש חפצה כי כל־לבבות דורש הי וכל־יצר מחשבות מבין אם־תדרשנו ימצא לה ואם־תעזבונו יגניחך לעד:

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

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45 שויתי הי לנגדי תמיד

"I have set Havayah before me always." The Alter Rebbe uses it to describe Daas as constant, undiverted awareness.

Psalms 16:8 ח"ו: ח"ז: תהילים

שויתי הי לנגדי תמיד כי מימיני בלא־אמוט:

I have set the L-RD always before me; Surely He is at my right hand, I shall not be moved.

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KEHOT'S NOTE

תהלים טז, ח.

46 הדעת הוא בחיי פנימית המדות

There the Alter Rebbe writes that the essence of Daas is not knowing alone but fixing one's thought on G-d's greatness firmly and deeply, "for Daas means connection," and that the service of the heart follows Daas.

KEHOT'S NOTE

ראה תניא פרק מב. אוה"ת ויקהל כרך ז ע' ביתשצב.

47 נקי' בוהר מפתחת דכליל שית

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

KEHOT'S NOTE

ח"ב קצו, ב.

48 מפתחת דכליל שית

The Sifra diTzniusa speaks of "the key that includes six." The Alter Rebbe identifies it with Daas, which opens and includes the six emotive attributes.

ספר הזוהר, ספרא דצניעותא ג' כ"ו-39:26-3 Sifra DiTzniuta Zohar, ספרא דצניעותא ג' כ"ו-39:26-3 Sifra DiTzniuta

PARAGRAPH 14

49 מבשרי אחזה

"And from my flesh I behold G-d." The Alter Rebbe again learns from what a person sees in himself, here the dependence of the emotions on awareness.

Job 19:26 ו"ט: כ"ו: איוב

ואחר עורי נקפוצא ומבשרי אחזה אלוה:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

PARAGRAPH 15

50 אל ירך לבבך אל תיראו

The priest's address before battle: "Let your heart not be faint; do not fear." The Rambam counts this as a prohibition against fear.

Deuteronomy 20:3 ג'ג: דברים

ואמר אלהם שמע ישראל אתם קרבים היום למלחמה על־איביכם אל־ירך לבבכם אל־תיראו ואל־תחפזו ואל־תערצו מפניהם:

and shall say unto them: 'Hear, O Israel, ye draw nigh this day unto battle against your enemies; let not your heart faint; fear not, nor be alarmed, neither be ye affrighted at them;

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51 וכל המתחיל לחשוב ולהרהר

The Rambam rules that a soldier must not fear in battle, and that "whoever begins to think and to muse" about the war and frightens himself transgresses a prohibition. The Alter Rebbe infers that the command concerns thought, and that feeling follows thought.

Mishneh Torah, Kings and Wars 7:15 הלכות מלכים משנה תורה, הלכות מלכים 7:15 Mishneh Torah, Kings and Wars 7:15 ומלחמות ז' ט"ו

... ומאחר שיכנס בקשרי המלחמה ישען על מקוה ישראל ומושיעו בעת צרה וידע שעל יחוד השם הוא עושה מלחמה וישים נפשו בכפו ולא יירא ולא יפחד ולא יחשב לא באשתו ולא בכניו אלא ימחה זכרונם מלבו ויפנה מכל דבר למלחמה. וכל המתחיל לחשב ולהרהר במלחמה ומבהיל עצמו עובר בלא תעשה. שפאמר (דברים כ, ג) "אל ירך לבבכם אל תיראו ואל תחפזו ואל תערצו מפניהם". ולא עוד אלא שכל דמי ישראל תלוין בצוארו. ...

What man being fearful and fainthearted, is understood as the literal meaning, he being not strong-hearted enough to bear the brunt or fury of the fight; because he ought in such fierce battle to trust in the hope of Israel and his deliverer in time of disaster. He must also be impressed with the idea that he fights for the sake of the unity of His Holy name. He is bound to risk his life without feeling any fear or anguish. He must not think either of his wife or ...

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PARAGRAPH 17

52 מפתחת דכליל שית

The Sifra diTzniusa speaks of "the key that includes six." The Alter Rebbe explains the name: Daas opens the emotions and includes all six.

ספר הזוהר, ספרא דצניעותא ג' כ"ו-39:26-3 Sifra DiTzniuta Zohar, ספרא דצניעותא ג' כ"ו-39:26-3 Sifra DiTzniuta

53 בביאור ע"פ מים רבים

There the Alter Rebbe explains that there are two levels of Daas: an upper Daas drawn from Keser, which joins and

unites Chochmah and Binah, Chesed and Gevurah, and a lower Daas that spreads within the emotive attributes to draw into them the light of Chochmah and Binah.

KEHOT'S NOTE

תו"א יט, ב הדעת מבחי' הפנימי' כו' והדעת המתפשט במדות פנימי' המדות . . דעת התקשרות.

54 ובד"ה לא הביט און ביעקב

The note gives the point made there: Daas is connection and joining.

KEHOT'S NOTE

לעיל בלק עא, ב דעת התקשרות והתחברות.

55 לא הביט און ביעקב

"He has not beheld iniquity in Yaakov." It opens the discourse in which the Alter Rebbe discusses Daas further.

במדבר כ"ג:כ"א Numbers 23:21

לא־הִבִּיט אֶן בְּיַעֲקֹב וְלֹא־רָאָה עֵמֶל בְּיִשְׂרָאֵל ה' אֱלֹהֵי עַמּוֹ וְתִרְעוּת מִלֶּךָּ בּוֹ:

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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PARAGRAPH 18

56 דע את אלקי אביך

"Know the G-d of your father and serve Him with a whole heart." The knowing comes first, and the service of the heart follows from it.

דברי הימים א כ"ח:ט' I Chronicles 28:9

וְאַתָּה שְׁלֹמֹה־בְנִי דַע אֶת־אֱלֹהֵי אָבִיךָ וְעַבְדֵהוּ בְּלֵב שָׁלֵם וּבְנֶפֶשׁ חֲפֹצָה כִּי כָל־לִבָּבוֹת דּוֹרֵשׁ ה' וְכָל־יִצָּר מִחֻשְׁבוֹת מִבֵּין אִם־תִּדְרָשֶׁנּוּ יִמְצָא לָהּ וְאִם־תַּעֲזֹבֶנּוּ יִזְנִיחֶהּ לְעַד:

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

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PARAGRAPH 19

57 בלקו"ת פי שמות

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

KEHOT'S NOTE

להאריז"ל.

...להבין בתוספת ביאור ע"פ וידעת היום והשבות אל

58 ותקרא את שמו משה כי מן המים משיתיהו

Pharaoh's daughter names the child Moshe, "for from the water I drew him." The Arizal's comment on this verse is cited for the formation of Daas from the back of Abba.

שמות ב':י"ז Exodus 2:10

וַיִּגְדַּל הַיֵּלֶד וַתְּבָאֵהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתֵהוּ:

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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PARAGRAPH 20

59 וירא אליו ה'

"Havayah appeared to him in the plains of Mamre." The verb is literally "was seen," so Scripture describes prophecy as seeing.

בראשית י"ח:א' Genesis 18:1

וַיֵּרָא אֵלָיו ה' בְּאֵלְנֵי מִמְרָא וְהוּא יֹשֵׁב פֶּתַח־הָאֵהֶל כְּחֹם הַיּוֹם:

And the L-RD appeared unto him by the terebinths of Mamre, as he sat in the tent door in the heat of the day;

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KEHOT'S NOTE

בראשית יח, א.

60 וראית את אחורי

G-d tells Moshe, "You shall see My back, but My face shall not be seen." Even Moshe's prophecy is described as seeing.

שמות ל"ג:כ"ג Exodus 33:23

וְהִסְרֵתִי אֶת־כַּפִּי וְרָאִיתָ אֶת־אַחֲרִי וּפָנִי לֹא יֵרָאוּ:

And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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KEHOT'S NOTE

שמות לג, כג.

PARAGRAPH 21

61 ומבשרי אחזה

"And from my flesh I behold G-d." The Alter Rebbe reads the Aramaic-flavored word achazeh as a lesser form of seeing, that is, Daas.

איוב כ"ו:י"ט Job 19:26

וְאַחַר עוֹרִי נִקְפּוּזָאֵת וּמִבְּשָׂרִי אֶחְזֶה אֱלֹהִים:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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62 ואחזה הוא תרגום

The Zohar (Sisrei Torah) says that mar'eh and machazeh are one, the one in Targum and the other in the holy

tongue. It supports the point that the root chazah is the Aramaic counterpart of seeing.

ספר הזהר, לך לך כ"ו:רפ"ג-צ"ב:283-290, Lech Lecha 26:283-290

63 ואחזה הוא תרגום של ראייה

On the verse "they beheld (vayechezu) G-d" in Parshas Mishpatim, the Alter Rebbe says there that vayechezu is the language of Targum, the level of the back: they saw and apprehended only the level of Elokim.

KEHOT'S NOTE

ראה תו"א עה, ג. שער האמונה פכ"ה. ועוד. וראה זח"א (ס"ת) פה, סע"ב. — לקוטי שיחות חט"ז ע' 209 הערה 44.

64 אחרונים של בחי' ראייה

In this note the Rebbe says the point needs further study in light of the Zayis Ra'anani on the Yalkut Shimoni (Yisro, remez 270), which explains "you shall behold" (techezeh) as prophecy through a clear lens; the Mirkeves HaMishneh on the Mechilta had already questioned that reading.

KEHOT'S NOTE

"וצ"ע בזית רענן ליל"ש לפי יתרו (רמז ער) שמפרש דהמ"ד שס"ל דואתה תחזה היינו באספקלריא — "פ"י בנבואה באספקלריא המאירה". וכבר הקשה עליו במרכבת המשנה למכילתא שם. ועוד". — לקוטי שיחות חט"ז הנ"ל הערה 47.

65 ולתבונתו אין מספר

"Great is our L-rd and abundant in power; His understanding is beyond number." The Arizal's comment on this verse places understanding above the Daas of Z'eir Anpin.

Psalms 147:5: תהילים קמ"ז:ה'

גדול אֲדוֹנֵינוּ וְרַב־כֹּחַ לְתַבּוּנָתוֹ אֵין מִסְפָּר:

Great is our L-rd, and mighty in power; His understanding is infinite.

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PARAGRAPH 22

66 באלקים חיים ומלך עולם

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

KEHOT'S NOTE

ברכת יוצר.

67 להחיות רוח שפלים

"I dwell on high and in holiness, and with the contrite and lowly of spirit, to revive the spirit of the lowly." The Alter Rebbe uses the phrase for the divine life-force that descends to give life to the lower worlds.

Isaiah 57:15: ישעיהו נ"ז:ט"ו

כי כה אָמַר רִם וְנָשָׂא שֶׁכֶן עַד וְקָדוֹשׁ שָׁמוּ מְרוֹם וְקָדוֹשׁ אֲשֶׁכּוֹן וְאֶת־דִּכָּא וְשַׁפְלֵי־רוּחַ לְהַחְיֹת רוּחַ שְׁפִלִים וְלַהַחְיֹת לֵב נִדְכָּאִים:

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To re-

...להבין בתוספת ביאור ע"פ וידעת היום והשבות אל

vive the spirit of the humble, And to revive the heart of the contrite ones.

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PARAGRAPH 23

68 לאהבה את ה"א כי הוא חיך

"To love Havayah your G-d, to listen to His voice and to cleave to Him, for He is your life." The Alter Rebbe uses it for loving G-d as one loves one's own life.

דברים ל:כ"ב: Deuteronomy 30:20

לְאַהֲבָה אֶת־ה' אֱלֹהֶיךָ לְשִׁמֹּעַ בְּקוֹלוֹ וּלְדַבְּקָה־בּוֹ כִּי הוּא חַיִּיךָ וְאַרְךָ יָמֶיךָ לְשֶׁכֶת עַל־הָאָדָמָה אֲשֶׁר נִשְׁפַּע ה' לְאַבְתְּיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לְתַת לָהֶם:

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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KEHOT'S NOTE

דברים ל, כ.

69 דע את אלקי אביך

"Know the G-d of your father and serve Him with a whole heart." The command to keep the knowledge of G-d constantly before one's eyes.

I Chronicles 28:9: דברי הימים א כ"ח:ט'

וְאַתָּה שְׁלֹמֹה־בְנִי דַע אֶת־אֱלֹהֵי אָבִיךָ וְעַבְדֵהוּ בְּלֵב שָׁלֵם וּבְנֶפֶשׁ חֲפָצָה כִּי כָל־לִבָּבוֹת דּוֹרֵשׁ ה' וְכָל־יֵצֶר מְחַשְׁבוֹת מִבֵּין אִם־תִּדְרָשֶׁנּוּ יִמָּצֵא לָהּ וְאִם־תַּעֲזֹבֶנּוּ יִזְנִיחַהּ לְעַד:

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

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70 בד"ה ראשי המטות

The note gives the point made there: fear of sin is fear because of the sin itself and the lack and blemish it causes above.

KEHOT'S NOTE

לעיל פ' מטות פב, א פ"י יראה מחמת החטא והחסרון והפגם שנעשה למעלה.

PARAGRAPH 24

71 אנבא אפום מחתרתא

Besides the Talmud (Berachos 63a, in the Ein Yaakov's version), the note refers to the opening of Likkutei Torah on Parshas Devarim.

ברכות ס"ג:א Berakhot 63a

KEHOT'S NOTE

ברכות סג, א ע"פ גי' ע"י. עי' ר"פ דברים (א, א). וש"נ. [כ].

PARAGRAPH 25

72 בפ"י הרמ"ז בזהר ר"פ קרח
According to the note, the Ramaz explains there that the root and source of the Torah is Daas, which comprises the Chasadim and Gevuros.
KEHOT'S NOTE

שורש מקור התורה הוא דעת דסתמו חו"ג ע"ש.

73 וידעת היום
"Know this day and take it to your heart that Havayah is G-d." The command whose essence the paragraph defines.

דברים ד':ל"ט Deuteronomy 4:39

וידעת היום והשבת אל־לִבְּךָ כִּי הוּא הָאֱלֹהִים בְּשִׁמְיָם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

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

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74 אני ה' לא שניתי
"For I, Havayah, have not changed." The Alter Rebbe identifies this unchanging level with sovev kol almin, the object of the contemplation "Know this day" demands.

מלאכי ג':ו' Malachi 3:6

כי אני ה' לא שניתי ואֲתֵם בְּנֵי־יַעֲקֹב לֹא כִלִיתֶם:

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

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75 שיש כמה בחינות מוחין דגדלות
Pri Etz Chaim's Gate of Pesach (Sha'ar Chag HaMatzos) describes the several kinds of intellect, immature and mature, that Z'eir Anpin receives. The Alter Rebbe cites it for the levels of mature intellect.

פרי עץ חיים, שער חג המצות 1:15
א:ט"ו

... ולכן ואומר לך בדמייך חיי, פי' - במקום הדמים ההם, המורים ומביאין מיתה וגלות, כי י"פ דם גימטריא מ"ת, זהו אדרבה הם חיים, עתה תקבל חיי עליונה. וזה סוד לידת הזעיר אנפין וגדלותו, עד שיקבל המוחין דגדלות, הנקרא חיי המלך, שהם סוד אהי"ה הוי"ה אהי"ה, שהם גי' חיים, שהם סוד מוחין דגדלות, כמבואר אצלנו בסוד התפילין וזהו בדמייך חיי, ולכן תמצא פסוק זה באמצע הגדה:

Pri Etz Chaim (Public Domain)

76 ונגלה כבוד ה'
"The glory of Havayah shall be revealed, and all flesh together shall see." The reward of the Time to Come.

Isaiah 40:5 מ"ה:ה' ישעיהו

וְנִגְלָה כְבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֶּר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken

...להבין בתוספת ביאור ע"פ וידעת היום והשבות אל

it.'

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77 עין בעין יראו
"For they shall see eye to eye when Havayah returns to Zion." The future revelation will be actual seeing.

Isaiah 52:8 מ"ב:ח' ישעיהו

קוֹל צְפִיָּה נִשְׁאָו קוֹל יַחְדָּו יִרְגְּנוּ כִּי עֵין בְּעֵין יֵרָאוּ בְּשׁוּב ה' צִיּוֹן:

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

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KEHOT'S NOTE

ישע"י נב, ח.

78 שובה ישראל
"Return, O Israel, to Havayah your G-d." It opens the discourse to which the Alter Rebbe refers here.

Hosea 14:2 מ"ד:ב' הושע

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בְּעֹנֶה:

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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PARAGRAPH 26

79 ומלאה הארץ דעה
"For the earth shall be full of the knowledge of Havayah as the waters cover the sea." The Alter Rebbe asks why the future is described as mere "knowledge."

Isaiah 11:9 מ"א:ט' ישעיהו

לֹא־יָרְעוּ וְלֹא־יִשְׁחִיתוּ בְּכָל־הָר קִדְשִׁי כִּי־מָלְאָה הָאָרֶץ דְּעָה אֶת־Havayah כָּמִים לַיָּם מְכַסִּים:

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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80 ונגלה כבוד ה' וראו כל בשר
"The glory of Havayah shall be revealed, and all flesh together shall see." A promise of seeing, which is greater than knowledge.

Isaiah 40:5 מ"ה:ה' ישעיהו

וְנִגְלָה כְבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֶּר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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81 עין בעין יראו
"For they shall see eye to eye." Seeing, the apprehension of essence, is promised for the future.

Isaiah 52:8 מ"ב:ח' ישעיהו

קוֹל צְפִיָּה נִשְׁאָו קוֹל יַחְדָּו יִרְגְּנוּ כִּי עֵין בְּעֵין יֵרָאוּ בְּשׁוּב ה' צִיּוֹן:

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

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- 82 At the end of tractate Taanis: in the future the Holy One will make a circle dance for the righteous, and each will point with his finger and say, "Behold, this is our G-d." The Alter Rebbe brings it as evidence of seeing.

Taanit 31a:9ט"א: תענית

אמר עולא בירא, אמר רבי אלעזר: עתיד הקדוש ברוך הוא לעשות מחול לצדיקים, והוא יושב ביניהם כגן עדן, וכל אחד ואחד מראה באצבעו, שנאמר: "וזה הנה אלקינו זה קוינו לו וישענו זה ה' קוינו לו נגילה ונשמחה בישועתו".

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

- 83 ואמר ביום ההוא הנה אלקינו זה
"And it shall be said on that day: Behold, this is our G-d." The word "this" implies pointing at something seen.

Isaiah 25:9ט"ה: ישעיהו

ואמר ביום ההוא הנה אלקינו זה קוינו לו וישענו זה ה' קוינו לו נגילה ונשמחה בישועתו:

And it shall be said in that day: 'Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.'

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- 84 משה שנתנבא בזה
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

רש"י ר"פ מטות. ובספרי [מטות ל, ב] שם [כ].

- 85 שראה באספקלריא המאירה
The Talmud says that all the prophets looked through a lens that does not shine, while Moshe looked through a shining lens. This is why his prophecy could say "this."

Yevamot 49b:10-11א"י-י"א: יבמות

"ואראה את ה'", כדתנא: כל הנביאים נסתכלו באספקלריא שאינה מאירה, משה רבינו נסתכל באספקלריא המאירה. "דרשו ה' בהמצאו" — הא בנחיד, הא בצבור. ונחיד אימת? אמר רב נחמן אמר רבה בר אבוא: אלו עשרה ימים שבין ראש השנה ליום הכפורים.

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

KEHOT'S NOTE

יבמות מט, ב. זח"א פי וישלח (קע, סע"ב). [כ].

PARAGRAPH 27

- 86 שיש ג' מדרגות למטה באדם
The Tzemach Tzedek points there to this passage and sums it up: three levels, actual seeing; Daas, the back of the Yesod of Abba, which knows existence but not essence; and faith.

KEHOT'S NOTE

...להבין בתוספת ביאור ע"פ וידעת היום והשבות אל

באוה"ת פי שופטים ע' תתמו מציין לכאן וכ' "ובהביאור בענין ג' בחי' הא' ראוי ממש, ה' דעת שהוא אחוריים דיסוד אבא שהוא ראוי ע"ד ידיעת המציאות ולא השגת המהות והראיה הוא השגת המהות, הג' בחי' אמונה, ומבואר שם ענין ב' פסוקים אתה הראת לדעת כי הוי' הוא האלקים וענין וידעת היום והשבות שפסוק אתה הראת לדעת קאי על ממכ"ע שעזיג ומבשרי אחזה אלוהה ממשי בחי' הראת לדעת, אך בבחי' סוכ"ע אין דרך להגיע כ"א בבחי' אמונה ואעפ"כ נאמר ע"ז וידעת היום כו', והיינו ענין ורעה אמונה והמשכה זו להמשיך הדעת באמונה הוא ע"י תומצ"ש שעליהם נאמר נעשה אדם בצלמנו, אדם אדמה לעליון בחי' סוכ"ע ואדם הוא בחי' דעת כו' ע"ש עכ"ל שם.

- 87 שם שמים שגור בפי הכל

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

KEHOT'S NOTE

תנחומא וישב, ח.

- 88 החכמה נק' אתה כי אתה אבינו

There the Alter Rebbe explains the verse "For You are our Father, for Avraham did not know us": in earlier times the attributes of Avraham and Yisrael, on the level of memalei kol almin, were openly revealed, so miracles and prophecy were seen, while in exile redemption must come from "You, Havayah," a level above even Avraham.

KEHOT'S NOTE

ראה תו"א צג, א ואילך.

- 89 כי אתה אבינו

"For You are our Father, for Avraham did not know us." The Idra Zuta reads the "You" of this verse as the revealed level, Chochmah.

Isaiah 63:16ט"ז: ישעיהו

כ"אתה אבינו כי אברהם לא ידענו וישראל לא יכירנו אתה ה' אבינו גאלנו מעולם שמך:

For Thou art our Father; for Avraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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- 90 לכל חד לפום

The Zohar (on "Her husband is known in the gates") teaches that the Holy One is known to each person according to what he measures in his heart. The Alter Rebbe applies the phrase to the revelation in Gan Eden, given to each soul according to its measure.

Zohar, Vayera 9:153-164קס"ג-קס"ד: ספר הזהר, וירא ט'

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus "Her husband is known", not "in the gates" (bishe'arim), but, as we may also translate, "by measure", though a full knowledge is beyond the reach of any being.' R. Simeon said: 'The "gates" mentioned in this passage are the same as the gates in the passage, "Lift up your heads, O ye gates" (Ps. 24, 7), ...

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

91 לכל חד לפום שיעורא דילי

Kehot's note points to Zohar I, 103a for these words.

Zohar I, 103a קג, זח"א
KEHOT'S NOTE

זח"א קג, א.

92 באגה"ק ד"ה נודע דבאתעדל"ת

the passage shares nothing with the note

KEHOT'S NOTE

סי"ז.

93 כולם בחכ' עשית

"How many are Your works, Havayah; You made them all with Chochmah." Chochmah is the beginning of revelation, en clothed in all creation.

Psalms 104:24 תהילים ק"ד:כ"ד

מִה־רַבּוֹ מַעֲשֵׂיךָ ה' כָּל־מַחְכְּמָה עָשִׂיתָ מְלָאָה הָאָרֶץ הַנִּינֶה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

94 דעתיקא לא אקרי אתה בגין דאתכסיא ולא אתגליא

The Idra Zuta says that Atika is not called "You" because He is concealed and not revealed, but is called "He," while the level where revelation begins is called "You," as in "For You are our Father." The Alter Rebbe uses it for the difference between Chochmah and Keser.

ספר זוהר, האדרא זוטא י"ד:ט"ז-ט"ט:ט"ז-ט"ז:ט"ט
Zohar, Idra Zuta 14:59-16:69

PARAGRAPH 28

95 בזהר פ' קרח

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

KEHOT'S NOTE

קעח, ב.

96 ועבד הלוי הוא

"And the Levite, he shall perform the service of the Tent of Meeting." The Zohar reads the word "he" in this verse as referring to Atika.

Numbers 18:23 במדבר י"ח:כ"ג

וְעַבְדֵּי הַלֵּוִי הוּא אֶת־עֲבֹדַת אֹהֶל מוֹעֵד וְהֵם יֵשְׂאוּ עוֹנָם חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם וּבְתוֹךְ בְּנֵי יִשְׂרָאֵל לֹא יִנְחֲלוּ נַחֲלָה:

But the Levites alone shall do the service of the tent of meeting, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, and among the children of Israel they shall have no inheritance.

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97 הוא דא עתיקא

The Zohar on Korach, expounding "the Levite, he shall serve," says: "'He': this is Atika." The Alter Rebbe cites it to

show that the hidden level is called "He," known to exist but not revealed.

Zohar, Korach 8:37-41 מ"א:ל"ז-מ"א:ל"ז

At the moment when the day was about to be sanctified the spirits of the demons issued forth, but the day was sanctified before their bodies were created, and so the world was left deficient. When Israel were sanctified and all their grades completed with the Levites on the left side, then this deficiency of the world on the left side was made good, and all was then subordinated to the right and the world was freed from defect. Hence it says "the Levite shall do", i.e. "make" or "complete". ...

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

98 בד"ה אם בהרת קדמה

There the Alter Rebbe explains that the Heavenly Academy's apprehension in Gan Eden is from memalei kol almin, so the doubtful case seemed to them "impure"; what is above apprehension is the encompassing level, and they perceived only that the Holy One said "pure," without grasping the reason.

KEHOT'S NOTE

לעיל תזריע כד, ב.

99 רישא דלא אתיידע

The Idra Zuta speaks of "the Head that is not known." The Alter Rebbe identifies it as an encompassing level above even sovev kol almin, reached only by faith.

ספר זוהר, האדרא זוטא א"כ:ט"ד-ט"ז:ט"ד-ט"ז:ט"ד
Zohar, Idra Zuta 1:29-4:37

100 וכמשנ"ת כ"ז בפ" ברוך שאמר

The note places the Alter Rebbe's explanation of "Blessed is He Who spoke" in the Siddur with Chassidic discourses.

KEHOT'S NOTE

בסידור עם דא"ח בד"ה ברוך שאמר.

101 אתה הצבת גבולות ארץ

"You set all the borders of the earth; summer and winter, You formed them." It opens the Siddur's discussion to which the Alter Rebbe refers.

Psalms 74:17 תהילים ע"ד:י"ז

אַתָּה הַצַּבְתָּ כָּל־גְּבוּלוֹת אֶרֶץ קִיץ וְחֹרֶף אַתָּה יִצְרָתָם:

Thou hast set all the borders of the earth; Thou hast made summer and winter.

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102 הנשמות שנהנין מזיו

In the World to Come the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah. The Alter Rebbe uses it for the souls' direct apprehension.

Berakhot 17a:13-14 י"ג:י"ג-י"ג:י"ג

גְּדוּלָה הַבְּטָחָה שֶׁהַבְּטִיחַן הַקָּדוֹשׁ בְּרוּךְ הוּא לְנִשְׁמֹת יוֹתֵר מִן הָאֲנָשִׁים, שְׂנֵאָמָר: "נִשְׁמֹת שְׂאֵנָנוּת קִמְנָה שֶׁמְעֲנָה קוֹלֵי בְּנוֹת בְּטָחוֹת הָאֲזֻנָּה אִמְרָתִי". אָמַר לָקָה רַב לְרַבִּי חֵיָא: נָשִׁים בְּמַאי זְכִינִין? בְּאַקְרוּיִי בְּנִייהוּ

לכי כנישתא, ובאתגווי גברייהו בי רבנו, ונטרין לגברייהו עד דאתו מבי רבנו.

Our Rabbis have taught : Greater is the promise given by the Holy One, blessed be He, to women than to men ; as it is said, "Rise up, ye women that, are at ease, and hear My voice ; ye confident daughters, give ear unto My speech" (Is. xxxii. 9). Rab asked R. Hiyya : Wherewith do women acquire merit? By sending their children to learn [Torah] in the Synagogue and their husbands to study in the schools of the Rabbis, and waiting for their husbands until they return ...

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

KEHOT'S NOTE

ברכות יז, א.

103 עתיד הקדוש ברוך הוא לעשות מחול לצדיקים והוא יושב ביניהם בן עדן

In the future the Holy One will make a circle dance for the righteous, sitting among them in Gan Eden, and each will point with his finger and say, "Behold, this is our G-d." The Alter Rebbe reads the circle as the encompassing lights revealed.

Taanit 31a:9 ט"ז א

אמר עולא ביראה, אמר רבי אלעזר: עתיד הקדוש ברוך הוא לעשות מחול לצדיקים, והוא יושב ביניהם בן עדן, וכל אחד ואחד מראה באצבעו, שנאמר: "ואמר ביום ההוא הנה אלקינו זה קוינו לו ויושיענו זה ה' קוינו לו נגילה ונשמחה בישועתו".

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

104 הנה אלקינו זה
"And it shall be said on that day: Behold, this is our G-d." Pointing and saying "this" implies direct seeing.

ישעיהו כ"ה:9 ט"ז

ואמר ביום ההוא הנה אלקינו זה קוינו לו ויושיענו זה ה' קוינו לו נגילה ונשמחה בישועתו:

And it shall be said in that day: 'Lo, this is our G-d, For whom we waited, that He might save us; This is the L-RD, for whom we waited, We will be glad and rejoice in His salvation.'

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105 שלמע' גם מבחי' סוכ"ע ונק' רדל"א

Kehot's note points to Zohar III, 288a for these words.

Zohar III, 288a, רפח, זח"ג

KEHOT'S NOTE

זח"ג רפח, א.

106 Kehot's note points to Zohar, Korach 8:38 for these words.

Zohar, Korach 8:38 ח"ל"ח קרח

107 Kehot's note points to Zohar, Korach 8:39-40 for these words.

Zohar, Korach 8:39-40 ח"ל"ט-מ"ז קרח

PARAGRAPH 29

108 כי עין בעין יראה

"For they shall see eye to eye when Havayah returns to Zion." Here the seeing refers to Keser, now revealed.

ישעיהו נ"ב:8 ח"ה

קול צפיק נשא קול יחדו ירגנו כי עין בעין יראו בשוב ה' ציון:

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

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109 ומלאה הארץ דעה

"For the earth shall be full of the knowledge of Havayah." The Alter Rebbe explains it as Daas reaching a level that is now above knowledge.

ישעיהו י"א:9 ט"ז

לא ירעו ולא ישחיתו בכל ה' קדשי כ"מלאה הארץ דעה א"ת Havayah כ"מ לים מכסים:

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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PARAGRAPH 30

110 בד"ה יתקע בשופר גדול

There the Alter Rebbe explains that even sovev kol almin, since it encircles the worlds, still stands in some relation to them.

KEHOT'S NOTE

לקמן דרושים לר"ה נט, ג.

111 יתקע בשופר גדול

"And it shall be on that day that a great shofar will be sounded." It opens the discourse to which the Alter Rebbe refers.

ישעיהו כ"ז:13 י"ג

והיה ביום ההוא יתקע בשופר גדול ובאו האבדים בארץ אשור והגדחים בארץ מצרים והשתחוו לה' בהר הקדש בירושלם:

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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112

וישם מדברה כעדן

"He will make her wilderness like Eden and her desert like the garden of Havayah." What is now Eden will be revealed below.

ישעיהו נ"א:3

כִּי־נָחַם ה' צִיּוֹן נָחַם כָּל־חֲרָבֶתֶיהָ וַיִּשֶׂם מִדְבָּרָהּ כְּעֵדֶן וְעֲרֻבְתָּהּ כְּגִנְהָהּ שְׂשׂוֹן וְשִׂמְחָה יִמְצָא בָּהּ תוֹדָה וְקוֹל זִמְרָה:

For the L-RD hath comforted Zion; He hath comforted all her waste places, And hath made her wilderness like Eden, And her desert like the garden of the L-RD; Joy and gladness shall be found therein, Thanksgiving, and the voice of melody.

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KEHOT'S NOTE

ישע"י נא, ג.

113

נ' אלפים יובלים

The note points to this commentary on Parshas Behar for the idea of fifty thousand jubilees.

Song of Songs 3:4

כַּמְעֻט שֶׁעָבַרְתִּי מֵהֶם עַד שֶׁמָּצֵאתִי אֶת שְׂאֵהָהּ נַפְשִׁי אֲחֻזְתִּיו וְלֹא אֶרְפְּנוּ עַד־שֶׁהִבִּיאֲתִיו אֶל־בֵּית אִמִּי וְאֶל־חֲדָר הַנְּרָתִי:

Scarce had I passed from them, When I found him whom my soul loveth: I held him, and would not let him go, Until I had brought him into my mother's house, And into the chamber of her that conceived me.

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KEHOT'S NOTE

ראה ש"ך על התורה בהר ט, ד. לקמן שה"ש ג, ד. ובהנסמן שם בהמ"מ.

PARAGRAPH 31

114

דברו על לב

The Midrash on Vayishlach counts "speech," as in "Speak upon the heart of Jerusalem," among the expressions of G-d's affection for Israel. It is the first Midrash the Alter Rebbe lists for the phrase.

Bereshit Rabbah 80:7

בראשית רבה פ"ז:7
... ר' אבא בר אלישע מוסיף: אף תרתין באהבה ודיבור. באהבה, (שם א): אהבתי אתכם. כדיבור, (ישעיה מ): דברו על לב ירושלים. ואנו למדים מפרשתו של רשע הזה: באהבה, ויאהב את הנערה. כדיבור, וידבר על לב הנערה. וכי יש לך אדם שמדבר על הלב, אלא דברים שמיישבים את הלב. אמר לה: אביך בשביל שדה אחד ראה כמה בזבז, וכמה ממון הכריע, אני שיש לי ליתן לך כמה נטעים, וכמה שדה בית זרע על אחת כמה וכמה! והתחתנו אותנו אמר רבי אלעזר: לעולם אין ישראל נותן אצבעו בתוך פיו של עובד ...

"Hamor spoke with them, saying: The soul of my son Shekhem desires your daughter. Please, give her to him as a wife" (Genesis 34:8). "Hamor spoke with them, saying" - Reish Lakish said: With three expressions of fondness, the Holy One blessed be He expressed His fondness for Israel: With cleaving, with desiring, and with wanting. With cleaving - "but you who cleave [to the L-rd...]" (Deuteronomy

...להבין בתוספת ביאור ע"פ וידעת היום והשבות אל

4:4). With desiring - "It is not for your multitude that the L-rd desired [you]" (Deuteronomy 7:7). With wanting - "All the nations ...

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115

דברו על לב ירושלים

"Speak upon the heart of Jerusalem and call out to her, that her service is fulfilled." The Alter Rebbe reads "call out" as inner light and "upon the heart" as an encompassing light.

ישעיהו מ"ב:2

דִּבְרוּ עַל־לֵב יְרוּשָׁלַם וְקִרְאוּ אֵלֶיהָ כִּי מְלָאָה צָבָאָה כִּי נִרְצָה עֲוֹנָהּ כִּי לָקְחָה מִיַּד ה' כַּפְלַיִם בְּכָל־חַטָּאתֶיהָ:

Bid Jerusalem take heart, and proclaim unto her, that her time of service is accomplished, that her guilt is paid off; that she hath received of the L-RD'S hand double for all her sins.

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KEHOT'S NOTE

ישע"י מ, ב.

116

דברתי אני עם לבי

The Midrash lists the heart's many states; "the heart is comforted," as it says, "Speak upon the heart of Jerusalem."

Kohelet Rabbah 1:16

קוהלת רבה א"ט:16
דִּבְרַתִּי אֲנִי עִם לְבִי, הַלֵּב רוּאָה, שְׁנֵאָמַר: וְלִבִּי רָאָה הָרֶבֶה. הַלֵּב שׁוֹמֵעַ, שְׁנֵאָמַר (מלכים א ג, ט): וְנָתַתְּ לְעַבְדְּךָ לֵב שֹׁמֵעַ. הַלֵּב מְדַבֵּר, שְׁנֵאָמַר: דִּבְרַתִּי אֲנִי עִם לְבִי. הַלֵּב הוֹלֵךְ, שְׁנֵאָמַר (מלכים ב ה, כו): לֹא לִבִּי הֵלֵךְ. הַלֵּב נוֹפֵל, שְׁנֵאָמַר (שמואל א יז, לב): אֶל יָפֹל לִבִּי אָדָם עָלָיו. הַלֵּב עוֹמֵד, שְׁנֵאָמַר (יחזקאל כב, יד): הִיעָמַד לְבָבִי. הַלֵּב שֹׁמֵחַ, שְׁנֵאָמַר (תהלים טז, ט): לֵכֵן שִׂמְחַ לִּבִּי וַיִּגַּל כְּבוֹדִי. הַלֵּב צוֹעֵק, שְׁנֵאָמַר (איכה ב, יח): צָעַק לִבִּי אֶל ה'. הַלֵּב מִתְנַחֵם, שְׁנֵאָמַר (ישעיה מ, ב): ...

"I have spoken with my heart, saying: Behold, I have amassed and added wisdom, beyond all who were before me over Jerusalem; my heart has seen much wisdom and knowledge" (Ecclesiastes 1:16). "I have spoken with my heart" - the hearts sees, as it is stated: "My heart has seen much." The heart hears, as it is stated; "Give your servant an understanding [shome'a] heart" (I Kings 3:9). The heart speaks, as it is stated: "I have spoken with my heart." The heart goes, as it is stated: "Didn't my ...

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117

בד"ה אחרי הי אליקכם תלכו

The discourse there explains "which I command you today, upon your heart" in connection with the mitzvot: they are G-d's will drawn down upon a person's soul, so that, "as water reflects a face," the soul's own will is aroused toward Him.

KEHOT'S NOTE

לקמן פ' ראה כ, א.

118 (ועיין מענין דברו . . על לבבך)

According to the note, this parenthetical gloss listing the Midrashim on "speak upon the heart" is also recorded in Or HaTorah on the Prophets and Writings, on this verse.

KEHOT'S NOTE

הגהה זו נרשם גם באוה"ת נ"ך כרך א ע' רלג עה"פ.

119 והיו הדברים כו' על לבבך

"And these words which I command you today shall be upon your heart." Another "upon the heart," discussed in the discourse the Alter Rebbe mentions.

Deuteronomy 6:6 ו' דברים

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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120 לגדולתו אין חקר

"Great is Havayah and highly praised, and His greatness is unsearchable." Because G-d's greatness has no end, there is always a higher encompassing light.

Psalms 145:3 ג' תהילים קמ"ה

גָּדוֹל ה' וּמְהֻלָּל מְאֹד וְלִגְדֻלָּתוֹ אֵין חֶקֶר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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121 כרוב גדול

"Praise Him according to His abundant greatness." The Alter Rebbe cites it with the previous verse.

Psalms 150:2 ב' תהילים קנ"ב

הַלְלוּהוּ בְּגִבּוֹרָתוֹ הַלְלוּהוּ כְּרֹב גְּדֹלוֹ:

Praise Him for His mighty acts; Praise Him according to His abundant greatness.

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KEHOT'S NOTE

תהלים קנ, ב. ראה לקמן יב, א.

122 והי' צדק אזור מתניו

"Righteousness shall be the girdle of his loins, and faith the girdle of his waist," said of the future redeemer. Faith appears as a surrounding girdle.

Isaiah 11:5 ה' י"א ישעיהו

וְהָיָה צֶדֶק אֲזוֹר מִתְּנִי וְהָאֱמוּנָה אֲזוֹר מִלְּצִי:

And righteousness shall be the girdle of his loins, And faithfulness the girdle of his reins.

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KEHOT'S NOTE

ישעיי יא, ה.

123 והיה צדק אזור מתניו והאמונה אזור חלציו

The Zohar on Balak asks why the verse repeats itself and explains that righteousness is the side of judgment and

faith the side of mercy. The Alter Rebbe refers the reader there.

ספר זוהר, בלק י"ט:רנ"ב-רס"ב 19:252-262 Zohar, Balak

R. Hizkiah cited here the verse: "And righteousness shall be the girdle of his loins and faithfulness the girdle of his reins" (Isa. 11, 5). 'The second part of this verse', he said, 'seems at first to be a mere repetition of the first, but this is not so. Though "righteousness" and "faithfulness" are much the same, and represent the same grade, yet there is a distinction between the two.

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

124 ועי' זוהר פ' בלק דקצ"ח ע"ב

The note quotes Or HaTorah's summary of the Zohar passage: it "distinguished between righteousness and faith, and between his loins and his waist."

KEHOT'S NOTE

"חילק בין צדק ובין אמונה וכן בין מתניו ובין חלציו" — אוה"ת נ"ך כרך א ע' קפח.

125 היום לעשותם

"You shall keep the commandment... which I command you today, to do them." The Sages read it as "today to do them, tomorrow to receive their reward"; the Alter Rebbe makes the future revelations depend on the present service.

Deuteronomy 7:11 ז' דברים י"א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לַעֲשׂוֹתָם:

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

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126 אם ישראל עושין תשובה

Rabbi Eliezer says, "If Israel do teshuvah, they are re-deemed." The Alter Rebbe explains teshuvah as returning the sparks to their source.

סנהדרין צ"ז ב' י"ד-ט"ו 15-14 Sanhedrin 97b

אמר רב: כלו כ' הקיצין, ואין הדבר תלוי אלא בתשובה ומעשים טובים. ושמאל אמר: דיו לאכל שיעמוד באכלו. כתנאי: רבי אליעזר אומר: אם ישראל עושין תשובה - נגאלין, ואם לאו - אין נגאלין. אמר לו רבי יהושע: אם אין עושין תשובה אין נגאלין? אלא הקדוש ברוך הוא מצמיד להו מלך שגורותיו קשות כהמן, וישראל עושין תשובה ומחזירן למוטב. תניא אידך: רבי אליעזר אומר, אם ישראל עושין תשובה - נגאלין, שנאמר: "שובו ...

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

KEHOT'S NOTE

סנהדרין צז, ב.

- 127** The Midrash reads “a time to speak” as “Speak upon the heart of Jerusalem,” and “a time to love” as “I have loved you, says Havayah.”

Kohelet Rabbah 3:8:2ב:ח:ג: רבה

רבי יהושע דסכנין פתח קרייא ב'ישאל, עת ללדת ועת למות, אמר הקדוש ברוך הוא לשעה קלה הייתי אני מילדת לבני, דכתיב (יחזקאל טו, ד): ומולדותיה ביום הולדתה. ועת למות, דכתיב (במדבר יד, לה): במדבר הזה יתמו ושם ימתו, (במדבר כה, סה). ולא נותר מהם איש כי אם כלב בן יפנה וגוי. ועת לטעת, שנאמר (עמוס ט, טו): ונטעתים על אדמתם. ועת לעקור נטוע, דכתיב (דברים כט, כז): ויתשם ה' מעל אדמתם. עת להרוג, דכתיב (איכה ב, ד): ויהרג כל מחמדי עניו. ...

Rabbi Yehoshua of Sikhnin interpreted the verses regarding Israel. “A time to be born and a time to die” – the Holy One blessed be He said: For a brief time I was the midwife for My children, as it is written: “As for your birth, on the day you were born” (Ezekiel 16:4). “And a time to die,” as it is written: “In this wilderness they will expire and there they will die (Numbers 14:35). “No man was left of them, except Caleb son of Yefuneh, and Joshua son ...

Midrash Rabbah -- TE (Public Domain) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

PARAGRAPH 32

- 128** בד"ה וכל בניך בוניך

The discourse there reads “all your children (banayich)” as “your builders (bonayich)”: not only the love of prayer, called “son,” but the yoke of Torah study after prayer, through which “abundant peace” comes about.

KEHOT'S NOTE

לקמן פ' ראה ל, ב. בכת"י מחסיד מציין: “שאוילי הכוונה למ"ש שם “ורב שלום שמרבים שלום מפני שעושין מבחי פירוד דע"ש בחי יחוד ע"י הברורים” וא"כ מ"ש לשון מלאה ע"ד מרבים ודו"ק.”

- 129** אחרי ה' אליכם תלכו

“After Havayah your G-d shall you walk.” It opens the discourse in which the Alter Rebbe explains how refining the sparks reveals Daas.

דברים י"ג:ה' 13:5

אחרי ה' אליכם תלכו ואתו תיראו ואת מצותיו תשמרו ובקלו תשעו ואתו תעבדו ובו תדבקו:

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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- 130** ורעה אמונה

“Dwell in the land and nurture faith.” Prayer, Torah and mitzvos give faith its nourishment.

Psalms 37:3ג:ו: תהילים

בטח בה' ועשה טוב שכן ארץ ורעה אמונה:

Trust in the L-RD, and do good; dwell in the land, and cherish faithfulness.

...להבין בתוספת ביאור ע"פ וידעת היום והשבות אל

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- 131** חגרה בעוז מתניה

“She girds her loins with strength and makes her arms strong,” from the Woman of Valor. It opens the letter in Iggeres HaKodesh to which the Alter Rebbe refers.

משלי ל"א:י"ז 31:17

חגרה בעוז מתניה ותאמץ ורועתיה:

She girdeth her loins with strength, And maketh strong her arms.

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PARAGRAPH 33

- 132** והיו הדברים האלה

“And these words which I command you today shall be upon your heart.” The verse the Sifri expounds.

דברים ו' 6:6

והיו הדברים האלה אשר אנכי מצוך היום עלי לבבך:

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

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- 133** שמתוך כך אתה מכיר את מי שאמר והיה העולם

On “these words shall be upon your heart,” the Sifri says: place these words on your heart, “for through this you come to recognize Him Who spoke and the world came into being, and cleave to His ways.” The Alter Rebbe draws from it that Torah study brings Daas of G-d.

ספרי דברים ל"ג:א' 33:1

(דברים ו ו) והיו הדברים האלה אשר אנכי מצוך היום על לבבך, רבי אומר: למה נאמר? לפי שנאמר (דברים ו ה): “ואהבת את ה' אלקיך בכל לבבך”, איני יודע: כיצד אוהבים את המקום? תלמוד לומר: והיו הדברים האלה אשר אנכי מצוך היום על לבבך, הן הדברים האלה על לבך, שמתוך כך אתה מכיר את מי שאמר והיה העולם ומדבק בדרךיו!

(Devarim 6:6) “And these things that I command you this day shall be upon your heart”: From “And you shall love the L-rd your G-d with all your heart,” I do not know how I come to love the Holy One Blessed be He; it is, therefore written “And these things that I command you this day shall be upon your heart.” For in this way you come to recognize the Holy One Blessed be He and to cleave to His ways.

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PARAGRAPH 34

- 134** בביאור ע"פ ולא תשבית מלך

There the Alter Rebbe explains that for the Infinite One Himself even Chochmah counts as mere action; only as the Infinite Light is en clothed in the vessels of Chochmah, Binah and Daas of Atzilus, where “He, His life-forces and

His vessels are one," is it true, as the Rambam says, that He is the knowledge and the knower.

ויקרא ד':ג' Leviticus 4:3

אם הכהן המשיח יחטא לאשמת העם והקריב על חטאתו אשר חטא פרו בן־בקר תמים לה' לחטאת:

if the anointed priest shall sin so as to bring guilt on the people, then let him offer for his sin, which he hath sinned, a young bullock without blemish unto the L-RD for a sin-offering.

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KEHOT'S NOTE

לעיל ויקרא ד, ג ואילך.

135

ולא תשבית מלח

"You shall not omit the salt of the covenant of your G-d from your meal-offering." It opens the discourse where the Alter Rebbe discusses this subject at length.

ויקרא ב':יג' Leviticus 2:13

וכל־קרבן מנחתך במלח תמלח ולא תשבית מלח ברית אלקיך מעל מנחתך על כל־קרבנך תקריב מלח:

And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy G-d to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt.

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136

ורעה אמונה

"Dwell in the land and nurture faith." Torah, the soul's food, nourishes faith with Daas.

תהילים ל"ג: Psalms 37:3

בטח בה' ועשה טוב שכן־ארץ ורעה אמונה:

Trust in the L-RD, and do good; dwell in the land, and cherish faithfulness.

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137

שאין התינוק יודע לקרות אבא

Rabbi Yehudah says that the tree Adam ate from was wheat, "for a child does not know how to call 'Father' and 'Mother' until he tastes the taste of grain." The Alter Rebbe uses it to show that food adds knowledge.

ברכות מ"א:י"ד Berakhot 40a:14

על פירות הארץ וכו'. פשיטא! אמר רב נחמן בר יצחק: לא נצרכה אלא לרבי יהודה, דאמר חטה מין אילן היא. דתנא: אילן שאכל ממנו אדם הראשון, רבי מאיר אומר: גפן היתה, שאין לה דבר שמביא יללה על האדם אלא יין, שנאמר: "וישת מן היין וישכר". רבי נחמיה אומר: תאנה היתה, שבדבר שנתקלקלו בו בתקנו, שנאמר: "ויתפרו עלה תאנה". רבי יהודה אומר: חטה היתה, שאין התינוק יודע לקרות "אבא" ו"אמא" עד שיטעום טעם דגן.

If, over fruits of the earth, etc. This is evident! Rab Nahman b. Isaac said: It is only necessary for R. Judah who declares that wheat is a kind of tree; for there is a teaching: The tree from which Adam ate was — so says R. Meir — the vine, because thou hast nothing which brings lamentation upon man as does wine; as it is said, "And he drank of the wine,

...להבין בתוספת ביאור ע"פ וידעת היום והשבות אל

and was drunken" (Gen. ix. 21). R. Nehemiah says: It was the fig-tree, ...

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KEHOT'S NOTE

ברכות מ, א.

PARAGRAPH 35

138

אתה הראת לדעת

"You have been shown, to know that Havayah is G-d; there is none else besides Him." Being shown, seeing, leads to knowing.

דברים ד':ל"ה Deuteronomy 4:35

אתה הראת לדעת כי ה' הוא האלקים אין עוד מלבדו:

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

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139

ע"פ בשברי לכן מטה לחם

The note gives the point: the Torah, called bread for the soul, is like this as well, for the secrets of the Torah descended into physical matters.

KEHOT'S NOTE

לעיל בחקותי מח, ב. התורה שנק' לחם להנשמה הוא ג"כ ע"ד הנ"ל שסודות התורה נשתלשלו בדברים גשמיים.

140

בשברי לכן מטה לחם

"When I break for you the staff of bread." It opens the discourse to which the Alter Rebbe refers.

ויקרא כ"ו:כ"ו Leviticus 26:26

בשברי לכן מטה־לחם ואפו עשר נשים לחמכם בתנור אחד והשיבו לחמכם במשקל ואכלתם ולא תשבעו:

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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PARAGRAPH 36

141

בסידור בד"ה ששת ימים

Besides the Siddur's discourse, the note points to Or HaTorah on Parshas Re'eh as a further place on this subject.

KEHOT'S NOTE

ראה גם באוה"ת פ' ראה ע' תשלח.

142

ששת ימים תאכל מצות

"Six days you shall eat matzos." It opens the Siddur's discourse to which the Alter Rebbe refers.

דברים ט"ז:ח' Deuteronomy 16:8

ששת ימים תאכל מצות וביום השביעי עצרת לחם־אליה לא תעשה מלאכה:

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d;

thou shalt do no work therein.

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143

אנכי מי שאנכי

There the Alter Rebbe reads “these words which I (Anochi) command you today”: Anochi is “I am Who I am,” G-d’s very essence; “command” is a term of connection; and “today,” in this world, is when one can draw from His essence, not “tomorrow” in the World to Come, which is only for receiving reward.

Deuteronomy 1:2: דברים א:ב

אחד עשר יום מהרוב דרך הרשעיר עד קדש ברנע:

It is eleven days journey from Horeb unto Kadesh-barnea by the way of mount Seir.

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KEHOT’S NOTE

נסמן לעיל דברים א, ב.

144

הדברים אשר אנכי מצוך היום

“And these words which I (Anochi) command you today shall be upon your heart.” The Alter Rebbe reads Anochi as G-d’s very essence.

Deuteronomy 6:6: דברים ו:ו

וקיו הדברים האלה אשר אנכי מצוך היום עליך לבבך:

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

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145

זה א-לי ואנחה

“This is my G-d and I will glorify Him,” sung at the sea. The word “this” shows that G-d was seen, as if pointed at.

Exodus 15:2: שמות טו:ב

עזי וזמרת קה ויהי-לי לישועה זה אלי ואנחהו אלקי אבי וארממנהו:

The L-RD is my strength and song, And He is become my salvation; This is my G-d, and I will glorify Him; My father’s G-d, and I will exalt Him.

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KEHOT’S NOTE

שמות טו, ב.

PARAGRAPH 37

146

וידעת היום

According to the note, a transcript of this maamar by the Mittler Rebbe is printed there, with an explanation of it a few pages later.

KEHOT’S NOTE

הנחת כ”ק אדמו”ר האמצעי בסה”מ תקס”ו ע’ שיא. ביאור שם ע’ שיו. ראה אוה”ת ואתחנן ע’ קעט — הוספה מכ”ק אדמו”ר הצ”צ. ד”ה זה במאמרי אדה”א דברים כרך א ע’ קעה, מיוסד על מאמר זה.

147

וידעת היום

“Know this day and take it to your heart that Havayah is

...להבין בתוספת ביאור ע”פ וידעת היום והשבות אל

G-d.” The verse on which the whole maamar is built.

Deuteronomy 4:39: דברים ד:ל”ט

וידעת היום והשבות אלי-לבבך כי ה’ הוא האלקים בשמים ממעל ועל-הארץ מתחת אין עוד:

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

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148

דע את אלקי אביך

“Know the G-d of your father and serve Him with a whole heart.” The source of love and awe through Daas.

I Chronicles 28:9: דברי הימים א כ”ח:ט

ואתה שלמה-בני דע את-אלקי אביך ועבדהו בלב שלם ובנפש חפצה כי כל-לכות דורש ה’ וכל-יצר מחשבות מבין אם-תדרשנו ימצא לך ואם-תעזבנו יזניחה לְעַד:

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

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149

שויתי ה’ לנגדי תמיד

“I have set Havayah before me always.” Daas as constant, undiverted awareness.

Psalms 16:8: תהילים ט”ז:ח

שויתי ה’ לנגדי תמיד כי מימיני בל-אמוט:

I have set the L-RD always before me; Surely He is at my right hand, I shall not be moved.

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150

עין בעין יראו

“For they shall see eye to eye.” The reward of Daas in the Time to Come is actual seeing.

Isaiah 52:8: ישעיהו נ”ב:ח

קול צפיה נשאו קול יחדו ירגנו כי עין בעין יראו בשוב ה’ ציון:

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

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151

ומלאה הארץ דעה

“For the earth shall be full of the knowledge of Havayah.” Section 4’s question and answer.

Isaiah 11:9: ישעיהו י”א:ט

לא-ירעו ולא-ישחיתו בכל-הר קדשי כִּי-מָלְאָה הָאָרֶץ דְּעָה את-Havayah כַּמִּים לַיָּם מְכַסִּים:

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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152

היום לעשותם

"Which I command you today, to do them." All the future revelations depend on the service of the present.

דברים ז': "א" 7:11 Deuteronomy

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לַעֲשׂוֹתָם:

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

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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