



LIKKUTEI TORAH • PARSHAS VA'ESCHANAN • MAAMAR 7

וידעת היום והשבות אל לבבך כי הוי' הוא...

“Know this day and return it to your
heart that Havayah is Elokim...”



As evening and morning make one day, love and awe, opposites like the two inclinations of the heart, must become one: love that contains awe, awe that holds love within. This comes through a light from “G-d Most High,” above all the worlds, drawn down by the vav of “and the awesome” and revealed in the joy of a mitzvah; it is drawn down by a person’s own work of bringing even the evil inclination to serve G-d, and it unites the Names Havayah and Elokim.

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

As evening and morning make one day, love and awe, opposites like the two inclinations of the heart, must become one: love that contains awe, awe that holds love within. This comes through a light from “G-d Most High,” above all the worlds, drawn down by the vav of “and the awesome” and revealed in the joy of a mitzvah; it is drawn down by a person’s own work of bringing even the evil inclination to serve G-d, and it unites the Names Havayah and Elokim.

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

“Know this day and return it to your heart that Havayah is Elokim”: as evening and morning make one day, the two “hearts,” the good and evil inclinations, must become one, until even the evil inclination serves G-d. Shimon HaAmsoni’s difficulty with the es of “you shall fear” shows that the es of “you shall love” includes awe, the subordinate element: love must contain awe. Yet the two are opposites. Love comes from distance, the soul’s thirst in the night of concealment; awe comes from sensing that G-d, as the light that encompasses all worlds, stands right here. They are joined, “Peace, peace, to the far and to the near,” by a light from “G-d Most High,” above all levels, drawn down through the vav of “and the awesome”: so Yitzchak’s awe was bound within Avraham’s love, and “all hearts shall stand in awe of You ... all innermost parts shall sing.” This inner joy is the joy of a mitzvah, which draws G-d’s own “I” into this world. The revelation depends on an arousal from below: subduing and transforming the evil inclination, guarding one’s speech, and the Daas of Moshe, which engraves the heart into a lasting vessel.

OUTLINE

- 1 One day, two hearts** ¶11
“Know this day”: day and night are one, and so the two inclinations must become one. The es of love includes awe, the subordinate element, while the verse of awe has no es for love. Love comes from distance, the thirst of a soul in the night of concealment.
- 2 Awe from nearness** ¶12-3
The encompassing light is present below just as above; sensing that G-d stands right here brings awe, the higher awe of shame or the lower awe. At Sinai the people stepped back to rest from that awe.

3 Peace for the far and the near

¶4-5

Opposites are joined by a light from “G-d Most High,” beyond the worlds, drawn down by the vav of “and the awesome”: the binding of Yitzchak above the two trees, and hearts in awe while the innermost parts sing in love, a joy rooted in faith.

4 The joy of a mitzvah

¶6-10

This inner joy is the joy of a mitzvah. “Blessed are You” draws down from above the worlds; the mitzvos bring G-d’s own “I” into this world, beyond the radiance of the World to Come; this takes many contractions, and on Sukkos the revealed joy is inlaid with awe.

5 The arousal from below

¶11-12

The revelation out of darkness depends on a person’s subjugation and transformation of his nature. Guarding one’s speech widens the soul to hold both love and awe, and Moshe’s Daas engraves the heart into a lasting vessel, unlike love born of thirst, which fades after prayer.

6 Havayah is Elokim

¶13-15

As light came out of darkness at creation, so G-d’s light emerges through Daas, uniting the Names Havayah and Elokim. “Return it to your heart” is the arousal that draws it down, as Betzalel, “in the shadow of G-d,” knew to build the Mishkan before the ark and vessels.

KEY CONCEPTS

The es of what is subordinate את הטפל

The small word es, which the Sages expound as including something secondary to the main subject. In “And you shall love es Havayah your G-d” it includes awe within love; the verse of awe has no such es for love, because love cannot be subordinate to awe.

Love from distance, awe from nearness ריחוק וקירוב

Love is a yearning that arises from feeling far from G-d, like a son far from his father’s house; awe arises from sensing that G-d is present right here. This is why the two are opposites.

The light that encompasses all worlds (sovev kol almin) טוב כל עולמין

Not a light that surrounds the worlds from above, but one present below exactly as above, in a hidden, encompassing way. Contemplating its nearness produces awe.

G-d Most High (Kel Elyon) אל עליון

The level above the entire chain of worlds, described as “He made darkness His hiding place”: beyond all comprehension, so that light and darkness, far and near, are equal before it. Pri Etz Chaim identifies it with Keser.

“And the awesome” (vehanora) והנורא

In the Amidah, only this word of the series carries a connecting vav. The vav signifies the drawing down from G-d Most High of a bittul in which love and awe are included in each other.

Inter-inclusion התכללות

Each attribute containing its opposite: love with awe and awe with love, as Yitzchak’s attribute was included in Avraham’s at the Akeidah. Outwardly there is awe, while within, love sings.

Arousal from below אתערותא דלתתא

Human effort that draws a divine response. When a person subdues and transforms his own nature and sets aside his will, G-d contracts His infinite light so that it can be revealed.

The lawgiver (mechokek) מחוקק

Moshe, the quality of Daas. The maamar reads mechokek, “lawgiver,” as “engraver”: he carves the heart into a vessel, so that love included in awe settles in its core and lasts.

SECTION 1 • 11

One day, two hearts

¹ וידעת היום והשבות¹ אל לבבך כי הוי' הוא האלקים אין עוד. פי' וידעת היום כמו שהיום הוא עם הלילה ושניהם אחד² כמ"ש ויהי ערב ויהי בקר יום אחד.³

"Know this day and return it to your heart that Havayah is Elokim; there is nothing else." The meaning of "Know this day" is: just as the day is together with the night, and the two of them are one, as it is written, "And there was evening and there was morning, one day,"

The maamar opens with Moshe's charge in Deuteronomy 4:39 to know "this day" and take to heart that Havayah is Elokim. The Alter Rebbe begins with the word "day": in the Torah's account of creation, the evening and the morning together make up "one day," so a day is two opposites, light and darkness, joined as one.

כך והשבות אל לבבך שכמו שהוא בזמן כך הוא בנפש שהב' לבבות שהם היצר טוב והיצר הרע הם שניהם כאחד שגם היצר הרע ישוב לעבודת הוי' כד אתכפיא סט"א [סטרא אחרא]⁴ כו'

so [it is with] "return it to your heart": as it is in time, so it is in the soul, that the two hearts, which are the good inclination and the evil inclination, are both as one, so that the evil inclination too will return to the service of G-d, "when the sitra achra (the other side) is subdued," etc.,

The same pattern of two opposites forming one whole is found in the soul. The word for "your heart" in the verse, levavecha, has a doubled letter beis, and the maamar reads it as two hearts: the good inclination and the evil inclination. They become one when even the evil inclination "returns" (a play on vehasheivosa, "return it") to serve G-d, which happens when the sitra achra, the side opposed to holiness, is subdued.

וכמ"ש בכל לבבך בשני יצריך⁵ ומזה וידעת כי כך^{6,7} הוי' הוא האלהים כו' (ועיין מזה בר"ח [בראשית חכמה] שער האהבה ספ"ה⁸ ובספר עה"ק [עבודת הקודש] ח"א [חלק א'] פרק⁹ י"א י"ב ובזהר פ' וארא דכ"ו ע"ב ודכ"ז ע"א ובפ"י הרמ"ז [הרב משה זכות]).¹⁰

as it is written, "with all your heart": with your two inclinations. And from this, "you shall know that" in this way "Havayah is Elokim," etc. (See on this in Reishis Chochmah, Sha'ar HaAhavah, at the end of chapter 5; in the book Avodas HaKodesh, Part I, chapters 11 and 12; and in the Zohar, Parshas Va'eira, page 26b and page 27a, and in the commentary of the Ramaz.)

The Talmud (Berakhot 54a) teaches that "with all your heart" in the Shema means with both inclinations. When the evil inclination too serves G-d, a person comes to know that Havayah, G-d as He transcends the world, is one with Elokim, G-d as He is hidden within nature. The parenthesis points to Reishis Chochmah, Avodas HaKodesh and the Zohar, which read "Know this day" in this light.

וביאור ענין זה להבין דמיון המשל עם הנמשל צריך להקדים מארז"ל [מאמר רבותינו זכרונם לברכה] שמעון העמסוני¹¹ היה דורש כל אתין שבתורה כיון שהגיע לאת הוי' אלקיך תירא פירש כו'

And the explanation of this matter, so as to understand how the analogy corresponds to what it illustrates, requires a preface: the saying of our Sages, of blessed memory, that Shimon HaAmsoni used to expound every "es" in the Torah; when he reached "Es Havayah your G-d you shall fear," he withdrew, etc.,

To show how the analogy of day and night fits the two inclinations, the Alter Rebbe first brings a Talmudic teaching (Pesachim 22b). Shimon HaAmsoni explained every occurrence of es, the small Hebrew word that marks a direct object, as including something beyond the plain meaning; but when he reached "Es Havayah your G-d you shall fear," he stopped expounding.

לפי שהיה קשה בעיניו את לרבות כי מה הוא בא לרבות והקשו המפרשים למה לא היה קשה לו בואהבת את¹² הוי' אלקיך מה בא את לרבות כמבואר בתשו' [כתשובות] מהרי"ל.¹³

because it was difficult in his eyes [to read] es as including [something], for what does it come to include? And the commentators asked why he did not find it difficult in "And you shall love es Havayah your G-d": what does es come to include [there]? As is explained in the Responsa of the Maharil.

He stopped because he could not see what the es could add to the fear of G-d. The commentators, as cited in the Responsa of the Maharil, asked why he did not stop at "And you shall love es Havayah your G-d," where the same question seems to apply.

אך הענין הוא כי ריבוי את הוא את הטפל כו' והוא ענין מה שכתוב בזהר הקדוש¹⁴ על פסוק ואהבת את הוי' אלהיך דא איהו רזא לאכללא שמאלא בימינא כו'

But the matter is that the inclusion of es is "the es of what is subordinate," etc. And this is the meaning of what is written in the holy Zohar on the verse "And you shall love es Havayah your G-d": "This is the mystery of including the left in the right," etc.,

The answer begins with the nature of es: it includes something "subordinate" (tafel) to the main subject, a phrase the Talmud uses for what is secondary to the thing itself (Bava Kamma 41b). The Alter Rebbe links this to the Zohar's teaching that "And you shall love es Havayah your G-d" is the mystery of including the left in the right.

הוא בחינת יראה והיינו שתהא האהבה כלולה ביראה ולא אהבה לבדה והוא ענין ריבוי את לרבות את הטפל¹⁵ הוא בחינת יראה לאכללא שמאלא שהוא בחי' את הטפל

which is the level of awe; that is, that the love be included in awe, and not love alone. And this is the inclusion of es, to include “the es of what is subordinate,” which is the level of awe: “to include the left,” which is the level of “the es of what is subordinate,”

In Kabbalah the right is Chesed, kindness and love, and the left is Gevurah, restraint and awe. So the es in the command to love brings awe into the love: the love must contain awe and not be love alone. Awe is the “subordinate” element that the es includes.

דהיינו בחי' ביטול כו' (ולפי¹⁶ שהיראה היא נרמזת במלת את הטפל לכן באה בריבוי את בואהבת כו') that is, the level of bittul (self-nullification), etc. (And because awe is alluded to in the word es, [meaning] what is subordinate, it therefore comes as the inclusion of es in “And you shall love,” etc.)

Awe is identified with bittul, setting aside one's own sense of self. The parenthesis sums up: because awe is hinted at in the word es, the subordinate one, the command to love carries an es that includes it.

משא"כ האהבה אינו באה בריבוי את באת הוי' אלקיך תירא לפי שאין האהבה בחי' טפל ליראה

Love, however, does not come as the inclusion of es in “Es Havayah your G-d you shall fear,” because love is not the level of being subordinate to awe;

The command to fear, however, has no es that could include love, because love cannot be subordinate to awe. This answers the commentators' question: an inclusion is found in the verse of love, but nothing could be included in the verse of fear, so Shimon HaAmsoni stopped there.

כי האהבה הוא בחי' דכר¹⁷ וימין זכר חסדו¹⁸ והיראה היא בחי' נוק' [נוקבא] אשה יראת¹⁹ ה' והנוקי' [והנוקבא] היא בחי' טפל לגבי הדכר ולא להפך.

for love is the level of the masculine (dechar) and the right, [as in] “He remembered (zachar) His kindness,” and awe is the level of Nukva (the feminine), [as in] “a woman who fears Havayah”; and the Nukva is the level of what is subordinate in relation to the masculine, and not the reverse.

In the language of Kabbalah, which speaks of the Sefiros in terms of giving and receiving, love is the “masculine” aspect and the right side, alluded to in “He remembered (zachar, also “male”) His kindness” (Psalms 98:3), and awe is Nukva, the “feminine” aspect, alluded to in “a woman who fears Havayah” (Proverbs 31:30). Tanya ch. 43 uses the same two verses. In this scheme the receiving aspect is subordinate to the giving one, so awe can be included in love but not love in awe.

אך להבין איך תהיה היראה כלולה באהבה והרי אהבה ויראה הם שני הפכיים כי הנה האהבה היא התשוקה לדבקה בו ית' היא באה מחמת ריחוק²⁰ וכמשל מי שהוא רחוק מבית אביו²¹ ומתאוה ומשתוקק לראות פניו.

But [we need] to understand how awe can be included in love, since love and awe are two opposites. For love is the yearning to cleave to Him, may He be blessed; it comes because of distance, as in the analogy of one who is far from his father's house and longs and yearns to see his face.

Now the Alter Rebbe raises the opposite question: how can awe be included in love, when the two are opposites? Love is the yearning to cleave to G-d, and yearning arises from distance, like a son far from his father's house who longs to see his father's face.

וע"ז נאמר נפשי אויתך בלילה^{22, 23, 24} (בישעיה ס"ו ט') כלומר לפי שהוא לילה וחושך בהעלם והסתר

And of this it is said, "My soul desires You in the night" (Isaiah, chapter 26, [verse] 9); that is to say, because it is night and darkness, in the hiddenness and concealment

The verse "My soul desires You in the night" (Isaiah 26:9) describes this longing. It is "night" because the Infinite Light is hidden and concealed, and that very darkness stirs the soul's desire.

אור א"ס ב"ה לכך אויתך להיות גילוי אור וכמ"ש צמאה לך נפשי²⁵ כמה לך בשרי בארץ ציה ועיף בלי מים כן בקדש חזיתך²⁶

of the Infinite Light (Or Ein Sof), blessed be He, therefore "I desire You," that there be a revelation of light; as it is written, "My soul thirsts for You, my flesh longs for You, in a dry and weary land without water; so have I beheld You in the Sanctuary,"

Because G-d's light is hidden, the soul longs for it to be revealed. Psalm 63 expresses the same thirst: the soul and flesh long for G-d in a dry, waterless land, and the verse continues, "so have I beheld You in the Sanctuary."

כי להיותו בארץ ציה ועיף תגדל התשוקה והצמאון²⁷ ביתר שאת והיינו כשישים אל לבו שא"ס ב"ה כשמו כן הוא אין לו סוף כו'

for because he is "in a dry and weary land," the yearning and the thirst grow all the greater. That is, when he takes to heart that the Infinite One (Ein Sof), blessed be He, is as His Name: He has no end, etc.,

Dryness and distance make the yearning and thirst grow stronger. This happens when a person reflects that G-d is truly Ein Sof, "without end," exactly as His Name says.

כי נשגב שמו לבדו²⁸ רק הודו וזיוו של שמו על ארץ ושמים ארץ זו גן עדן התחתון ושמים גן עדן העליון שגם הם אינן

for “His Name alone is exalted,” and only His majesty and the radiance of His Name are “over earth and heaven”: “earth” is the lower Gan Eden and “heaven” is the higher Gan Eden, for they too are nothing

Psalm 148 says that His Name alone is exalted, while only His majesty is “over earth and heaven.” The Alter Rebbe reads “earth” and “heaven” as the lower and higher Gan Eden, the spiritual worlds where souls receive their reward, so that even these receive only a radiance of G-d, not His essence.

אלא בחינת הודו וזיוו של שמו צדיקים יושבים ונהנים מזיו השכינה²⁹ והאדם ירד מטה מטה בעוה"ז שהוא מדבר וציה כו' אשר ע"כ צמאה הנפש ותכסוף אליו ית' להיות כן בקדש חזיתך.

but the level of His majesty and the radiance of His Name: “the righteous sit and delight in the radiance of the Shechinah (Divine Presence).” And man has gone down, lower and lower, into this world, which is a wilderness and a dry land, etc.; for which reason the soul thirsts and longs for Him, may He be blessed, that there be “so have I beheld You in the Sanctuary.”

The Talmud (Berakhot 17a) describes the World to Come as the righteous delighting “in the radiance of the Shechinah,” which shows that even this is only a radiance. Man has descended much further, into this world, a spiritual wilderness, and that distance is what makes the soul thirst for G-d.

וזהו מזמור לדוד³⁰ בהיותו במדבר ר יהודה כי בחינת המדבר והציה של עוה"ז הוא הגורם להיות יהודה הפעם אודה³¹ וגוי ולהגדיל בחי' הצמאון כו'.

And this is [the meaning of] “A psalm of David, when he was in the wilderness of Yehudah”: for the aspect of the wilderness and dry land of this world is what brings about [the state of] “Yehudah,” “This time I will thank,” etc., and intensifies the aspect of thirst, etc.

Psalm 63 is titled “A psalm of David, when he was in the wilderness of Yehudah.” The Alter Rebbe reads the title as a lesson: the spiritual wilderness of this world is what brings about “Yehudah,” the name Leah gave in thanks (“This time I will thank,” Genesis 29:35), and it intensifies the soul’s thirst.

(ועמ"ש בענין נפשי אויתך בלילה בד"ה רני ושמחי³² גבי רנא ברמשא. רבות במדבר ר"פ גימ"ל.³³ זח"ג [זהר חלק ג] דס"ז ע"א)³⁴

(And see what is written on “My soul desires You in the night” in the discourse beginning “Sing and rejoice,” concerning “song in the evening”; [Midrash] Rabbah, Bamidbar, at the beginning of chapter 3; the Zohar, Part III, page 67a.)

This parenthesis gives further sources on “My soul desires You in the night”: the Torah Ohr discourse “Sing and rejoice,” which speaks of “song in the evening”; the Midrash (Bamidbar Rabbah 3:1), which says that the righteous have a longing and their longing is for the Holy One, blessed be He; and the Zohar (III, 67a), which asks why the verse says “desires You.”

אבל היראה היא באה מחמת בחי' הקירוב דהיינו כשיתבונן בקרבת ה' הסובב כל עלמין כו'

But awe comes because of the aspect of nearness, that is, when one contemplates the nearness of G-d, Who encompasses all worlds (sovev kol almin), etc.

Awe comes from the opposite feeling, closeness: from contemplating how near G-d is as the One Who encompasses all worlds (sovev kol almin), the light that transcends the worlds and is present everywhere equally.

כי אמת הוא שרחוק הוא מאד מאד מאור ה' מצד ירידת המדרגות בהשתלשלות העולמות ע"י

For it is true that he is very, very far from the light of G-d, by reason of the descent of the levels in the chain of descending worlds (hishtalshelus), through

It is true that man is very far from G-d's light. That light descends through the chain of worlds (hishtalshelus), level after level, before it reaches this world.

שירד מטה מטה מדרגה אחר מדרגה עד שנתרחק מאור פניו ית' והיינו מבחי' זיו וגילוי אור א"ס ב"ה להיות ארץ ושמים רוחניות וגשמיות.

his having descended lower and lower, level after level, until he became distant from the light of His countenance, may He be blessed; that is, from the aspect of the radiance and revelation of the Infinite Light, blessed be He, [by which] there come to be earth and heaven, spiritual and physical.

This distance, however, concerns only the light revealed within the worlds, the radiance that brings spiritual and physical heaven and earth into being. It is this radiance that diminishes step by step as it descends.

אבל אור א"ס ב"ה הסובב כל עלמין אינו בגדר ההשתלשלות כלל כי הוא הווה ומשוה קטן וגדול³⁵
המגביהי לשבת המשפילי לראות^{36, 37} וגוי וכמו שהוא נמצא בעליונים כך הוא נמצא בתחתונים.^{38, 39}

But the Infinite Light, blessed be He, which encompasses all worlds, is not within the bounds of the chain of descending worlds at all; for He “is equal and makes equal small and great,” “Who is enthroned on high, Who looks down low,” etc.; and just as He is found in the higher realms, so He is found in the lower realms.

The light that encompasses all worlds is not part of this chain of descent at all, and so it is the same in every place. As the liturgical poem says, G-d “is equal and makes equal small and great,” and as the psalm says (Psalms 113:5-6), He is enthroned on high yet looks down low: He is present below exactly as above.

SECTION 2 • ¶2-3

Awe from nearness

2 ועמ"ש בד"ה מצה זו⁴⁰ כו'. וסובב כל עלמין אין פירושו שהוא סובב ומקיף מלמעלה לבד

And see what is written in the discourse beginning “This matzah,” etc. And “encompassing all worlds” (sovev kol almin) does not mean that He encompasses and surrounds from above alone,

The text refers to the Likkutei Torah discourse beginning “This matzah” for more on this subject. It then clarifies the term “encompassing all worlds” (sovev kol almin): it does not mean that G-d merely surrounds the worlds from above.

אלא שהוא נמצא למטה כמו למעלה בבחי' סובב ומקיף ובכחינת העלם ולא בבחי' פנימיות וגילוי.

but that He is found below just as above, in the manner of encompassing and surrounding and in the manner of concealment, not in the manner of inwardness (pnimiyus) and revelation.

Rather, the encompassing light is present below just as above, but in a hidden, surrounding way, not as an inner, revealed presence. It does not enter the worlds as their measured life-force, yet it is with every one of them equally.

וכאשר יתבונן האדם כי הוי' הסובב כל עלמין נצב עליו ממש שהוא למטה כמו למעלה

And when a person contemplates that Havayah, Who encompasses all worlds, is actually standing over him, being below just as above,

When a person reflects that this transcendent G-d actually stands over him here, just as much as in the highest worlds, the result is awe. Closeness, not distance, is what produces awe.

אזי תפול עליו אימה ופחד יראה בושת שהוא⁴¹ יראה עילאה או יר"ת [יראה תתאה] שלא למרות עיני כבודו ח"ו [חס ושלום]:⁴²

then “terror and dread” will fall upon him, the awe of shame, which is the higher awe; or the lower awe, not to rebel against the eyes of His glory, G-d forbid.

The words “terror and dread” are borrowed from the Song at the Sea (Exodus 15:16). At its highest this response is the awe of shame, the higher awe (yirah ila'ah) described in Tanya ch. 43; otherwise it is the lower awe (yirah tata'ah), the fear of rebelling against the King while standing in His very presence.

3 קיצור. האהבה נמשך מבחי' הריחוק וזהו נפשי אויתיך בלילה. והיראה נמשך מבחי' הקירוב. ולכן וירא העם וינעו⁴³ ויעמדו מרחוק לנוח מעט מהיראה העצומה שנפלה מצד הקירוב:⁴⁴

Summary. Love is drawn from the aspect of distance; and this is “My soul desires You in the night.” And awe is drawn from the aspect of nearness. Therefore “the people saw, and they trembled, and they stood from afar,” to rest a little from the intense awe that fell [upon them] because of the nearness.

The summary restates the first section: love comes from feeling distant, as in “My soul desires You in the night,” and awe from feeling near. That is why at Sinai, when G-d revealed Himself, “the people saw and trembled and stood from afar” (Exodus 20:15): they stepped back to rest a little from the overwhelming awe that His nearness brought.

SECTION 3 • ¶4-5

Peace for the far and the near

4 ב אך ההתכללות⁴⁵ שתהא אהבה כלולה עם היראה והיראה עם האהבה ולהיות שני הפכים כאחד.

2. But [as for] the inter-inclusion, that love be included with awe and awe with love, and that two opposites be as one:

The second section takes up the question raised above: how can love and awe, which are opposites, be included in each other and become one?

ע"ז נאמר שלום שלום לרחוק ולקרוב⁴⁶ (בישעיה ס"ז י"ז) לרחוק שנעשה קרוב⁴⁷ רחוק הוא בחי' האהבה קרוב הוא בחי' היראה

of this it is said, “Peace, peace, to the far and to the near” (Isaiah, chapter 57, [verse] 19): “to the far” who has become near. “Far” is the aspect of love; “near” is the aspect of awe

The answer begins with Isaiah’s blessing, “Peace, peace, to the far and to the near.” The Talmud (Berakhot 34b) reads “the far” as the penitent, one who was far and has come near; here “far” stands for love, which is born of distance, and “near” for awe, which is born of closeness.

(כי יראה היא מבחינת חכמה עילאה כמ"ש ראשית חכמה יראת⁴⁸ ה' והחכמה היא בחי⁴⁹ אצילות בכלל ופי' אצילות היינו ג"כ מלשון אצל וסמוך⁵⁰ כמו ואהיה אצלו אמון⁵¹ כי בחכמה הוא גילוי אור א"ס ב"ה.

(for awe is from the level of the higher Chochmah (wisdom), as it is written, "The beginning of wisdom is the awe of Havayah"; and Chochmah is the level of the World of Atzilus (Emanation) in general; and the meaning of Atzilus is also from the word etzel, "beside" and "near," as in "And I was beside Him (etzlo) as a nursling"; for in Chochmah is the revelation of the Infinite Light (Or Ein Sof), blessed be He.

The parenthesis explains why awe is "near." Awe stems from Chochmah, as the verse joins wisdom and awe (Psalms 111:10), and Chochmah corresponds to the World of Atzilus, whose name the Alter Rebbe derives from etzel, "beside," as in Proverbs 8:30. In Chochmah the Infinite Light is revealed, so awe that comes from there stands "beside" G-d's revelation.

ולכן מזה נמשך היראה שהיא מקרוב דוקא בחי' אצל וסמוך לגילוי אור א"ס ב"ה משא"כ האהבה אפי' [אפילו] בחי' אהבה רבה היא הנמשך מבחי' הבינה אשר בינה מקננא בבריא^{52, 53} בחי' ומשם יפרד⁵⁴ ולא אצל וסמוך כו' ועמ"ש מזה סד"ה ששים המה מלכות⁵⁵ וזהו שאהבה היא מרחוק)

Therefore awe is drawn from there, for it is specifically from close by, the aspect of being beside and near to the revelation of the Infinite Light, blessed be He. Love, however, even the level of great love (ahavah rabbah), is drawn from the level of Binah (understanding), for "Binah nests in Beriah" (the World of Creation), the level of "and from there it parted," and not beside and near, etc.; see what is written on this at the end of the discourse beginning "There are sixty queens." And this is why love is from afar.)

Love, even the great love (ahavah rabbah), comes from Binah, which according to the Tikkunei Zohar "nests" in Beriah, the first world of separate existence. Beriah is the level of "from there it parted" (Genesis 2:10), where the river that leaves Eden divides into separate streams; love stems from this place of separation, and that is why it is "from afar."

שנעשה ביניהם שלום והתכללות כי שלום הוא המחבר שני הפכים כמ"ש עושה שלום במרומיו⁵⁶ במלאכים שמיכאל שר של מים⁵⁷ וגבריאל שר של אש

that peace and inter-inclusion are made between them; for peace is what joins two opposites, as it is written, "He makes peace in His heights," among the angels, for Michael is the prince of water and Gavriel is the prince of fire;

Peace is what joins two opposites. The Sages explain "He makes peace in His heights" (Job 25:2) as peace between Michael, the angel of water, and Gavriel, the angel of fire, who stand side by side without harming each other.

והיינו לפי שנמשכה הארה יותר עליונה הכוללת ומחברת שני הפכים ע"י שבטלים אל הארה ההוא עד שאינו מורגש שם כלל דבר והיפוכו

and this is because a higher illumination is drawn down, which includes and joins two opposites, through their being nullified to that illumination, until neither a thing nor its opposite is felt there at all,

Opposites are joined when a higher light is drawn down and both are nullified to it. Before that light the difference between a thing and its opposite is no longer felt at all.

רק הכל שוה שם כרחוק כקרוב והמשכה זו היא מ"ש בתפלה והנורא אל עליון בתוספת וי"ו (משא"כ)⁵⁸ הגדול הגבור בלא וי"ו)

but everything is equal there, the far as the near. And this drawing down is what is said in prayer, "and the awesome, G-d Most High (Kel Elyon)," with an added vav (whereas "the great, the mighty" are without a vav):

Before this higher light, "far" and "near" are equal. It is drawn down through the words of the Amidah, "and the awesome, G-d Most High": the word "awesome" carries a connecting vav ("and"), which "the great" and "the mighty" before it do not.

המשכה להיות גילוי בחי נורא⁵⁹ הוא גילוי ביטול זה שעל ידו יוכללו הב' הפכים שנמשך מבחי' אל עליון כי הנה אל עליון היינו עליון למעלה מן ההשתלשלות שהם בחי' זיו וגילוי אור.

a drawing down so that there be a revelation of the level of "awesome," which is the revelation of this bittul (self-nullification) through which the two opposites are included [in one another], drawn from the level of G-d Most High. For "G-d Most High" means most high, above the chain of descending worlds (hishtalshelus), which are the aspect of radiance and revelation of light.

The extra vav signifies a drawing down: through it the quality of "awesome" is revealed, a bittul in which the two opposites are included in each other, and it comes from the level of "G-d Most High." "Most High" means above the entire chain of worlds, whose levels are only a radiance of G-d's light.

אבל אל עליון נאמר ישת חשך סתרו⁶⁰ שהוא ענין ההעלם והעדר ההשגה דלית מחשבה תפיסא ביה כלל סתימא דכל סתימין⁶¹ כו'.⁶²

But of G-d Most High it is said, "He made darkness His hiding place," which is the matter of concealment and the absence of comprehension, for "no thought can grasp Him at all," "the most hidden of all hidden," etc.

G-d Most High is described by the verse "He made darkness His hiding place" (Psalms 18:12): "darkness" here means utter concealment, a level beyond all comprehension. The Tikkunei Zohar's phrases "no thought can grasp Him at all" and "the most hidden of all hidden" describe it.

ועי' נאמר ברוך אברם⁶³ לאל עליון קונה שמים וארץ ששמים וארץ רוחניות וגשמיות בטליון לפניו
בשורה

And of this it is said, "Blessed be Avram of G-d Most High, Possessor of heaven and earth": for heaven and earth, spiritual and physical, are nullified before Him equally.

Malki-Tzedek blessed Avram "of G-d Most High, Possessor of heaven and earth" (Genesis 14:19). The Alter Rebbe reads this to mean that before G-d Most High, heaven and earth, the spiritual and the physical, are equally nullified.

(ובפע"ח [ובפרי עץ חיים] גבי⁶⁴ אל עליון גומל חסדים טובים פי' אל עליון הוא בבחינת כתר והוא למעלה מעלה גם מבחי' חכמה עילאה ועמ"ש מזה בד"ה אתם נצבים⁶⁵ ועיין בזח"א [בזהר חלק א] פרשה לך לך)

(And in Pri Etz Chaim, concerning "G-d Most High, Who bestows good kindnesses," it explains that G-d Most High is in the level of Keser (the Crown), and it is far above even the level of the higher Chochmah; and see what is written on this in the discourse beginning "You are standing"; and see the Zohar, Part I, Parshas Lech Lecha)

This parenthesis brings views on what "G-d Most High" refers to. Pri Etz Chaim, on the Amidah's words "G-d Most High, Who bestows good kindnesses," identifies it with Keser, far above even the higher Chochmah; the discourse "You are standing" in Likkutei Torah discusses this further.

(דפי"ז ע"א) גבי והוא כהן⁶⁶ דא ימינא לאל עליון עלמא עילאה⁶⁷ דפי' אל עליון היינו בינה

(page 87a), on "And he was a priest": "this is the right"; "of G-d Most High": "the higher world"; that is, there G-d Most High means Binah.

The Zohar (I, 87a), on "And he was a priest of G-d Most High" (Genesis 14:18), reads "priest" as the right side and "G-d Most High" as "the higher world," which is Binah. This seems to place G-d Most High lower, at Binah rather than Keser.

אך כי התגלות עתיק הוא בבינה⁶⁸ ולכן נקרא בינה גי'כ שמו הגדול וכמ"ש מזה בביאור ענין מזוזה מימין⁶⁹ וני"ח משמאל.

But [this is] because the revelation of Atik is in Binah, and therefore Binah too is called "His great Name," as is written on this in the explanation of "the mezuzah on the right and the Chanukah lamp on the left."

The Alter Rebbe reconciles the two views: Atik, the innermost level of Keser, is revealed in Binah, and therefore Binah too is called "His great Name." He refers to the Torah Ohr explanation of why the mezuzah is placed on the right of the doorway and the Chanukah lamp on the left.

(ועיין בזח"ב [בזהר חלק ב'] ר"פ יתרו דס"ז ע"ב רזא דקדש הקדשים⁷⁰ כו' ותחותיה אית כהן כו' ובפי' הרמ"ז [הרב משה זכות] שם)

(And see the Zohar, Part II, at the beginning of Parshas Yisro, page 67b: "the mystery of the Holy of Holies," etc., "and beneath it there is a priest," etc.; and in the commentary of the Ramaz there.)

The parenthesis adds a further Zohar passage (II, 67b), on "the mystery of the Holy of Holies" beneath which "there is a priest," together with the Ramaz's commentary there, as more material on these levels.

כי השוה ומשוה קטן וגדול⁷¹ ושם הוא כחשיכה כאורה⁷² שניהן שוין לפניו ית' הגילוי שהוא האור והעלם

For He "is equal and makes equal small and great," and there it is "darkness and light alike": both are equal before Him, may He be blessed, revelation, which is the light, and concealment,

The text now explains why everything is equal before G-d Most High. He "is equal and makes equal small and great," as the liturgical poem says, and before Him "darkness and light are alike" (Psalms 139:12): revelation and concealment are the same to Him.

שהוא החשך דכולא קמיה כלא חשיב ממש⁷³ ולא שייך ענין גילוי והעלם אלא לגבי העולמות הנבראים כו'.

which is the darkness; for "all before Him is considered as actually nothing," and the matter of revelation and concealment applies only in relation to the created worlds, etc.

This is because "all before Him is considered as nothing" (Zohar I, 11b). The difference between revelation and concealment exists only from the standpoint of the created worlds, which either perceive G-d's light or do not.

אבל לפניו ית' גם חשך לא יחשיך ממך⁷⁴ כו' ומשם באה ההארה והמשכה בתוספת וי"ו והנורא

But before Him, may He be blessed, "even darkness does not darken for You," etc. And from there comes the illumination and drawing down with the added vav, "and the awesome,"

From G-d's own standpoint "even darkness does not darken for You" (Psalms 139:12). From this level, beyond the difference between light and darkness, comes the illumination signified by the added vav of "and the awesome."

דהיינו להיות גילוי נורא הוא גילוי הביטול שע"י נכללות המדות האהבה ויראה⁷⁵ (ו צ"ל כי ההמשכה מבחינת והנורא הוא למעלה מבחינת יראה עילאה מצד עצמה אף שהיא ג"כ בחינת קרוב דוגמת מ"ש בהערה לתיקון חצות⁷⁶

that is, so that there be a revelation of "awesome," which is the revelation of the bittul through which the attributes (middos) of love and awe are included [in one another]. (And it must be said that the drawing down from the level of "and the awesome" is above the level of the higher awe in itself, even though [the higher awe] is also the aspect of "near," similar to what is written in the note to Tikkun Chatzos

The revelation of "awesome" is a revelation of bittul, and in that bittul love and awe are included in each other. A parenthesis adds that this awe drawn from above is higher than the higher awe a person reaches by himself, even though that awe too comes from nearness, and it refers to the Siddur's note on Tikkun Chatzos, the midnight lament.

הנה מעלת יראה זו הבאה מלמעלה כו' על בחינת היראה עילאה יראה בושט שבנפש היא כמעלת ויתרון האור על החשך ממש ע"ש הטעם ועד"ז יובן גם כאן)

that, indeed, the superiority of this awe that comes from above, etc., over the level of the higher awe, the awe of shame that is in the soul, is like the superiority and advantage of light over darkness itself; see the reason there. And along these lines it will be understood here as well.)

That note says that awe coming from above surpasses the higher awe, the awe of shame within the soul, as light surpasses darkness. The same distinction applies here: the awe revealed through "and the awesome" is beyond what the soul's own awe can reach.

(ועמ"ש בד"ה החלצו⁷⁷ מאתכם וסד"ה וכל העם רואים וסד"ה וישלח יעקב⁷⁸ מענין רע"ק [רבי עקיבא] שנכנס בשלום ויצא בשלום)⁷⁹

(And see what is written in the discourse beginning "Arm from among yourselves," and at the end of the discourse beginning "And all the people saw," and at the end of the discourse beginning "And Yaakov sent," on Rabbi Akiva, who entered in peace and left in peace.)

This parenthesis points to three related discourses. The last concerns Rabbi Akiva, who "entered in peace and left in peace," as the Sages say of his ascent into the mystical realms; according to the Kehot note, he was of the level of Tikkun, the middle line that unites the two opposing lines.

וזהו ענין עקידת יצחק התכללות מדת יצחק במדת אברהם ויעקוד את יצחק בנו⁸⁰ וגוי ממעל לעצים עצים הם ב' עצים עץ החיים ועץ הדעת⁸¹ וממעל לבי בחי' עצים

And this is the meaning of the binding of Yitzchak, the inclusion of the attribute of Yitzchak in the attribute of Avraham: "And he bound Yitzchak his son," etc., "above the wood (etzim)": etzim are two trees, the Tree of Life and the Tree of Knowledge, and "above" the two levels of trees

The binding of Yitzchak (Genesis 22:9) shows this inter-inclusion: Yitzchak's attribute, awe and restraint, was included in Avraham's attribute, love and kindness. Yitzchak was placed "above the wood (etzim)," and etzim also means "trees": the Tree of Life and the Tree of Knowledge.

(ועמ"ש ע"פ מקושש עצים בפי' שלח⁸² מענין והיה כעץ כוי ועל יובל ישלח שרשיו.⁸³ ועיין בזח"ג [בזהר חלק ג] פי' שלח דקני"ח ע"ב⁸⁴ ע"פ היש בה עץ אם אין)⁸⁵

(and see what is written on the verse "gathering wood (etzim)" in Parshas Shelach, on "And he shall be like a tree," etc., "and by the stream it spreads its roots"; and see the Zohar, Part III, Parshas Shelach, page 158b, on the verse "Is there a tree in it or not"),

This parenthesis gives further references on "trees": the Likkutei Torah discourse on "gathering wood" in Parshas Shelach, which discusses "he shall be like a tree ... spreading its roots by the stream" (Jeremiah 17:8), and the Zohar (III, 158b) on the spies' question, "Is there a tree in it or not?" (Numbers 13:20).

דהיינו ישת חשך סתרו נמשך גילוי והנורא להיות התכללות היראה מדתו של יצחק במדתו של אברהם.

that is, [from] "He made darkness His hiding place" there is drawn down the revelation of "and the awesome," so that there be the inclusion of awe, the attribute of Yitzchak, in the attribute of Avraham.

To be "above the two trees" is to reach the level of "He made darkness His hiding place," beyond the levels of the worlds. From there the revelation of "and the awesome" is drawn down, and with it Yitzchak's awe is included in Avraham's love.

וגם התכללות האהבה ביראה. וענין התכללות זו הוא כמ"ש וכל הלבבות ייראוך וכל קרב וכליות יזמרו לשמך.

And also the inclusion of love in awe. And this inter-inclusion is as it is written, "And all hearts shall stand in awe of You, and all innermost parts and kidneys shall sing to Your Name."

The reverse inclusion, love within awe, also takes place. The words of the Nishmas prayer express it: "All hearts shall stand in awe of You, and all innermost parts and kidneys shall sing to Your Name."

הלכבות ייראוך במדת היראה וקרב וכליות יזמרו במדת האהבה ולכן קרב וכליות דוקא יזמרו כי הרינה והזמרה הבא מחמת התגלות האהבה והתשוקה הנה רינה הוא בפה⁸⁶ כנודע.

“Hearts shall stand in awe of You” with the attribute of awe, and “innermost parts and kidneys shall sing” with the attribute of love. And therefore it is specifically “innermost parts and kidneys” that “shall sing”: for the song (rinah) and singing that come from the revelation of love and yearning, song is in the mouth, as is known.

“Hearts” stand for awe and “innermost parts and kidneys” for love. The text explains why love’s song is placed in the innermost parts: song (rinah) that comes from openly felt love and yearning is normally voiced aloud, with the mouth.

אבל כשהלכבות ייראוך במדת היראה והביטול אין הרינה מתגלית בגלוי בפה מבחי' התגלות האהבה שהם ב' הפכים כנ"ל מ"מ בקרב וכליות בבחי' פנימית תהיה הזמרה והשמחה מחמת האהבה

But when “hearts stand in awe of You” with the attribute of awe and bittul, the song does not reveal itself openly in the mouth from the revelation of love, since they are two opposites, as mentioned above; nevertheless, in the innermost parts and kidneys, in an inward manner, there will be the singing and the joy that come from love.

When the heart is filled with awe and bittul, that song cannot burst out openly, because revealed love and awe are opposites. Instead the love sings inwardly, in the “innermost parts and kidneys”: outwardly there is awe, while inside there is the singing and joy of love.

(ועמ"ש בד"ה רני ושמחי^{87,88} בענין רננא ברמשא וצדקתך ירננו⁸⁹ וזהו ענין רנה בפה והיא נמשכת ממדת לילה בחי' חשך והעלם אור א"ס ב"ה כנ"ל בענין נפשי איתך בלילה

(And see what is written in the discourse beginning “Sing and rejoice,” on “song in the evening” and “they shall sing of Your righteousness”; and this is song in the mouth, and it is drawn from the attribute of night, the aspect of darkness and concealment of the Infinite Light, blessed be He, as mentioned above regarding “My soul desires You in the night.”

The parenthesis refers to the Torah Ohr discourse “Sing and rejoice,” which speaks of “song in the evening” and of “they shall sing of Your righteousness” (Psalms 145:7). That outward song comes from “night,” the concealment of G-d’s light, like the longing of “My soul desires You in the night” described earlier.

אך ע"י גילוי מבחי' והנורא אל עליון אזי נמשך וכל הלבבות ייראוך⁹⁰ וכל קרב וכליות יזמרו שהיא הרינה והזמרה שבפנימית הלב. וזהו כענין המבואר בזח"א [בזהר חלק א] ר"פ ויצא)

But through a revelation from the level of "and the awesome, G-d Most High," there is then drawn down "And all hearts shall stand in awe of You, and all innermost parts and kidneys shall sing," which is the song and singing in the inner dimension of the heart. And this is like what is explained in the Zohar, Part I, at the beginning of Parshas Vayetzei)

But when "and the awesome, G-d Most High" is revealed, the inner song of "all innermost parts and kidneys shall sing" is drawn down, a song within the inner dimension of the heart. The Zohar at the beginning of Parshas Vayetzei is cited as a parallel.

ההפרש שבין בחי' רינה הנ"ל דהשיר של הלויים הוא רינה בפה. לארמא קלא.⁹¹ ע"פ וחסידיך ירננו⁹² ולוייך ירננו מיבעי ליה⁹³ כו' עד דאינון חשיבי יתיר והיינו כענין

(page 148b), on the verse "And Your pious ones shall sing (yeranenu)": "It should have said, 'Your Levites shall sing,'" etc., until "for they are more esteemed." And this is like the difference between the levels of song mentioned above: the song of the Levites is song in the mouth, "to raise the voice."

The Zohar (I, 148b) asks why the verse says "Your pious ones shall sing" rather than "Your Levites," since singing was the Levites' task, and answers that the pious ones are more esteemed. The Levites' song was outward, a song of the mouth that raised the voice.

אבל מה שחסידיך ירננו שהם הכהנים היינו ברעותא דלכא וכמ"ש בזח"ג [בזהר חלק ג] פרשה שמיני (דל"ט ע"א)

But as for "Your pious ones shall sing," who are the Kohanim (priests), that is with the desire of the heart, as is written in the Zohar, Part III, Parshas Shemini (page 39a):

The "pious ones" are the Kohanim, and their song is in "the desire of the heart." The Zohar (III, 39a) describes the Kohen's service as performed in silence.

דכהנא עובדוי בחשאי אינון⁹⁴ כו' ע"ש וא"כ הרנה שלהם זהו כענין וכל קרב וכליות יזמרו כו' "for the Kohen, his services are in silence," etc.; see there. If so, their song is like "and all innermost parts and kidneys shall sing," etc.

The Kohanim's song is therefore inward and silent, like "all innermost parts and kidneys shall sing." It is the song of love held within awe.

ועמ"ש בד"ה מזמור שיר חנוכת הבית^{95,96} ההפרש בין מזמור לשיר שהוא גם כן עד"ז והיינו

And see what is written in the discourse beginning "A psalm, a song at the dedication of the House" on the difference between mizmor (psalm) and shir (song), which is also along these lines. And this is

The Likkutei Torah discourse on "A psalm, a song at the dedication of the House" draws a similar distinction between mizmor, music played on an instrument, and shir, song sung by the mouth. The text now gives the reason the inner heart can hold both attributes.

כי בחי' פנימית הלב יש בו כח להיות כלי ומכון להכיל אהוי"ר [אהבה ויראה] גם שתיהן יחד ע"י גילוי מבחי' והנורא שנמשך ומתגלה בפנימית הלב וגם כמ"ש במ"א שפנימית הלב מתאחדת עם המוח בבחי' תרין ריעין דלא מתפרשין.

because the inner dimension (pnimiyus) of the heart has the power to be a vessel and an abode to contain love and awe, even both of them together, through the revelation from the level of "and the awesome," which is drawn down and revealed in the inner dimension of the heart; and also, as is written elsewhere, the inner dimension of the heart becomes one with the mind, in the manner of "two companions that never part."

The inner dimension of the heart can be a vessel for love and awe together, once the revelation of "and the awesome" shines within it. It is also united with the mind in the manner of "two companions that never part," the phrase used for Chochmah and Binah.

אבל בחיצוניות הלב אין כל להכיל שתיהן יחד וזהו וכל הלבבות ייראוך וכל קרב וכליות יזמרו שהיא בחי' פנימית הלב כוי ועמ"ש ע"פ שוש אשיש^{97,98} כוי

But in the outer dimension (chitzoniyus) of the heart there is nothing [able] to contain both of them together. And this is "And all hearts shall stand in awe of You, and all innermost parts and kidneys shall sing," which is the level of the inner dimension of the heart, etc. And see what is written on the verse "I will greatly rejoice," etc.,

The outer dimension of the heart cannot hold both at once; there love and awe remain opposites. That is why the prayer places awe in the "hearts" and the singing in the "innermost parts and kidneys," the inner heart. The text then refers to the discourse on "I will greatly rejoice" (Isaiah 61:10).

תגל נפשי גילה ברעדה שהיראה תכסה מבחוץ ותוכו רצוף אהבה⁹⁹ ונתבאר ג"כ מזה ע"פ ביום השמע"צ [השמיני עצרת]¹⁰⁰ כו' בני ציון יגילו במלכם¹⁰¹ כו'

“my soul shall exult (tagel)”: exultation (gilah) with trembling, that awe covers on the outside, and its inside is inlaid with love. And this was also explained on the verse “On the eighth day, an assembly (Shemini Atzeres),” etc., “Let the children of Zion exult in their King,” etc.

That discourse distinguishes simchah, joy that shows outwardly, from gilah, exultation that stays within: “exult with trembling” means that trembling covers the joy on the outside while “its inside is inlaid with love” (Song of Songs 3:10). The same is explained in the discourse for Shemini Atzeres on “Let the children of Zion exult in their King” (Psalms 149:2).

ועמ"ש ע"פ בשלח פרעה בפ"י ולא נחם אלקים דרך ארץ פלשתים¹⁰² וזו היא השמחה בה' אור א"ס ב"ה הסובב כל עלמין השוכן אתו ממש שהוא למטה

And see what is written on the verse “When Pharaoh sent out,” in the explanation of “G-d did not lead them by way of the land of the Philistines.” And this is the joy in G-d, the Infinite Light, blessed be He, which encompasses all worlds (sovev kol almin), which actually dwells with him, being below

A further reference is to the discourse on “When Pharaoh sent out the people.” The joy described here is joy in G-d as the Infinite Light that encompasses all worlds and truly dwells with a person, present below as above.

כמו למעלה הגם שאין בו גילוי השגה. הנה ע"ז נאמר וצדיק באמונתו יחיה¹⁰³ מצד אמונה שלמעלה מהשגה:^{104, 105, 106}

just as above, even though there is no revealed comprehension of it. Now, of this it is said, “And the righteous shall live by his faith”: by virtue of faith, which is above comprehension.

This joy does not rest on understanding, since the encompassing light cannot be grasped. It rests on faith, which is above understanding: “the righteous shall live by his faith” (Habakkuk 2:4).

5 קיצור. אך ההתכללות שתהא האהבה כלולה עם היראה ע"ז נאמר שלום שלום לרחוק ולקרוב¹⁰⁷. והיינו ע"י המשכה מבחי' והנורא

Summary. But [as for] the inter-inclusion, that love be included with awe: of this it is said, “Peace, peace, to the far and to the near.” And this is through a drawing down from the level of “and the awesome,”

The summary restates the second section: love and awe are joined through the peace of “Peace, peace, to the far and to the near.” That peace comes from a drawing down from the level of “and the awesome,” the bittul in which opposites become one.

וזהו ענין העקדה ממעל לעצים¹⁰⁸ וענין התכללות זו היינו כמ"ש וכל הלבבות יראוך וכל קרב וכליות יזמרו לשמך:

and this is the meaning of the Akeidah (binding), "above the wood." And this inter-inclusion is as it is written, "And all hearts shall stand in awe of You, and all innermost parts and kidneys shall sing to Your Name."

The binding of Yitzchak "above the wood" expresses the same inclusion, and so do the words of the prayer "All hearts shall stand in awe of You, and all innermost parts and kidneys shall sing to Your Name": awe in the heart, and love singing within.

SECTION 4 • ¶6-10

The joy of a mitzvah

6 ג והנה גילוי שמחה זו בפועל ממש היא שמחה של מצוה כמ"ש תחת אשר לא עבדת את הוי' אלקיך בשמחה ובטוב לבב מרוב כל יותר מרוב כל כי השמחה היא מחמת אשר קדשנו במצותיו בקדש העליון.

3. Now, the revelation of this joy in actual deed is the joy of a mitzvah, as it is written, "Because you did not serve Havayah your G-d with joy and with gladness of heart, out of an abundance of everything": more than an abundance of everything. For the joy is because "He has sanctified us with His commandments," with the supernal holiness.

The third section shows where this joy is revealed in practice: in the joy of a mitzvah. The Torah rebukes those who did not serve G-d "with joy ... out of an abundance of everything" (Deuteronomy 28:47), and the Alter Rebbe reads "out of" as "more than": the joy of a mitzvah must exceed every other joy, because the mitzvos sanctify us with a holiness from above.

והו ענין ברכת המצות ברוך אתה הוי' פי' שמבקשים להיות ברוך ונמשך מלמעלה מעלה מהשתלשלות

And this is the meaning of the blessing over mitzvos, "Blessed are You, Havayah": it means that we request that [He] be "blessed" and drawn down from far above the chain of descending worlds (hishtalshelus)

Every blessing over a mitzvah opens with "Blessed are You, Havayah." The Alter Rebbe reads baruch, "blessed," as a request that G-d's light be drawn down from far above the chain of worlds.

(ועיין זח"א [זוהר חלק א] פ' לך לך ¹¹⁰ שם ברוך אברם ¹¹¹ כמה דאמרינן ברוך אתה. לאל עליון ¹¹² הוי' אלקינו ע"ש ודלא כפ"י המק"מ [המקדש מלך] שם) ¹¹³

(and see the Zohar, Part I, Parshas Lech Lecha: there, "Blessed be Avram," as we say, "Blessed are You"; "of G-d Most High," "Havayah our G-d"; see there; and not as the commentary Mikdash Melech explains there);

The Zohar (I, 87a) reads Malki-Tzedek's blessing as the pattern of our blessings: "Blessed be Avram" corresponds to "Blessed are You," and "of G-d Most High" to "Havayah our G-d." The Alter Rebbe adds that he does not follow the reading of the Mikdash Melech, a commentary on the Zohar, which according to the Kehot note assigns these words to particular Sefiros.

כי להיות המשכת ודרך סדר ההשתלשלות מעילה לעילה עד שנעשה מלך העולם ומלכות מלכות כל ¹¹⁴ עולמים להוות ולהחיות עולמות מבחי מלכותו ית'

for in order that there be a drawing down by way of the order of the chain of descending worlds, from cause to cause, until He becomes "King of the world," and "Your kingship is a kingship over all worlds," to bring worlds into being and give them life from the level of His Malchus (sovereignty), may He be blessed,

Ordinarily G-d's light descends through the chain of worlds, from cause to effect, until He is "King of the world" and His kingship rules over all worlds (Psalms 145:13). This is how the worlds are created and kept alive: through His Malchus, His sovereignty.

שהוא בחי' שם בלבד שלפי שנק' שמו ומלכותו עליהם הם חיים וקיימים והוא בחינת זיו והארה כו'.

which is the level of a name alone: because His Name and His kingship are called upon them, they live and endure; and this is the level of radiance and illumination, etc.

Malchus is like a name: not the King Himself, but His name and rule, which are "called upon" the worlds and keep them in existence. It is only a radiance and illumination of G-d.

אבל במצות קדשנו בקדש העליון שלמעלה מן ההשתלשלות בחי' סובב כל עלמין והמלאכים שואלים איה מקום כבודו כו'

But with the mitzvos, "He has sanctified us" with the supernal holiness that is above the chain of descending worlds, the level of the light that encompasses all worlds (sovev kol almin); and the angels ask, "Where is the place of His glory?" etc.,

The mitzvos, however, sanctify us with a holiness that is above the chain of worlds, from the level of the light that encompasses all worlds. Even the angels cannot grasp it; in the words of the Kedushah prayer they ask, "Where is the place of His glory?"

אומרים מלא כל הארץ כבודו בארץ הלזו התחתונה שהתורה והמצות שבעוה"ז שנתלבשו בגשמיות יסודתן בהררי קדש¹¹⁵ עליון למעלה מעלה

[and] they say, "The whole earth is full of His glory": in this lowly earth; for the Torah and the mitzvos in this world, which are clothed in physicality, are founded "in the holy mountains," supernatural, far above

Their answer is "The whole earth is full of His glory" (Isaiah 6:3), meaning this lowly, physical earth. The Torah and the mitzvos, though clothed in physical things, are rooted "in the holy mountains" on high (Psalms 87:1), far above the chain of worlds.

מן ההשתלשלות והן נעשין בחי' כסא ומכון ממש לשבתו ית' הסובב כל עלמין דלית מחשבה תפיסא ביה¹¹⁶ כ"א כאשר תפיסא בתורה ומצות כו'.¹¹⁷

the chain of descending worlds; and they become an actual throne and abode for His dwelling, may He be blessed, Who encompasses all worlds, Whom "no thought can grasp," but only as it grasps [Him] through Torah and mitzvos, etc.

Therefore the mitzvos become an actual throne and dwelling for G-d as He encompasses all worlds. No thought can grasp Him, except as He is grasped through Torah and mitzvos.

7 וע"ז נצטוינו ואהבת את כלומר שתמשיך מדת האהבה והשמחה בבחינת את הטפל הוא מדת היראה והביטול.

And concerning this we were commanded, "And you shall love es": that is, that you draw the attribute of love and joy into the level of "the es of what is subordinate," which is the attribute of awe and bittul (self-nullification).

The command "And you shall love es" is now read in light of the first section. Since es stands for the subordinate element, awe and bittul, the verse commands a person to draw his love and joy into awe and self-nullification, so that the joy is held within awe.

וזהו את הוי' אלהיך כלומר לפי שהוא אלהיך לנכח למטה כמו למעלה ושיהיה גילוי האהבה ושמחה זו בפועל ממש בקיום והיו הדברים האלה אשר אנכי מצוך¹¹⁸ היום שמחבי' היום לעשותם¹¹⁹ נמשך גילוי אנכי

And this is “es Havayah your G-d”: that is, because He is your G-d, facing [you], below just as above. And [it means] that the revelation of this love and joy be in actual deed, in fulfilling “And these words which I (Anochi) command you this day,” for from the level of “this day, to do them” the revelation of “I (Anochi)” is drawn down,

“Havayah your G-d” means that G-d is “yours,” facing you, present below as above. This love and joy must come out in actual deeds, by fulfilling “these words which I (Anochi) command you this day” (Deuteronomy 6:6); and because “this day” is the time “to do them” (Deuteronomy 7:11), action in this world draws down the revelation of Anochi, G-d’s own “I.”

ולא זיו והארה בבחי' שם בלבד רק אנכי בעצמי כביכול מצוך לשון צוותא וחיבור במצות ה' שהם גילוי עצמותו ומהותו כביכול בתר"ך עמודי אור^{120, 121} הנמשכים בתרי"ג מצות דאורייתא וז' מצות דרבנן.

and not radiance and illumination in the manner of a name alone, but “I (Anochi)” Myself, as it were, “command you” (metzavecha), a term of companionship (tzavta) and joining, in the commandments of G-d, which are the revelation of His essence and being, as it were, through the 620 pillars of light that are drawn down into the 613 commandments of the Torah and the 7 commandments of the Rabbis.

The mitzvos convey not a radiance or a mere “name” but “I Myself” commanding you. The word metzavecha, “command you,” is read as tzavta, “companionship”: the mitzvos join a person with G-d’s essence, which according to the Kabbalah (Pardes Rimmonim 8:3) is expressed in 620 pillars of light, matching the 613 commandments of the Torah and the 7 of the Rabbis.

8 ודברת בם בשבתך בביתך¹²² כי הנה כתיב קול קורא במדבר¹²³ קול התורה הקול קול יעקב¹²⁴ קורא ונמשך בבחי' מדבר ושממה הוא העוה"ז פנו דרך ה' להיות בו המשכה ודרך הוי'.

“And you shall speak of them when you sit in your house.” For it is written, “A voice calls in the wilderness”: the voice of the Torah, “the voice is the voice of Yaakov,” calls and is drawn down into the level of wilderness and desolation, which is this world; “clear the way of Havayah”: that there be in it a drawing down and a way of Havayah.

The next words of the Shema, “And you shall speak of them when you sit in your house” (Deuteronomy 6:7), lead to the Torah’s power to transform this world. Isaiah’s “A voice calls in the wilderness: clear the way of Havayah” is read as the voice of Torah, “the voice of Yaakov,” calling into the spiritual wilderness of this world and opening in it a path for G-d’s light.

וזהו ענין המשכת וי"ו והנורא מבחי' אל עליון שלמעלה מבחי' השתלשלות וכו' ולכן אמרו יפה שעה אחת בתשובה ^{125, 126} ומע"ט [ומעשים טובים] בעוה"ז מכל חיי העוה"ב [העולם הבא]

And this is the drawing down of the vav of "and the awesome" from the level of G-d Most High, which is above the level of the chain of descending worlds (hishtalshelus), etc. Therefore they said, "Better is one hour of teshuvah (return) and good deeds in this world than all the life of the World to Come,"

This drawing down is the vav of "and the awesome," which comes from G-d Most High, above the chain of worlds. That is why the Mishnah (Avos 4:17) says that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come.

כי עוה"ב [עולם הבא] לפי שהוא בבחי' השגה ושכל נברא להיות מתענג ונהנה אינו אלא זיו כו' והוא זיו תורתם ועבודתם.

for the World to Come, since it is in the manner of comprehension and created intellect, so as to take delight and pleasure, is only radiance, etc.; and it is the radiance of their Torah and their service.

The World to Come is a reward of comprehension and delight for created minds, and such comprehension can take in only a radiance of G-d. That radiance is the radiance of the souls' own Torah study and service.

משא"כ בעסק התורה והמצות עצמן שבקיום המעשה בעולם הזה בפועל ממש הנה בהם נמשך גילוי בחי' אנכי בעצמו ובכבודו שלא ניתן להנות בהשגת הנבראים כו'.

Whereas with the occupation in the Torah and the mitzvos themselves, in the fulfillment of the deed in this world in actual practice, in them there is drawn down the revelation of the level of "I (Anochi)" in His own Self and His own Glory, which was not given to be enjoyed in the comprehension of created beings, etc.

In the actual practice of Torah and mitzvos in this world, by contrast, G-d's own "I" (Anochi), His very Self, is drawn down. This is a level that no created being can enjoy through comprehension.

9 ועי' אמרו אנכי ולא¹²⁷ יהיה לך מפי הגבורה שמענו שכמה בחי' גבורות וצמצומים הן להיות גילוי זה של בחינת אנכי בתורה ומצות שהוא למעלה מן ההשתלשלות בחינת ישת חשך סתרו¹²⁸ חשך והעלם ולא אור וגילוי

And concerning this they said, "I am' (Anochi) and 'You shall have no [other gods]' we heard from the mouth of the Almighty (HaGevurah)": for there are many levels of gevuros (restraints) and contractions (tzimtzumim) in order that there be this revelation of the level of "I (Anochi)" in Torah and mitzvos, which is above the chain of descending worlds (hishtalshelus), the level of "He made darkness His hiding place": darkness and concealment, not light and revelation.

The Talmud (Makkos 24a) says that "I am" and "You shall have no other gods," the first two of the Ten Commandments, were heard "from the mouth of the Gevurah," an epithet for the Almighty that also means "restraint." The Alter Rebbe reads it as a hint: many restraints and contractions are needed so that the "I" (Anochi), which is above the chain of worlds and is "darkness," utter concealment, can be revealed in Torah and mitzvos.

(ועמ"ש כה"ג [כהאי גוונא] בד"ה ושאתם¹²⁹ מים בששון¹³⁰ שניסוך המים בחג הוא המשכת חכמה עילאה בחי' ביטול ומה שאעפ"כ [שאף על פי כן] יהיה בששון דוקא זהו משום דחוי"ב [דחכמה ובינה] הם תרין ריעין¹³¹ כו' והיינו ג"כ ענין התכללות הביטול ויראה עם השמחה

(And see what is written along these lines in the discourse beginning "You shall draw water with gladness": that the water libation on the festival is the drawing down of the higher Chochmah (wisdom), the level of bittul (self-nullification); and that it must nevertheless be specifically "with gladness" is because Chochmah and Binah (understanding) are "two companions," etc.; and this too is the inter-inclusion of bittul and awe with joy.

The parenthesis refers to the discourse "You shall draw water with gladness," on the water libation of Sukkos. The water stands for the higher Chochmah and bittul, while "gladness" stands for Binah; since Chochmah and Binah are "two companions" that never part, bittul and awe can be joined with joy.

והוא אחר עשיית [עשרת ימי תשובה] ויוהכ"פ [ויום הכפורים] שממשיכים מבחי' לפני הוי' תטהרו. שלום שלום לרחוק ולקרוב¹³² כו'. עי' נעשה אח"כ התכללות זו. אך כאן הגילוי הוא השמחה והששון רק תוכו רצוף הביטול והיראה):¹³³

And this comes after the Ten Days of Teshuvah and Yom Kippur, when we draw down from the level of "before Havayah you shall be purified"; "Peace, peace, to the far and to the near," etc.; through this, afterwards, this inter-inclusion comes about. But here what is revealed is the joy and gladness, only its inside is inlaid with bittul and awe.)

This joining comes after the Ten Days of Teshuvah and Yom Kippur, when a person is purified "before Havayah" and the peace of "to the far and to the near" is drawn down. On Sukkos, however, the joy is what shows, while its inside is "inlaid" with bittul and awe.

10 קיצור. ושמחה זו דבחי וכל קרב וכליות יזמרו הוא שמחה של מצוה. וזהו ענין ברכת המצות. ואהבת את ודברת בהם:¹³⁴

Summary. And this joy, of the level of “and all innermost parts and kidneys shall sing,” is the joy of a mitzvah. And this is the meaning of the blessing over mitzvos, [and of] “And you shall love es” and “And you shall speak of them.”

The summary of the third section: the inner joy of “all innermost parts and kidneys shall sing” is the joy of a mitzvah. It is what the blessing over mitzvos expresses, and what the verses “And you shall love es” and “And you shall speak of them” describe.

SECTION 5 • ¶11-12

The arousal from below

11 ד אך הנה גילוי זה שמן החשך בריבוי הצמצומים באתערותא דלתתא תליא מילתא¹³⁵ להיות ואהבת ככל לבבך בשני יצריך¹³⁶ שגם היצה"ר [היצר הרע] ישוב לעבודת ה' בבחי

4. But now, this revelation [that comes] out of the darkness through the multitude of contractions (tzimtzumim), “the matter depends on an arousal from below”: that there be “And you shall love with all your heart,” with your two inclinations, so that the evil inclination too will return to the service of G-d, in the manner of

The fourth section asks what brings this revelation out of the hidden “darkness” and through all the contractions. The answer is the Zohar’s principle that it “depends on an arousal from below”: a person must love G-d “with all your heart,” with both inclinations (Berakhot 54a), so that the evil inclination too serves Him.

אתכפיא ואתהפכא חשוכא לנהורא שכמו שהאדם מתגבר למטה נגד טבעו הן בסור מרע הן בועשה טוב¹³⁷ בבחינת בטל רצונך^{138, 139} שמבטל רצונו ומסלק את עצמו ומשליך נפשו ורצונו מנגד כו'.

subjugation (iskafya) and transformation (is'hapcha) of darkness into light. For just as a person below overcomes his nature, both in “turn away from evil” and in “and do good,” in the manner of “Nullify your will,” in that he nullifies his will, removes himself, and casts his soul and his will aside, etc.,

The evil inclination is brought to serve G-d by subjugation (iskafya), overpowering it, and by transformation (is'hapcha), turning its darkness into light. A person overcomes his nature both in “turning from evil” and in “doing good” (Psalms 34:15), following the Mishnah’s “Nullify your will” (Avos 2:4) by setting his own will and self aside.

כך נמשך מלמעלה בחיי ביטול וסילוק עצמיות אור א"ס ב"ה שלא יאיר ויתגלה כמו שהוא שאין לו סוף כו' שאין העולמות יכולים לסבול את האור הזה כמו שהוא.

so there is drawn down from above the level of bittul (self-nullification) and withdrawal of the very essence of the Infinite Light (Or Ein Sof), blessed be He, so that it should not shine and be revealed as it is, that it has no end, etc., for the worlds cannot bear this light as it is.

Measure for measure, G-d then sets aside His own essence: the essential Infinite Light withdraws, so that it does not shine in its endlessness. This is necessary because the worlds could not bear that light as it is.

12 ולכן נק' חושך ולא אור וגילוי אלא שיתצמצם בכמה מיני צמצומים וירידות המדרגות להיות גילוי האור מתוך החושך שהיא בחי' ירידה אצלו ית'.

Therefore it is called darkness and not light and revelation; rather, it contracts itself through many kinds of contractions (tzimtzumim) and descents of levels so that there be the revelation of the light out of the darkness, which is an aspect of descent for Him, may He be blessed.

Because the essential light is withdrawn, the source of the revelation is called "darkness," not light. Revelation comes only as that light contracts itself through many contractions and descending levels, so that light emerges out of the darkness, and for G-d this is a descent.

כמארז"ל [כמאמר רבותינו זכרונם לברכה] במקום שאתה מוצא גדולתו¹⁴⁰ של הקב"ה כו' שהניח את עצמיות אור א"ס ב"ה ומשרה שכינתו בבחינת צמצום כדי להיות גילוי ואור מתוך החושך העליון

As our Sages, of blessed memory, said, "Wherever you find the greatness of the Holy One, blessed be He," etc.: that He set aside the essence of the Infinite Light (Or Ein Sof), blessed be He, and causes His Shechinah (Divine Presence) to dwell in the manner of contraction, in order that there be revelation and light out of the supernal darkness.

The Sages teach (Megillah 31a) that wherever one finds G-d's greatness one also finds His humility. Here this means that G-d set aside the essence of His Infinite Light and made His Shechinah dwell in a contracted form, so that revelation and light could come out of the supernal darkness.

(וגם כי ע"י אתהפכא חשוכא שלמטה לנהורא מעוררים למעלה הגילוי מבחינת ישתש חשך סתרו שלמעלה מבחינת אור. וזהו ענין יתרון האור מן החשך^{141, 142} דייקא)

(And also, through the transformation of the darkness below into light, the revelation is aroused above from the level of "He made darkness His hiding place," which is above the level of light. And this is the meaning of "the advantage of light from darkness," precisely.)

The parenthesis adds a second reason: when a person below turns darkness into light, he arouses above a revelation from the level of "He made darkness His hiding place," which is higher than light itself. This is the meaning of "the advantage of light that comes from darkness" (Ecclesiastes 2:13).

(עיי'ן בזהר פי תזריע¹⁴³ דמ"ז ע"ב. ובפי' בשלח דנ"ז ע"א.¹⁴⁴ ועמ"ש בביאור ע"פ שחורה אני¹⁴⁵ ונאווה¹⁴⁶ בענין מצות ל"ת [לא תעשה] כו')

(See the Zohar, Parshas Tazria, page 47b, and Parshas Beshalach, page 57a. And see what is written in the explanation of the verse "I am black but comely," on the prohibitive commandments, etc.)

For this theme the text refers to the Zohar on Tazria and on Beshalach, and to the Likkutei Torah explanation of "I am black but comely" (Song of Songs 1:5), which shows how keeping the prohibitive commandments reveals a very high light.

ועי"ז נמשך גילוי זה גם בלב האדם למטה להיות בחי' כלי ומשכן שתהיינה כלולות בו ב' המדות אהבה ויראה גם יחד ע"י המשכת בחי' שלום הכולל ומחבר כו'.

And through this, this revelation is drawn down also into the heart of man below, so that it become a vessel and dwelling in which the two attributes, love and awe, are both included together, through the drawing down of the level of peace, which includes and joins, etc.

Through this arousal from below the revelation reaches the human heart too, making it a vessel and dwelling in which love and awe are held together. This happens through the drawing down of peace, the quality that includes and joins opposites.

ועי"ז נאמר שומר פיו ולשונו¹⁴⁷ שומר מצרות נפשו (משלי כ"א) פי' שלא תהא נפשו צרה וקצרה מהכיל ב' הפכים כאחד שהן אהוי"ר [אהבה ויראה]

And of this it is said, "He who guards his mouth and his tongue guards his soul from troubles (tzaros)" (Proverbs 21): meaning, that his soul not be narrow (tzarah) and too short to contain two opposites as one, which are love and awe,

The Alter Rebbe reads Proverbs 21:23, "He who guards his mouth and his tongue guards his soul from troubles (tzaros)," as a play on tzar, "narrow": guarding one's mouth keeps the soul from being too narrow to contain both love and awe at once.

אלא כמ"ש הרחיבי מקום אהלך¹⁴⁸ וגוי' והיינו ע"י שמירת פיו ולשונו בבחי' אתכפיא סט"א [סטרא אחרא] הן בבחי' סור מרע כו'

but rather as it is written, "Enlarge the place of your tent," etc. And this is through guarding his mouth and his tongue, in the manner of subduing the sitra achra (the other side), both in the manner of "turn away from evil," etc.

Instead the soul becomes spacious, as in "Enlarge the place of your tent" (Isaiah 54:2). This comes from guarding one's mouth and tongue, a way of subduing the sitra achra in the sense of "turning away from evil."

(ועיין מענין שומר פיו ולשונו בשלי"ה [בשני לוחות הברית] בתשב"כ [בתורה שבכתב] בס"פ תו"א [תורה אור]
השייך לפי בהר שם פ"י שזהו מענין מ"ם סתומה של למרבה המשרה¹⁴⁹ ושם נאמר ולשלום אין קץ כו'
וכנ"ל)

(And see on "He who guards his mouth and his tongue" in the Shelah, in [the part on] the Written Torah, at the end of [the section] Torah Ohr belonging to Parshas Behar; there he explains that this relates to the closed mem of "For the increase (lemarbeh) of the dominion," and there it is said, "and of peace there shall be no end," etc., as mentioned above.)

The parenthesis cites the Shelah, who connects "He who guards his mouth and his tongue" with the closed mem in the word lemarbeh in Isaiah 9:6, a final-form mem written in the middle of the word. The same verse speaks of "peace without end," which ties guarding the mouth to the theme of peace discussed above.

שעי"ז נמשכה אהבה זו הכלולי [הכלולה] ביראה בפנימיות ותוכיות הלב להיות הלב בחי' כלי ומשכן
לאהבה זו

For through this, this love that is included in awe is drawn into the inner dimension (pnimiyus) and the innermost core of the heart, so that the heart becomes a vessel and dwelling for this love,

Through guarding the mouth, this love that is included in awe is drawn into the innermost core of the heart, so that the heart becomes its vessel and dwelling.

והיא תקועה ושמורה לנצח בל תמוט ממנו כל הימים בין במחשבה בין בדבור ומעשה וכמ"ש ודברת
בם בשבתך בביתך ובלכתך¹⁵⁰ וגו'

and it is fixed and guarded forever, never to be moved from him all the days, whether in thought or in speech and deed; as it is written, "And you shall speak of them when you sit in your house and when you walk," etc.,

Such love is fixed and lasting, never departing, and it shapes thought, speech and action alike. This is what the Shema describes: "And you shall speak of them when you sit in your house and when you walk on the way" (Deuteronomy 6:7).

וקשרתם לאות¹⁵¹ וגוי והוקשה כל התורה לתפילין¹⁵² שכמו שתפילין שהם על הקלף גשמי ושורה בהם קדושה עליונה מאור א"ס ב"ה הסוכ"ע בפרשיות הכתובין בהם.

“And you shall bind them for a sign,” etc. And the whole Torah has been likened to tefillin: just as tefillin, which are on physical parchment, have supernal holiness resting upon them from the Infinite Light, blessed be He, that encompasses all worlds (sovev kol almin), through the passages written in them,

The Shema continues, “And you shall bind them for a sign” (Deuteronomy 6:8), the mitzvah of tefillin, and the Talmud (Kiddushin 35a) says that the whole Torah is likened to tefillin. Tefillin are made of physical parchment, yet the light that encompasses all worlds rests on them through the passages written inside.

כך הוא ענין כל המצות שהם בעשיה גשמיות ואעפ"כ [ואף על פי כן] שורה ומלוכש בהם אור א"ס ב"ה ולזאת יהיה כל מעשיו ודבוריו ומחשבותיו בעסק התורה והמצות בבחי' אהבה זו וביטול זה.

so it is with all the mitzvos: they are in physical action, and nevertheless the Infinite Light, blessed be He, rests and is clothed in them. Therefore all his deeds, words and thoughts in his occupation with Torah and mitzvos will be in the manner of this love and this bittul (self-nullification).

So it is with every mitzvah: though it is a physical act, the Infinite Light rests and is clothed within it. Therefore all of a person's deeds, words and thoughts in Torah and mitzvos are permeated by this love and this bittul.

משא"כ ע"י אהבה שמבחי' הצמאון אף שנמשך עליו בחינת וימינו תחבקני¹⁵³ היא בחינת חיבוק מבחוץ ולכן היא חולפת ועוברת אחר התפלה כו'.

Whereas through love that comes from the aspect of thirst, even though there is drawn upon him the level of “and His right hand embraces me,” it is an embrace from outside; and therefore it passes and goes away after prayer, etc.

Love that comes from thirst is different. Even if it brings the feeling of “His right hand embraces me” (Song of Songs 2:6), it is an embrace from outside, and so it fades when prayer is over.

והמשכנת גילוי זה בלב שיהא הלב משכן וכלי לאהבה זו שתהיה בפנימיותו ותוכיותו שתהיה תקועה ושמורה לנצח נעשה ע"י בחי' מחוקק שעושה חקיקה לכלי לקבל

And the drawing down of this revelation into the heart, so that the heart be a dwelling and vessel for this love, that it be in its inner dimension and core, that it be fixed and guarded forever, is accomplished through the level of the lawgiver (mechokek), who makes an engraving (chakikah) in the vessel, to receive.

Making the heart a lasting vessel for this love requires the quality of the mechokek, the “lawgiver,” a word whose root also means “to engrave.” Like a craftsman who engraves a hollow in a vessel so that it can hold something, it carves out in the heart a space to receive.

(ועמ"ש ע"פ במחוקק במשענותם^{154, 155} וע"פ החלצו מאתכם) ומחוקק זה משה כמ"ש כי שם חלקת מחוקק¹⁵⁶ ספון הוא הדעת שהוא מקור התורה.

(And see what is written on the verse "with the lawgiver, with their staffs," and on the verse "Arm from among yourselves.") And this lawgiver is Moshe, as it is written, "For there the portion of the lawgiver is hidden"; this is Daas (knowledge), which is the source of the Torah.

The text refers to the discourses on "with the lawgiver, with their staffs" (Numbers 21:18) and on "Arm from among yourselves." The lawgiver is Moshe, of whom it says "for there the portion of the lawgiver is hidden" (Deuteronomy 33:21), and his quality is Daas, the source of the Torah.

וע"ז נאמר וזאת התורה אשר שם משה¹⁵⁷ לפני בני ישראל (ועמ"ש במ"א ע"פ ואלה המשפטים¹⁵⁸ אשר תשישם לפניהם)¹⁵⁹

And of this it is said, "And this is the Torah which Moshe set before the children of Israel." (And see what is written elsewhere on the verse "And these are the ordinances which you shall set before them.")

This is the meaning of "And this is the Torah which Moshe set before (lifnei) the children of Israel" (Deuteronomy 4:44). A parallel explanation is given elsewhere on "And these are the ordinances which you shall set before them" (Exodus 21:1).

פי' לפני בבחינת פנמיות בני ישראל להיות המשכת והנורא מבחינת אל עליון ומבחי' ישת חשך סתרו יהיה גילוי אור עד שמאיר אור האהבה הכלולה ביראה בתוך פנימיות שבו

The meaning of "before" (lifnei) is: into the inner dimension of the children of Israel, that there be a drawing down of "and the awesome" from the level of G-d Most High, and from the level of "He made darkness His hiding place" there will be a revelation of light, until the light of the love included in awe shines within the inner dimension that is in him,

Lifnei, "before," is read as related to penim, "inside": Moshe set the Torah into the inner dimension of the Jewish people. Through him the light from "He made darkness His hiding place" is revealed, until the love included in awe shines within a person's inner self.

ועל ידו נעשה הלב כלי קיבול להיות תוכיות הלב ופנימיותו רצוף אהבה זו בל תמוט לעולם ועד. and through it the heart becomes a receptacle, so that the core of the heart and its inner dimension are inlaid with this love, never to be moved, forever and ever.

Through this the heart becomes a true receptacle, its innermost core "inlaid" with this love, which then never wavers.

SECTION 6 • ¶13-15

Havayah is Elokim

13 ועם כל הנ"ל יובן ענין וידעת היום להיות שהיום הוא עם הלילה ויהי ערב ויהי בקר יום אחד ¹⁶⁰

And with all the above, the matter of “Know this day” will be understood: that the day is together with the night, “And there was evening and there was morning, one day,”

With all this explained, the Alter Rebbe returns to the opening verse, “Know this day.” As shown at the start, a day includes the night: “there was evening and there was morning, one day.”

היינו כברייתו של עולם ברישא חשוכא ¹⁶¹ והדר נהורא שמן החושך נעשה אור כך הוא גילוי אור א"ס ב"ה מחשך עליון ברישא חשוכא בחינת ישת חשך סתרו ¹⁶² ואל עליון והדר נהורא ¹⁶³ להיות בחי' אור וגילוי

that is, as in the creation of the world, “first darkness and then light,” for out of the darkness light came to be. So it is with the revelation of the Infinite Light (Or Ein Sof), blessed be He, out of a supernal darkness: “first darkness,” the level of “He made darkness His hiding place” and of G-d Most High, “and then light,” that there be the level of light and revelation.

The world was created in this order, “first darkness and then light” (Shabbos 77b), so that light came out of darkness. So too G-d's revelation: first the supernal darkness of “He made darkness His hiding place” and G-d Most High, and afterwards light and revelation drawn out of it.

והיינו ע"י הדעת וזהו וידעת היום ומזה וידעת כי ¹⁶⁴ הוי' הוא אלהים שנמשך להיות חיבור ויחוד שם הוי' עם שם אלהים ע"י המשכות וי"ו והנורא מאל עליון הכולל ומחבר השני הפכים.

And this is through Daas (knowledge); and this is “Know (veyadata) this day.” And from this, “you shall know that Havayah is Elokim”: that there is drawn down a joining and union of the Name Havayah with the Name Elokim, through the drawings down of the vav of “and the awesome” from G-d Most High, which includes and joins the two opposites.

This bringing of light out of darkness happens through Daas, alluded to in “Know (veyadata) this day.” Through it one comes to know that “Havayah is Elokim”: the Name Havayah, G-d as He transcends the world, is joined with the Name Elokim, G-d as He is hidden within it, through the vav of “and the awesome” from G-d Most High, which unites opposites.

14 והמשכה זו שהוא מלמעלה מעלה מן ההשתלשלות מבחינת ישך חשך סתרו להיות גילוי אור שהוא ע"י בחי' גבורות וצמצומים באתעדל"ת [באתערותא דלתתא] תליא מילתא ע"י

And this drawing down, which is from far above the chain of descending worlds (hishtalshelus), from the level of "He made darkness His hiding place," that there be a revelation of light, which is through the level of gevuros (restraints) and contractions (tzimtzumim), "the matter depends on an arousal from below": through

This drawing down from far above the chain of worlds, from the level of "He made darkness His hiding place," comes through restraints and contractions, and like all such revelation it "depends on an arousal from below." The text now names that arousal.

כי והשבות אל לבבך ¹⁶⁵ שיהיו ב' הלבבות כאחד שגם היצר הרע ישוב לעבודת ה' בבחינת אתכפיא ובטל רצונך ¹⁶⁶ כו' שבאתערותא דלתתא אתערותא דלעילא במקום שאתה מוצא גדולתו ¹⁶⁷ וכו':

[this,] that "you return it to your heart," that the two hearts be as one, so that the evil inclination too will return to the service of G-d, in the manner of subjugation (iskafya) and "Nullify your will," etc.; for through an arousal from below [comes] an arousal from above, "wherever you find His greatness," etc.

The arousal is "return it to your heart": making the two hearts one, so that the evil inclination too serves G-d through subjugation and through "Nullify your will." An arousal from below brings an arousal from above, and G-d's greatness then appears together with His humility, His contracting Himself in order to be revealed.

15 קיצור. אך גילוי זה באתעדל"ת [באתערותא דלתתא] תליא באתכפיא ואתהפכא חשוכא לנהורא שע"י נמשך מלמעלה גילוי ואור מתוך החושך העליון. שומר פיו ולשונו ¹⁶⁸ כו'.

Summary. But this revelation depends on an arousal from below, on subjugation (iskafya) and the transformation of darkness into light, through which revelation and light are drawn down from above out of the supernal darkness. "He who guards his mouth and his tongue," etc.

The summary of the fourth section: the revelation depends on an arousal from below, on subduing darkness and transforming it into light, which draws revelation and light out of the supernal darkness. Guarding one's mouth and tongue (Proverbs 21:23) is part of this.

והיינו ע"י במחוקק בחינת דעת וזהו וידעת היום. ומזה וידעת היום כי¹⁶⁹ הוי' הוא האלקים.^{170, 171, 172, 173, 174} והיינו ע"י והשבות אל לבבך כו'.

And this is through "with the lawgiver," the level of Daas (knowledge); and this is "Know this day." And from this, "Know this day that Havayah is Elokim." And this is through "and return it to your heart," etc.

This happens through the quality of the "lawgiver," which is Daas, and that is "Know this day"; from it comes the knowledge "that Havayah is Elokim." All of this is through "return it to your heart," making the two inclinations one.

ועד"ז י"ל [יש לומר] משארז"ל [מה שאמרו רבותינו זכרונם לברכה] (בברכות דנ"ה ע"ב) גבי בצלאל. בצל אל היית וידעת.¹⁷⁵ פי' בצל אל היינו בחי' אל עליון¹⁷⁶ כמ"ש בזח"ב [בוהר חלק ב'] תרומה (קנ"ב סע"א [סוף עמוד א]).

And along these lines one can explain what our Sages, of blessed memory, said (in Berachos, page 55b) concerning Betzalel: "You were in the shadow of G-d (betzel Kel), and you knew." Meaning: "in the shadow of G-d" is the level of G-d Most High (Kel Elyon), as is written in the Zohar, Part II, Terumah (end of page 152a).

The same idea explains the Talmud's account of Betzalel (in our editions, Berachot 55a): when he understood how G-d wanted the Mishkan built, Moshe said to him, "You must have been in the shadow of G-d (betzel Kel), and you knew," a play on his name. The Zohar (II, 152a) identifies this "Kel" as G-d Most High.

ומזה נמשך בחי' וידעת היינו וידעת היום בחינת ברישא חשוכא והדר נהורא וכנ"ל ואח"כ והשבות אל לבבך כו'

And from this is drawn the level of "and you knew," that is, "Know this day," the level of "first darkness and then light," as mentioned above; and afterwards, "and return it to your heart," etc.

From the level of G-d Most High, "in the shadow of G-d," comes "and you knew," that is, "Know this day": first darkness and then light. Only afterwards comes "return it to your heart," the inner work.

וזהו שאמר לעשות משכן תחלה להמשיך המקיף העליון מבחינת ישת חשך סתרו ואח"כ ארון וכלים שיהיה ההתכללות בפנימית.

And this is why he said to make the Mishkan (Tabernacle) first: to draw down the supernal encompassing light (makif) from the level of "He made darkness His hiding place"; and afterwards the ark and the vessels, that the inter-inclusion be in an inward manner.

This is why Betzalel said to make the Mishkan first: to draw down the supernal encompassing light (makif) from the level of "He made darkness His hiding place." Only afterwards came the ark and the vessels, so that the inter-inclusion would also take place inwardly.

ועיין מענין כי הוי' הוא האלקים בזח"ג [בזהר חלק ג] נשא (קמ"ג א'). קרח (קע"ח ב') פי' אחרי (דס"ה א') בראשית (די"ב 177 סע"א [סוף עמוד א]). וארא (דכ"ה 178 א') ועמ"ש מזה בד"ה שובה ישראל: 179, 180

And see on “that Havayah is Elokim” in the Zohar, Part III, Naso (143a); Korach (178b); Parshas Acharei (page 65a); Bereishis (end of page 12a); Va'eira (page 25a). And see what is written on this in the discourse beginning “Return, O Israel.”

The maamar closes with Zohar passages on “that Havayah is Elokim” and a reference to the Likkutei Torah discourse “Return, O Israel.” According to the Kehot notes, the Zohar there speaks of including the Name Elokim in the Name Havayah, and of “Know this day” as knowing G-d in detail.

IN ONE'S AVODAH

The maamar asks a person to serve G-d with joy in the mitzvos, but a joy held within awe and bittul: outwardly awe, and inwardly singing love. To make this love lasting rather than a passing feeling in prayer, he must bring even his evil inclination into G-d's service, overcoming his nature both in turning from evil and in doing good and setting aside his own will, and he must guard his mouth and tongue, so that his heart becomes wide enough to hold love and awe together.

QUESTIONS FOR DISCUSSION

1. Why does love come from distance and awe from nearness, and how does reading the encompassing light as present “below just as above” support this?
2. How does Shimon HaAmsoni's difficulty with es lead to the conclusion that love must include awe, but not the reverse?
3. What does the added vav of “and the awesome” represent, and why can only a light from above all the worlds join two opposites?
4. Why is the actual performance of a mitzvah in this world greater than all the delight of the World to Come?
5. How does guarding one's speech make the soul “wide” enough to hold two opposites, and what makes the resulting love last after prayer?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וידעת היום והשבות

"Know this day and return it to your heart that Havayah is Elokim, in the heavens above and on the earth below; there is nothing else." The opening verse of the maamar, read here as the union of day and night and of the two inclinations.

דברים ד':ל"ט Deuteronomy 4:39

וידעת היום והשבות אל לבבך כי ה' הוא האלקים בשמים ומעל 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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KEHOT'S NOTE

דברים ד, לט.

2 וידעת היום כמו שהיום הוא עם הלילה ושניהם אחד

Reishis Chochmah (cited in the text) explains "Know this day" to mean that a day is both day and night, "one day," and so Havayah, the attribute of mercy, and Elokim, the attribute of judgment, are one unity.

ראשית חכמה, שער האהבה 5:64 Reshit Chokhmah, Gate of Love 5:64

וזהו שאמר הפסוק (דברים ד, לט) וידעת היום והשבות אל לבבך כי ה' הוא האלקים, פרוש כאשר תדע סוד היום, כי יום סתם הוא יום ולילה, כאומרו (בראשית א':ח') ויהי ערב ויהי בקר יום אחד בכל מעשה בראשית, תדע כי ה' הוא האלקים, שהם הנהגת הרחמים סוד ידוה, והנהגת הדין בסוד אלקים, שניהם יחוד אחד, כשם שאי אפשר ללילה בלא יום ולא יום בלא לילה.

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3 ויהי ערב ויהי בקר יום אחד

"And there was evening and there was morning, one day." The Alter Rebbe uses it to show that a "day" includes the night, two opposites forming one.

בראשית א':ה' Genesis 1:5

ויקרא אלקים לאור יום ולחשך קרא לילה ויהי ערב ויהי בקר יום אחד:

And G-d called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

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KEHOT'S NOTE

בראשית א, ה. במאמרי אדה"א כאן ע' קנה מבאר הענין באריכות.

4 כד אתכפיא סט"א

The Zohar (Terumah) teaches that when the sitra achra is subdued, the glory of the Holy One, blessed be He, is ex-

alted. Here it describes the evil inclination being brought to serve G-d.

זח"ב קכח, Zohar II, 128b

KEHOT'S NOTE

זח"ב קכח, ב ואילך.

5 בכל לבבך בשני יצריך

The Talmud expounds "with all your heart" (Deuteronomy 6:5) as "with both your inclinations, the good inclination and the evil inclination." The basis for the "two hearts" of the maamar.

ברכות נ"ד א:ר' Berakhot 54a:6

תיב אדם לברך על הרעה כשם שמברך על הטובה, שנאמר: "ואהבת את ה' אלקיך בכל לבבך וגו'". "בכל לבבך" — בשני יצריך, כיצד טוב ויבצר הרע. "ובכל נפשך" — אפילו הוא נוטל את נפשך. "ובכל מאדך" — בכל ממונה. דבר אחר: "בכל מאדך" — בכל מדה ומדה שהוא מודד לה הוי' מודה לו.

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

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KEHOT'S NOTE

ברכות נד, א. וראה לעיל פ' חוקת נח, ד.

6 בכל לבבך . . כי כך הוי' הוא האלקים

The note sends the reader to the editors' source notes on that page of Likkutei Torah for further references on this subject.

KEHOT'S NOTE

ראה לעיל במ"מ בפ' חוקת סז, ג. ד"ה הראת — תשל"ז סע"י ו (סה"מ מלוקט ח"ד ע' לח).

7 וידעת כי כך הוי' הוא האלהים

The Zohar (Va'eira), cited in the text, expounds "Know this day and return it to your heart that Havayah is Elokim," asking why the verse is ordered this way.

ספר הזוהר, וארא ט:פ"ב-י"ז:צ"ג Zohar, Vaera 9:82-10:93

8 בר"ח שער האהבה ספ"ה

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

KEHOT'S NOTE

אחר שמבאר ענין שיום הוא יום ולילה, מבאר ענין לבבך "שלבב הם ימין ושמאל יצ"ט ויצה"ר ג"כ קשור עם וידעת היום שפ"י כי ימין ושמאל הם נקשרים ביום ולילה, ימין ביום ושמאל בלילה".

9 ובספר עה"ק ח"א פרק י"א י"ב

According to the note, it explains there the attributes of day and night and the verse "Know this day."

KEHOT'S NOTE

דשם מבאר ענין מדת יום ולילה ופי' הפסוק וידעת היום.

10 ובוהר פי וארא דכ"ו ע"ב וכ"ז ע"א ובפי' הרמ"ז

According to the note, the Zohar's passage in Va'eira with the Ramaz's commentary is copied there.

KEHOT'S NOTE

נעתק ביהל אור עי' תלט. ראה לעיל פי' חקת נח, ד.

11 שמעון העמסוני הי' דורש

Shimon HaAmsoni expounded every es in the Torah, but stopped at "Es Havayah your G-d you shall fear," until Rabbi Akiva taught that it includes Torah scholars. The Alter Rebbe asks why love's es did not trouble him.

פסחים כ"ב ב:י"א 22b:11 Pesachim

כדתנא: שמעון העמסוני, ואמרי לה נחמיה העמסוני, היה דורש כל 'אתים' שבתורה, כיון שהגיע ל"את ה' אלקיך תירא" פירש. אמרו לו תלמידיו: רבי, כל 'אתים' שדרשת מה תהא עליהן? אמר להם: כשם שקבלתי שכר על הדרשה, כך אני מקבל שכר על הפרישה. עד שקבא רבי עקיבא ודרש: "את ה' אלקיך תירא" — לרבנות תלמידי חכמים.

We are taught that Simon of Amsuni, and others say, Nehemiah of Amsuni, was accustomed to interpret every word Eth. When he reached the Eth of (Deuteronomy 6:13, Deuteronomy 10:20) "Thou shalt fear the L-RD, thy G-d", he refrained [did not interpret it]. Said his disciples to him: "Why, Rabbi, what will become of those Eth's thou didst interpret?" Whereupon he answered: "Just as well as I will be rewarded for making those interpretations, so will I be rewarded for refraining in this case." But when R. Akiba came, he interpreted: ...

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KEHOT'S NOTE

פסחים כב, ב. וש"נ. וראה בהמ"מ למאמרי אדה"א כאן עי' קעו לאיזה פסוק הכוונה.

12 ואהבת את הוי' אלהיך דא איהו רוא לאכללא שמאלא בימינא

One of the Zohar passages listed in the Kehot note: it reads "return it to your heart" as including the left in the right, and "And you shall love Havayah your G-d with all your heart" as the right and the left, called the good and evil inclinations.

ספר זוהר, וארא י"ז:צ"ג-י"ג:ק"ד 10:93-13:104 Zohar, Vaera

Thus this is the meaning of the words, "Know therefore this day, etc.", to unite the Right with the Left and so to "know that TETRAGRAMMATON is ELOHIM". Said R. Abba: 'Most assuredly so! "This Aaron and Moses"—"this Moses and Aaron"; wind fused with water, water with wind.' R. Abba expounded in a similar way the verse: "Thou shalt love TETRAGRAMMATON thy G-d with all thy heart and with all thy soul and with all thy strength" (Deut. 6, 5). 'The holy unification', he said, 'is intimated here, and an ...

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

13 למה לא הי' קשה לו בואהבת . . בתשוי מהרי"ל

The responsum the text cites for the commentators' question about the es in "And you shall love."

KEHOT'S NOTE

סימן ס"א. מובא בסה"מ תקס"ג ח"ב עי' תרצה. מאמרי אדה"ז — הקצרים עי' שכה. אוה"ת דברים פי' ואתחנן כרך ה עי' כ"ב. עיין בשם הגדולים להחיד"א מערכת גדולים אות י' בערכו.

14 בוהר הקדוש

the passage shares nothing with the note

KEHOT'S NOTE

עי' זה"ב (קסב, א). זה"ג (רסז, א). וע"ע זה"ב (כו, ב. כז, א). ושם רסז, א. וע"ל חקת (נח, ד). [כ].

15 את הטפל

The Talmud expounds "es his flesh" as including what is subordinate (tafel) to his flesh, namely its hide; the same passage brings Shimon HaAmsoni's teaching. The Alter Rebbe borrows the phrase for awe as the element subordinate to love.

בבא קמא מ"א כ"ב Bava Kamma 41b

KEHOT'S NOTE

ראה ב"ק מא, ב. וש"נ.

16 ((ולפי . .))

In several manuscript volumes, the words "And because awe is alluded to in the word es ..." appear without parentheses, as part of the main text.

KEHOT'S NOTE

בכמה ביכלאך מאמרי אדה"ז נמצא זה בלי סוגריים.

17 כי האהבה הוא בחי' דכר

Tanya explains that love is called "man" and "male," as in "He remembered His kindness," and awe is called "woman," as in "a woman who fears G-d"; great love comes from above as a gift to one who is complete in awe.

KEHOT'S NOTE

ראה תניא פרק מג.

18 זכר חסדו

"He remembered His kindness and His faithfulness to the house of Israel." Zachar (remembered) also means "male," so the verse links kindness and love with the masculine aspect.

תהילים צ"ח:ג' 98:3 Psalms

זכר חסדו ואמונתו לבית ישראל ראו כל-אפסי-ארץ את ישועת אלקינו:

He hath remembered His mercy and His faithfulness toward the house of Israel; All the ends of the earth have seen the salvation of our G-d.

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KEHOT'S NOTE

תהלים צח, ג.

19

אשה יראת ה'

"A woman who fears Havayah, she shall be praised." The verse links awe with the feminine aspect, Nukva.

משלי ל"א:30 Proverbs 31:30

שֶׁקֶר הַחַן וְהַבֵּל הַיָּפִי אֵשֶׁה יִרְאֵתֶּהּ הִיא תִתְהַלָּל:

Grace is deceitful, and beauty is vain; But a woman that feareth the L-RD, she shall be praised.

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KEHOT'S NOTE

משלי לא, ל.

20

כי הנה האהבה היא התשוקה לדבקה בו . . מחמת ריחוק

According to the note, this line, that love comes from distance, is quoted there.

KEHOT'S NOTE

מובא באוה"ת במדבר כרך ו ע' א'תתפס. בביאה"ז לאדה"א פג, ג מבאר שהאהבה הוא בקירוב, ראה ע"ז במאמרי אדה"א כאן ע' קעז.

21

וכמשל מי שהוא רחוק מבית אביו

According to the note, the analogy of the son far from his father's house is explained there at length.

KEHOT'S NOTE

המשל נתבאר באריכות במאמרי אדה"א כאן ע' קעו ואילך. עטרת ראש סח, א. אמרי בינה שער הק"ש פע"ד.

22

וע"ז נאמר נפשי אויתך בלילה

Tanya cites the Zohar on "My soul desires You in the night": because G-d is one's soul and true life, one longs for Him as a person longs for his own life.

KEHOT'S NOTE

ראה תניא פרק מד. ובליקוט פירושם — חסידים שם.

23

נפשי אויתך בלילה

The Midrash says that just as the date palm has a longing, the righteous have a longing, and their longing is for the Holy One, blessed be He, as it says, "My soul desires You in the night."

Bamidbar Rabbah 3:1א'ג:3

24

נפשי אויתך בלילה

The Zohar (Achrei Mos) asks why the verse says "My soul desires You" and explains that the Holy One, blessed be He, is the soul and spirit of all, so one longs to cleave to Him.

ספר הזוהר, אחרי מות ל"א:קצ"ג-33:203-31:193 Zohar, Achrei Mot

R. Hiya discoursed on the verse: "(With) my soul have I desired thee in the night, yea, with my spirit within me will I seek thee early" (Isa. 26, 9). 'It does not say here,' he remarked, "my soul desires thee", but "my soul I desire thee". The explanation is, as we have learnt, that G-d is the soul and spirit of all, and Israel here calls Him so and says, "I desire thee in order to cleave to thee and I seek thee early to find thy favour".'

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25

צמאה לך נפשי

"My soul thirsts for You, my flesh longs for You, in a dry and weary land without water." Distance and dryness intensify the thirst for G-d.

Psalms 63:2ג'ב:2 Psalms 63:2

אֱלֹקִים אֵלֵי אֶתָּה אֲשַׁחֲרֶךָ צִמָּאָה לִךָ נַפְשִׁי כִּמְהָ לִךָ בָּשָׂרִי בְּאַרְצֵ-צִיָּה וְעֵינִי בְּלִי-מַיִם:

O G-d, Thou art my G-d, earnestly will I seek Thee; My soul thirsteth for Thee, my flesh longeth for Thee, In a dry and weary land, where no water is.

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KEHOT'S NOTE

תהלים סג, ב.

26

כן בקדש חזיתך

"So have I beheld You in the Sanctuary, to see Your might and Your glory." The soul's thirst is for this beholding of G-d.

Psalms 63:3ג'ג:3 Psalms 63:3

כֵּן בִּקְדֹשׁ חֲזִיתְךָ לְרֹאוֹת עֹזְךָ וְכְבוֹדְךָ:

So have I looked for Thee in the sanctuary, To see Thy power and Thy glory. .

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KEHOT'S NOTE

תהלים סג, ג. [כ].

27

תגדל התשוקה והצמאון

A parallel discussion of how distance intensifies the yearning and thirst, as the note indicates.

KEHOT'S NOTE

ראה מאמרי אדה"ז פרשיות ח"א פ' וירא ע' קכט. סה"מ תקס"ו ע' שיא. שערי אורה כט, א.

28

כי נשגב שמו לבדו

"For His Name alone is exalted; His majesty is over earth and heaven." Only His majesty and radiance reach even the higher worlds.

Psalms 148:13ג'י:13 Psalms 148:13

יִהְיֶה לָהֶם אֵת-שֵׁם ה' כִּי-נִשְׁגָּב שְׁמוֹ לְבַדּוֹ הוֹדוּ עַל-אֲרֶץ וְשָׁמַיִם:

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

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KEHOT'S NOTE

תהלים קמח, יג.

29

צדיקים יושבים ונהנים מזיו השכינה

In the World to Come "the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah." It shows that even Gan Eden receives only a radiance.

Berachot 17a:12ב"א:12 Berachot 17a:12

מְרַגְּלָא בְּפֻמִּיהָ דְּרַב: לֹא כְּעוֹלָם הוּא הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בוֹ לֹא אֲכִילָה וְלֹא שְׁתִּיָּה וְלֹא פְרִיָּה וְרִבְיָה וְלֹא מִשָּׂא וּמִתֵּן וְלֹא קִנְיָה וְלֹא

נפשי אותך מבעי ליי מאי אויתיך.

השוה ומשוה קטן וגדול

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

KEHOT'S NOTE

פיוט וכל מאמינים.

המגביהי לשבת המשפילי לראות

The words here quote Psalms 113:5; the passage is shown below.

Psalms 113:5 תהילים קי"ג:ה'

מי כה' אֱלֹהֵינוּ הַמִּגְבִּיִּהִי לְשִׁבְתּוֹ:

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

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KEHOT'S NOTE

תהלים קיג, ה-ו.

המגביהי לשבת המשפילי לראות

"Who is enthroned on high, Who looks down low upon heaven and earth." The encompassing light is the same above and below.

Psalms 113:5-6 תהילים קי"ג:ה'-ו'

מי כה' אֱלֹהֵינוּ הַמִּגְבִּיִּהִי לְשִׁבְתּוֹ: הַמִּשְׁפִּילִי לְרֹאשׁוֹ בַשָּׁמַיִם וּבָאָרֶץ:

Who is like unto the L-RD our G-d, That is enthroned on high, That looketh down low Upon heaven and upon the earth?

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38 "My soul desires You in the night." The Alter Rebbe reads "night" as the concealment of G-d's light, which arouses the soul's longing.

ישעיהו כ"ו:9 יסאי

נַפְשִׁי אֹתִידָה בְּלִילָה אֲחִירוֹחִי בְּקִרְבִּי אֲשַׁחֲרֶךְ כִּי כַּאֲשֶׁר מִשְׁפָּטֶיךָ לְאֶרֶץ צֶדֶק לָמְדוּ יִשְׁכְּבֵי תִבְלִי:

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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39 Kehot's note points to Deuteronomy 30:1 for these words.

דברים ל"א:1 Deuteronomy 30:1

וְהָיָה כִּי־יָבֹאוּ עָלֶיךָ כָּל־הַדְּבָרִים הָאֵלֶּה הַבִּרְכָּה וְהַקְּלָלָה אֲשֶׁר נָתַתִּי לְפָנֶיךָ וְהִשְׁבַּחְתָּ אֶל־לִבְכָּה בְּכָל־הַגּוֹיִם אֲשֶׁר הִדִּיתִיךָ ה' אֱלֹהֶיךָ שָׁמָּה:

And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt bethink thyself among all the nations, whither the L-RD thy G-d hath driven thee,

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שֶׁנֶּאֱמָר וְלֹא תַחְרוּת, אֲלֵא צְדִיקִים יוֹשְׁבֵינָּה וְעִטְרוֹתֵיהֶם כְּרָאשֵׁיהֶם וְנִהְיִים מִדּוֹ הַשְׂכִּינָה, שֶׁנֶּאֱמָר: "וַיַּחֲזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ."

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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KEHOT'S NOTE

ברכות יז, א.

30 מזמור לדוד

"A psalm of David, when he was in the wilderness of Yehudah." The title of the psalm of thirst, read as a lesson about the wilderness of this world.

Psalms 63:1 תהילים ס"ג:א'

מִזְמוֹר לְדָוִד בְּהִיטּוֹ בְּמִדְבַּר יְהוּדָה:

A Psalm of David, when he was in the wilderness of Judah.

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KEHOT'S NOTE

תהלים סג, א. [כ].

31 יהודה הפעם אודה

Leah said, "This time I will thank Havayah," and named her son Yehudah. The maamar ties the name to the state brought about by the wilderness of this world.

בראשית כ"ט:35 ל"ה

וַתֵּהָר עוֹד וַתֵּלֶד בֶּן וַתֹּאמֶר הַפֶּעַם אֹדָה אֶת־יְהוָה עַל־כֵּן קָרָאתִי שְׁמוֹ יְהוּדָה וַתַּעֲמֹד מִלֶּדֶת:

And she conceived again, and bore a son; and she said: 'This time will I praise the L-RD.' Therefore she called his name Judah; and she left off bearing.

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KEHOT'S NOTE

בראשית כט, לה.

32 בד"ה רני ושמח

There the Alter Rebbe contrasts rinah, the upward yearning that comes "in the evening," with joy, the drawing down of the Infinite Light from above into Torah and mitzvos, from the level of Anochi ("I"); the Jewish soul has both, while the angels have only rinah.

KEHOT'S NOTE

תו"א לז, ב.

33 רבות במדבר ר"פ גימ"ל

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

KEHOT'S NOTE

כך צדיקים יש להם תאוה :- כמ"ש נפשי אויתיך.

34 זח"ג דס"ז ע"א

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

KEHOT'S NOTE

PARAGRAPH 2

40 בד"ה מצה זו
The discourse on "This matzah," to which the text itself refers.

KEHOT'S NOTE

לעיל צו יב, ב.

41 ראה בושט שהוא יר"ע
Tanya distinguishes the lower awe, drawn from contemplating G-d's greatness in the worlds and serving as the gate to Torah and mitzvos, from the higher awe, the awe of shame, which is drawn from the inner G-dliness within the worlds.

Tanya, Likkutei Amarim 43:3 אמרי"ם; ליקוטי ראשון; חלק ראשון; מ"ג:ג

אך היראה עילאה, ירא בשת ויראה פנימית, שהיא נמשכת מפנימית האלהות שבתוך העולמות, עליה אמרו: "אם אין חכמה אין יראה", דחכמה, היא כ"ח מ"ה - "והחכמה מאין תמצא", ו"אין חכמה הרואה את הנולד", פירוש, שרואה כל דבר איך נולד ונתהוה מאין לש, בדבר ה' ורוח פיו יתברך, כמו שכתוב: "ויברוח פיו כל צבאם".

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KEHOT'S NOTE

ראה תניא פמ"ג. סידור בהערה לתיקון חצות.

42 "Terror and dread fall upon them." From the Song at the Sea; the Alter Rebbe uses its words for the awe that falls on one who senses G-d's nearness.

Exodus 15:16 ט"ו:ט"ז

תפל עליהם אימתה ופחד בגדל ורועה ידמו כאבן עדיעבר עמה Havayah עדיעבר עסיו קניית:

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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PARAGRAPH 3

43 וירא העם וינעו
"And the people saw, and they trembled and stood from afar." At the giving of the Torah; read here as stepping back from the intensity of awe that nearness brings.

Exodus 20:15 כ"ט:ט"ז

ובליהעם ראים אתהקולות ואתהלפידים ואת קול השפר ואתההר עשו וירא העם וינעו ויעמדו מרחק:

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

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KEHOT'S NOTE

שמות כ, טו.

44 "My soul desires You in the night": the love that comes from distance.

ישעיהו כ"ו:ט"ז

נפשי אויתך פלילה אחרוהי בקרבי אשחרך כי כאשר משפטיך לארץ צדק למדו ישבי תבל:

With my soul have I desired Thee in the night; Yea, with my spirit within me have I sought Thee earnestly; For when Thy judgments are in the earth, The inhabitants of the world learn righteousness.

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PARAGRAPH 4

45 אך ההתכללות
According to the note, this passage on the inter-inclusion of love and awe is quoted there.

KEHOT'S NOTE

מובא באוה"ת יתרו ע' תתקסד.

46 "Peace, peace, to the far and to the near, says Havayah, and I will heal him." Read here as the peace that joins love ("far") and awe ("near").

ישעיהו נ"ז:ט"ט

בורא גיב שפתים שלום שלום לרחוק ולקרוב אמר Havayah ורפאתיו:

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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47 לרחוק שנעשה רחוב
Rabbi Abahu learns from the verse that "the far" is greeted first: the place of penitents, who were far and came near, is higher than that of the completely righteous.

ברכות ל"ד ב:י"ז-י"ח Berakhot 34b:17-18

אמרו עליו על רבי חנינא וכו': מנא הני מילי? אמר רבי יהושע בן לוי: דאמר קרא: "בורא גיב שפתים שלום שלום לרחוק ולקרוב אמר ה' ורפאתיו". אמר רבי חייא בר אבא אמר רבי יוחנן: כל הנביאים כולן לא נתנבאו אלא למשיא בתו לתלמיד חכם, ולעושה פרקמטיא לתלמיד חכם, ולמנהג תלמיד חכם מנכסיו. אבל תלמידי חכמים עצמן — עין לא ראתה אלקים וזולתה יעשה למחבה לו".

They declared concerning R. Hannina b. Dosa, etc. Whence is this? R. Joshua b. Levi said :For the Scriptures state, "Peace, peace to him that is far off and to him that is near, saith the L-rd that createth the fruit of the lips; and I will heal him" (Is.lvii. 19). R. Hiyya b. Abba said in the name of R. Johanan : Every prophet prophesied only to marry his daughter to a disciple of the wise, and for him who transacts the affairs of a disciple of the wise ...

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KEHOT'S NOTE

ברכות לד, ב.

ראה יהל אור ע' קב.

60

ישת חושך סתרו

"He made darkness His hiding place." Used for the level of G-d Most High, beyond all revelation and comprehension.

Psalms 18:12 תהילים י"ח:י"ב

לְשֵׁת־חֹשֶׁךְ סִתְרוּ סְבִיבוֹתָיו סָפְתוּ חֲשָׁכ־תַּמִּים עֲבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהלים יח, יב.

61

דלית מחשבה תפיסא ביה כלל סתימא דכל סתימין

Eliyahu's prayer (Patach Eliyahu): "You are ... hidden above all hidden ones; no thought can grasp You at all."

Tikkunei Zohar 17a:10-12 תקוני זוהר י"ז א:י"ב-י"א

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

Constantinople, 1740 (CC-BY-NC)

62

דלית מח' תפיסא ב' כלל סתימא דכל סתימין

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

KEHOT'S NOTE

ת"י בהקדמה (פתח אלי').

63

ברוך אברם לא-ל עליון

Malki-Tzedek's blessing: "Blessed be Avram of G-d Most High, Possessor of heaven and earth." Before G-d Most High, heaven and earth are equally nullified.

Genesis 14:19 בראשית י"ד:י"ט

וַיְבָרֶכְהוּ וַיֹּאמֶר בְּרוּךְ אַבְרָם לֵאלֹהִים עֲלִיּוֹן קֹנֵה שָׁמַיִם וָאָרֶץ:

And he blessed him, and said: 'Blessed be Abram of G-d Most High, Maker of heaven and earth;

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KEHOT'S NOTE

בראשית יד, יט.

64

ובפע"ח גבי א-ל עליון

There too "G-d Most High" is the level of Keser: the redeemer is brought to "their children's children," the level of Netzach and Hod, through the revelation of G-d Most High, Keser, which is above the intellect.

KEHOT'S NOTE

ש"ט, פ"ד. ראה לעיל פ' מסעי צ, ג. לקמן שה"ש כז, ד ובמ"מ לשם.

65

בד"ה אתם נצבים

According to the note, the discourse says G-d is called "G-d Most High" because He is exalted and very high, and

cites the Pardes, which explains G-d Most High as Keser, "most high over all of Atzilus."

KEHOT'S NOTE

לקמן נצבים מד, ג "ולכן נקרא אל עליון כלומר שהוא רם ונשא וגבוה מאד (וע' בפרדס בעה"כ בפ"י אל עליון דפ"י שהוא בבחי' כתר שהוא עליון על כל האצילות . . . וראה הביאור באוה"ת סידור ע' קפח "שכדי להיות השפעה ממדות דאצילות לבי"ע בעלי גבול ותכלית א"א כ"א ע"י המשכת מוחין יותר עליונים בו"א, והיינו שע"י גילוי בחי' כתר שהוא בחי' אל עליון למעלה מהשתלשלות" ע"ש.

66

והוא כהן

"And Malki-Tzedek king of Shalem brought out bread and wine, and he was a priest of G-d Most High." The verse the Zohar expounds here.

Genesis 14:18 בראשית י"ד:י"ח

וּמִלְכִּי־צֶדֶק מֶלֶךְ שְׁלֵם הוֹצִיא לֶחֶם וְיַיִן וְהוּא כֹהֵן לְאֵל עֲלִיּוֹן:

And Melchizedek king of Salem brought forth bread and wine; and he was priest of G-d the Most High.

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67

והוא כהן דא ימינא לאל עליון עלמא עילאה

The Zohar (Lech Lecha) reads "and he was a priest" as the right, and "of G-d Most High" as the higher world, Binah.

ספר זוהר, לך לך כ"ד:רל"ז-רמ"ח Zohar, Lech Lecha 24:237-248

According to another explanation, "Melchizedek" alludes to the lower world, and "king of Salem" to the upper world; and the verse indicates that both are intertwined inseparably, two worlds like one, so that the lower world also is the whole, and the whole is one. "Brought forth bread and wine": signifying that both of these are in it. AND HE WAS PRIEST OF GOD MOST HIGH: i.e. one world ministers to the other. "Priest" refers to the Right, and "Most High G-d," to the upper world; and hence a priest ...

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

68

התגלות עתיק הוא בבינה

The Zohar (Korach), cited in the Kehot note, reads the word hu ("he") in "the Levite shall serve, he" as the upper left and also as Atik, and links it to "for Havayah is Elokim."

Zohar III, 178b זח"ג קעח, ב

KEHOT'S NOTE

ראה זח"ג קעח, ב.

69

בביאור ענין מזוזה מימין

The explanation of "the mezuzah on the right and the Chanukah lamp on the left"; at this point it explains why the Torah is called "the proverb of the Ancient One," an analogy through which its inner meaning is understood.

KEHOT'S NOTE

תו"א מב, ב.

70

רזא דקדש הקדשים ותחותיה אית כהן

The Zohar at the beginning of Yisro speaks of the mystery

of holiness, with a King and a priest serving beneath Him.

ספר זוהר, יתרו א':ח"י-י"ח 1:8-18 Zohar, Yitro

Observe this. In the mystic doctrine of the Holy Name we speak of King and Priest, both above and below. The King above is the mystic Holy of Holies, 1Binah. and under him there is a Priest, the mystic Primeval Light, who ministers before him; he is the priest who is called "great" and is stationed at the right hand.

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

71 | Kehot's note points to Job 3:19 for these words.

איוב ג:י"ט Job 3:19

קטן וגדול שם הוא ועבד חפשי מאדניו:

The small and great are there alike; And the servant is free from his master.

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72 | כחשיכה כאורה

"Even darkness does not darken for You, and the night shines like the day; darkness and light are alike." Before G-d revelation and concealment are equal.

תהילים קל"ט:י"ב Psalms 139:12

גם-חֹשֶׁךְ לֹא-יִחְשֹׁךְ מִמֶּךָ וְלַיְלָה כִּיּוֹם יֵאִיר כְּחֹשֶׁךְ כְּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

73 | דכולא קמי' כלא חשיב ממש

The Zohar teaches that G-d is the root of all worlds and "all before Him are considered as nothing."

זוהר א"א יא, ב' Zohar I, 11b

KEHOT'S NOTE

זח"א יא, ב.

74 | גם חושך לא יחשיך ממך

The words here quote Psalms 139:12; the passage is shown below.

תהילים קל"ט:י"ב Psalms 139:12

גם-חֹשֶׁךְ לֹא-יִחְשֹׁךְ מִמֶּךָ וְלַיְלָה כִּיּוֹם יֵאִיר כְּחֹשֶׁךְ כְּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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KEHOT'S NOTE

תהלים קלט, יב.

75 | שעייז נכללות המדות האהבה ויראה

According to the note, this line is quoted there.

KEHOT'S NOTE

מובא באוה"ת ויקרא כרך ב ע' תקמו.

76 | בהערה לתיקון חצות

According to the note, it explains there the superiority of awe that comes from above over the awe a person draws

down by himself.

KEHOT'S NOTE

בסידור עם דא"ח. בענין מעלת יתרון יראה הבאה מלמעלה על בחי' היראה שהאדם ממשיך ע"ע ע"ש.

77 | (ועמ"ש בד"ה החלצו)

The discourse on "Arm from among yourselves" opens here with its questions on the verse; according to the note, it speaks of the two levels of mind and heart and of the superiority of fire, through which a thing is transformed into another essence.

KEHOT'S NOTE

לעיל מטות פה, ד. שני הבחי' דמוח ולב ומעלת האש, וע"י האש נתהפר למהות אחר.

78 | וסד"ה וישלח יעקב

There Yaakov seeks to join two opposites, the encompassing light of Tohu and the inner light of Tikkun; the note adds that Rabbi Akiva, being of the level of Tikkun, "entered in peace," the middle line that unites and joins the two lines.

KEHOT'S NOTE

תו"א כה, ב. ר"ע שה"י מבחי' תיקון נכנס בשלום קו האמצעי המיוחד ומחבר את הב' קוין.

79 | וסד"ה ועל העם רואים

There "all the people saw the sounds and the torches" is explained: the sounds are drawings down like water, the torches are the fiery yearning upward, and both come from the sound of the shofar; the note sums it up as the giving of the Torah through fire and water below.

KEHOT'S NOTE

תו"א עד, ב. נתינת התורה בבחי' אש ומים למטה.

80 | ויעקד את יצחק בנו

"And he bound Yitzchak his son and placed him on the altar, above the wood." The binding as the inclusion of Yitzchak's attribute in Avraham's.

בראשית כ"ב:ט' Genesis 22:9

וַיָּבֹאוּ אֱלֹהֵי־מָקוֹם אֲשֶׁר אָמַרְלוּ הָאֱלֹקִים וַיָּבִן שָׁם אֲבְרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֵךְ אֶת־הָעֵצִים וַיַּעֲקֵד אֶת־יִצְחָק בְּנוֹ וַיִּשֶׂם אֹתוֹ עַל־הַמִּזְבֵּחַ מִמָּעַל לְעֵצִים:

And they came to the place which G-d had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood.

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KEHOT'S NOTE

בראשית כב, ט.

81 | עצים הם ב' עצים עץ החיים ועץ הדעת

As quoted in the note, the Tzemach Tzedek explains this line: the Tree of Life is Z'eir Anpin and the Tree of Knowledge is Nukva; the Akeidah and self-sacrifice rise above them, for through self-sacrifice the union of

Chochmah and Binah is drawn and the light of Keser is drawn down, and that is “above the wood.”

KEHOT'S NOTE

”פי בלקיית פי ואתחנן . . דר”ל ממעל לבחי עה”ח ועה”ד. כי עה”ח הוא ז”א ועה”ד הוא נוקי שנקי כן ע”ש שמתלבשת בק”ג לברר כו’ כמ”ש באגה”ק סי כ”ח . . והעקידה והמס”נ עולה למעלה מזו”ג כי ע”י מסירת נפש נמשך יחוד חו”ב וממשיך אור הכתר ע”ש ולכן הוא ממעל לעצים” — אוה”ת נ”ך כרך א ע’ קסא.

82 ע”פ מקושש עצים בפי שלח

the passage shares nothing with the note

KEHOT'S NOTE

לקו”ת שם מב, ד.

83 והיה כעץ כו’ ועל יובל ישלח שרשיו

“And he shall be like a tree planted by water, spreading its roots by the stream.” Cited from the discourse on “gathering wood.”

Jeremiah 17:8:ח”ח:ז”א

והיה כעץ שתול על־ימים ועל־יובל ישלח שרשיו ולא יראֶה כִּי־בא חם וְהָיָה עֲלָהּ רֶעֶנָּה וּבִשְׁנַת בָּצָרָה לֹא יִדָּאֵג וְלֹא יִמָּשׁ מַעֲשׂוֹת פְּרִי:

For he shall be as a tree planted by the waters, And that spreadeth out its roots by the river, And shall not see when heat cometh, But its foliage shall be luxuriant; And shall not be anxious in the year of drought, Neither shall cease from yielding fruit.

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84 ועיין בזח”ג פי שלח דקנ”ח ע”ב

According to the note, the discourse on “gathering wood” cites this Zohar passage as well: it reads “Is there a tree in it or not (ayin)” to mean that ayin is above even the Tree of Life.

KEHOT'S NOTE

מובא גם לעיל פי שלח מב, ד. וראה באוה”ת נ”ך כרך א ע’ קסא. שמה.

85 היש בה עץ אם אין

The Zohar (Shelach) asks how Moshe could doubt whether the land had trees, and expounds the question.

ספר הזוהר, שלח לך ו’:ל”א-ל”ט 6:31-39 Zohar, Sh'lach

WHETHER THERE ARE TREES (lit. tree) IN IT OR NOT (ayin). Said R. Hiya: ‘Did not Moses know that there were trees in it, seeing that G-d had told him that it was a land flowing with milk and honey?’

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

86 רינה הוא בפה

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

KEHOT'S NOTE

ראה סוכה נא,

87 בד”ה רני ושמיח

The discourse opens with “Serve G-d with joy, come before Him with song” and the Zohar’s “joy in the morning and song in the evening,” and explains that the angels’ service

...וידעת היום והשבות אל לבבך כי הוי’ הוא

is song, the expression of their yearning to be included in the Infinite Light.

KEHOT'S NOTE

תו”א לו, א.

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

זכריה ב’:י”ד Zechariah 2:14

רְנֵי וְשִׂמְחֵי בְּתִצִּיּוֹן כִּי הִנֵּנִיבָא וְשִׂכְנֵתִי בְּתוֹכְךָ נְאֻם־ה'

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

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89 וצדקתך ירננו

“They shall utter the remembrance of Your great goodness, and sing of Your righteousness.” Cited from the discourse “Sing and rejoice” for song from below.

תהילים קמ”ה:ז Psalms 145:7

זָכֹר רַב־טוֹבְךָ יִבְיְעוּ וְצִדְקָתְךָ יִרְנְנוּ:

They shall utter the fame of Thy great goodness, And shall sing of Thy righteousness.

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90 וכל הלכות ייראוך

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

KEHOT'S NOTE

תפלת נשמת כל חי.

91 בזח”א ר”פ ויצא (דקמ”ח ע”ב)

According to the note, this Zohar passage is cited there too, in the discourse on the dedication of the Mishkan and the Temple, which brought added lights down with the Shechinah.

KEHOT'S NOTE

מובא גם לקמן פי ברכה צח, ג.

92 וחסידיך ירננו

“Your priests shall be clothed with righteousness, and Your pious ones shall sing.” The verse the Zohar expounds about the Kohanim’s silent song.

תהילים קל”ב:ט”ז Psalms 132:9

כְּהִנֵּה יִלְבָּשׁוּ־צִדָּק וְחִסְדֶּיךָ יִרְנְנוּ:

Let Thy priests be clothed with righteousness; And let Thy saints shout for joy.

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93 וחסידיך ירננו ולוייך ירננו מיבעי ליה

The Zohar (Vayetzei) asks why the verse speaks of “Your pious ones” singing, when it should have said “Your Levites.”

ספר הזוהר, ויצא ו’:ל”ו-ל”ז ז”מ 6:36-7:43 Zohar, Vayetzei

Thus, when David invited the King and His Consort, he replaced the customary entertainers of the King with a higher order. So he said: “Let thy priests be clothed with righteousness, and let thy saints sing songs” (Ps. 132, 9).’ Now the Levites were the regular musicians of the King, but David, having extended an invitation to Him, deviated from

the normal practice and provided priests and saints to entertain Him.

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

94 דכנהא עובדוי בחשאי אינון

The Zohar (Shemini) contrasts the Levites' song with the Kohen, whose service is performed in silence and in joy.

Zohar, Shmini 5:59-6:70 ע"י:ט-ר-י:ט-י

Therefore the priest, when he entered the Sanctuary to perform divine service, was forbidden to drink wine, because his service is carried out quietly.'

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

95 בד"ה מזמור שיר חנוכת הבית

There mizmor is music played on an instrument, a voice clothed in a vessel, and shir is the voice of the mouth, not clothed in a vessel; mizmor is the song of the angels of the outer worlds, whose vessel holds back true self-nullification.

KEHOT'S NOTE

לקמן פי ברכה צח, ג.

96 מזמור שיר חנוכת הבית

"A psalm, a song at the dedication of the House, of David." The opening words of the discourse cited on mizmor and shir.

Psalms 30:1 א"ל:א

מזמור שיר חנוכת הבית לדוד:

A Psalm; a Song at the Dedication of the House; of David.

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97 ע"פ שוש אשיש

There simchah is joy revealed outwardly, as on Sukkos, and gilah is joy still within the heart; "exult with trembling" means the trembling covers the joy so that it does not show, which is the mood of the Days of Awe, and so "the children of Zion exult in their King."

KEHOT'S NOTE

לקמן פי נצבים מז, א.

98 "I will greatly rejoice in Havayah; my soul shall exult in my G-d." The verse of the discourse on simchah and gilah.

ישעיהו ס"א:י"א:י"א

שוש אשיש ביה תגל נפשי באלקי כי הלבישני בגדיי ששע מעיל צדקה יעטני כחתי יכהו פאר וכפלה תעדה כליה:

I will greatly rejoice in the L-RD, My soul shall be joyful in my G-d; For He hath clothed me with the garments of salvation, He hath covered me with the robe of victory, As a bridegroom putteth on a priestly diadem, And as a bride adorneth herself with her jewels.

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99 ותוכו רצוף אהבה

"Its inside inlaid with love." Describes love hidden within

...וידעת היום והשבות אל לבבך כי הוי הוא

an outer covering of awe.

Song of Songs 3:10 י"י:ג-י:ג

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

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

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100 ע"פ ביום השמע"צ

There simchah is explained as revealed gladness and gilah as joy kept within, as in "Let the children of Zion exult in their King": out of awe of the King the joy gathers inward and does not show.

KEHOT'S NOTE

לקמן פב, ג שמחה מלי התגלות החדוה וגילה הו"ע שמחה אשר בקרבו.

101 בני ציון יגילו במלכם

"Let the children of Zion exult in their King." Exultation (gilah) as inner joy.

Psalms 149:2 ב"י:ט-י:ט

ישמח ישראל בעשיו בני ציון יגילו במלכם:

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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102 ולא נחם אלקים דרך ארץ פלשתים

"When Pharaoh sent out the people, G-d did not lead them by way of the land of the Philistines." The verse of the discourse cited here.

Exodus 13:17 י"ג:י"ז

ויהי בשלח פרעה את העם ולא נחם אלקים דרך ארץ פלשתים כי קרוב הוא כי אמר אלקים פריינחם העם בראתם מלחמה ושבו מצרימה:

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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103 וצדיק באמונתו יחי

"And the righteous shall live by his faith." The joy in the encompassing light rests on faith above understanding.

Habakkuk 2:4 ב"ד:י"ד

הנה אפלה 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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KEHOT'S NOTE

חבוקק ב, ד.

104 והנורא א-ל עליון

A discussion of the prayer's words "and the awesome, G-d Most High," as the note indicates.

KEHOT'S NOTE

נוסח התפלה. מאמרי אדה"צ — ענינים עי נח ובמ"מ לשם. ראה אוה"ת — ענינים עי קעא. יהל אור עי תקנב.

105 | Moshe's question to the spies: "Is there a tree in it or not?"

במדבר י"ג:כ"ג: Numbers 13:20

וְמָה הָאָרֶץ הַשְּׁמֵנָה הוּא אִם־רַחֵה הַיִּשְׁכָּה עַץ אִם־אֵין וְהַתְּחִקְתָּם וְלִקְחֶתֶם מִפְּרֵי הָאָרֶץ וְהִימִים יָמִי בְּכוּרֵי עֲנָבִים:

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

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106 | Kehot's note points to Psalms 132:16 for these words.

Psalms 132:16 תהילים קל"ב:ט"ו

וְכִהְיֶה אֶלְבִּישׁ יֵשַׁע וְחִסְדִּיהָ רִנָּה יִרְנְנוּ:

Her priests also will I clothe with salvation; And her saints shall shout aloud for joy.

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PARAGRAPH 5

107 | "Peace, peace, to the far and to the near." The peace that joins love and awe.

Isaiah 57:19 שְׁעִיהוּ נִיּוֹ: י"ט: Isaiah 57:19

בּוֹרָא נֵיב שְׁפָתַיִם שְׁלוֹם שְׁלוֹם לְרָחוֹק וְלִקְרוֹב אָמַר הָאֵל וּרְפָאֵתוֹ:

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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108 | העקדה ממעל לעצים

Yitzchak was bound and placed on the altar "above the wood," the image of rising above the two "trees."

בראשית כ"ב:ט"ז: Genesis 22:9

וַיָּבֹאוּ אֶל־הַמָּקוֹם אֲשֶׁר אָמַר־לוֹ הָאֱלֹקִים וַיָּבֶן שָׁם אֲבִרָהָם אֶת־הַמִּזְבֵּחַ וַיַּעֲרֶה אֶת־הָעֵצִים וַיַּעֲקֵד אֶת־יִצְחָק בְּנוֹ וַיִּשֶׂם אוֹתוֹ עַל־הַמִּזְבֵּחַ מִמַּעַל לָעֵצִים:

And they came to the place which G-d had told him of; and Abraham built the altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar, upon the wood.

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PARAGRAPH 6

109 | תחת אשר לא עבדת את ה"א

"Because you did not serve Havayah your G-d with joy and with gladness of heart, out of an abundance of everything." Read as "more than an abundance of everything": the joy of a mitzvah.

דברים כ"ח:מ"ז: Deuteronomy 28:47

תַּחַת אֲשֶׁר לֹא־עַבַּדְתָּ אֶת־ה' אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵב מְרַב כָּל:

...וידעת היום והשבות אל לבבך כי הוי' הוא

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

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KEHOT'S NOTE

דברים כח, מז.

110 | ועי' זח"א פי' לך

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

KEHOT'S NOTE

פז, א.

111 | ברוך אברם

"Blessed be Avram of G-d Most High, Possessor of heaven and earth." The verse the Zohar reads as the pattern of a blessing.

בראשית י"ד:19: Genesis 14:19

וַיְבָרֶכְהוּ וַיֹּאמֶר בְּרוּךְ אַבְרָם לְאֵל עֲלִיוֹן קִנְה שָׁמַיִם וָאָרֶץ:

And he blessed him, and said: 'Blessed be Abram of G-d Most High, Maker of heaven and earth;

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112 | ברוך אברם כמה דאמרינן ברוך אתה. לאל עליון הוי' אלקינו

The Zohar (Lech Lecha) reads Malki-Tzedek's blessing as the secret of the blessings: "Blessed be Avram," as we say "Blessed are You"; "of G-d Most High," as we say "Havayah our G-d."

ספר זוהר, לך לך כ"ד:רל"ז-רמ"ח: Zohar, Lech Lecha 24:237-248

BLESSED IS ABRAM. The words of the text are a prototype of the formula of blessing (used by the Israelites). "Blessed is Abram" (in the sense we have given to it) corresponds to "blessed art Thou ". "To the Most High G-d" corresponds to "O L-rd our G-d". "Possessor of heaven and earth" corresponds to "king of the universe. Further, AND HE BLESSED HIM indicates the course of blessing from below to above; BLESSED IS THE MOST HIGH GOD indicates from above to below. AND HE GAVE HIM A TENTH ...

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

113 | כפי' המק"מ ש

As the note summarizes it, the Mikdash Melech explains "Blessed" as Yesod of Abba and Imma, "You" as Chesed, "Havayah our G-d" as Tiferes and Gevurah, and "G-d Most High" as Gevurah; the Alter Rebbe does not follow this reading.

KEHOT'S NOTE

שמפרש ברוך יסוד או"א אתה חסד ה' אלקינו וכן אל עליון גבורה ע"ש.

114 | ומלכותך מלכות כל העולמים

"Your kingship is a kingship over all worlds." G-d's sovereignty as the source of the worlds' existence.

תהילים קמ"ה:13: Psalms 145:13

מְלִכּוּתְךָ מְלִכּוּת כָּל־עֲלָמִים וּמִשְׁשִׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

ראה תהלים קמה, יג.

115 יסודות בהררי קדש

"His foundation is in the holy mountains." Applied to the Torah and mitzvos, rooted far above the worlds.

Psalms 87:1 א"ו:1

לְבַנֵּי־קִרְחָן מִזְמוֹר שִׁיר יְסוּדוֹתוֹ בְּהַר־יִקְדָּשׁ:

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

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116 דלית מחשבה תפיסא ביה

Eliyahu's prayer: "No thought can grasp You at all." Yet G-d is grasped through Torah and mitzvos.

Tikkunei Zohar 17a:10-12 א"י-י"ב:10-12

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

Constantinople, 1740 (CC-BY-NC)

117 The angels' praise, "Holy, holy, holy is Havayah of hosts; the whole earth is full of His glory," read as referring to this physical earth.

ישעיהו ו:3 ג'3:6

וַקְרָא זֶה אֶל־זֶה וַאֲמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צָבָאוֹת מְלֵא כָל־הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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PARAGRAPH 7

118 "And these words which I command you this day shall be upon your heart." Read as G-d's own "I" (Anochi) commanding and joining with the person.

דברים ו:6 ו'6:6

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל־לִבְּךָ:

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

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119 היום לעשותם

"The commandments ... which I command you this day, to do them." This world is the place of doing.

דברים י"א:11 א"11:11

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

...וידעת היום והשבות אל לבבך כי הוי' הוא

day, to do them.

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KEHOT'S NOTE

דברים ז, יא.

120 בתר"ך עמודי אור

The note sends the reader to this page of Likkutei Torah on Bechukosai for the 620 pillars of light, and says that further sources are noted there.

KEHOT'S NOTE

פרדס ש"ח, פ"ג. ע"ל בחקותי (מז, ב). וש"נ. [כ].

121 בתר"ך עמודי אור

The Pardes cites the tradition that Keser contains 620 pillars of light, the numerical value of keser, from which life-force is drawn to all the Sefiros.

Pardes Rimmonim 8:5-6 ו'ה-ו'6:5-8

... ונ"ל כי נכנסו בזה בראותם כי גדולה קודמת לגבורה והוא החסד והלובן ואחר הגדולה נאצלה הגבורה והיא דין ואודם ואחר כך נאצל תפארת העומד בין שניהם להכריע בין האודם והלובן והוא גוון אודם ולובן מעורב. ר"ל כי כענין ג' אלה כן דרך שלשה הראשונות כי ג' הראשונות הם שרשים וג' אבות ענפים להם ומן הענפים נדון להשרשים. ולכן אמרו שהכתר הראשון לאצילות הוא הזקן והלבן ולכן נקרא עתיק יומין שהוא כח הלובן והוא כנגד הגדולה והנמשך אחריו שהוא החכמה הוא כנגד הגבורה והיא אדומה. כי כמו שאחר הלובן חסד ...

Pardes Rimmonim (Public Domain)

PARAGRAPH 8

122 "And you shall speak of them when you sit in your house and when you walk on the way." The study of Torah in this world.

דברים ו:7 ו'6:7

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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123 קול קורא במדבר

"A voice calls: in the wilderness clear the way of Havayah." Read as the voice of Torah calling into the wilderness of this world.

ישעיהו מ':3 מ'40:3

קוֹל קוֹרֵא בַּמִּדְבָּר פָּנוּ דֶּרֶךְ ה' יִשְׂרוּ בְּעֶרְבָה מִסְלָה לְאַלְקִינוּ:

Hark! one calleth: 'Clear ye in the wilderness the way of the L-RD, make plain in the desert a highway for our G-d.

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KEHOT'S NOTE

ישע"י מ, ג.

124

הקול קול יעקב

"The voice is the voice of Yaakov." Here, the voice of Torah study.

בראשית כ"ב:22 Genesis 27:22

וַיֵּצֵא יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיִּמָּשְׁחוּ וַיֹּאמֶר הִקֵּל קוֹל יַעֲקֹב וְהִיָּדִים יָדֵי עֶשָׂו:

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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KEHOT'S NOTE

בראשית כו, כב.

125

יפה שעה אחת בתשובה

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

KEHOT'S NOTE

אבות ד, יז.

126

יפה שעה אחת בתשובה

"Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come."

Pirkei Avot 4:17 משנה אבות ד:י"ז

הוא הִנֵּה אֹמֵר, יִפֶּה שְׁעָה אַחַת בְּתִשְׁבּוּבָה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם הַזֶּה, מִכָּל חַיֵּי הָעוֹלָם הַבָּא. וְיִפֶּה שְׁעָה אַחַת שֶׁל קוֹרֵת רוּחַ בְּעוֹלָם הַבָּא, מִכָּל חַיֵּי הָעוֹלָם הַזֶּה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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PARAGRAPH 9

127

אנכי ולא יהי לך מפי הגבורה שמענו

"'I am' and 'You shall have no [other gods]' we heard from the mouth of the Almighty (HaGevurah)." The Alter Rebbe reads Gevurah as the restraints that make this revelation possible.

Makkot 24a:1-3 מכות כ"ד א:א-ג'1-3

שֵׁית מֵאָה וְחָד סְרִי הָיִ, "אֲנֹכִי" וְ"לֹא יִהְיֶה לָּךְ" – מִפִּי הַגְּבוּרָה שֶׁמַּעֲנוּם. (סִימָן דְּמִשְׁמַק סק). בָּא דָּוִד וְהַעֲמִידֵן עַל אַחַת עֶשְׂרֵה, דְּכֶתִיב "מִזְמוֹר לְדָוִד [ה'] מִי יִגּוֹר בְּאַהֲלָהּ מִי יִשְׁכֵּן בְּהַר קֹדֶשׁ. הוֹלֵךְ תָּמִים וּפּוֹעֵל צֶדֶק וְדֹבֵר אֱמֶת בְּלִבּוֹ, לֹא רָגַל עַל לִשְׁנוֹ לֹא עָשָׂה לְרֵעֵהוּ רָעָה וְחִרְפָּה לֹא נִשְׁאַל עַל קִרְבּוֹ. נִבְּזָה בְּעֵינָיו נִמְאָס וְאָתִי יִרְאִי ה' יִכְבֹּד נִשְׁבַּע לְהִרְעֵה וְלֹא יִמָּר. כִּסְפוֹ לֹא נָתַן בְּנִשְׁשָׁה וְשִׁחַד עַל נָפִי לֹא לָקַח עֲשָׂה אֶלֶּה לֹא יִמוּט לְעוֹלָם."

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KEHOT'S NOTE

מכות כד, א. וש"נ.

128

ישת חשך סתרו

"He made darkness His hiding place." The concealed level

from which the "I" of the mitzvos comes.

Psalms 18:12 תהילים י"ח:י"ב

יִשְׁתַּחֲשֹׁךְ סִתְרוֹ סְבִיבוֹתָיו סָכָתוֹ חֹשְׁכַת־מַיִם עָבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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129

בד"ה ושאתם

There "water" is Chochmah and "gladness" is Binah: since Chochmah and Binah are two companions that never part, they must be joined below by an arousal from below.

KEHOT'S NOTE

לקמן פ, א.

130

ושאתם מים בששון

"You shall draw water with gladness from the wells of salvation." The verse of the discourse on the water libation.

Isaiah 12:3 ישעיהו י"ב:ג

וּשְׁאַבְתֶּם־מַיִם בְּשִׂשׁוֹן מִמַּעַיְנֵי הַיְּשׁוּעָה:

Therefore with joy shall ye draw water Out of the wells of salvation.

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131

דח"ב הם תרין רעין

The note points there for Chochmah and Binah as "two companions."

Zohar III, 4a זח"ג ד, 4א

KEHOT'S NOTE

ראה זח"ג ד, א. אוה"ת נצבים ע' ארכב. ר"פ ראה לקמן. [כ].

132

שלום שלום לרחוק ולקרוב

The peace that joins love and awe, drawn down during the Ten Days of Teshuvah.

Isaiah 57:19 ישעיהו נ"ז:י"ט

בוֹרֵא נֵיב שְׁפָתַיִם שְׁלוֹם שְׁלוֹם לְרָחוֹק וְלִקְרוֹב אָמַר הַרְפָּאתִיו:

Peace, peace, to him that is far off and to him that is near, Saith the L-RD that createth the fruit of the lips; And I will heal him.

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133

לפני הוי' תטהרו

"For on this day He shall atone for you, to purify you; from all your sins before Havayah you shall be purified." The purification of Yom Kippur.

Leviticus 16:30 ויקרא ט"ז:ל

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ: For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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PARAGRAPH 10

134

ודברת בם

"And you shall speak of them." The verse read in paragraph 8 as drawing G-d's light into this world through Torah.

Deuteronomy 6:7: דברים ו:7

ושננתם לבניה ודברת בם בשבתך בביתך ובליכתך בדרך ובשכבך ובקומך:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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PARAGRAPH 11

135

באתערותא דלתתא תליא מילתא

The Zohar (Terumah), cited in the Kehot note, teaches that there is no arousal above until Israel arouses itself below. Here it means that the revelation out of the darkness depends on a person's own work.

Zohar II, 135b: זח"ב קלה, כ"ב

KEHOT'S NOTE

ראה זח"ב קלה, ב.

136

בכל לבבך בשני יצריך

"With all your heart": with both your inclinations, the good inclination and the evil inclination.

Berakhot 54a:6: י"א: א"ר: ברכות

חייב אדם לברך על הרעה כלשם שמברך על הטובה, שנאמר: "ואהבת את ה' אלקיך בכל לבבך וגו'". "בכל לבבך" — בשני יצריך, כיצור טוב וביצור הרע. "ובכל נפשך" — אפילו הוא נוטל את נפשך. "ובכל מאדך" — בכל ממונה. דבר אחר: "בכל מאדך" — בכל מדה ומדה שהוא מויד לך הוי מודה לו.

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

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137

בסור מרע . . בועשה טוב

"Turn away from evil and do good; seek peace and pursue it." The two areas in which a person overcomes his nature.

Psalms 34:15: ט"ו: ט"ו: תהילים

סור מרע ועשה טוב בקש שלום ורדפהו:

Depart from evil, and do good; Seek peace, and pursue it.

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KEHOT'S NOTE

תהלים לד, טו.

...וידעת היום והשבות אל לבבך כי הוי הוא

בטל רצונך

138

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

KEHOT'S NOTE

אבות ב, ד.

139

בטל רצונך

"Nullify your will before His will, so that He will nullify the will of others before your will." The self-nullification that draws a corresponding response from above.

Pirkei Avot 2:4: משנה אבות ב:ד

הוא היה אומר, עשה רצונו כרצונך, כדי שיעשה רצונך כרצונו. בטל רצונך מפני רצונו, כדי שיבטל רצון אחרים מפני רצונך. הלל אומר, אל תפרש מן הצבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את חברך עד שתגיע למקומו, ואל תאמר דבר שאי אפשר לשמע, שסופו להשמע. ואל תאמר לך שאפנה אשנה, שמא לא תפנה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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PARAGRAPH 12

140

במקום שאתה מוצא גדולתו

Rabbi Yochanan: "Wherever you find the might of the Holy One, blessed be He, there you find His humility." Applied here to G-d contracting His light so that it can be revealed.

Megillah 31a:12-13: י"ב-י"ג: מגילה

אמר רבי יוחנן: כל מקום שאתה מוצא גבורתו של הקדוש ברוך הוא, אתה מוצא ענוותנותו. דבר זה כתוב בתורה, ושנוי בנביאים, ומשולש בכתובים. כתוב בתורה: "כי ה' אלקיכם הוא אלקי האלקים ואדוני האדונים", וכתוב בתרייה: "עושה משפט יתום ואלמנה". שנוי בנביאים: "כה אמר ה' ונשא שכון עד וקדוש וגו'", וכתוב בתרייה: "וְאֵת דָּבָר וּשְׁפֹל רוּחַ", משולש בכתובים, דכתיב: "סולו לרוכב בערבות בקה שמו", וכתוב בתרייה: "אבי יתומים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who ...

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KEHOT'S NOTE

מגילה לא, א. וראה הערת כ"ק אדמו"ר בסה"מ תש"ח ע' 228 בהערה. פסיקתא זוטרתי עקב [י, יז] עה"פ כי ה' אלקיכם. וברמב"ם פ"ד מאבות מ"ד.

ובעבוה"ק [לר"מ] גבאי חלק התכלית פ"ב. ובזמירות למוצש"ק א"ר יוחנן.
ובשל"ה מאמר גו"ד (מו, א) ד' אוסטרחה. [ובד' אמ"ד נח"ת ג, ב]. [כ].

141 יתרון האור מן החושך
"As light has an advantage over darkness." Read in Chassidus as the special quality of light that comes out of darkness.

Ecclesiastes 2:13ג"ה: קהלת ב'

וְרָאִיתִי אֲנִי שֶׁיֵּשׁ יִתְרוֹן לַחֲכָמָה מִן־הַסִּכְלוּת כִּי־תֵרוֹן הָאֹר מִן־הַחֹשֶׁךְ:

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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KEHOT'S NOTE

ראה קהלת ב, יג.

142 יתרון האור מן החשך
The Zohar (Tazria), cited in the text, expounds Shlomo's words on the advantage of wisdom over folly "as the advantage of light over darkness."

ספר זוהר, תוריע כ"ב:צ"ו-ק"ה 22:96-105 Zohar, Tazria

143 בזהר פ' תוריע
The note points there for the Tzemach Tzedek's explanation of this Zohar passage on Tazria.

KEHOT'S NOTE

ראה ביאורו ל"ב"ק אדמו"ר הצ"צ כרך ב ע' תתנט. ובאוה"ת ויקרא כרך א ע' רנח ואילך.

144 ובפי' בשלח דנ"ז ע"א
The chassid suggests that the reference may be to the Zohar's words there, "What is 'to see My face'? All the faces of the King are hidden."

KEHOT'S NOTE

אולי הכוונה למ"ש שם מאי לראות פני, אלא כל אינון אנפין דמלכא טמירין — ביאור מחסיד בכת"י.

145 בביאור ע"פ שחורה אני
There "I am black but comely" is explained: through fulfilling all the mitzvos, positive and prohibitive, in physical things whose root is in the world of Tohu, a higher revelation of the Infinite Light comes than in the lights of Tikkun.

KEHOT'S NOTE

לקמן ש"ש י, א. דבבחי' סוכ"ע י' ג"כ ב' מדרי' הא' מה שנק' סוכ"ע אף שהוא סוכב ואינו מתגלה מ"מ שיך לקרותו בשם סוכב כל עלמין . אבל עצמותו ומהותו לא שיך לקרותו באמת בשם סוכ"ע כו' והוא מתגלה ע"י קיום מל"ת כו' בבחי' שלילה אשר הם בדברים האסורים כו' ששרשן גבוה ביותר, ובדף י, ג כ' שעי' הל"ת נמשך גילוי עמוקות שאינו מתגלה עמוקות כאלו ע"י נהורא חיורא — ביאור מחסיד בכת"י.

146 שחורה אני ונאווה
"I am black but comely." The verse of the discourse cited on the prohibitive commandments.

Song of Songs 1:5ה: שיר השירים א'

שְׁחֹרָה אֲנִי וְנָאוּהָ בְּנוֹת יְרוּשָׁלַם כְּאֶהְיֶה קָדֵר כִּי־רִיעוֹת שְׁלֵמָה:

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

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147 "He who guards his mouth and his tongue guards his soul from troubles." Read as keeping the soul from being too "narrow" (tzar) to hold two opposites.

משלי כ"א:כ"ג Proverbs 21:23

שֹׁמֵר פִּי וּלְשׁוֹנוֹ שֹׁמֵר מִצָּרוֹת נַפְשׁוֹ:

Whoso keepeth his mouth and his tongue Keepeth his soul from troubles.

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148 הרחיבי מקום אהלך
"Enlarge the place of your tent." The soul made spacious enough for love and awe together.

ישעיהו נ"ד:ב"ג Isaiah 54:2

הִרְחִיבִי מְקוֹם אֹהֶלְךָ וַיְרִיעוֹת מִשְׁכְּנֹתֶיךָ יְטוּ אֶל־תַּחֲשָׁכִי הָאֲרִיכִי מִיִּתְרֶיךָ וַיִּתְּדֶיךָ תִּזְקִי:

Enlarge the place of thy tent, And let them stretch forth the curtains of thy habitations, spare not; Lengthen thy cords, and strengthen thy stakes.

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KEHOT'S NOTE

ישעי' נד, ב.

149 למרבה המשרה ולשלום אין קץ
"For the increase of the dominion and for peace without end." The verse with the closed mem, which the Shelah connects with guarding the mouth.

ישעיהו ט"ז:6 Isaiah 9:6

לְמִרְבָּה הַמִּשְׁרָה וּלְשָׁלוֹם אֵין־קֵץ עַל־כִּפּאָ דָּוִד וְעַל־מַמְלַכְתּוֹ לְהַכִּין אֹתָהּ וּלְסַעֲדָהּ בְּמִשְׁפָּט וּבְצִדְקָה מִעַתָּה וְעַד־עוֹלָם קִנְאָתָהּ הִ' צְבָאוֹת תַּעֲשֶׂה־זֹאת:

That the government may be increased, and of peace there be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it through justice and through righteousness From henceforth even for ever. The zeal of the L-RD of hosts doth perform this.

Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

150 ודברת כם בשבתך בביתך ובלכתך
"And you shall speak of them when you sit in your house and when you walk on the way." Love that lasts in thought, speech and deed.

דברים ו':7 Deuteronomy 6:7

וְשִׁנַּנְתָּם לְבָנֶיךָ וּדְבַרְתָּ כִּם בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלַכְתְּךָ בְּדֶרֶךְ וּבְקוֹמְךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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151

וקשרתם לאות

"And you shall bind them for a sign upon your hand." The mitzvah of tefillin.

Deuteronomy 6:8 וי' דברים

וקשרתם לאות על ידך והיו לטטפת בין עיניך:

And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

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152

והוקשה כל התורה לתפילין

The Talmud learns that the whole Torah is likened to tefillin. Here: every mitzvah, like tefillin, is physical yet holds the Infinite Light.

Kiddushin 35a:5 וי' א:ה' דידושין

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

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

KEHOT'S NOTE

קידושין לה, א.

153

וימינו תחבקני

"His left hand is under my head, and His right hand embraces me." Here, the outer embrace of love that comes from thirst.

Song of Songs 2:6 וי' שיר השירים

שמאלו תחת לראשי וימינו תחבקני:

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה"ש ב, ו.

154

ע"פ במחוקק במשענותם

There a vessel is given two engravings, outside to remove rust and inside to carve a receptacle; so the soul must remove what hides and blocks, and become a receptacle for the Infinite Light, and the "lawgiver" who makes the receptacle is the one who draws down the Torah in bitul.

KEHOT'S NOTE

לקמן חקת סג, ב בענין שני חקיקות לכלי מבית ומחוץ להעביר החלודה ובפנים לחקוק בית קיבול. [וזהו פ"י מחוקק שהוא חקיקת ותיקון הכלים להיות ריבוי הכלים ועי"ז יהי ריבוי האור] — ביאור מחסיד בכת"י.

155

במחוקק במשענותם

The Song of the Well: "The well which the princes dug ... with the lawgiver, with their staffs." The verse of the discourse cited on the "lawgiver."

Numbers 21:18 וי' א:ה' במדבר

באר חפרוה שרים כרוה נדיבי העם במחוקק במשענותם וממדבר מתנה:

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

from the wilderness to Mattanah;

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156

כי שם חלקת מחוקק

"For there the portion of the lawgiver is hidden." The law-giver is Moshe.

Deuteronomy 33:21 וי' דברים

וירא ראשית לו כישם חלקת מחוקק ספון ויתא ראשי עם צדקת Havayah עשה ומשפטיו עם ישראל:

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

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KEHOT'S NOTE

דברים לג, כא.

157

וזאת התורה אשר שם משה

"And this is the Torah which Moshe set before the children of Israel." "Before" (lifnei) read as into their inner dimension.

Deuteronomy 4:44 וי' דברים

וזאת התורה אשר שם משה לפני בני ישראל:

And this is the law which Moses set before the children of Israel;

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KEHOT'S NOTE

דברים ד, מד.

158

ע"פ ואלה המשפטים

According to the note, it explains there that Moshe imparts the level of Daas into their inner dimension, since Daas is specifically the drawing down of the inner dimension.

KEHOT'S NOTE

תו"א פ' משפטים משה ישפיע בחי' הדעת לפנימיותם כי הדעת הוא המשכת הפנימיות דוקא.

159

ואלה המשפטים אשר תשים לפניהם

"And these are the ordinances which you shall set before them." The verse of the parallel discussion cited.

Exodus 21:1 וי' שמות

ואלה המשפטים אשר תשים לפניהם:

Now these are the ordinances which thou shalt set before them.

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PARAGRAPH 13

160

ויהי ערב ויהי בקר יום אחד

"And there was evening and there was morning, one day." Night and day forming one day.

Genesis 1:5 וי' בראשית

ויקרא אלקים לאור יום ולחשך קרא לילה ויהי ערב ויהי בקר יום אחד:

And G-d called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

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161 כברייתו של עולם ברישא חשוכא

Asked why goats go first and sheep after, the Talmud answers, "like the creation of the world: first darkness and then light."

Shabbat 77b:8 ע"ז ב:ח

... אמר לקה. אמר לקה: מאי טעמא עיי' מסגן ברישא ויהדר אימרי? אמר לקה כברייתו של עולם, דברישא חשוכא ויהדר נהורא. מאי טעמא הגי' מכסין ונהי' מגל'ין? הגי' דמכסין מינייהו — מכסין, ונהי' דלא מכסין מינייהו — מגל'ין. מאי טעמא גמלא זוטא גנובתיה? משום דאכל כיסי. מאי טעמא תורא אריקא גנובתיה? משום דדייר באגמי, ובעי לכרכושי בקי.

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

KEHOT'S NOTE

שבת עז, ב.

162 ישת חשך סתרו

"He made darkness His hiding place." The supernal darkness from which the light is revealed.

Psalms 18:12 תהילים י"ח:י"ב

יִשְׁתַּחֲשֹׁךְ סִתְרוֹ סְבִיבוֹתָיו סִתָּה חֹשֶׁךְ מִיָּמִים עֲבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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163 בחינת ישת חשך סתרו ואל עליון ויהדר נהורא

According to the note, the Tzemach Tzedek refers there to this passage, explaining that "Most High" is Keser, and discusses it at length.

KEHOT'S NOTE

באוה"ת פ' כי תשא כרך ח ע' גידק מציון לכאן: "מפרש על עליון הוא כתר" ע"ש בארוכה.

164 וידעת כי הוי' הוא אלהים

"Know this day ... that Havayah is Elokim." Read as the union of the two Names through Daas.

Deuteronomy 4:39 דברים ד:ל"ט

וַיֵּדַעַת הַיּוֹם וְהִשְׁבַּתְתָּ אֶל־לִבְכָּהּ כִּי ה' הוּא הָאֱלֹהִים בְּשֵׁמִים מְמַעַל 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 14

165 והשבות אל לבבך

"And return it to your heart." Read as making the two in-

... וידעת היום והשבות אל לבבך כי הוי' הוא

clinations one.

Deuteronomy 4:39 דברים ד:ל"ט

וַיֵּדַעַת הַיּוֹם וְהִשְׁבַּתְתָּ אֶל־לִבְכָּהּ כִּי ה' הוּא הָאֱלֹהִים בְּשֵׁמִים מְמַעַל 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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166 ובטל רצונך

"Nullify your will before His will." The self-nullification that is the arousal from below.

Pirkei Avot 2:4 משנה אבות ב:ד

הוא ה' אומר, עשה רצונו כרצונה, כדי שיעשה רצונה כרצונו. בטל רצונה מפני רצונו, כדי שיבטל רצון אחרים מפני רצונה. הלל אומר, אל תפרש מן הצבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את חברך עד שתגיע למקומו, ואל תאמר דבר שאי אפשר לשמע, שסופו להשמע. ואל תאמר לכשאפנה אשנה, שמה לא תפנה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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

167 במקום שאתה מוצא גדולתו

"Wherever you find the might of the Holy One, blessed be He, there you find His humility." G-d's contracting Himself to be revealed.

Megillah 31a:12-13 מגילה ל"א א:י"ב-י"ג

אמר רבי יוחנן: כל מקום שאתה מוצא גבורתו של הקדוש ברוך הוא, אתה מוצא ענוותנותו. דבר זה כתוב בתורה, ושנוי בגביאים, ומשולש בכתובים. כתוב בתורה: "כי ה' אלקיכם הוא אלקי האלקים ואדוני האדונים", וכתוב בתריה: "עושה משפט תום וא למנה". שנוי בגביאים: "כה אמר רם ונשא שוכן עד וקדוש וגו'", וכתוב בתריה: "וְאֵת דָּבָר וּשְׁפֹל רוּחַ", משולש בכתובים, דכתוב: "סולו לרוכב בערבות בקה שמו", וכתוב בתריה: "אבי יתומים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who ...

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PARAGRAPH 15

168 שומר פיו ולשונו

"He who guards his mouth and his tongue guards his soul from troubles."

משלי כ"א: כ"ג Proverbs 21:23

שמר פיו ולשונו שמר מצרות נפשו:

Whoso keepeth his mouth and his tongue Keepeth his soul from troubles.

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169 וידעת היום כי הוי' הוא האלקים

The maamar's opening verse, summed up as knowledge that comes out of darkness.

דברים ד': ל"ט Deuteronomy 4:39

וידעת היום והשבת אל 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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170 כי הוי' הוא האלקים

In the Idra Rabba the Zohar quotes "Know this day ... that Havayah is Elokim" and says that Havayah is Atik Yomin, and "all is one."

ספר זוהר, האדרא רבא 46:325-50:335 Zohar, Idra Rabba

171 כי הוי' הוא האלקים

The Zohar (Korach) brings "for Havayah is Elokim" in explaining how the Levites, from the left side, are included in the right.

ספר זוהר, קרח ח': ל"ז-מ"א 8:37-41 Zohar, Korach

172 כי הוי' הוא האלקים

The Zohar (Acharei Mos) asks why a Name of mercy can be called Elokim, and answers from "Know this day ... that Havayah is Elokim": where there is judgment there is mercy, and at times the reverse.

ספר זוהר, אחרי מות כ"ד קנ"ג-ט"ו 24:153-26:164 Zohar, Achrei Mot

173 כי הוי' הוא האלקים

The fourth commandment in the Zohar's list: to know that Havayah is Elokim, including the Name Elokim in the Name Havayah, for they are one without separation.

ספר זוהר, הקדמה כ"ב קצ"ט-ט"ו 22:199-24:209 Zohar, Introduction

174 כי הוי' הוא האלקים

The Ra'aya Mehemna counts knowing G-d as the first commandment, first in general and in the end in detail;

... וידעת היום והשבות אל לבבך כי הוי' הוא

the Kehot note quotes its reading of "Know this day ... that Havayah is Elokim" as the knowledge in detail.

ספר זוהר, וארא ה': נ"ה-ס"ב 5:55-62 Zohar, Vaera

175 בצל אל היית וידעת

Moshe told Betzalel to make the ark and vessels and then the Mishkan; Betzalel answered that a house is built first and the vessels brought in afterwards, which was G-d's own order, and Moshe replied, "Perhaps you were in the shadow of G-d (betzel Kel) and you knew."

ברכות נ"ה א': י"ב Berakhot 55a:12

... שמה כה אמר לה הקדוש ברוך הוא, "עשה משכן ארון וכלים!" אמר לו: שמה בצל אל היית וידעת?

R. Samuel b. Nahmani said in the name of R. Jonathan : He was called Basalel because of his wisdom : for at the time that the Holy One, blessed be He, said to Moses, "Go, tell Besalel, 'Make for Me a tabernacle, an ark and vessels'," Moses went and inverted the order, saying to him, "Make an ark and vessels and a tabernacle." He replied, "Moses, our teacher, it is the way of the world for a man to build a house and afterwards furnish it ; but thou ...

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

176 בצל אל היינו בחיי אל עליון

The Zohar (Terumah) reads Betzalel's name as "in the shadow of G-d," the one called "G-d Most High."

ספר זוהר, תרומה מ"ב: ט"ז-ע"ד 42:470-44:481 Zohar, Terumah

And as one was set apart above, so the Holy One wished that he should be set apart also below. As the L-rd said unto Moses: "Behold I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah" (Ex. 21, 2), so did Moses say unto the children of Israel: "Behold the L-rd hath called by name Bezalel", etc. (Ibid. 25, 30). Therefore his name was Bezalel, i.e. bezel El, "in the very shadow of G-d". And who is that one? The ...

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

177 בראשית (ד"ב ע"א)

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

KEHOT'S NOTE

לאכללא שמה דאלקים בשמא דה'.

178 וארא (דכ"ה א')

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

KEHOT'S NOTE

וידעת היום דוקא . כי הוי' הוא האלקים דא באורה פרט.

179 בדי"ה שובה ישראל

There the soul's four faculties, intellect and thought ("heaven") and speech and action ("earth"), must all be united with G-d alone through subjugation and transformation; the note adds that the discourse refers back to this one.

KEHOT'S NOTE

לקמן סד, ג. ושם מצייין לכאן.

180 | Kehot's note points to Berakhot 55b for these words.

ברכות נ"ה בבבא



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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/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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