



LIKKUTEI TORAH • PARSHAS VA'ESCHANAN • MAAMAR 8

וזאת המצוה אשר צוה ה' כו'

“And this is the commandment
which Havayah commanded...”



The mitzvos “make” Gan Eden by drawing G-d’s encompassing light (sovev) into the light that fills the worlds (memalei), and it is the Torah that carries this drawing-down into the physical deed. Because the mitzvos are done with physical things raised out of kelipas nogah, they need a double guarding, the Written Torah from within and the Oral Torah from without, and both rest on awe and a heartfelt love of G-d.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

The mitzvos “make” Gan Eden by drawing G-d’s encompassing light (sovev) into the light that fills the worlds (memalei), and it is the Torah that carries this drawing-down into the physical deed. Because the mitzvos are done with physical things raised out of kelipas nogah, they need a double guarding, the Written Torah from within and the Oral Torah from without, and both rest on awe and a heartfelt love of G-d.

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

THE MAAMAR IN BRIEF

The verses before the Shema raise two questions: why the Torah speaks twice of “keeping,” and why mitzvos that apply everywhere are “to do in the land.” The “land” is Gan Eden, which souls, as created beings, cannot enjoy by themselves; the mitzvos “make” it by drawing the Supernal Will, sovev kol almin, into memalei kol almin. This is the unification said before each mitzvah, the formula of every blessing, and the meaning of the Shema: “Havayah our G-d” is sovev, and “Havayah is One” is its revelation within the divided world. This world, where sovev is revealed and teshuvah is possible, is the place for it, and the soul descends to serve with a penitent’s greater strength. The drawing comes through the Torah, which gives life to the mitzvos as food gives life to a person. Because the mitzvos use physical things raised from kelipas nogah, they need guarding, as a penitent needs a stronger fence. That guarding is the Oral Torah, a house around the garments of the mitzvos, whose rulings keep the external forces away; but it works only when the study rests on awe and love of G-d.

OUTLINE

- 1 Two questions, and Gan Eden as the “land”** ¶11
Why “keeping” twice, and why “to do in the land”? Gan Eden is called land; souls cannot enjoy G-dliness by themselves, so the mitzvos “make” Gan Eden. Two levels of G-dly light are introduced, beginning with memalei, the life-force that fills each creature in graded measure.
- 2 Sovev, the holy, and the unification** ¶12-4
Memalei is the Shechinah dwelling within the worlds; sovev is the same light without division, “the Holy One,” set apart. Through the mitzvos and their blessings, sovev is drawn into revelation within memalei, which adds light in Gan Eden.

- 3 The Shema and the soul's descent** ¶5
- "Havayah our G-d" is sovev and "Havayah is One" its revelation in the divided world. The love the Shema asks for is the longing for that revelation, which concealment and the evil inclination intensify; this is why the soul descends, to serve as a baal teshuvah.
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- 4 This world, the place of sovev** ¶6-7
- Limitless love and the drawing-down of G-d's essence belong to "today," this world, where sovev is revealed and teshuvah is possible. The Supernal Will rests in physical mitzvos, in charity and in the hundred daily blessings.
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- 5 Lower and higher awe** ¶8-9
- The verse asks "only" for the lower awe, which comes from memalei. The higher awe, from sovev, is revealed through Torah study, as it was at Sinai.
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- 6 Torah gives life to the mitzvos** ¶10-11
- The root of the mitzvos, the Supernal Will, comes into the deed only through Torah study, as speech carries will into action: "wisdom gives life to its masters." So "to do in the land" is the drawing of sovev into memalei and Gan Eden, principally through the Shema.
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- 7 Why the mitzvos need guarding** ¶12-16
- Mitzvos are done with physical things drawn from kelipas nogah; once raised, like a penitent or the redeemed sparks, they need extra guarding so that the external forces do not feed on them. In practice this means doing the mitzvah without self-satisfaction or ulterior motive.
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- 8 The Oral Torah as a house** ¶17-20
- "Keep: this is Mishnah." If the mitzvos are garments, the Oral Torah is the house: its stringencies and rulings are a wall drawn from the supernal powers of restraint, and G-d's word in the scholar's mouth keeps the external forces away. But building requires love of G-d first.
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- 9 Awe first; the order of the verses** ¶21-23
- The guarding depends on awe and the heart's desire, which make a person's speech a vessel for G-d's word. The verses read in order: drawing sovev into the "land," then a double guarding, from within by the Written Torah and from without by the Oral Torah.
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KEY CONCEPTS

The light that fills all worlds (memalei kol almin) ממלא כל עולם

G-d's life-force as it enters each creature in graded measure, more in plants than in stones, more in Seraphim than in Ofanim. It is His "glory" and His Shechinah, dwelling within the worlds like a soul in a body.

The light that encompasses all worlds (sovev kol almin) סובב כל עולם

The same Infinite Light present in all worlds equally, without revelation or division, "like a circle" in which above and below are alike. It is called "the Holy One," set apart, and it is the Supernal Will that is the root of the mitzvos.

The unification of the Holy One, blessed be He, and His Shechinah יחוד קודשא בריך הוא ושכינתיה

The drawing of sovev into revelation within memalei. It is the intent said before each mitzvah, the meaning of “Blessed are You, Havayah,” and the meaning of “Havayah is One.”

Upper and lower Gan Eden גן עדן העליון והתחתון

The lower Gan Eden is the reward for doing the mitzvos, the upper for their inner intent and for the Torah. Souls enjoy G-dliness there only because the mitzvos draw the Supernal Will into it.

Lower and higher awe יראה תתאה ויראה עילאה

The lower awe comes from G-d as He fills the worlds and is all the verse “asks.” The higher awe comes from the revelation of sovev and is revealed through Torah study, as at Sinai.

Kelipas nogah קליפת נוגה

The realm of mixed good and evil from which physical things draw their life. Because the objects of the mitzvos come from it, they need guarding even after they are raised into holiness.

Guarding (shemirah) שמירה

The protection the mitzvos need so that the external forces draw nothing from them. It comes through the Oral Torah, the “house” around the garments of the mitzvos, and through doing the mitzvah without self-interest.

The teshuvah of the fence תשובת הגדר

Distancing oneself from evil to the farthest extreme, so as not even to desire the sin. A penitent needs it more than one who never sinned, and so do the sparks raised by the mitzvos.

SECTION 1 • 11

Two questions, and Gan Eden as the “land”

1 וזאת המצוה¹ אשר צוה ה' כו'. לעשות בארץ כו' למען תירא את² ה' אלהיך לשמור את כל חקותיו כו'

“And this is the commandment which Havayah commanded,” etc., “to do in the land,” etc., “so that you may fear Havayah your G-d, to keep all His statutes,” etc.;

The maamar opens with Deuteronomy 6:1-2, the verses just before the Shema: Moshe tells Israel that the commandment he teaches them is “to do in the land,” so that they will fear G-d and keep His statutes. The words “to do in the land” and “to keep” are what the maamar sets out to explain.

ושמעת ישראל ושמרת לעשות³ כו' שמע ישראל⁴ ה' אלהינו ה' אחד.⁵ הנה צריך להבין כפל השמירות לשמור ושמרת.

“And you shall hear, Israel, and keep to do,” etc.; “Hear, O Israel, Havayah is our G-d, Havayah is One.” Now, we need to understand the double [mention of] keeping: “to keep” and “and you shall keep.”

The next verse adds “and you shall keep to do,” and then comes the Shema itself. The first question is why the Torah speaks of keeping twice, “to keep” in verse 2 and “and you shall keep” in verse 3.

גם הנה וזאת המצוה קאי על פרשת ק”ש [קריאת שמע] שלאחריי [שלאחריה] שמע ישראל וא”כ מהו לעשות בארץ.

Also, “And this is the commandment” refers to the section of the Shema that follows it, “Hear, O Israel”; if so, what is [the meaning of] “to do in the land”?

A second question: “And this is the commandment” introduces the passage of the Shema that follows. Why, then, does it say “to do in the land,” as if these mitzvos depended on the Land of Israel?

שהרי כל המצות הכתובים בפי שמע ודברת במ⁶ כו' וקשרתם⁷ כו' הן חובת הגוף ונוהג בין בארץ⁸ בין בחו”ל [בחוץ לארץ].

For all the mitzvos written in the section of Shema, “And you shall speak of them,” etc., “And you shall bind them,” etc., are personal obligations, and apply both in the Land and outside the Land.

The mitzvos of the Shema passage, such as speaking words of Torah (“you shall speak of them”) and tefillin (“you shall bind them”), are obligations on the person, not on the soil. The Talmud rules that such mitzvos apply everywhere, in the Land of Israel and outside it, so “in the land” seems out of place.

אך הנה ג"ע [גן עדן] נקי ארץ⁹ וכמארזל כ"י [כנסת ישראל] יש להם חלק לעוה"ב [לעולם הבא]¹⁰ שנאמר ועמך כו' לעולם יירשו ארץ^{11,12} (בישעיה ס"י סמ"ך כ"א) שג"ע [שגן עדן] התחתון הוא שכר מעשה המצות.

However, Gan Eden is called "land," as our Sages, of blessed memory, said: "All Israel have a share in the World to Come, as it is said, 'And your people,' etc., 'shall inherit the land forever'" (in Isaiah, chapter 60, [verse] 21); for the lower Gan Eden is the reward for the performance of the mitzvos.

The answer begins here: "land" can mean Gan Eden, the spiritual paradise of souls. The Mishnah proves that "all Israel have a share in the World to Come" from the verse "they shall inherit the land forever," so "land" there means the soul's reward; the Alter Rebbe adds that the lower Gan Eden is the reward for actually doing the mitzvos.

(וע' בהרמב"ם [בהרבי משה בן מימון] פ"ח מהל' [מהלכות / מהלכה] תשובה ה"ז [הרי זה].¹³ ועמ"ש בד"ה וישב יעקב^{14,15} בענין ב"פ [ב' פעמים] בארץ הנאמר באותו פסוק)

(And see the Rambam, chapter 8 of the Laws of Teshuvah, halachah 7. And see what is written in the discourse beginning "And Yaakov dwelt," on the matter of "in the land," said twice in that verse.)

Two references in parentheses. In the cited halachah the Rambam describes King David's longing for the life of the World to Come in the words "to see the goodness of G-d in the land of the living"; and the discourse "And Yaakov dwelt" in Torah Ohr takes up the double "in the land" of Genesis 37:1, "in the land of his father's sojournings, in the land of Canaan."

אבל ג"ע [גן עדן] העליון הוא שכר כוונת המצות והתורה וע"ז נאמר מי יעלה בהר^{16,17,18,19,20,21} ה' כו' נקי כפים²² כו' יעלה בח"י עליות בשבתות ור"ח [וראש חודש] כו'

But the upper Gan Eden is the reward for the intent of the mitzvos and the Torah, and of this it is said, "Who shall ascend the mountain of Havayah," etc., "clean of hands," etc.: "shall ascend" is the level of the ascents on Shabbosos and Rosh Chodesh, etc.

There is also an upper Gan Eden, the reward for the inner intent with which one does the mitzvos and for the Torah. The Alter Rebbe reads Psalm 24's "Who shall ascend the mountain of G-d?" as the ascents of the souls on Shabbos and Rosh Chodesh, which the sources in the next parenthesis describe.

(עיינ מענין מי יעלה ברבות ^{23, 24} פ' וזאת הברכה. ²⁵ חיי שרה פני"ט. ²⁶ וישלח "פ פ"ב [פרק ב']. זח"א [זהר חלק א] וירא צי"ט ²⁷ א' ק' ב'. ²⁸ קכ"ג סע"ב [סוף עמוד ב] ²⁹ מקץ ר"א ³⁰ א' תזריע מ"ה סע"ב [סוף עמוד ב] ³¹ משפטים ק"כ ב'. ^{32, 33}

(See on the matter of “Who shall ascend” in [Midrash] Rabbah, Parshas Vezos HaBerachah; Chayei Sarah, parsha 59; Vayishlach, parsha 82. Zohar, Part I, Vayera 99a, 100b; 123, end of side b; Miketz 201a; Tazria 45, end of side b; Mishpatim 120b.

The parenthesis lists where “Who shall ascend” is expounded. The Midrash Rabbah applies it to Moshe, to Avraham and to Yaakov, and passages of the Zohar apply it to the soul after it leaves the body: not every soul is given the path upward, and one who ascends must have “clean hands” that did not defile the body.

ועיינ עוד מענין העלייה בשבתות ור"ח [וראש חודש] וירא קט"ז ³⁴ א' תרומה קנ"ו ³⁵ בע"ב נשא קמ"ה ^{36, 37} א' ועיינ בגמרא פ"ז [פרק ז'] דב"מ [דבבא מציעא] דפ"ה ע"ב כי סלקי למתיבתא דרקיע ³⁸ (א)

And see further on the matter of the ascent on Shabbosos and Rosh Chodesh: Vayera 116a; Terumah 156b; Naso 145a. And see in the Gemara, chapter 7 of Bava Metzia, 85b: “when they ascend to the Heavenly Academy.”)

These further Zohar passages describe the souls of the righteous ascending on Shabbos and Rosh Chodesh to behold the glory of their Master. The Talmud in Bava Metzia likewise speaks of the Sages who “ascend to the Heavenly Academy.”

אך הנה להיותן שהנשמות הם מחודשים ונבראו מאין ליש ואיל תוכל להשגי תענוג אלקות להיות נהנין מזיו ³⁹ ע"ז נאמר לעשות בארץ לעשות לשון תיקון

However, since the souls are newly brought into being and were created from nothing into something, and cannot attain the delight of G-dliness, to enjoy the radiance, of this it is said “to do in the land”: “to do” is a term for rectifying,

Now comes the reason the mitzvos are needed for Gan Eden. Souls are created beings, brought from nothing into existence, so by themselves they cannot grasp and enjoy G-dliness, the “radiance of the Shechinah” that the Talmud says the righteous enjoy. Therefore the verse says “to do in the land”: here “to do” means to fix and complete, to make Gan Eden a place where the souls can enjoy that radiance.

כמו ועשתה את צפרניה⁴⁰ שישראל ממשיכים את הזיו להיות נהנין כו' וכמ"ש וינחהו בג"ע [בגן עדן] לעבדה⁴¹ ולשמרה כו' לעבדה זו רמ"ח מ"ע [מצות עשה]⁴² כו'

as in “and she shall do her nails”; that is, Israel draw down the radiance so that they may enjoy [it], etc. And as it is written, “And He placed him in Gan Eden to work it and to keep it,” etc.: “to work it” — these are the 248 positive commandments, etc.

That “doing” can mean perfecting is shown from the verse about the captive woman, “and she shall do her nails,” that is, tend them. Likewise Adam was placed in Gan Eden “to work it and to keep it,” which the Zohar explains as the 248 positive commandments (and “to keep it” as the prohibitions): Gan Eden is “worked” by the mitzvos.

שע"י המצות ממשיכים את הזיו ועונג העליון ועושין את בחי' ג"ע [גן עדן] (ועמ"ש מזה בד"ה אז ישיר כו' עלי באר⁴³ בענין מעין גנים ובד"ה כי כארץ תוציא צמחה)⁴⁴

For through the mitzvos one draws down the radiance and the supernal delight, and makes the level of Gan Eden. (And see what is written about this in the discourse beginning “Then [Israel] sang,” etc., “Spring up, O well,” on the matter of “a fountain of gardens,” and in the discourse beginning “For as the earth brings forth its growth.”)

So it is by doing the mitzvos that a person draws down the radiance and the supernal delight, and in this way “makes” Gan Eden. The parenthesis points to two other discourses in Likkutei Torah that develop this.

וזהו ענין לשם יחוד קוב"ה [קודשא בריך הוא] שאומרים לפני כל מצוה ומצוה⁴⁵ דהנה נודע שיש ב' בחי' בהשתלשלות ממכ"ע [ממלא כל עלמין] וסוכ"ע וכמ"ש תרי קראי כתוב אי אומר מלא כה"כ [כל הארץ כבודו] דמשמע כבודו וזיו בחי' לבוש מאני מכבדותא⁴⁶ ולא עצמותו ית'.

And this is the meaning of “For the sake of the unification of the Holy One, blessed be He,” which is said before each and every mitzvah. For it is known that there are two levels in the chain of descending worlds (hishtalshelus): the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), as is written in two verses. One verse says, “The whole earth is full of His glory,” which implies His glory and radiance, the level of a garment, “garments of honor,” and not His essence, blessed be He.

The same idea explains the formula “For the sake of the unification of the Holy One, blessed be He” said before a mitzvah. To explain it, the Alter Rebbe brings two verses: “the whole earth is full of His glory” speaks only of G-d’s “glory,” His radiance, which is like a garment; the Talmud tells that Rabbi Yochanan called his clothes “my honorers,” the source of the phrase “garments of honor.”

וכתוב א' אומר את השמים ואת הארץ אני מלא.⁴⁷ אני דייקא עצמותו (ועמ"ש מזה בד"ה אני לדודי)⁴⁸ אך

And one verse says, "The heavens and the earth I fill": "I," specifically, [meaning] His essence. (And see what is written about this in the discourse beginning "I am my Beloved's.") However,

Jeremiah's verse, by contrast, says "I fill the heavens and the earth": "I" is G-d's very essence, present everywhere. The discourse "I am my Beloved's" in Likkutei Torah contrasts the two verses at length; "however" leads into the explanation of each level.

הנה כי מכה"כ [מלא כל הארץ כבודו] היינו ממכ"ע [ממלא כל עלמין] שהוא בחי' החיות הנתפס תום עלמין להחיותן שהחיות מתמעט מיעוט אחר מיעוט עד בחי' דומם הוא חיות מועט היותר אחרון ובצומח החיות יותר מרובה

[the point is] that "the whole earth is full of His glory" means the light that fills all worlds, which is the level of the life-force that is grasped within the worlds to give them life. For the life-force diminishes, one diminution after another, down to the level of the inanimate, which is the most meager life-force, the very last; and in the vegetative the life-force is greater,

The "glory" that fills the earth is memalei kol almin: the life-force that is held within each creature and gives it life according to its capacity. This life-force lessens step by step: the inanimate receives the least, plants receive more.

ולכן הוא צומח כו' שהחיות מתמעט בירידתו למטה מטה וכמ"ש שרפים עומדים ממעל לו⁴⁹ כו' and that is why it grows, etc. For the life-force diminishes as it descends lower and lower, as it is written, "Seraphim stand above Him," etc.,

That greater life-force is why plants grow while stones do not. The same graded lessening is found among the angels, where the Seraphim, of whom Isaiah says that they "stand above," are at the higher level.

שמשגיגים חיות ואור האלקי שבתוכם משא"כ האופנים וחיות שאין משיגים החיות והאור אלקי שבתוכם יותר מועט ומצומצם

for they apprehend the life-force and the G-dly light within them; whereas the Ofanim and the Chayos, who do not apprehend the life-force and the G-dly light within them, [which is] more meager and constricted,

The Seraphim grasp the G-dly light that gives them life. The Ofanim and Chayos, lower orders of angels, do not grasp it, because the light within them is more meager and contracted.

ולכן הם ברעש גדול^{50,51} כו' והי' [והרי זה] כדמיון הנשמה שממלא כל הגוף שהחיות הוא בהתחלקות ושינויים רב ים השכל שורה במוח ודבור בפה ויורד מטה ומתמעט כו'. כח התנועה ביד וכח ההילוך ברגל.^{52,53,54}

and therefore they are “with a great noise,” etc. And this is like the soul, which fills the whole body, where the life-force is divided, with many variations: the intellect rests in the brain, and speech in the mouth, and it descends lower and diminishes, etc.: the power of movement in the hand, and the power of walking in the foot.

Because they do not grasp, the Ofanim and Chayos are described, in Ezekiel's vision and in the morning blessing before the Shema, as moving “with a great noise.” The soul in the body is the analogy: one soul fills the whole body, yet each limb receives a different measure of its life: intellect in the brain, speech in the mouth, movement in the hand, walking in the foot.

SECTION 2 • ¶2-4

Sovev, the holy, and the unification

2 ובחינת החיות שבבחי' ממכ"ע [ממלא כל עלמין] נק' בשם שכינת' לשון ושכנתי בתוכם⁵⁵ כו' שהחיות מתלבש בעלמין כנשמה המתלבשת בגוף כו'

The level of the life-force that is in the level of the light that fills all worlds (memalei kol almin) is called by the name “His Shechinah” (Divine Presence), a term from “and I will dwell in their midst,” etc.; for the life-force is en clothed in the worlds like the soul that is en clothed in the body, etc.

The life-force of memalei kol almin, which enters the worlds and dwells within them like a soul in a body, is called “His Shechinah.” The word comes from shachan, “to dwell,” as in “Make Me a sanctuary, and I will dwell in their midst.”

ובחי' סוכ"ע הוא ג"כ חיות ואור א"ס בתוך כל העולמות אלא שאינו בבחי' גילוי והתחלקות ריבוי ומיעוט שהחיות ההוא שוה ומשוה קטן וגדול⁵⁶ כו'

And the level of the light that encompasses all worlds (sovev kol almin) is also life-force and the Infinite Light (Or Ein Sof) within all the worlds, except that it is not in a state of revelation and of division into more and less; for that life-force is equal, and makes equal small and great, etc.

Sovev kol almin is also G-dly life and the Infinite Light within all the worlds; it is not outside them in space. The difference is that it is not revealed and is not divided, more for one creature and less for another: in the words of the piyyut “And all believe,” it treats small and great alike.

ונק' סובב כמו העיגול עד"מ שמעלה ומטה שוים שבחי' זו נק' קוב"ה [קודשא בריך הוא] קדוש ומובדל שאינו נתפס בבחי' עלמין כלל מלשון אל תגע בי

And it is called “encompassing” (sovev), like a circle, by way of analogy, in which above and below are equal. For this level is called “the Holy One, blessed be He”: holy and set apart, for it is not grasped in the level of worlds at all; [“holy”] in the sense of “Do not touch me,

It is called “encompassing” by analogy to a circle, in which no point is higher or lower than another. This level is called “the Holy One, blessed be He,” because “holy” means set apart: it is not grasped within the worlds at all.

כי קדשתיך⁵⁷ או הגבל את ההר וקדשתו⁵⁸ וכן קדושים תהיו⁵⁹ מובדלי' [מובדלים] תהיו שבחי' המובדל ומופרש נק' בלה"ק [בלשון הקודש] בשם קדש.

for I am holier than you,” or “Set bounds around the mountain and sanctify it”; and likewise “You shall be holy” [means] “You shall be set apart.” For the level of what is set apart and separate is called in the Holy Tongue by the name “holy.”

Three verses show that kadosh means “set apart”: “Do not touch me, for I am holier than you” (the verse itself reads “do not come near me”), the boundary around Mount Sinai, “Set bounds around the mountain and sanctify it,” and “You shall be holy,” read as “You shall be separate.” So “holy” in the Holy Tongue names what stands apart.

3 וזהו ענין לשם יחוד קובה"ו [קודשא בריך הוא ושכינתיה] שע"י המצות ממשיכים בחי' סוכ"ע בחי' קדוש להיות בגילוי בבחי' ממכ"ע [ממלא כל עלמין].

And this is the meaning of “For the sake of the unification of the Holy One, blessed be He, and His Shechinah (Divine Presence)”: that through the mitzvos one draws the level of the light that encompasses all worlds (sovev kol almin), the level of “holy,” to be revealed in the level of the light that fills all worlds (memalei kol almin).

Now the formula “for the sake of the unification of the Holy One, blessed be He, and His Shechinah” is clear. Through the mitzvos, the holy, set-apart level of sovev kol almin is drawn into revelation within memalei kol almin, joining “the Holy One” with “His Shechinah.”

וזהו ענין כוונות ברכות המצות בא"י [ברוך אתה ה'] אמ"ה [אלקינו מלך העולם] היינו שבח"י הוי' סוכ"ע יהיה בבחי' ברכה והמשכה בגילוי בבחי' אתה לנוכח ועי"ז נמשך תוספת אור בגי"ע [בגן עדן] וכדלקמן:

And this is the meaning of the intentions of the blessings over the mitzvos, "Blessed are You, Havayah, our G-d, King of the world": that the level of Havayah, the light that encompasses all worlds, should be in a state of "blessing" and drawing down, in revelation, in the level of "You," [addressed] in the second person; and through this additional light is drawn into Gan Eden, as [will be explained] below.

The blessing said over a mitzvah carries the same intent: "Blessed" means drawing down, "Havayah" is the transcendent level of sovev, and "You" addresses G-d in the second person, as present and revealed. So the blessing asks that sovev be drawn down and revealed, and this is what adds light in Gan Eden, as the maa-mar will explain.

4 קיצור. שע"י המצות ממשיכים תוספת אור בגי"ע [בגן עדן] ע"י שממשיכים מבחי' סוכ"ע בממל"ע [בממלא כל עלמין]:

Summary: Through the mitzvos one draws additional light into Gan Eden, by drawing from the level of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin).

The summary of the first section: the mitzvos add light in Gan Eden because they draw from sovev, the encompassing light, into memalei, the light that fills the worlds.

SECTION 3 • 15

The Shema and the soul's descent

5 ב והנה כללות ענין המשכה זו מסובב בממלא זהו מבואר בק"ש [בקריאת שמע] הוי' אלקינו הוי' אחד פי' הוי' אלקינו הוא בחי' סוכ"ע.

2. Now, the matter of this drawing-down from the encompassing [light] into the filling [light], as a whole, is explained in the Shema: "Havayah is our G-d, Havayah is One." The meaning is: "Havayah our G-d" is the level of the light that encompasses all worlds (sovev kol almin).

The second section begins. The drawing of sovev into memalei, taken as a whole, is expressed in the Shema's words "Havayah is our G-d, Havayah is One": the first phrase, "Havayah our G-d," refers to sovev, the transcendent light.

והוי' אחד הוא להיות המשכה מסוכ"ע בממכ"ע [בממלא כל עלמין] (וכמ"ש מזה בד"ה לכתתני אחותי כלה)^{60, 61} כי אחד החי"ת היינו ז' רקיעים וארץ והד' הוא ד' רוחות העולם^{62, 63}

And “Havayah is One” is that there be a drawing-down from the light that encompasses all worlds into the light that fills all worlds (memalei kol almin) (as is explained about this in the discourse beginning “You have captured my heart, my sister, [my] bride”). For in “One” (echad), the ches is the seven heavens and the earth, and the dalet is the four directions of the world,

The second phrase, “Havayah is One,” is the drawing of sovev into memalei. The letters of echad (“One”) show it: the ches, whose value is eight, stands for the seven heavens and the earth, and the dalet, whose value is four, for the four directions; the Talmud speaks of dwelling on the word until one has made G-d King above, below and to the four directions.

שהוא בחי' התחלקות הנמשך מבחי' ממכ"ע [ממלא כל עלמין] בטלים ונכללים בתוך האלף הוא ההמשכה מסוכ"ע שהוא בלתי התחלקות ע"כ נק' אלף

which is the level of division that is drawn from the level of the light that fills all worlds; [these] are nullified and included within the alef, which is the drawing-down from the light that encompasses all worlds, which is without division; therefore it is called alef.

Heavens, earth and directions are the divided multiplicity that comes from memalei. All of it is nullified and included in the alef, whose value is one: the undivided light of sovev, which is therefore signified by alef.

(ועמ"ש בד"ה שובה ישראל^{64, 65} גבי אמרו אליו כל)⁶⁶ ומה שנראה העולם ליש ודבר הוא מפני

(And see what is written in the discourse beginning “Return, O Israel,” regarding “Say to Him, ‘All...’”) And the fact that the world appears as an existing thing and an entity is because

The discourse “Return, O Israel” explains “Say to Him, ‘All’”: G-d is called “All” because the Infinite Light that transcends Chochmah includes everything without division. The Alter Rebbe now asks why, if all is nullified within G-d’s oneness, the world appears to us as a separate, independent existence.

כי בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] אין מלך בלא עם^{67, 68} כו' ואי לזאת ואהבת לשון אבה הוא רעותא דליבא שהוי' בחי' סוכ"ע יהיה בחי' אלקיך לנוכח בגילוי

of “Blessed be the Name of the glory of His kingdom forever and ever”: there is no king without a people, etc. Therefore, “And you shall love” (ve’ahavta) is a term of desire (avah): it is the will of the heart that Havayah, the level of the light that encompasses all worlds, be the level of “your G-d,” in the second person, revealed

The answer lies in G-d’s kingship, praised in “Blessed be the Name of the glory of His kingdom forever and ever”: “there is no king without a people,” a people distinct from the king, so Malchus brings forth creatures that feel themselves separate. Therefore the Shema continues “And you shall love,” which the Alter Rebbe links to avah, “to desire”: the heart’s longing that the transcendent Havayah become “your G-d,” present and revealed to you.

(ע"י שמאיר בבחי' ממכ"ע [ממלא כל עלמין] שזהו ענין יחוד קוב"ה [קודשא בריך הוא] ושכינתיה) משא"כ בחי' סוכ"ע עצמו בחי' הוי' אלקינו הנאמר בפסוק שמע הוא בחי' העלם כו'.

(through its shining in the level of the light that fills all worlds, which is the meaning of the unification of the Holy One, blessed be He, and His Shechinah (Divine Presence)); whereas the level of the light that encompasses all worlds itself, the level of "Havayah our G-d" said in the verse of Shema, is the level of concealment, etc.

That revelation comes as sovev shines within memalei, which is the "unification of the Holy One, blessed be He, and His Shechinah." Sovev in itself, called "Havayah our G-d" in the Shema's first verse, remains hidden.

בכל לבבך⁶⁹ בשני יצריך^{70,71} שע"י היצה"ר [היצר הרע] דוקא שהוא בחי' ההעלם וההסתר של אור האלקי עי"ד [על ידו] יהי' [יהיה] צעק לבם אל ה'.

"With all your heart": with both your inclinations. For specifically through the evil inclination, which is the level of the concealment and hiding of the G-dly light, through it there will be "their heart cried out to Havayah."

The Mishnah reads "with all your heart" (levavcha, with a doubled letter) as "with both your inclinations," the good and the evil. The evil inclination hides the G-dly light, and precisely that hiding moves the heart to cry out to G-d, as in "their heart cried out to Havayah."

וזוהו חומת בת ציון הורידה כנחל דמעה⁷² (איכה ב' י"ח) שע"י בחי' החומה וההסתר אור אלקי עי"ז ויצעקו אל⁷³ ה' בצר להם.

And this is "O wall of the daughter of Zion, let tears run down like a river" (Lamentations 2:18): through the level of the wall and the hiding of the G-dly light, through this "they cried out to Havayah in their distress."

The same verse in Lamentations continues "O wall of the daughter of Zion": the "wall" is the concealment of G-dly light, and it is the concealment that brings the outcry, as in "they cried out to Havayah in their distress."

וזוהו תכלית ירידת הנשמה בעוה"ז להיות בבחי' בע"ת [בעלי תשובה] דמשכין ליה בחילא יתיר⁷⁴ מקום שבע"ת [שבעלי תשובה] עומדין כו'⁷⁵

And this is the purpose of the soul's descent into this world: to be at the level of baalei teshuvah (penitents), who draw Him down with greater strength; "in the place where baalei teshuvah stand," etc.

This is why the soul descends into this world: to become a baal teshuvah, whose return draws down G-dliness "with greater strength," as the Zohar says. The Talmud teaches that in the place where baalei teshuvah stand, even the perfectly righteous cannot stand.

כי הנשמה קודם ירידתה לעוה"ז היתה בחי' צדיק גמור וירדה לעוה"ז להיות בחי' בע"ת [בעלי תשובה] בחילא יתיר.⁷⁶

For before its descent into this world the soul was at the level of a perfectly righteous person, and it descended into this world to be at the level of a baal teshuvah, “with greater strength.”

Before its descent the soul was perfectly righteous. It comes down into a world of concealment so that, by overcoming it, it can serve as a baal teshuvah, with the greater strength that only return brings.

SECTION 4 • ¶6-7

This world, the place of sovev

6 וזהו בחי' בכל מאדך⁷⁷ בלי גבול והיינו בעוה"ז דייקא לפי שבעוה"ז הוא בחי' סוכ"ע. וזהו אשר אנכי מצוך היום⁷⁸ בחי' אנכי מי שאנכי⁷⁹ כו' מצוך היום דייקא.

And this is the level of “with all your might,” without limit; and that is specifically in this world, because in this world there is the level of the light that encompasses all worlds (sovev kol almin). And this is “which I command you today”: the level of “I” (Anochi), “Who I am,” etc.; “command you today,” specifically.

The Shema’s “with all your might” (me’odecha, literally “your very much”) is love without limit, and it belongs to this world, where sovev, which has no limit, is found. In “which I command you today,” “I” (Anochi) is G-d’s own essence, “Who I am,” and “today” stresses this world.

היום לעשותם בעוה"ז⁸⁰ שבעוה"ב [שבעולם הבא] אין שם בחי' תשובה. משא"כ בעוה"ז מרשע גמור יכול להיות צדיק גמור

“Today to do them,” in this world, for in the World to Come there is no level of teshuvah (return); whereas in this world one can go from being completely wicked to being perfectly righteous.

The Sages read “today to do them” as: today, in this world, is the time to do the mitzvos, and tomorrow, in the World to Come, to receive their reward. In the World to Come there is no teshuvah, while in this world even a completely wicked person can become perfectly righteous.

והיינו לפי שבעוה"ז עולם היותר שפל מתגלה בחי' סוכ"ע וכחשיכה כאורה⁸¹ בלי שום בחי' הסתר כלל שוה ומשוה קטן וגדול כו'

And that is because in this world, the lowest world, the level of the light that encompasses all worlds is revealed, and “darkness is as light,” without any level of concealment at all, “equal, and makes equal small and great,” etc.

This is possible because in this lowest world sovev is revealed, and before sovev “darkness is as light”: it treats small and great alike. So one who has fallen very low can rise very high.

(וכמ"ש מזה בד"ה צו את בניי [בני ישראל]⁸² כו' את קרבני לחמי) ⁸³ וזהו אשר אנכי מצוך היום ולהיות המשכת בחי' סוכ"ע בגילוי בבחי' ממכ"ע [ממלא כל עלמין] היא ע"י תומ"צ [תורה ומצות] דייקא

(As is explained about this in the discourse beginning "Command the children of Israel," etc., "My offering, My bread.") And this is "which I command you today." And [the reason] that the drawing of the level of the light that encompasses all worlds into revelation in the level of the light that fills all worlds (memalei kol almin) is specifically through Torah and mitzvos

The discourse "Command the children of Israel... My offering, My bread" in Likkutei Torah develops this. And because the drawing of sovev into revelation within memalei comes only through Torah and mitzvos, which are done in this world, it says "which I command you today."

כי המצות הן רצה"ע [רצון העליון] בחי' סוכ"ע שורה ומתלבש בתפילין ומזוזות ע"ג [על גבי] קלף גמיש שכותב ה' אחד ע"ג [על גבי] קלף

is that the mitzvos are the Supernal Will, the level of the light that encompasses all worlds, which rests and is en clothed in tefillin and mezuzos, upon physical parchment; for one writes "Havayah is One" upon parchment;

The mitzvos are the Supernal Will, which is sovev, and it rests in physical objects such as tefillin and mezuzos. The words "Havayah is One" are written on ordinary, physical parchment.

וכן בכל המצות ובפרט מעשה הצדקה כסף וזהב גשמיים ע"י שורה בו אור אלקי וממשיך בחי' חסד עליון.

and so in all the mitzvos, and especially the act of charity: physical silver and gold: through [this], G-dly light rests in it, and it draws down the level of the supernal Chesed (kindness).

The same holds for every mitzvah, most of all charity: G-dly light rests in the physical silver and gold that are given, and the giving draws down the supernal Chesed, G-d's kindness.

7 והיינו לפי שבח"י סוכ"ע מעלה ומטה רוחני [רוחניים] וגשמיים שוין. וזשארז"ל [וזהו שאמרו רבותינו זכרונם לברכה] חייב אדם לברך מאה ברכות⁸⁴ בכל יום שזהו ענין הברכות המשכות בח"י סוכ"ע להיות בגילוי בבחי' ממכ"ע [ממלא כל עלמין]. בא"י [ברוך אתה ה'] שבח"י הוי' סוכ"ע יהיה בגילוי ברוך אתה כו'.

And this is because for the level of the light that encompasses all worlds (sovev kol almin), above and below, spiritual and physical, are equal. And this is what our Sages, of blessed memory, said: "A person is obligated to recite a hundred blessings every day"; for this is the meaning of the blessings: drawings-down of the level of the light that encompasses all worlds to be revealed in the level of the light that fills all worlds (memalei kol almin). "Blessed are You, Havayah": that the level of Havayah, the light that encompasses all worlds, be revealed, "Blessed are You," etc.

For sovev, above and below, spiritual and physical, are alike, so it can rest in physical things. That is why the Sages require a hundred blessings a day: each blessing draws sovev into revelation within memalei, as "Blessed are You, Havayah" asks that the hidden Havayah be revealed as "You."

SECTION 5 • 18-9

Lower and higher awe

8 וזהו ועתה ישראל מה⁸⁵ ה' אלקיך שואל מעמך כי אם ליראה את ה' אלקיך כו'

And this is "And now, Israel, what does Havayah your G-d ask of you, but to fear Havayah your G-d," etc.

The maamar turns to another verse in Deuteronomy: "What does G-d ask of you, but to fear Him?" It too will be read through the two levels, memalei and sovev.

דלכאורה אינו מובן איך היראה היא מלתא זוטרתא כ"כ [כל כך]⁸⁶ עד שאמר כי אם ליראה כו'.

For at first glance it is not understood how awe is so small a matter that he said "but to fear," etc.

The Talmud asks the obvious question: is the fear of Heaven such a small thing that the verse can say "only"? The Alter Rebbe raises it here.

אך כי פיי ליראה את ה' אלקיך הנה מבואר למעלה דאלקיך היינו בחיי ממכ"ע [ממלא כל עלמין] והוי' אלקיך הוא המשכת סובב בממלא וא"כ כיון דהיראה יומשך מבחי' זו דממכ"ע [דממלא כל עלמין] היא בחיי יראה תתאה

However, the meaning of “to fear Havayah your G-d” is [this]: it was explained above that “your G-d” is the level of the light that fills all worlds (memalei kol almin), and “Havayah your G-d” is the drawing of the encompassing [light] into the filling [light]. If so, since the awe will be drawn from this level of the light that fills all worlds, it is the level of the lower awe (yirah tata'ah).

The answer: “your G-d” (Elokecha) means memalei, and “Havayah your G-d” is sovev drawn into memalei. Awe that comes from memalei, from G-d as He fills and gives life to the world, is the “lower awe” (yirah tata'ah).

אבל יש בחיי יראה עילאה הנמשך מבחי' גילוי סוכ"ע עצמו ע"ד החרדה שנפלה על חברי דניאל⁸⁷ משום דמזליהו חזי⁸⁸ דהיינו מבחי' מקיף⁸⁹ כו'.

But there is the level of the higher awe (yirah ila'ah), which is drawn from the level of the revelation of the light that encompasses all worlds (sovev kol almin) itself, like the trembling that fell upon Daniel's companions, because “their mazal saw,” that is, from the level of the encompassing (makif), etc.

There is also a “higher awe” (yirah ila'ah), which comes from the revelation of sovev itself. The Talmud explains that Daniel's companions trembled although they did not see the vision, because “their mazal saw,” the root of their soul above them; such awe comes from the encompassing (makif) level.

לכן ז"ש [זהו שכתוב] שאינו שואל מעמך כי אם ליראה יראה תתאה כי על יראה עילאה ארז"ל [אמרו רבותינו זכרונם לברכה] אם אין חכמה⁹⁰ אין יראה^{91,92} שבחי' יראה זו נמשך על ידי עסק התורה לפי שאי אפשר להיות התגלות בחיי זו בנפש

Therefore this is what it says, that He asks of you only “to fear,” [meaning] the lower awe. For of the higher awe our Sages, of blessed memory, said, “If there is no wisdom, there is no awe”; for this level of awe is drawn through occupation in the Torah, since it is impossible for this level to be revealed in the soul

The verse asks “only” for the lower awe. The higher awe depends on wisdom, as the Mishnah says, “If there is no wisdom, there is no awe,” for it comes through Torah study and cannot be revealed in the soul by itself.

אלא בבחי' מזליהו והוא נמשך בנפש על ידי עסק התורה דישראל מתקשראן באורייתא⁹³ וכמ"ש במ"א

except in the level of "their mazal," and it is drawn into the soul through occupation in the Torah, for Israel are bound up with the Torah, as is explained elsewhere,

It is revealed only through the soul's "mazal," its transcendent root, which is drawn into the soul through Torah study, since Israel are bound up with the Torah, as the Zohar says.

בד"ה וידבר אלקים את כל הדברים האלה לאמר⁹⁴ ובשעת מ"ת [מתן תורה] היה גילוי בחי' יראה עילאה הנמשך מבחי' אנכי מי שאנכי בחינת והנורא

in the discourse beginning "And G-d spoke all these words, saying." And at the time of the Giving of the Torah there was a revelation of the level of the higher awe, drawn from the level of "I" (Anochi), "Who I am," the level of "and the Awesome."

At the Giving of the Torah the higher awe was revealed, coming from "I" (Anochi), G-d's own essence, the level the prayers call "the Awesome." The discourse "And G-d spoke all these words" explains this.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] שעל כל דבור פרוח נשמתו⁹⁵ כו'. אך עכ"ז [עם כל זה] אינו שואל מעמך כי אם ליראה היינו בחי' יראה תתאה:

And that is why our Sages, of blessed memory, said that at each utterance their souls flew out, etc. But even so, He asks of you only "to fear," that is, the level of the lower awe.

That is why the Sages say the people's souls flew out at each of the divine utterances: the higher awe was more than the soul could bear. Even so, the verse asks of a person only the lower awe.

9 קיצור. והמשכה זו היא בק"ש [בקריאת שמע] ואהבת את ה' אלקיך מאה ברכות. ליראה את ה' אלקיך:

Summary: This drawing-down is in the Shema, "And you shall love Havayah your G-d"; the hundred blessings; "to fear Havayah your G-d."

The summary of the second section: this drawing-down takes place through the Shema's "And you shall love Havayah your G-d," through the hundred daily blessings, and through "to fear Havayah your G-d."

SECTION 6 • ¶10-11

Torah gives life to the mitzvos

10 ג אך הנה המשכת שרש המצות אשר קדשנו כו' להיות בגילוי למטה במעשה המצות הוא ע"י תורה וכמ"ש ודברת בם⁹⁶ כו' לשון ידבר שהוא מענין הנהגה והמשכה ואחר כך וקשרתם וכתבתם כו'.

3. However, the drawing of the root of the mitzvos, "Who has sanctified us," etc., to be revealed below in the performance of the mitzvos, is through Torah, as it is written, "And you shall speak (vedibarta) of them," etc., a term [as in] yadber ("He leads"), which denotes leading and drawing; and afterwards, "And you shall bind them," "And you shall write them," etc.

The third section begins. The root of the mitzvos, the holiness named in the blessing "Who has sanctified us with His commandments," is revealed in the physical deed only through Torah. So in the Shema "And you shall speak of them" (Torah study) comes before "bind them" and "write them" (tefillin and mezuzah); the Alter Rebbe links vedibarta to yadber, "He leads," a word of leading and drawing.

כי הנה התורה הוא מזון לנפש⁹⁷ והמצות הם לבושים וכמו המזון שמחיה את האדם כך

For the Torah is food for the soul, and the mitzvos are garments; and just as food gives life to a person, so

The Torah is the soul's food, which enters within it, and the mitzvos are its garments, which surround it. Just as food keeps a person alive, so the Torah gives life to the mitzvos.

ע"י תורה טעמי המצות נמשך שרש המצות אשר קדשנו במצותיו רצה"ע [רצון העליון] להיות שורה ומתגלה במעשה המצות וכמ"ש החכמה תחיה בעליה⁹⁸ בקהלת סי' ז' י"ב.

through Torah, the reasons of the mitzvos, the root of the mitzvos, "Who has sanctified us with His commandments," the Supernal Will, is drawn to rest and be revealed in the performance of the mitzvos, as it is written, "Wisdom gives life to its masters" (in Koheles, chapter 7, [verse] 12).

Torah study, which teaches the reasons of the mitzvos, draws down their root, the Supernal Will, to rest and be revealed in the deed. Koheles says this in the verse "Wisdom gives life to its masters."

שהמצות נקרא בעליה דחכמה דתרגום בעל לשון מרא ורבון דהיינו שיש לו ממשלה על בחי' חכמה שהמצות הם מבחינת רצה"ע [רצון העליון] שלמעלה מבחי' חכמה ואורייתא מחכמה נפקת^{99,100} ואעפ"כ [ואף על פי כן] החכמה תחיה כי התורה היא פירוש

For the mitzvos are called the “masters” of wisdom, since the [Aramaic] Targum renders ba'al as “master” and “lord,” meaning that it has dominion over the level of Chochmah (wisdom); for the mitzvos are from the level of the Supernal Will, which is above the level of Chochmah, and “the Torah comes forth from Chochmah.” Nevertheless, “wisdom gives life,” for the Torah is the explanation

The mitzvos are the “masters” of wisdom, since ba'al also means master, as the Targum renders it: the Supernal Will, from which the mitzvos come, is higher than Chochmah, the source from which the Torah comes. Even so, the lower wisdom “gives life” to its higher masters, because the Torah explains the mitzvos.

וביאר טעמי המצות ולכן ע"י התורה דוקא נמשך שרש המצות ורצה"ע [ורצון העליון] להיות בגילוי בבחי' ממכ"ע [ממלא כל עלמין]

and elucidation of the reasons of the mitzvos. Therefore it is specifically through the Torah that the root of the mitzvos and the Supernal Will are drawn to be revealed in the level of the light that fills all worlds (memalei kol almin).

Because the Torah explains the reasons of the mitzvos, it is specifically through the Torah that their root, the Supernal Will, is revealed within memalei, the light that is within the worlds.

(וכמ"ש במ"א בד"ה מנורת זהב¹⁰¹ כולה¹⁰² מענין החכמה תחיה בעליה ועמ"ש ע"פ אני לדודי כפי' נמנו וגמרו גדול תלמוד שמביא לידי מעשה¹⁰³)

(As is explained elsewhere, in the discourse beginning “A candelabrum all of gold,” on the matter of “wisdom gives life to its masters”; and see what is written on [the verse] “I am my Beloved's,” in explaining “They took a vote and concluded: study is greater, for it leads to action.”

Two parallel discourses are cited: one on “A candelabrum all of gold,” which discusses “wisdom gives life to its masters,” and one on “I am my Beloved's,” which explains the Talmud's conclusion that study is greater because it leads to action.

כי א"א להיות התעוררות המשכת בחי' סוכ"ע ע"י המצות שהם מדברים גשמיים ציצית מצמר אם לא ע"י התורה שהיא הממוצע המחברם כמו עד"מ באדם שהדיבור הוא הממוצע המחבר ומוציא מהעלם לגילוי רצונו וחפצו.

For it is impossible for there to be an arousal of the drawing-down of the level of the light that encompasses all worlds (sovev kol almin) through the mitzvos, which are of physical things, such as tzitzis of wool, except through the Torah, which is the intermediary that joins them; as, by way of analogy, in a person, speech is the intermediary that joins and brings his will and desire out of concealment into revelation.

Mitzvos are done with physical things, such as tzitzis of wool, and by themselves cannot arouse the drawing of sovev. The Torah is the intermediary that joins the Supernal Will to the physical object, just as in a person speech brings an inner will out into revealed action.

ור"ל [ורוצה לומר] כמו שגילוי והמשכת הרצון במעשה הוא ע"י הדבור והדבור נלקח מהשכל כמ"כ [כמו כן] המשכת רצה"ע [רצון העליון] במעשה המצות הוא ע"י הדבור בד"ת [בדברי תורה] דאורייתא מחכמה נפקת). וזהו ענין לעשות בארץ פ"י להמשיך בבחי' המצות רצון העליון בחי' סוכ"ע

That is to say: just as the revelation and drawing of the will into action is through speech, and speech is taken from the intellect, so too the drawing of the Supernal Will into the performance of the mitzvos is through speech in words of Torah, for "the Torah comes forth from Chochmah.") And this is the meaning of "to do in the land": that is, to draw the Supernal Will, the level of the light that encompasses all worlds, into the level of the mitzvos

The analogy is completed: will reaches action through speech, and speech draws on the intellect; so the Supernal Will reaches the deed of the mitzvah through speaking words of Torah, which come from G-d's wisdom. After the parenthesis, "to do in the land" is explained as drawing the Supernal Will, sovev, into the mitzvos.

(וגם כמש"ל [כמה שכתוב לעיל] דארץ היינו ג"ע [גן עדן] וצריך לעשות ולתקן היינו להמשיך בו מבחי' רצה"ע [רצון העליון] כי ההארה שנברא בג"ע [בגן עדן] הוא רק זיו השכינה ונמשך מב' אותיות ב"ה ה' צור עולמים¹⁰⁴ ביו"ד נברא העוה"ב [העולם הבא]¹⁰⁵

(and also, as explained above, that "land" is Gan Eden, and one must "do" and rectify [it], that is, draw into it from the level of the Supernal Will. For the illumination that was created in Gan Eden is only the radiance of the Shechinah (Divine Presence), and it is drawn from two letters: "For with Yah (yud-hei), Havayah formed the worlds"; with the yud the World to Come was created.

The earlier reading, that "land" is Gan Eden, also fits: the light created in Gan Eden is only the "radiance of the Shechinah." The Talmud reads "with Yah, Havayah formed the worlds" to mean that this world was created with the letter hei and the World to Come with the letter yud.

אבל ע"י המצות נמשך עצם רצה"ע [רצון העליון] דכלא חשיבי האותיות הנ"ל אצלו או כמשל שאינם ערוך תענוג ומתיקות המלוכש בפרי כתפוח וכה"ג [וכהאי גוונא] לגבי עצם מקור הכח הצומח שממנו נמשכים טעמי [טעמיה] אלו כמ"ש במ"א)

But through the mitzvos the very essence of the Supernal Will is drawn down, before which the aforementioned letters are considered as nothing; or, as in the analogy that there is no comparison between the delight and sweetness encloded in a fruit, such as an apple and the like, and the very source of the power of growth, from which these flavors are drawn, as is explained elsewhere.)

Through the mitzvos, though, the very essence of the Supernal Will is drawn into Gan Eden, and beside it those creative letters count as nothing. The analogy: the taste of an apple is nothing compared with the power of growth from which all such tastes come.

ולכך נאמר וזאת המצוה אשר צוה¹⁰⁶ ה' לעשות בארץ ואח"כ כתיב שמע ישראל¹⁰⁷ והיא מצות ק"ש [קריאת שמע] ואח"כ ודברת בם מצות ת"ת¹⁰⁸ [תלמוד תורה] והכל חובת הגוף הוא ונוהג בין בארץ בין בחוץ לארץ.¹⁰⁹

Therefore it says, "And this is the commandment which Havayah commanded to do in the land," and afterwards it is written, "Hear, O Israel," which is the mitzvah of reciting the Shema, and afterwards, "And you shall speak of them," the mitzvah of Torah study; and all of it is a personal obligation, and applies both in the Land and outside the Land.

Back to the opening question: the verse says "to do in the land," and then gives the Shema and Torah study, mitzvos that apply everywhere.

אלא דפי' לעשות בארץ היינו להמשיך אור הסוכ"ע בממכ"ע [בממלא כל עלמין] הנקרא ארץ והוא בחי' ג"ע [גן עדן] התחתון כנ"ל.

Rather, the meaning of "to do in the land" is to draw the light that encompasses all worlds into the light that fills all worlds, which is called "land"; and that is the level of the lower Gan Eden, as mentioned above.

The answer: "to do in the land" means drawing sovev into memalei, which is called "land," the level of the lower Gan Eden, as explained at the start.

ועיקר כללות המשכה זו היינו מצות ק"ש [קריאת שמע] כמשי"ל [כמה שכתוב לעיל] שזהו פי' הוי' אחד כו'.
וכמ"כ [וכמו כן] הוא ע"י כל המצות רק בק"ש [בקריאת שמע] הוא עיקר המשכה זו

And this drawing-down as a whole is principally the mitzvah of reciting the Shema, as explained above, that this is the meaning of "Havayah is One," etc. And so too it is through all the mitzvos, only that in the Shema is the principal [part] of this drawing-down.

The Shema is the main vehicle of this drawing-down, since its words "Havayah is One" express it, as the second section explained. Every mitzvah draws it too, but the Shema principally.

ולכן נאמר ג"כ בק"ש [בקריאת שמע] ודברת בם דהיינו בד"ת [בדברי תורה] כי המשכה זו ע"י המצות הוא התורה כנ"ל:

Therefore it also says in the Shema, "And you shall speak of them," that is, in words of Torah; for this drawing-down through the mitzvos is [through] the Torah, as mentioned above.

That is why the Shema also says "And you shall speak of them," about Torah study. The drawing-down through all the mitzvos depends on the Torah.

11 קיצור. אך הנה כדי להמשיך גילוי רצון העליון בנפש ע"י המצות הוא ע"י התורה וע"ז נאמר החכמה תחיה בעליה:

Summary: However, to draw the revelation of the Supernal Will into the soul through the mitzvos is through the Torah, and of this it is said, "Wisdom gives life to its masters."

The summary of the third section: the Supernal Will is revealed in the soul through the mitzvos only by means of the Torah, as "wisdom gives life to its masters" teaches.

SECTION 7 • ¶12-16

Why the mitzvos need guarding

12 לשמור את כל¹¹⁰ מצותיו¹¹¹ כו' ושמרת לעשות¹¹² ענין השמירה¹¹³ הוא להיות כי מעשה המצות הם נעשים בדברים גשמיים כסף וזהב שעושין בהן צדקה וקלף גשמי לסת"מ [לספרי תורה תפילין ומזוזות] ושאר דברים תחתונים

"To keep all His commandments," etc., "and you shall keep to do": the matter of keeping is because the performance of the mitzvos is done with physical things: silver and gold with which charity is given, physical parchment for Torah scrolls, tefillin and mezuzos, and other lowly things

The maamar now answers the first question, the double "keeping." Mitzvos are done with physical things: silver and gold for charity, parchment for Torah scrolls, tefillin and mezuzos, and other lowly objects.

שהם נמשכים מק"נ [מקליפת נוגה] כי אין לך עשב מלמטה¹¹⁴ שאין לו מזל מלמעלה המכה בו ואומר לו גדל.¹¹⁵

which are drawn from kelipas nogah; for "there is no blade of grass below that does not have a mazal above that strikes it and says to it, 'Grow!'"

Such things draw their life from kelipas nogah, the realm in which good and evil are mixed and which can be turned either way. The Midrash says that every blade of grass has a mazal above that strikes it and tells it to grow.

פ"י מזל הוא שר המשפיע אותו עשב וע"י שעושים בו המצוה נכלל חיות זה בקדושת ה' אחד ועל זה נאמר ורעי את גדיותיך על משכנות הרועים.¹¹⁶

The meaning of mazal is the minister (sar) that bestows influence on that blade of grass; and through doing the mitzvah with it, this life-force is included in the holiness of the One G-d. And of this it is said, "And pasture your kids by the dwellings of the shepherds."

The mazal is the angelic minister that channels life to the grass. When a mitzvah is done with a physical thing, its life-force is absorbed into G-d's holiness, and this is hinted at in "pasture your kids by the dwellings of the shepherds."

פ"י גדיותיך הוא מלשון גדא דהר שבגמרא¹¹⁷ שהוא ל' [לשון] מזל מלשון העורכים לגד שלחן¹¹⁸ דהיינו מעשה המצות

The meaning of "your kids" (gediyosayich) is from the expression "the gada of the mountain" in the Gemara, which is a term for mazal, from the expression "who set a table for Gad"; that is, the performance of the mitzvos,

Gediyosayich, "your kids," is read as related to gad, "fortune," as in the Talmud's "gada of the mountain" and Isaiah's "who set a table for Gad," both terms for a mazal. The "kids" are thus the deeds of the mitzvos, which elevate what the mazalos sustain.

שהם נתלכשו בדברים גשמיים [גשמיים] תחתונים שנמשכים מן המזלות והמזלות מקבלים מן שמרי האופנים וע"י העלאה זו של המצות הם מתעלים על משכנות הז' רועים אברהם ויצחק כו'¹¹⁹

which are encloded in lowly physical things that are drawn from the mazalos, and the mazalos receive from the dregs of the Ofanim; and through this elevation of the mitzvos they are raised up to "the dwellings" of the seven "shepherds," Avraham and Yitzchak, etc.,

These deeds use lowly things drawn from the mazalos, which themselves receive from the dregs of the Ofanim angels. Through the mitzvos they are raised to "the dwellings of the shepherds," the seven shepherds beginning with Avraham and Yitzchak.

שנקי רועים על שם שממשיכים בחי' עונג העליון ואוי"ר [ואהבה ויראה] לכנ"י [לכנסת ישראל] וכמ"ש במ"א בד"ה אם לא תדעי לך.¹²⁰

who are called “shepherds” because they draw down the level of the supernal delight, and love and awe, to the Community of Israel (Knesses Yisrael), as is explained elsewhere in the discourse beginning “If you do not know.”

The shepherds are so called because they “feed” Knesses Yisrael, the collective soul of Israel, drawing down to it supernal delight, love and awe. The discourse “If you do not know” in Torah Ohr explains this.

13 והנה מאחר שמ"מ הם נלקחים מדברים תחתונים רק שנמשך בהם רצה"ע [רצון העליון] כו' ע"כ צריכים הם שימור שלא יומשך מזה יניקה לחיצונים ח"ו [חס ושלום]

Now, since they are nevertheless taken from lowly things, only that the Supernal Will is drawn into them, etc., therefore they need guarding, so that no nurture be drawn from this to the external forces, G-d forbid.

Although the mitzvah draws the Supernal Will into these physical things, they still come from a lowly source. So they need guarding, so that the external forces, the kelipos, do not draw nourishment from them.

כי הבחינה שהיה מבחי' תערובות טו"ר [טוב ורע] אע"פ [אף על פי] שנתברר ונתעלה צריך הוא שמירה שלא יהיה מזה יניקה כנ"ל.

For a level that was of the level of a mixture of good and evil, even though it has been refined and elevated, needs guarding so that there be no nurture from it, as mentioned above.

Anything that was once a mixture of good and evil needs guarding even after it has been refined and raised up, so that evil cannot feed on it again.

משא"כ בחינת הטוב בעצם א"צ [אין צריך / אינו צריך] שימור כ"כ [כל כך] כי רחוק הוא בעצם מן הרע וזהו שנאמר שומר את גרים¹²¹ דאין ר"ל [רוצה לומר] גרים ממש דוקא כ"א אמ"ש [את מה שכתוב] תלה עושה משפט לעשוקים¹²² כו'

Whereas the level of what is essentially good does not need so much guarding, for it is essentially far from evil. And this is what is said, “guards strangers” (gerim): it does not mean actual strangers specifically, but rather what is written first, “Who executes justice for the oppressed,” etc.,

What is good in its essence needs less guarding, being far from evil by nature. This is the meaning of “guards gerim” in Psalm 146: the gerim are not only actual converts but those mentioned earlier in the psalm, the “oppressed” for whom G-d executes justice.

שהם הניצוצים שנפלו בשבתי"כ [בשבירת הכלים] או ע"י חטא אדה"ר [אדם הראשון] שהם עשוקים בידי החיצונים והש"י [והשם יתברך] מרחם עליהם במשפט דאיהו רחמי^{123, 124} להעלותם לשרשם.

which are the sparks that fell in the shattering of the vessels or through the sin of Adam, the first man, and are oppressed in the hands of the external forces; and G-d, blessed be He, has compassion on them with "justice," which is mercy, to raise them up to their root.

The "oppressed" are the sparks of holiness that fell in the shattering of the vessels or through Adam's sin and are held captive by the external forces. G-d has compassion on them with "justice," which in the Zohar's language is mercy, and raises them to their source.

14 וע"ז ארז"ל [אמרו רבותינו זכרונם לברכה] לא גלו ישראל אלא כדי כו'¹²⁵ שהם ניצוצין אלו המתעלים ע"י קיום המצות בדברים גשמיים

And of this our Sages, of blessed memory, said, "Israel were exiled only in order that," etc.; these are the sparks that are elevated through fulfilling the mitzvos with physical things.

The Talmud says Israel were exiled among the nations "only in order that converts be added to them." The Alter Rebbe reads these "converts" as the sparks raised through doing mitzvos with physical things.

ולכך נאמר בזה שומר את גרים פ"י שגם לאחר שנתבררו מצטרפים לבחי" שמירה מעולה שלא יהיו חוזרים ונופלים

Therefore it says of this, "guards gerim": that is, even after they have been refined they need a superior guarding, so that they do not fall again,

Hence "guards gerim": even after the sparks have been refined, they need special guarding so that they do not fall back.

וכמו עד"מ האדם שחטא ואשם וחזר בתשובה צריך שמירה מעולה שלא יחזור לסורו משא"כ מי שלא טעם טעם חטא שאין צריך לשמירה כ"כ [כל כך].

just as, by way of analogy, a person who sinned and incurred guilt and returned in teshuvah (return) needs a superior guarding so that he not revert to his ways; whereas one who has not tasted the taste of sin does not need guarding so much.

A penitent is the analogy: having once sinned, he needs stronger safeguards against returning to his old ways than one who never tasted sin.

15 וכידוע שזהו ענין תשובת הגדר כי יש תשובת המשקל¹²⁶ והיא שכפי הנאה שנהנה בעבירה כן לפי ערך זה יש לו להצטער בדאגת הלב כנגד החשק והתאוה אשר נהנה.

And as is known, this is the matter of the “teshuvah (return) of the fence.” For there is the “teshuvah of the scale”: that according to the pleasure he had in the transgression, in that proportion he must feel pain, in the anguish of the heart, corresponding to the desire and the craving that he enjoyed.

The need for extra guarding is compared to a known distinction in teshuvah. The “teshuvah of the scale” weighs the pain of regret against the pleasure the sin gave, measure for measure.

את תשובת הגדר וא להתרחק ביותר עד קצה האחרון מהרע כדי שלא יתאוה לעבירה ח"ו [חס ושלום] והבעל תשובה צריך לזה יותר ממי שלא חטא¹²⁷ כו'

But the teshuvah of the fence is to distance oneself exceedingly from evil, to the farthest extreme, so that he will not crave the transgression, G-d forbid; and the baal teshuvah (penitent) needs this more than one who has not sinned, etc.

The “teshuvah of the fence” means building a fence far from evil, keeping to the very opposite extreme so as not even to desire the sin. One who has sinned needs this fence more than one who never sinned.

וכן אמר הה"ק [הרב הקדוש] המגיד¹²⁸ נ"ע [נשמתו עדן] שאע"פ [שאף על פי] שארז"ל [שאמרו רבותינו זכרונם לברכה] אל יאמר אדם¹²⁹ אי אפשי בבשר כו' אלא אפשי ומה אעשה ואבי שבשמים גזר עלי היינו במי שלא חטא מעולם

And so said the holy Rav, the Maggid, whose soul is in Eden: that although our Sages, of blessed memory, said, “A person should not say, ‘I have no desire for meat,’ etc., but rather, ‘I do desire it, but what can I do? My Father in Heaven has decreed upon me,’” that is for one who has never sinned;

The Maggid of Mezritch, the Alter Rebbe’s teacher, qualified the Sages’ teaching that a person should not say “I find forbidden meat repulsive,” but “I would want it, but my Father in Heaven has forbidden it.” That teaching, he said, applies to one who has never sinned.

אבל הבע"ת [הבעלי תשובה] צ"ל כל מיני רע ואיסורים מאוסים¹³⁰ אצלו ושיאמר אי אפשי כו' בכדי שלא יפול ח"ו [חס ושלום].

but for the baal teshuvah, every kind of evil and of prohibition must be loathsome to him, and he must say, “I have no desire,” etc., so that he will not fall, G-d forbid.

A baal teshuvah, however, must find every evil and every prohibition truly repulsive and must say “I do not want it,” so that he does not fall again.

נמצא מבואר שמי שהיה כבר למטה במדרגה צריך שמירה יתירה אף גם לאחר שנתעלה ומכל זה נוכל

It is thus explained that one who was once low in level needs extra guarding even after he has been elevated. And from all this we can

The principle that emerges: one who was once on a low level needs extra guarding even after rising. This explains the “keeping” said of the mitzvos.

להבין ענין לשמור הנז' [הנזכר] גבי עשיית המצות דאע”פ [דאף על פי] שהמצות הם המשכות קדושה עליונה מבחי' סוכ”ע אשר קדשנו במצותיו ממש שהקב”ה מניח תפילין¹³¹ וכו'.

understand the matter of “to keep” mentioned regarding the doing of the mitzvos: that although the mitzvos are drawings-down of supernal holiness from the level of the light that encompasses all worlds (sovev kol almin), “Who has sanctified us with His commandments” in the literal sense, for the Holy One, blessed be He, puts on tefillin, etc.,

The mitzvos draw down supernal holiness from sovev; “Who has sanctified us with His commandments” is meant literally, for the Talmud says that G-d Himself, as it were, puts on tefillin.

אך לפי שנתלבש דוקא האור העליון בדברים גשמיים שהן מבחי' ק”נ [קליפת נוגה] כנ”ל ע”כ צריכים שמירה

nevertheless, because the supernal light is enclothed specifically in physical things, which are from the level of kelipas nogah, as mentioned above, therefore they need guarding,

Yet the supernal light is enclothed in physical things, which come from kelipas nogah, as explained before, and so they need guarding.

שלא יהיה מזה יניקת החיצונים¹³² ח”ו [חס ושלום] מפני שהניצוצים האלו היו עשוקים אצלם ועכשיו יצאו משם ונתבררו ע”כ צריכים שמירה לבלתי יתערב בהם יניקת החיצונים

so that the external forces will not draw nurture from this, G-d forbid; because these sparks were oppressed by them, and now they have come out from there and been refined, therefore they need guarding, so that no nurture of the external forces be mixed into them.

The sparks in those things were held captive by the external forces and have now been freed and refined. Like a penitent, they need guarding so that the external forces do not again draw nourishment from them.

והוא שלא יתפעל האדם בעצמו בעשותו המצוה להחזיק טובה לעצמו או להיות תפארת וגדלות ממנה או שאר איזה פנייה ח"ו [חס ושלום] כי מי יעלה בהר¹³³ ה' נקי כפים ובר לבב.¹³⁴

And this is that a person should not be stirred within himself, when doing the mitzvah, to credit himself with goodness, or to take glory and greatness from it, or any other ulterior motive, G-d forbid. For “Who shall ascend the mountain of Havayah? The clean of hands and pure of heart.”

In practice, the guarding means that a person must not feel self-satisfied when doing a mitzvah, take pride or glory from it, or have any other ulterior motive. Psalm 24 demands “clean hands and a pure heart.”

פ'י בר לבב שהוא בלי שום תערובת זר ח"ו [חס ושלום] (ועיין מה שכתוב בד"ה כה תברכו^{135, 136} גבי וישמרך¹³⁷ וב"ה קול דודי^{138, 139} בענין ושמרתם את המצות¹⁴⁰ כו' שנאמר בפ' בא) (י"ב י"ז).

The meaning of “pure of heart” is that it is without any foreign admixture, G-d forbid. (And see what is written in the discourse beginning “Thus shall you bless,” regarding “and keep you,” and in the discourse beginning “The voice of my Beloved,” on the matter of “And you shall keep the matzos,” etc., which is said in Parshas Bo) (12:17).

A pure heart is one with no foreign admixture. The parenthesis cites two discourses: one on the priestly blessing, which reads “and keep you” as guarding against self-satisfaction, and one on “The voice of my Beloved,” which reads “keep the matzos” as guarding against the “leavening” of pride.

וברכות פרשה עקב¹⁴¹ נראה דמפרש ושמרתם את המצות היינו כל מצותיו¹⁴² ית'. ועיין בזה חלק ב' תרומה (קל"א¹⁴³ א') בעין ליל שמורים:^{144, 145, 146, 147}

And in [Midrash] Rabbah, Parshas Eikev, it appears that it explains “And you shall keep the matzos” as all His commandments, may He be blessed. And see in the Zohar, Part II, Terumah (131a), on the matter of “a night of watching.”

The Midrash reads “keep the matzos” (hamatzos) as “the mitzvot,” which are spelled with the same letters, so the need for guarding applies to every mitzvah. The Zohar likewise teaches that the night needs guarding, as it says, “a night of watching.”

16 קיצור. ענין לשמור את כל חוקותיו כו':

Summary: The matter of “to keep all His statutes,” etc.

The summary of this part: what “to keep all His statutes” means.

SECTION 8 • ¶17-20

The Oral Torah as a house

17 ד אך הנה כיון שאפילו מעשה המצות צריכים לבח"י שמירה א"כ איך וע"י מה יהיה בח"י שמירה זו אך הענין כמארז"ל [כמאמר רבותינו זכרונם לברכה] שמור זו משנה^{148, 149, 150} וכמ"ש במ"א ע"פ תשמרו להקריב לך.^{151, 152}

4. However, since even the performance of the mitzvos needs the level of guarding, then how, and through what, will this guarding come about? But the matter is as our Sages, of blessed memory, said: "Keep: this is Mishnah," and as is explained elsewhere on [the verse] "You shall keep, to offer to Me."

The fourth section begins. If even the mitzvos need guarding, how is it done? The Sages say that "keep" refers to Mishnah, the Oral Torah, and the verse "you shall keep, to offer to Me" is explained elsewhere in the same way.

ולכן השמירה הוא על ידי עסק התורה שבעל פה שבה ועל ידה יוכל להיות השמירה (ועמ"ש בד"ה אחרי ה' אלקיכם תלכו^{153, 154} גבי ואת מצותיו תשמרו ובקולו תשמעו ע"ש)

Therefore the guarding is through occupation in the Oral Torah, for in it and through it the guarding can come about. (And see what is written in the discourse beginning "After Havayah your G-d shall you walk," regarding "and His commandments shall you keep, and His voice shall you heed"; see there.)

So the guarding comes through studying the Oral Torah. The discourse "After Havayah your G-d shall you walk" explains "His commandments shall you keep" through "His voice shall you heed," the voice of the Torah.

והענין דהנה המצות הם בח"י לבושים לנפש דהיינו שהוא המשכת בח"י סוכ"ע בממכ"ע [בממלא כל עלמין] וזהו בח"י לבוש שהוא המקיף להגוף. אך שמירת הגוף והלבוש הוא על ידי בית וזהו בח"י התרוה.

The explanation: the mitzvos are the level of garments for the soul, that is, the drawing of the level of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin); and this is the level of a garment, which encompasses the body. But the guarding of the body and the garment is through a house, and this is the level of the Torah.

The mitzvos are the soul's garments, for they draw sovev, the encompassing light, into memalei, just as a garment encompasses the body. A body and its garments are protected by a house, and the house is the Torah.

18 וכמ"ש בזהר דאורייתא היכלא עילאה¹⁵⁵ דקודשא בריך הוא וגם ארז"ל [אמרו רבותינו זכרונם לברכה] מיום שחרב¹⁵⁶ בית המקדש אין לו להקדוש ברוך הוא בעולמו

As it is written in the Zohar that the Torah is the supernal palace of the Holy One, blessed be He. And our Sages, of blessed memory, also said, "From the day the Holy Temple was destroyed, the Holy One, blessed be He, has in His world

The Zohar calls the Torah the supernal palace of G-d, and the Talmud says that since the Temple was destroyed, G-d has in His world only the four cubits of halachah.

אלא די אמות של הלכה הרי ד"א [די אמות] של הלכה הם נגד בחי בית המקדש שהוא בחי בית וכמ"ש וכל בניך למודי¹⁵⁷ ה' ורב

only the four cubits of halachah." Thus the four cubits of halachah correspond to the level of the Holy Temple, which is the level of a house. And as it is written, "And all your children shall be taught of Havayah, and great

So the four cubits of halachah take the place of the Temple: they are G-d's "house." Isaiah's verse "all your children shall be taught of Havayah" leads into the Sages' reading that follows.

שלום בניך אל תקרא בניך אלא בוניך¹⁵⁸ כו' שישראל הם הבונים את ההיכל והיינו על ידי תורה שבע"פ [שבעל פה].

shall be the peace of your children": "Do not read 'your children' (banayich) but 'your builders' (bonayich)," etc.; for Israel are the builders of the palace, and that is through the Oral Torah.

The Talmud reads banayich, "your children," as bonayich, "your builders": Torah scholars build G-d's palace, and they build it through the Oral Torah.

19 ולכך על ידי זה יהיה שמירה לבחיי לבושים דמעשה המצות שלא יהיה מהם יניקת החיצונים על ידי שמירה דבחי בית הנ"ל.

Therefore through this there will be guarding for the level of the garments of the performance of the mitzvos, so that the external forces do not draw nurture from them, through the guarding of the level of a house mentioned above.

Hence the "house" of the Oral Torah guards the "garments" of the mitzvos, so that the external forces draw no nourishment from them.

וביאר הענין הוא כי הנה כל התורה שבעל פה הוא להחמיר חומרות ודקדוקי סופרים שלא לעשות.

The explanation of the matter is that the entire Oral Torah is to impose stringencies and the fine distinctions of the Scribes, [specifying what] not to do.

The Oral Torah consists largely of the stringencies and precise details of the Sages, defining what not to do.

וכן במצות עשה אם עושה כך כשרה ואם לאו פסולה ואינה מצוה כלל. שזהו יסוד כל התורה שבעל פה להחמיר על דברי תורה שלא לעשות

And so too with positive commandments: if one does it thus, it is valid, and if not, it is invalid and is no mitzvah at all. For this is the foundation of the entire Oral Torah: to be stringent regarding the words of the Torah, [specifying what] not to do.

Even for positive mitzvos it defines exactly when a mitzvah is valid and when it is invalid and no mitzvah at all. Its foundation is to be stringent about the Torah's words, marking what must not be done.

ועל זה ארז"ל [אמרו רבותינו זכרונם לברכה] ערבים עלי¹⁵⁹ דברי סופרים יותר מיינה של תורה כי זהו עיקר הסייג והשמירה לד"ת [לדברי תורה] (ועמ"ש בד"ה ושמע אביה).^{160, 161}

And of this our Sages, of blessed memory, said, "The words of the Scribes are dearer to me than the wine of the Torah," for this is the main fence and guard for the words of Torah. (And see what is written in the discourse beginning "And her father hears.")

That is why the Sages say that the words of the Scribes are dearer than "the wine of the Torah": they are the fence and guard of the Torah's words. The discourse "And her father hears" discusses this further.

כי הוא בחי גבורות עליונות מבחי חכמה עילאה שמהם נעשה בחי החותם והחומה שלא יהיה יניקת החיצונים מהמצוה והרצון עליון.

For it is the level of the supernal gevuros (powers of restraint) from the level of the higher Chochmah (wisdom), from which is made the level of the seal and the wall, so that the external forces will not draw nurture from the mitzvah and the Supernal Will.

These limits come from the supernal gevuros, powers of restraint, within the supernal Chochmah. They form a seal and a wall so that the external forces cannot draw from the mitzvah and the Supernal Will within it.

וזהו אני חומה¹⁶² שארז"ל [שאמרו רבותינו זכרונם לברכה] זו תורה ומשמע ביכמות (דס"ב ב') דקאי על תשבע"פ [תורה שבעל פה] שהרי אמרו בלא חומה דכתיב נקבה תסובב גבר^{163, 164} והיינו בחי תורה שבע"פ [שבעל פה].

And this is "I am a wall," of which our Sages, of blessed memory, said, "This is the Torah"; and it is implied in Yevamos (62b) that it refers to the Oral Torah, for they said "without a wall," as it is written, "A female shall encompass a man," and that is the level of the Oral Torah.

So "I am a wall" refers to the Torah, and the Talmud in Yevamos implies that it means the Oral Torah: an unmarried man lives "without a wall," for "a female shall encompass a man." The Oral Torah is that encircling feminine wall.

ועמ"ש בדי"ה וכל בניך¹⁶⁵ בענין אל תקרא בניך אלא בוניך והנה על ידי הדבור בתורה שבע"פ [שבעל פה] באמרו פטור וחייב טמא וטהור אסור ומותר נעשה בחי'

And see what is written in the discourse beginning "And all your children," on the matter of "Do not read 'your children' but 'your builders.'" Now, through speech in the Oral Torah, when one says "exempt" and "liable," "impure" and "pure," "forbidden" and "permitted," there is made the level of

The discourse "And all your children" develops the idea of "your builders." When a scholar rules "exempt" or "liable," "impure" or "pure," "forbidden" or "permitted," his words create distinctions and separations.

ההבדלה וההפרשה שלא יוכלו לקבל היניקה והאחיזה ח"ו [חס ושלום] וכמ"ש ודברי אשר שמתי בפך¹⁶⁶ אני המשנה המדברת¹⁶⁷ בפך אלו ואלו¹⁶⁸ דברי אלקים חיים הוא הוא המדבר בפיכם.

distinction and separation, so that they cannot receive nurture and a hold, G-d forbid. As it is written, "And My words which I have placed in your mouth"; "I am the Mishnah that speaks in your mouth"; "These and these are the words of the living G-d": it is He who speaks in your mouth,

Those separations prevent the external forces from taking hold, for the words of halachah are G-d's words in a person's mouth: "My words which I have placed in your mouth"; "I am the Mishnah that speaks in your mouth," as the heavenly maggid told Rabbi Yosef Karo; and "these and these are the words of the living G-d."

20 ולא דברי בית שמאי ובית הלל עצמן. לכך הנה עי"נ נעשו החיצונים רחוקים ולא יהיה להם אחיזה מהאור הנמשך עי"י קיום המצות.

and not the words of Beis Shammai and Beis Hillel themselves. Therefore, through this the external forces are made distant, and they will have no hold on the light drawn down through fulfilling the mitzvos.

It is G-d who speaks through the words of Beis Shammai and Beis Hillel, not merely the Sages themselves. Therefore their rulings keep the external forces far away, so they have no hold on the light drawn down by the mitzvos.

והי"ז [והרי זה] כדמיון הבית עד"מ שנעשה למחסה ולמסתור מזרם וממטר¹⁶⁹ ולכך ת"ח [תלמיד חכם / תלמיד די חכמים] נק' בוניך שהם הבונים את הבית עי"י דיבורם דברי אלקים חיים המדבר בפיהם.

And this is like a house, by way of analogy, which is made "for a shelter and a covert from storm and from rain." Therefore Torah scholars are called "your builders," for they build the house through their speech, the words of the living G-d Who speaks in their mouths.

This is the "house" of the analogy, a shelter "from storm and from rain." Torah scholars are called "your builders" because they build this house with their speech, which is the speech of the living G-d in their mouths.

אך עכ"ז [עם כל זה] אם ה' לא יבנה¹⁷⁰ בית כו' שתחלה צ"ל בבחינת וכל בניך למודי¹⁷¹ הוי'

But even so, "If Havayah does not build a house," etc.; for first there must be the level of "And all your children shall be taught of Havayah,"

Yet "If Havayah does not build a house, its builders labor in vain." First one must be among those "taught of Havayah."

דהיינו להיות ואהבת את¹⁷² הוי' אלקיך בכל לבבך רעותא דלבא שיחפוץ באמת לאמתו בעומק הלב גילוי אלקות בחי' סוכ"ע רוח אייתי רוח ואמשיך¹⁷³ כו' ועי"ז יוכל להיות בחינת בוניך משא"כ אם לומד בפ"ע [בפני עצמו] אינו ממשיך כלום.

that is, that there be "And you shall love Havayah your G-d with all your heart," the will of the heart, that he desire in absolute truth, in the depth of the heart, the revelation of G-dliness, the level of the light that encompasses all worlds (sovev kol almin): "spirit brings spirit and draws [it down]," etc. And through this he can be at the level of "your builders"; whereas if he studies [Torah] by itself, he draws down nothing.

That means fulfilling "you shall love Havayah your G-d with all your heart": a true longing, deep in the heart, for the revelation of sovev. As the Zohar says, a spirit below brings and draws down a spirit from above; only then can one be a "builder," while study without that longing draws down nothing.

SECTION 9 • ¶21-23

Awe first; the order of the verses

21 וזהו למען תירא את¹⁷⁴ ה' אלקיך כו' לשמור כו' שכדי שיהיה בחי' בית ושמירה ע"י עסק התשבע"פ [התורה שבעל פה] הוא ע"י למען תירא את הוי' כו' אבל האומר אין לי אלא תורה¹⁷⁵ אפילו תורה אין לו.

And this is "so that you may fear Havayah your G-d," etc., "to keep," etc.: for in order that there be the level of a house and guarding through occupation in the Oral Torah, it is through "so that you may fear Havayah," etc. But "one who says, 'I have nothing but Torah,' does not have even Torah."

This explains the order of the opening verse: "so that you may fear Havayah your G-d" comes before "to keep." The "house" and the guarding that the Oral Torah provides depend on awe of G-d first; as the Talmud says, one who claims to have nothing but Torah does not have even Torah.

22 וְהַטַּעַם הוּא שֶׁהָרִי עֵיקָר כַּח הַשְּׁמִירָה הוּא לְפִי שֶׁדְּבוּר זֶה הוּא דָּבָר ה' הַמְדַּבֵּר בְּתוֹךְ פִּיו וְכַמֵּאמֶר מִתְנִיתִין מִלְכָּתָא¹⁷⁶ כַּמֶּלֶךְ הַגּוֹזֵר שֶׁלֹּא יִקְרַב זֶר כּו'.

The reason is that the main power of the guarding is because this speech is the word of G-d speaking within his mouth; and as the saying goes, “The Mishnah is a queen,” like a king who decrees that no stranger shall come near, etc.

The guarding works because the speech of Torah is G-d's own word speaking in the person's mouth. The Mishnah is called a “queen,” and like a king who forbids any outsider to come near, it keeps the external forces away.

וְכַדִּי שִׁיחִיָּה בַחֲיִי דְבוּר שֶׁל הָאָדָם כָּלִי לְדָבָר ה' הוּא עֲיִי הִירָאָה וְרַעוּתָא דְלִיבָא דּוּקָא שֶׁחֲפֵץ בִּאֲמַת לְגִילּוֹי זֶה.

And for a person's speech to be a vessel for the word of G-d is specifically through awe and the will of the heart, that he truly desires this revelation.

For a person's speech to become a vessel for G-d's word, he needs awe and the will of the heart, a true desire for this revelation.

23 וְזֶהוּ סֹדֶר הַפְּסוּקִים וְזֹאת הַמִּצְוָה אֲשֶׁר צִוָּה¹⁷⁷ ה' לַעֲשׂוֹת בָּאָרֶץ הֵייוֹנוּ הַמִּשְׁכַּת גִּילּוֹי רַצְהִיעַ [רַצּוֹן הָעֲלִיוֹן] בִּיהִי בַחֲיִי סוֹכִיעַ בַּמַּמְכִיעַ [בַּמִּמְלָא כָל עֲלָמִין] הַנִּקְי אֶרֶץ וְאַחֲכָּ לְמַעַן תִּירָא¹⁷⁸ כּו' לְשִׁמּוּר.

And this is the order of the verses: “And this is the commandment which Havayah commanded to do in the land” is the drawing of the revelation of the Supernal Will, blessed be He, the level of the light that encompasses all worlds (sovev kol almin), into the light that fills all worlds (memalei kol almin), which is called “land”; and afterwards, “so that you may fear,” etc., “to keep.”

The verses now read in order: “to do in the land” is the drawing of the Supernal Will, sovev, into memalei, which is called “land”; then “so that you may fear... to keep” is the guarding, which rests on awe.

וְעוֹד וְשִׁמְרַת לַעֲשׂוֹת¹⁷⁹ הֵייוֹנוּ בִּי שְׁמִירוֹת שְׁמִירָה מִבְּפָנִים וּמִבְּחוּץ בַּחֲיִי מִזּוֹן וּבַחֲיִי בֵּית וְהֵייוֹנוּ עֲיִי תִשְׁבִּיכ [תּוֹרָה שְׁבַכְתָּב] וְתִשְׁבַּע־פ [וְתּוֹרָה שְׁבַעֲלָפָה] וְדִבַּרְתָּ בָם¹⁸⁰ כּו' לְשִׁמּוּר וְשִׁמְרַת כּו':

And further, “and you shall keep to do”: these are two guardings, a guarding from within and from without, the level of food and the level of a house; and that is through the Written Torah and the Oral Torah: “And you shall speak of them,” etc.; “to keep” and “and you shall keep,” etc.

“To keep” and “you shall keep” are two guardings: from within, through the Written Torah, which is the soul's food, and from without, through the Oral Torah, which is its house. Both are hinted at in “And you shall speak of them,” Torah study, which answers the maamar's first question.

IN ONE'S AVODAH

Do the mitzvos with physical things and bless G-d over them with the intent that the hidden G-d become revealed. Guard them from within and from without: by Torah study, especially the Oral Torah and its exact laws, and by keeping each mitzvah free of self-satisfaction, pride and ulterior motive, as a penitent keeps far from sin. All this rests on awe and a heartfelt longing for G-dliness; study without them “draws down nothing.”

QUESTIONS FOR DISCUSSION

1. Why are souls in Gan Eden unable to enjoy G-dliness without the mitzvos done in this world?
2. How does the maamar read “Havayah our G-d, Havayah is One” as two levels of G-dly light, and what does the Shema’s love add?
3. Why do the mitzvos, though they draw down the highest holiness, need more guarding than what is good by nature? How does the penitent illustrate this?
4. In what sense is the Oral Torah a “house” for the mitzvos, and why does Torah study without awe “draw down nothing”?
5. What separates the lower awe the verse asks for from the higher awe revealed at Sinai?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וזאת המצוה

Another version of this maamar, as transcribed (hanachah) by the Mittlerer Rebbe, according to the note.

KEHOT'S NOTE

בסה"מ תקס"ח ע' שפ — הנחת כ"ק אדמו"ר האמצעי. ביאור על מאמר זה באוה"ת ואתחנן ע' קצו. וראה בהנסמן להלן י, רע"ב.

2 למען תירא את ה' אלהיך לשמור את כל חקותיו

"So that you may fear Havayah your G-d, to keep all His statutes and His commandments." The first of the two expressions of "keeping" the maamar asks about.

Deuteronomy 6:2: דברים ו'

למען תירא את ה' אלהיך לשמור את כל חקותיו ומצותיו אשר אנכי מצוך אתה ובנך ובכונןך כל ימי חייך ולמען יארכו ימיך:

that thou mightest fear the L-RD thy G-d, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

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3 ושמעת ישראל ושמרת לעשות

"And you shall hear, Israel, and keep to do." The second expression of "keeping," which raises the question of the double keeping.

Deuteronomy 6:3: דברים ו'

ושמעת ישראל ושמרת לעשות אשר ייטב לך ואשר תרבונו מאד באשר דבר ה' אלקי אבותיך לך ארץ זבת חלב ודבש:

Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the L-RD, the G-d of thy fathers, hath promised unto thee—a land flowing with milk and honey.

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

4 שמע ישראל ה' אלהינו ה' אחד

The first verse of the Shema. The maamar shows that "this is the commandment" refers to this passage.

Deuteronomy 6:4: דברים ו'

שמע ישראל Havayah אלקינו Havayah אחד:

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

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5 וזאת המצוה . . ה' אחד

"And this is the commandment, the statutes and the ordinances, which Havayah your G-d commanded to teach you, to do in the land." The maamar's opening verse; its words "to do in the land" are one of its two questions.

Deuteronomy 6:1: דברים ו'

וזאת המצוה החקים והמשפטים אשר צוה ה' אלקיכם ללמד אתכם לעשות בארץ אשר אתם עברים שמה לרשתה:

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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KEHOT'S NOTE

דברים ו, א-ד.

6

ודברת כם

"And you shall speak of them" (the words of Torah), a mitzvah of the Shema passage that is an obligation on the person and applies everywhere.

Deuteronomy 6:7: דברים ו'

ושננתם לבניך ודברת כם בשבתך בביתך ובדרכך 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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7

וקשרתם

"And you shall bind them as a sign upon your hand" (tefillin), another mitzvah of the Shema passage that does not depend on the Land.

Deuteronomy 6:8: דברים ו'

וקשרתם לאות עלייך והיו לטעפת 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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8

חובת הגוף ונוהג בין בארץ

The Talmud rules that every mitzvah that is an obligation of the person applies both in the Land and outside it. The Alter Rebbe uses this to ask why the Shema's mitzvos are said to be "to do in the land."

Kiddushin 37a:10-11א"י-א"י

ואתא רבי אליעזר למימר: אף חדש נוהג בין בארץ בין בחוצה לארץ. מאי טעמא? "מושב" - בכל מקום שאתם יושבים. או דלמא לקולא פליג, והכי קאמר תנא קמא: חוץ מן הערלה והכלאים, דהלקתא גמירי לה, וכל שכן חדש, ד"מושב" - כל מקום שאתם יושבים משמע.

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KEHOT'S NOTE

קידושין לו, א.

9

ג"ע נקד ארץ

The note points there for the idea that Gan Eden is called "land."

KEHOT'S NOTE

ראה לקו"ש ח"י ע' 346. ביאורים לפרקי אבות (משיחות כ"ק אדמו"ר) ע' 8. אוה"ת שלח ס"ע תנה.

10 כ"י יש להם חלק לעוה"ב

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

KEHOT'S NOTE

סנהדרין רפ"א.

- 11 “And your people are all righteous; they shall inherit the land forever.” The verse the Mishnah reads as the soul’s reward, which shows that “land” can mean Gan Eden.

ישעיהו ס"ב:21א

ועמך כלם צדיקים לעולם ירשו ארץ נצר מטעי ידי להתפאר:

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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- 12 כ"י יש להם חלק לעוה"ב שנאמר ועמך כו לעולם ירשו ארץ

The Mishnah at the start of Perek Chelek: “All Israel have a share in the World to Come, as it is said, ‘And your people are all righteous; they shall inherit the land forever.’” Since the proof is “the land,” the Alter Rebbe infers that Gan Eden is called “land.”

סנהדרין צ' א:ט"ו90a:15 Sanhedrin

מתני' כל ישראל יש להם חלק לעולם הבא, שנאמר: “ועמך כלם צדיקים לעולם ירשו ארץ נצר מטעי ידי להתפאר”. ואלו שאין להם חלק לעולם הבא: האומר אין תחיית המתים מן התורה, ואין תורה מן השמים, ואפיקורוס.

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- 13 וע' בהרמב"ם פ"ח מהל' תשובה ה"ז

The Rambam describes David’s longing for the life of the World to Come, “to see the goodness of G-d in the land of the living,” and says its good is beyond human grasp. The text cites it for the World to Come being called “land.”

משנה תורה, הלכות תשובה ח"ז:8 Mishneh Torah, Repentance

וכמה כמה דוד והתאנה לחיי העולם הבא שנאמר (תהילים כו יג) “ולא האמנתי לראות בטוב ה' בארץ חיים”. כבר הודיענו החכמים הראשונים שטובת העולם הבא אין כח באדם להשיגה על בריה ואין יודע גדלה ורפיה ועצמה אלא הקדוש ברוך הוא לבדו. ושכל הטובות שמתנבאים בהם הנביאים לישראל אינן אלא לדברים שבגוף שנהנין בהן ישראל לימות המשיח בזמן שתשוב הממשלה לישראל. אבל טובת חיי העולם הבא אין לה ערך ...

How David longed and craved for the life in the World to Come! even as it is said: “If I had not believed to look upon the goodness of the L-rd in the land of the living” (Ibid. 27.13). We were long since informed by the ancient sages that it is not within the power of man to attain clearly the good of the World to Come, nor to know its grandeur beauty and quantity, save only the Holy One, blessed is He! and that all the good the prophets ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

- 14 בד"ה וישב יעקב

The text sends the reader there for the double “in the

land” of Genesis 37:1.

KEHOT'S NOTE

בתו"א פ' וישב.

- 15

וישב יעקב

“And Yaakov dwelt in the land of his father’s sojournings, in the land of Canaan.” The verse says “in the land” twice, which the discourse cited here explains.

בראשית ל"ז:1א

וישב יעקב בארץ מגורי אביו בארץ כנען:

And Jacob dwelt in the land of his father’s sojournings, in the land of Canaan.

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- 16

מי יעלה בהר ה'

“Who shall ascend the mountain of Havayah, and who shall stand in His holy place?” The Alter Rebbe reads “shall ascend” as the souls’ ascent to the upper Gan Eden.

תהילים כ"ד:3ג Psalms

מי יעלה בהר ה' ומייקום במקום קדשו:

Who shall ascend into the mountain of the L-RD? And who shall stand in His holy place?

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KEHOT'S NOTE

תהלים כד, ג.

- 17

מי יעלה בהר ה' כו נקי כפים

According to the Kehot note, the Zohar expounds “Who shall ascend ... clean of hands” as one who did not make an idolatrous form with his hands and did not defile his body with them.

ספר הזהר, וירא ה':פ"ח-צ"ב5:88-92 Zohar, Vayera

It is written, “Who shall ascend into the mountain of the L-rd?” and the answer is given, “He that hath clean hands and a pure heart” (Ps. 24, 3-4), that is, he that has not made with his hands vain shapes nor grasped with them wrongful objects, nor has he defiled himself through them like those who defile their bodies wilfully. “And pure of heart”: that is, he that averts his heart and mind from the “other side” and directs them towards the service of the Holy One.

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

- 18

מי יעלה בהר ה'

According to the Kehot note, the Zohar speaks of the soul that seeks to rise to its place above, and ends with the verse “Who shall ascend.”

ספר הזהר, חיי שרה ו:כ"ח-ל"ב6:28-30 Zohar, Chayei Sara

- 19

מי יעלה בהר ה'

According to the Kehot note, the Zohar asks who will stand there and pass without fear, “as it says, ‘Who shall ascend,’” and answers that the soul of the righteous passes without fear.

ספר הזהר, מקץ י"א:קע"א-קפ"ב11:171-182 Zohar, Miketz

According to another interpretation, the second part of the verse says: “and likewise they”, that is, the evil deeds of

man, "will be removed, and it shall pass over". What shall pass over? R. Simeon said: 'When the soul leaves this world it has to pass through many trials before it reaches its place. And, finally, there is the ever-flowing river of fire which all souls have to pass and to bathe in, and who is he that can face it and pass through it without fear? But the soul ...

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

20 מי יעלה בהר ה' כִּי נָקִי כַפַּיִם

According to the Kehot note, the Zohar reads "the earth and its fullness" as the holy land called "the land of the living," filled with the souls of the righteous, and brings "Who shall ascend ... clean of hands."

Zohar, Tazria 14:60-17:70 ע"י:ס"י-י"ז:ס"י

Observe this. When the Holy One, blessed be He, is in the company of the Community of Israel, if she first makes approaches to him and draws him towards her in the strength of her love and desire, then she is replenished from the side of the right and multitudes from the side of the right are found in all worlds. But if the Holy One, blessed be He, is the first to make advances and she only rouses herself afterwards, then all is on the side of the female ...

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

21 מי יעלה בהר ה'

According to the Kehot note, the Zohar says that after the souls are refined they gather to the place called Jerusalem, built on the mountain of G-d, of which it is said "Who shall ascend."

ספר הוהר, משפטים י"ח:תפ"ה-18:485-19:494 ז"ח:תפ"ה
י"ט:תצ"ד

22 נְקִי כַפַּיִם

"One with clean hands and a pure heart." The psalm's answer to who may ascend; the Zohar cited here reads "clean hands" as hands that did not defile the body.

תהילים כ"ד:4-24:4

נְקִי כַפַּיִם וּבִרְלֵכָב אֲשֶׁר לֹא-נִשְׂא נַפְשִׁי וְלֹא נִשְׁבַּע לְמַרְמָה:

He that hath clean hands, and a pure heart; Who hath not taken My name in vain, and hath not sworn deceitfully.

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23 מי יעלה ברבות

The Midrash in Chayei Sarah applies "Who shall ascend the mountain of G-d?" to Avraham, and "clean of hands" to his refusal to take even a thread from the king of Sedom.

בראשית רבה נ"ט:ה"ה-59:5

(תהלים מה) יפִּית מִבְּנֵי אָדָם הוֹצֵק חָן וְגוֹי - נְתִיפִית בְּעֵלְיוֹנִים, שְׁנֵאמַר (ישעיה לג): הֵן אֲרָאֵלִם צַעֲקוּ חוּצָה. נְתִיפִית בְּתַחְתּוֹנִים, נִשְׂא אֱלֹקִים אֶתָּה בְּתוֹכָנוּ. עַל כֵּן בִּרְכָךְ אֱלֹקִים לְעוֹלָם, וְה' בֵּרַךְ אֶת אֲבִרָהּם בְּכָל. (תהלים כד) מִי יַעֲלֶה בְּהַר ה', זֶה אֲבִרָהּם, עֵתָּה יִדְעִיתִי כִּי יֵרָא אֱלֹקִים אֶתָּה. וּמִי יָקוּם בְּמִקּוֹם קִדְשׁוֹ, זֶה אֲבִרָהּם, עַל שֵׁם שְׁנֵאמַר: וַיִּשְׁכֶּם אֲבִרָהּם בְּבֹקֶר, אֵל הַמִּקּוֹם. נְקִי כַפַּיִם וּבִרְלֵכָב, אִם מַחוּט וְעַד

שֹׁרֶךְ נֶעַל. וְכֵן, חֲלִילָה לָךְ מַעֲשֹׂת כְּדָבָר הַזֶּה. אֲשֶׁר לֹא נִשְׂא לְשׂוֹא נַפְשׁוֹ, זֶה נַפְשׁוֹ שֶׁל נִמְרֹד. וְלֹא נִשְׁבַּע לְמַרְמָה, ...

"You are fairer [yafyafita] than sons of man; grace flows..." (Psalms 45:3) - [this refers to Abraham]. You are fair, with a doubling of the syllable yaf, indicates two kinds of beauty. among the heavenly, as it is stated: "The angels cried outside" (Isaiah 33:7). 56:5). You are fair among the earthly - "you are a prince of G-d in our midst" (Genesis 23:6). "Therefore, G-d has blessed you forever" (Psalms 45:3) - "the L-rd blessed Abraham with everything." "Who will ascend the mountain of the L-rd?" (Psalms 24:3). This ...

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24 מי יעלה ברבות

Near the start of parsha 82 (Vayishlach), the Midrash brings "Who shall ascend the mountain of G-d ... clean of hands ... he shall receive a blessing from G-d" in its exposition of Yaakov's blessing.

בראשית רבה כ"ב:ב"ב-82:2

ר' יצחק פתח: (שמות כ) מִזְבֵּחַ אֲבֹנִים תַּעֲשֶׂה לִּי וְהָרִי דְּבָרִים קֵל וְחוֹמֶר, וְמָה אִם זֶה שְׁכָנָה מִזְבֵּחַ לְשָׁמִי, הָרִי אֲנִי נִגְלָה עֲלָיו וּמִבְּרַכּוֹ, יַעֲקֹב שְׂאִיקוֹנִין שְׁלוֹ קְבוּעָה בְּכֶסֶּאִי, עַל אַחַת כַּמָּה וְכַמָּה! וִירָא אֱלֹקִים אֶל יַעֲקֹב רַבִּי לִוי פֶּתַח: (וִיקְרָא ט) וְשׁוֹר וְאֵיל לְשִׁלְמִים וְגוֹי וְהָרִי דְּבָרִים קֵל וְחוֹמֶר, וְמָה זֶה, שְׁהַקְרִיב אֵיל לְשָׁמִי הָרִי אֲנִי נִגְלָה עֲלָיו וּמִבְּרַכּוֹ, יַעֲקֹב שְׂאִיקוֹנִין שְׁלוֹ קְבוּעָה בְּכֶסֶּאִי, עַל אַחַת כַּמָּה וְכַמָּה! וִירָא אֱלֹקִים, (דְּבָרִים כח) בְּרוּךְ אֶתָּה בְּבֹאֶךָ וּבְרוּךְ אֶתָּה בְּצִאתְךָ. בְּבֹאוֹ לְבֵית חַמְיוֹ נִטְעַן בְּרֻכּוֹת: וְאֵל שְׁדֵי יִבְרַךְ אוֹתְךָ. וּבְצִאתוֹ מִבֵּית ...

It is written: "Who may ascend the mountain of the L-rd? Who may stand...? He who has clean hands.... He will receive the blessing from the L-rd..." (Psalms 24:3-5); see Midrash Tehillim 24:9). It is written: "So said the L-rd of hosts, G-d of Israel: They will again say...the L-rd will bless you, abode of righteousness, mountain of sanctity..." (Jeremiah 31:23). It is written: "A man of faith will abound with blessings" (Proverbs 28:20) - this is Jacob. "And one who hastens to become rich will not be absolved" (Proverbs ...

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25 מי יעלה ברבות פ' וּזְאת הַבְּרָכָה

The Midrash on Vezos HaBerachah opens with "Who shall ascend the mountain of G-d?" and the Rabbis say it speaks of Moshe, who "went up to G-d."

דְּבָרִים רַבָּה י"א:ב"ב-11:2

26 חֲיֵי שְׂרָה פְּנִי"ט

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

KEHOT'S NOTE

מִי יַעֲלֶה זֶה אֲבִרָהּם שְׁנֵאֵל לָךְ אֶל אֶרֶץ הַמּוֹרִי ע"ש.

27 זח"א וִירָא צִי"ט א'

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

KEHOT'S NOTE

כד נשמטא נפקת מהאי עלמא לא ידעת לאן אורחא סלקין לה דהא אורחא לסלקא לעילא לאתר דנהירו דנשמטין עילאין נהרין (עי' בהמפרשים שמשמע דיש דרך לעלות לנשמה שלא בדרך גיהנם ע"ש) לא אתיהיב לכלהו נשמטין ע"ש. — ביאור מחסיד בכת"י.

28 ק' ב'

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

KEHOT'S NOTE

מי יעלה כו' נקי כפים דלא עבד בידיו טופסא (פי' דפוס צורות חיצוני מהס"א ולא עשה בידיו דבר המטמאו ע"ש) כו' ולא סאיב בהו לגופא ע"ש. — ביאור מחסיד בכת"י.

29 כב"ג סע"ב

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

KEHOT'S NOTE

נשמטא בתר דעיילת תמן היא אולת לסלקא לאתרה לעילא ולא למיחת לתתא אבל קודם שתעלה כו' נעשת אפוטרופס הגוף על יד דומה ומראה לו שראוי הוא לקבל שכר ארבע מאות עולמו ע"ש ומסיים הה"ד מי יעלה ע"ש. — ביאור מחסיד בכת"י.

30 מקץ ר"א א'

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

KEHOT'S NOTE

ומאן איהו דיקום תמן ויעבר בלא דחילו כד"א מי יעלה וגו' ע"ש ונשמטא דוכאה אעבר בלא דחילו, ומאן דאשתדל בצדקה ע"ש. — ביאור מחסיד בכת"י.

31 תוריע מ"ה סע"ב

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

KEHOT'S NOTE

לה' הארץ ומלוואה דא ארעא קדישא דאקרי ארץ החיים כו' ומלוואה מאי היא אלא אלין נשמטא דצדיקייא כו' כי הוא על ימים יסדה כו' דכלהו נפקין מההוא נהר עילאה דנגיד כו' מעדן ומי יעלה וגו' נקי כפים ע"ש. — ביאור מחסיד בכת"י.

32 ברכות ר"פ וזאת הברכה

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

KEHOT'S NOTE

מי יעלה בהר ה' רבנן אמרי מדבר במשה כו' ומשה עלה כו'.

33 משפטים ק"כ ב'

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

KEHOT'S NOTE

לכתר דיתבריר מתכנשין לההוא אתר דאקרי ירושלם כו' דאיהו בנוי על הר ד' דאתמר בה מי יעלה ע"ש.

34 וירא קט"ו א'

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

KEHOT'S NOTE

אתא בכל ירחא לסגדא קמי מלכא קדישא ב"ה דכת' והי' מדי חדש בחדשו ע"ש.

35 תרומה קנ"ו סע"ב

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

KEHOT'S NOTE

תמן נשמטהו דצדיקייא מתלבשן בגנתא דעדן דלתתא כו' ובשבת מתפשטאן וסלקין למחמי ביקרא דמאריהו ולא תעדנא בעדנא עילאה כו' דכת' והי' מדי חדש כו' ע"ש.

36 נשא קמ"ה א'

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

KEHOT'S NOTE

קטורין (קשורין) צדיקייא בקרטופא דעטרין (בצורר העטרות) בריש ירחי ע"ש א"ל ואף כל אינון דלבר דכת' והי' מדי חדש ע"ש.

37 נשא קמ"ה א'

According to the Kehot note, the Zohar speaks of the righteous being bound in the "cluster of crowns" on each Rosh Chodesh. The text cites it for the ascent on Rosh Chodesh.

ספר זוהר, נשא י"ח:קע"ד-קע"ט 179-174:Zohar, Nasso

38 The Talmud speaks of the Sages "when they ascend to the Heavenly Academy." The text cites it for the ascents of the souls.

בבא מציעא פ"ה ב:ט' 85b:Bava Metzia

אמר רב חביבא: אשתעי לי רב חביבא בר סורמקא, חזי לקה ההוא מרבנן דהוה שכיח אליהו גביה, דלצפרא הוה שפירן עיניה, ולאורתא דמניין כדמילין בנורא. אמרי לקה: מאי האי? ואמר לי: דאמרי לקה לאליהו: אחוי לי רבנן כי סלקי למתיבתא דרקיע. אמר לי: כבוליהו מצית אסתכולי בהו, לבר מגוהרקא דרבי חייא דלא תסתפל בקה. מאי סימנייהו? כבוליהו אזלי מלאכי כי סלקי ונחתי, לבר מגוהרקא דרבי חייא דמנפשיה סליק ...

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39 להיות נהנין מזיו

"In the World to Come ... the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." The Alter Rebbe uses the phrase for the delight of the souls in Gan Eden.

ברכות י"ז א' 17a:Berakhot

KEHOT'S NOTE

ראה ברכות יז, א.

40 ועשתה את צפרני

"And she shall do her nails," said of the captive woman, where "doing" means tending and fixing. It shows that "to do in the land" can mean to rectify Gan Eden.

דברים כ"א:י"ב 21:12:Deuteronomy

והבאתה אליהו ביתך וגלחתה את צפרניה:

then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails;

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KEHOT'S NOTE

דברים כא, יב.

41 ויניחהו בגי'ע לעבדה

"And Havayah G-d took the man and placed him in Gan Eden to work it and to keep it." Gan Eden is "worked"

through the mitzvot.

בראשית ב':ט"ו Genesis 2:15

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיְנַחֲהוּ בְּגֶן־עֵדֶן לְעֲבֹדָהּ וּלְשָׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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KEHOT'S NOTE

בראשית ב, טו.

42

לעבדה זו רמ"ח מ"ע

The Zohar explains "to work it" as the positive commandments and "to keep it" as the prohibitions. The Alter Rebbe uses it to show that the mitzvot are what "work" Gan Eden.

Zohar I, 27a, א"א כו,

Zohar II, 165b, ב"ב קסה,

KEHOT'S NOTE

ראה זח"א כו, א. זח"ב קסה, ב. ת"ז תנ"ה.

43

בד"ה אז ישיר כו' עלי באר

There the well of "Spring up, O well" is Knesses Yisrael, "a fountain of gardens": the two gardens, upper and lower Gan Eden, through which the soul descends into the body.

KEHOT'S NOTE

לעיל פ' חקת סב, ב. ג"ע הוא תענוג הנשמות שנהנין מזיו כו' שבא לכלל גילוי השגת הנפש המשגת כו' והנה הוא ית' סתימא דכל סתימין ואיך יבוא לגילוי ההשגה אלא באתעדלית תליא מלתא בקיום התומצ"צ שהמצות נתלבשו בדבריי גשמיים כו' שרשן כו' מאד נעלה כו' ממדרגה של רצון עליון ואור א"ס ב"ה כנודע ממשל נפילת החומה כו' והן הן הממשיכי חיות ואור"ס ב"ה להיות בגילוי ההשגה ע"ש.

44

ובד"ה כי כארץ תוציא צמחה

There the mitzvot are compared to seeds sown in the earth: the fruit's taste, absent from the seed, comes from the earth's power of growth, a truly G-dly power.

KEHOT'S NOTE

לקמן פ' צבים נ, ד. דעיקר הצמיחה הוא מכח הצומח שיש בארץ משי"ב והוא ממא' תדשא הארץ כו' והוא כח אלקי ממש כו' רק שמ"מ יש צורך בוריעה כו' לפי שאין הברכה שורה רק כשיש בחי' כלי כו' כמו"כ יובן למלעלה איך ממעשה מצוה שנתלכשה בעניני' גשמי' יהי' הצמיחה להיות גילוי בחי' קדש העליון דהיינו משום שמצות הן בחי' זריעה שנוצרי' בארץ העליונה ונעוץ תחלתן בסופן בארץ העליונה נעוץ מתחלתן ממש קדש העליון וזהו כח הצומח שבה להצמיח גילוי אורו' עליוני' ע"י מעשה המצות ע"ש.

45

שאומרים לפני כל מצוה ומצוה

The note cites the Rebbe's discussion there on the "for the sake of the unification" formula said before each mitzvah.

KEHOT'S NOTE

ראה לקמן נה, ג. ובמ"מ לשם. לקו"ש חל"ט ע' 46 הערה 26. ראה סה"מ תש"ב ע' כז [נעתק לקמן נה, ג]. הנסמן במאמרי אדה"ז — פרשיות לעי' תקצב.

46

מאני מכבדותא

The Talmud tells that Rabbi Yochanan called his garments "my honorers." The phrase shows "glory" as a garment,

outside the essence.

שבת קי"ג א:14 Shabbat 113a:14

"וכבדתו מעשות דרכיה". "וכבדתו" — שלא יהא מלבושך של שבת כמלבושך של חול, וכי הא דרכי יוחנן קרי למאניה "מכבדותי". "מעשות דרכיה" — שלא יהא הילוכך של שבת כהילוכך של חול. "ממצוא חפצך" — חפצך אסורין, חפצי שמים מותרין. "ודבר דכר" —

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KEHOT'S NOTE

שבת קיג, א.

47

את השמים ואת הארץ אני מלא

"Do I not fill the heavens and the earth? says Havayah." Here it is "I," G-d's essence, not His glory; the Alter Rebbe pairs it with sovev kol almin.

Jeremiah 23:24, ירמיהו כ"ג:כ"ד

אִם־יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא־אֶרְאֶנּוּ נְאֻמ־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מִלֵּא נְאֻמ־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמ"י כג, כד.

48

בד"ה אני לדודי

The discourse "I am my Beloved's" (on Elul) contrasts the two verses, as the note quotes: "full of His glory" does not mention heaven and says "His glory," while "I fill" says "I." Memalei is the G-dly light encloded within creatures and divided into parts; sovev is not encloded in them but encompasses all equally, and of it is said "I fill the heavens and the earth," for no place is empty of Him.

KEHOT'S NOTE

לקמן לג, א ואילך. את השמים כו' אני מלא וכת"י מכה"כ ולא גו' שמים וגם ששם נא' אני כו' וכאן כ' כבודו. דיש ממכ"ע וסוכ"ע ממכ"ע הארת האלקי הנמשך בנברא"י להחיותם כו' מתלבש בפנימיותם כו' והוא מתחלק להלקי כו' סוכ"ע הארת והשפעת אלקות שאינו נמשך ומתלבש בתוך כו' להיות מושג כו' אלא בבחי' מקיף עליהם מלמע' כו' שסובב לכולם בשוה ובו הוא שנא' את השמים ואת הארץ אני מלא דהיינו בחי' סוכ"ע דלית אתר פנוי מיני' ע"ש.

49

שרפים עומדים ממעל לו

"Seraphim stood above Him; each had six wings." The Seraphim, who grasp the G-dly light within them, are the higher angels.

Isaiah 6:2, ישעיהו ו':ב

שָׂרָפִים עֹמְדִים מִמַּעַל לוֹ שֵׁשׁ כְּנָפִים שֵׁשׁ כְּנָפִים לְאֶחָד בְּשָׂתִים יִכְסֶה פָּנָיו וּבְשָׂתִים יִכְסֶה רַגְלָיו וּבְשָׂתִים יַעֲוֹפֶה:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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KEHOT'S NOTE

ישע"י ו, ב.

50

האופנים... ברעש גדול

The words here quote Ezekiel 3:12; the passage is shown below.

יחזקאל ג':י"ב Ezekiel 3:12

ותשאני רוח ואשמע אחרי קול רעש גדול כרוך כבודי ממקומי:

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: 'Blessed be the glory of the L-RD from His place';

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KEHOT'S NOTE

ראה יחזקאל ג', יב-יג. ברכת יוצר.

51

ברעש גדול

"And the sound of the wings of the Chayos ... and the sound of the Ofanim beside them, a sound of great noise." The great noise of the Ofanim and Chayos, which the morning blessing also describes, comes from their not grasping the light within them.

יחזקאל ג':י"ג Ezekiel 3:13

וקול כנפי החיות משיקות אשה אל-אחותה וקול האופנים לעמתם וקול רעש גדול:

also the noise of the wings of the living creatures as they touched one another, and the noise of the wheels beside them, even the noise of a great rushing.

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52

וישלח ר"פ פ"ב

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

KEHOT'S NOTE

נר' דמפ' הפ' דמי יעלה על יעקב ע"ש.

53

לעשות לי תיקון

The Midrash says that everything created in the six days of creation needs "doing," finishing work, such as mustard that needs sweetening, and even man needs tikkun. It supports reading "to do" as "to rectify."

בראשית רבה י"א:ו' Bereshit Rabbah 11:6

פילוסופוס אחד שאל את רבי הושעיה, א"ל אם חביבה היא המילה מפני מה לא נתנה לאדם הראשון? א"ל מפני מה אותו האיש מגלח פאת ראשו, ומניח את פאת זקנו? א"ל מפני שגדל עמו בשטות, א"ל אם כן יסמא את עינו ויקטע את ידיו וישבר את רגליו על ידי שגדלו עמו בשטות, א"ל ולאלין מיליא אתינן, אתמהא, א"ל להוציאך חלק אי אפשר אלא כל מה שנברא בששת ימי בראשית צריכין עשייה, כגון החרדל צריך למתוק, התורמוסים צריך למתוק, החיטין צריכין להטחן, אפילו אדם צריך תיקון.

A certain philosopher once asked Rabbi Hoshaya, saying to him: 'If circumcision is so dear to Him [G-d], why was it not given to Adam the first man?' He said to him: 'Why does this man [the philosopher] shave the corner of [the hair on] his head but leave the corner of his beard?' He replied: 'It is because this [the head hair] grew with him in his period of foolishness.' He said to him: 'If so, he should put out his eye, sever his hands, and break his legs, ...

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KEHOT'S NOTE

ראה ב"ר יא, ו בפירש"י שם.

54

מלא כה"א כבודו

"Holy, holy, holy is Havayah of Hosts; the whole earth is full of His glory." The Alter Rebbe reads "His glory" as G-d's radiance, memalei kol almin, as opposed to His essence.

ישעיהו ו':ג' Isaiah 6:3

וקרא זה אליזה ואמר קדוש קדוש קדוש ה' צבאות מלא כל-הארץ כבודו:

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

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KEHOT'S NOTE

ישע"י ו, ג.

PARAGRAPH 2

55

ושכנתי בתוכם

"And let them make Me a sanctuary, and I will dwell in their midst." The verb shachan, "dwell," gives the name Shechinah to the life-force that dwells within the worlds.

שמות כ"ה:ח' Exodus 25:8

ועשו לי מקדש ושכנתי בתוכם:

And let them make Me a sanctuary, that I may dwell among them.

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KEHOT'S NOTE

שמות כה, ח.

56

שוה ומשוה קטן וגדול

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

KEHOT'S NOTE

בפיוט וכל מאמינים.

57

אל תגע בי כי קדשתך

"Who say, 'Keep to yourself, do not come near me, for I am holier than you.'" The verse reads "do not come near" (tigash); the Kehot note says "do not touch" (tiga) is a printing error. It shows that "holy" means keeping apart.

ישעיהו ס"ה:ה' Isaiah 65:5

KEHOT'S NOTE

ישע"י סה, ה, ושם איי "תגש" וטה"ד "תגע" [כ].

58

הגבל את ההר וקדשתו

"Set bounds around the mountain and sanctify it." Sanctifying Mount Sinai meant fencing it off, another proof that holiness is separateness.

שמות י"ט:כ"ג Exodus 19:23

ויאמר משה אליה לא יוכל העם לעלת אליהר סיני כי-אתה העדתה בנו לאמר הגבל את-ההר וקדשתו:

And Moses said unto the L-RD: 'The people cannot come up to mount Sinai; for thou didst charge us, saying: Set bounds about the mount, and sanctify it.'

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KEHOT'S NOTE

שמות יט, כג.

59

קדושים תהיו

"You shall be holy, for I, Havayah your G-d, am holy." The Alter Rebbe reads it as "You shall be separate."

ויקרא 19:2:ט"ב

דַּבֵּר אֶל־כָּל־עַדְת בְּנֵי־יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם קְדוֹשִׁים תִּהְיוּ כִּי קָדוֹשׁ אֲנִי ה' אֱלֹהֵיכֶם:

Speak unto all the congregation of the children of Israel, and say unto them: Ye shall be holy; for I the L-RD your G-d am holy.

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PARAGRAPH 5

60

בד"ה לבנתני אחותי כלה

There the Shema's doubled Name is explained: "Havayah our G-d" is sovev in itself, the union of Abba and Imma, "the hidden things," and its coming into revelation within memalei is the union of Z'eir Anpin and Nukva.

KEHOT'S NOTE

ראה לקמן שה"ש כט, א ה' אלקינו בחי' סוכ"ע בעצמו (והיינו ענין יחוד או"א שהמשכה זו מגילוי זה נק' סוכ"ע קודם שנמשך עדיין בבחי' ממכ"ע או"א הנסתרות כו' והמשכת סוכ"ע כשבא בגילוי בממכ"ע זהו הנק' יחוד ז"ש).

61

לבנתני אחותי כלה

"You have captured my heart, my sister, [my] bride." The opening of the discourse in Likkutei Torah to which the text refers for this explanation of the Shema.

Song of Songs 4:9:ט"ד שיר השירים

לִבְנַתְנִי אַחֲתִי כָלָה לִבְנַתְנִי בְּאַחַת מְעִינֶיהָ בְּאַחַד עֵצֶק מְצוּרָתֶיהָ:

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

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62

אחד . . ז' רקיעים . . די רוחות העולם

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

KEHOT'S NOTE

סמ"ק סי' קד. והובא בב"י או"ח ר"ס סא. ע' ברכות (יג, ב). [כ].

63

אחד החי"ת היינו ז' רקיעים וארץ וה' די רוחות העולם

The Talmud discusses lengthening the word echad in the Shema and says that once one has made G-d King above, below and to the four directions of the heavens, it is

enough. The Alter Rebbe reads the letters of echad accordingly.

ברכות י"ג ב:י"ח Berakhot 13b:18

תְּנוּ רַבְּנָן: "שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד" זו קְרִיאַת שְׁמַע שֶׁל רַבִּי יְהוּדָה הַנִּשְׂיָא. אָמַר לָקָה רַב לְרַבִּי חִיָּיא: לֹא חֲזִינָא לָקָה לְרַבִּי דְּמִקְבֵּל עָלֵיהּ מַלְכוּת שְׁמַיָּם. אָמַר לָקָה: בַּר פַּחְתִּי, בְּשַׁעָה שְׁמַעְבִּיר יָדָיו עַל פָּנָיו, מִקְבֵּל עָלָיו עוֹל מַלְכוּת שְׁמַיָּם.

Our Rabbis have taught: "Hear, O Israel, the L-rd our G-d, the L-rd is one" — that was the reading of the Shema' of R. Judah ha-Nasi'. Rab said to R. Hiyya, "I have never seen Rabbi receive the yoke of the kingdom of heaven upon himself." He replied to him, "Son of princes, at the time when he passed his hands across his face, he received upon himself the yoke of the kingdom of heaven."

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64

בד"ה שובה ישראל

As the note quotes, "Say to Him, 'All'" means "for You are All," the general and collective expression of everything, the Infinite Light that encompasses all worlds and transcends Chochmah: below Chochmah there is division, above it none.

KEHOT'S NOTE

לקמן ש"ש סז, ד אמרו אליו כל לפי שאתה כל וכללות הכל דהיינו בחי' או"א ב"ה הסוכ"ע שלמע' מהחכ' כי מחכ' ולמטה יש התחלקי כו' אבל למע' מן החכ' אין שום התחלקי ולכן תשא כו'.

65

שובה ישראל

"Return, O Israel, to Havayah your G-d." The opening of the discourse the text cites.

Hosea 14:2:ב"ד הושע

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹהֶיךָ כִּי כָשַׁלְתָּ בְּעֶוְנְךָ:

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

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66

אמרו אליו כל

"Take words with you and return to Havayah; say to Him: 'Forgive all iniquity.'" The discourse cited reads "all" as a name for the undivided Infinite Light.

Hosea 14:3:ג"ד הושע

קַחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֵלַי אֲמָרוּ אֵלָיו כָּל־תִּשְׁאָ עוֹן וְקַח־טוֹב וְנִשְׁלַמָּה פְּרִים שְׁפָתֵינוּ:

Take with you words, And return unto the L-RD; Say unto Him: 'Forgive all iniquity, And accept that which is good; So will we render for bullocks the offering of our lips.

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67

אין מלך בלא עם

An earlier maamar of this parsha discusses Malchus, called "faith" (emunah), which receives from Z'eir Anpin and in which the light of Keser also shines.

KEHOT'S NOTE

עמק המלך שער שעשועי המלך רפ"א. ס' החיים פ' גאולה פ"ב. בחיי וישב לח, ל. ראה לעיל ה, ד.

68

אין מלך בלא עם

Rabbeinu Bachya, explaining why Rosh Hashanah speaks of "the holy King," writes that the day of creation is the beginning of His works, "for there is no king without a people." The Alter Rebbe uses the saying to explain why the world appears as a separate existence.

Rabbeinu Bahya, Bereshit 38:30 ל"ח: בראשית לח: רבנו בחיי

69

בכל לבבך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The Alter Rebbe reads "And you shall love" as the longing for sovev to be revealed as "your G-d."

Deuteronomy 6:5 וי' דברים

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל לִבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ:

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

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70

בכל לבבך בשני יצריך

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

KEHOT'S NOTE

ברכות פ"ט, מ"ה.

71

בכל לבבך בשני יצריך

The Mishnah: "With all your heart: with both your inclinations, the good inclination and the evil inclination." The Alter Rebbe uses it to show that the evil inclination's concealment itself becomes a source of love.

Mishnah Berachot 9:5 ט' ד' משנה ברכות

חַיֵּב אָדָם לְבָרֶךְ עַל הָרָעָה כְּשֶׁשׁ שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שְׁנֵאָמַר (דברים ו) וְאַהֲבַתְּ אֶת יי' אֱלֹהֶיךָ בְּכָל לִבְּךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ. בְּכָל לִבְּךָ, בְּשֵׁנֵי יִצְרֵיךָ. בְּיָצֵר טוֹב וּבְיָצֵר רָע. וּבְכָל נַפְשְׁךָ, אֶפְלוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. וּבְכָל מְאֹדְךָ, בְּכָל מְאוֹדְךָ, דָּבָר אַחֵר בְּכָל מְאֹדְךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לָךְ הַיּוֹ מִדָּה לּוֹ בְּמֵאֹד מְאֹד. לֹא יִקַּל אָדָם אֶת רֹאשׁוֹ כְּנִגַּד שֶׁעַר הַמְּזוּזָה, שֶׁהוּא מְכֻנֶּה בֵּית קִדְשֵׁי הַקִּדְשִׁים. לֹא יִכְנֹס לְהַר הַבַּיִת בְּמִקְלּוֹ, וּבְמִנְעֵלּוֹ, ...

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

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72

"Their heart cried out to Havayah: O wall of the daughter of Zion, let tears run down like a river." The "wall," the

hiding of G-dly light, is what brings the heart's outcry.

Lamentations 2:18 י"ח: איכה

צָעַק לָבָם אֶל-אֲדֹנֵי חוֹמַת בִּתְ-צִיּוֹן הוֹרִידִי כְנָחַל דִּמְעָה יוֹמָם וְלַיְלָה אֶל-תַּתְּנִי פוּגַת לֶךְ אֶל-יָתְדָם בִּתְ-עֵינֶיךָ:

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

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73

ויצעקו אל ה' בצר להם

"And they cried out to Havayah in their distress; He saved them from their straits." The phrase recurs in Psalms 107:28; the distress of concealment brings the cry to G-d.

Psalms 107:6 וי' תהילים

וַיִּצְעֲקוּ אֶל-יְי' בְּצָר לָהֶם מִמִּצּוֹקוֹתֵיהֶם יִצִּילֵם:

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

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KEHOT'S NOTE

תהלים קז, ו. כח.

74

בע"ת דמשכין ליי בחילא יתיר

The Zohar teaches that baalei teshuvah draw Him down with greater strength than the righteous. The Alter Rebbe makes this the purpose of the soul's descent.

Zohar I, 129b זח"א קכט, בב

KEHOT'S NOTE

זח"א קכט, ב.

75

מקום שבע"ת עומדין כו'

"In the place where baalei teshuvah stand, the perfectly righteous cannot stand." It shows the advantage of the baal teshuvah over the righteous person.

Berachot 34b:22-23 כ"ב-כ"ג: ברכות

וּפְלִיגָא דְרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: מְקוֹם שֶׁבַעְלֵי תְּשׁוּבָה עוֹמְדִין — צְדִיקִים גְּמוּרִים אֵינֶם עוֹמְדִין, שְׁנֵאָמַר: "שְׁלוֹם שְׁלוֹם לְרַחוּק וּלְקְרוֹב". "לְרַחוּק" בְּרִישָׁא, וְהַדָּר "לְקְרוֹב". וְרַבִּי יוֹחָנָן אָמַר לָהּ: מַאי "רַחוּק" — שְׁהִיָּה רַחוּק מִדְּבַר עֲבִירָה מַעֲיָקְרָא. וּמַאי "קְרוֹב" — שְׁהִיָּה קְרוֹב לְדְבַר עֲבִירָה, וְנִתְרַחַק מִמֶּנּוּ הַשְּׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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KEHOT'S NOTE

ברכות לד, ב.

76

הוי אלקינו הוי אחד

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

“Havayah is One” as its drawing into memalei.

Deuteronomy 6:4 דברים ו':ד

שְׁמַע יִשְׂרָאֵל הָאֵלֵינוּ הָאֵלֵינוּ הָאֵלֵינוּ אֶחָד:

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

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PARAGRAPH 6

77

בכל מאדך

“With all your heart, with all your soul and with all your might.” The Alter Rebbe reads “your might” as love without limit, which belongs to this world.

Deuteronomy 6:5 דברים ו':ה

וְאַהֲבַת אֵת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

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

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78

אשר אנכי מצוך היום

“And these words, which I command you today, shall be upon your heart.” The Alter Rebbe stresses “I” (G-d's essence) and “today” (this world).

Deuteronomy 6:6 דברים ו':ו

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם עַל-לִבְּךָ:

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

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79

אנכי מי שאנכי

There “which I command you today” is read as “I, Who I am, His essence,” with “command” as a term of connection, and “today” as this world, where one can draw from His very essence, unlike “tomorrow,” the World to Come; the aim is to draw the Infinite One that encompasses all worlds down below through Torah and mitzvos.

Deuteronomy 1:2 דברים א':ב

אֶחָד עָשָׂר יוֹם מִחֶרֶב דֶּרֶךְ הַר־שֵׁעִיר עַד קֹדֶשׁ בְּרֶנֶּז:

It is eleven days journey from Horeb unto Kadesh-barnea by the way of mount Seir.

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KEHOT'S NOTE

נסמן לעיל דברים א, ב.

80

היום לעשותם בעוה"ז

“You shall keep the commandment ... which I command you today to do them.” The source of the phrase “today to do them.”

Deuteronomy 7:11 דברים ז':יא

וְשָׁמַרְתָּ אֶת-הַמִּצְוָה וְאֶת-הַחֻקִּים וְאֶת-הַמִּשְׁפָּטִים אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לַעֲשׂוֹתָם:

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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עבודה זרה ג' א:י"א-י"ב Avodah Zarah 3a:11-12

ומי מצית אמרת הכי? והא אמר רבי יהושע בן לוי: מאי דכתיב “אשר אנכי מצוך היום”, היום לעשותם ולא למחר לעשותם, היום לעשותם ולא היום ליטול שְׂכָר. אלא, שְׂאִין הקדוש ברוך הוא בא בטְרוּנְיָא עִם בְּרִיּוּתָיו. וְאִמָּאֵי קָרִי לָקָה “מִצְוָה קִלְהָ” מִשּׁוּם דְּלִית בָּקָה חֲסְרוֹן כִּיס.

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KEHOT'S NOTE

דברים ז, יא. וראה ע"ז ג, א. וש"נ.

81

וכחשיכה כאורה

“Even darkness is not dark for You ... darkness is as light.” Before sovev there is no difference between darkness and light.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם-חֹשֶׁךְ לֹא-יַחְשִׁיךְ מִמֶּךָ וְלַיְלָה כִּיּוֹם יֹאִיר כַּחֲשִׁיכָה 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.

82

בד"ה צו את בני

There the Alter Rebbe explains that in this world a person has free choice and can return even after sinning, while in the World to Come one remains as one was drawn here.

KEHOT'S NOTE

לעיל פ' פנחס עה, ג ואילך ואוא"ס עצמו הסוכ"ע הוא השוה ומשוה קטן וגדול ולפניו כחשיכה כאורה כו' ולכן אע"פ שירד מטה מטה יכול לעלות מע' מע' ע"ש.

83

צו את בני כו' את קרבני לחמי

“Command the children of Israel and say to them: My offering, My bread.” The opening of the discourse the text cites for this point.

Numbers 28:2 במדבר כ"ח:ב

צו אֶת-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת-קִרְבְּנֵי לֶחְמֵי רִיחַ נִיחָחִי תִשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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PARAGRAPH 7

84

חייב אדם לברך מאה ברכות בכ"י

Rabbi Meir's teaching that a person is obligated to recite a hundred blessings every day. The Alter Rebbe explains each blessing as a drawing of sovev into revelation.

Menachot 43b:15-17 מנחות מ"ג ב:ט"ו-י"ז

תניא היה רבי מאיר אומר חייב אדם לברך מאה ברכות בכל יום שנאמר (דברים י, יב) ועתה ישראל מה ה' אלקיך שואל מעמך רב חייא בריה דרב אויא בשבתא וביומי טבי טרח וממלי להו באיספרמקי ומגדי

תניא היה ר"מ אומר חייב אדם לברך שלש ברכות בכל יום אלו הן
שעשאני ישראל שלא עשאני אשה שלא עשאני בור

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KEHOT'S NOTE

מנחות מג, ב.

PARAGRAPH 8

85 ועתה ישראל מה ה' אלקיך

"And now, Israel, what does Havayah your G-d ask of you, but to fear Havayah your G-d." The Alter Rebbe explains why the verse can say "only."

דברים י"ב:12 Deuteronomy 10:12

ועתה ישראל מה ה' אלקיך שאל מעמך כי אם ליראה אתה' אלקיך
ללכת בכל דרכיו ולאהבה אתו ולעבד אתה' אלקיך בכל לבבך ובכל
נפשך:

And now, Israel, what doth the L-RD thy G-d require of thee, but to fear the L-RD thy G-d, to walk in all His ways, and to love Him, and to serve the L-RD thy G-d with all thy heart and with all thy soul;

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KEHOT'S NOTE

דברים י, יב.

86 איך היראה היא מלתא זוטרתא כ"כ

The Talmud asks on this verse, "Is the fear of Heaven a small thing?" and answers that for Moshe it was small. The Alter Rebbe gives his own answer through the two levels of awe.

ברכות ל"ג ב: כ"ד-כ"ה Berakhot 33b:24-25

אטו יראת שמים מילתא זוטרתא היא? והאמר רבי חנינא משום רבי
שמעון בן יוחי: אין לו להקדוש ברוך הוא בבית גגויו אלא אוצר של
יראת שמים, שנאמר "יראת ה' היא אוצרו". אין, לגבי משה מילתא
זוטרתא היא. דאמר רבי חנינא: משל לאדם שמבקשים ממנו כלי גדול,
ויש לו — דומה עליו ככלי קטן. קטן, ואין לו — דומה עליו ככלי גדול.

Is, then, the fear of Heaven a small thing? Lo, R. Hannina has said in the name of R. Simeon b. Johai : The Holy One, blessed be He, has in His treasury nothing but the store of heavenly fear; as it is said, "And the fear of the L-rd which is His treasure" (Is. xxxiii. 6) ! Yes, in the estimation of Moses it was a small thing ; for R. Hannina said : A parable : [It may be likened] to a man from whom a large vessel ...

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KEHOT'S NOTE

ברכות לג, ב.

87 החרדה שנפלה על חברי דניאל

"And I, Daniel, alone saw the vision; the men who were with me did not see the vision, but a great trembling fell

upon them." The example of an awe that comes from above the person's own grasp.

דניאל י"ז:10 Daniel 10:7

וראיתי אני דניאל לבדי את־המראה והאנשים אשר היו עמי לא ראו
את־המראה אבל חרדה גדולה נפלה עליהם ויכרחו בהחבא:

And I Daniel alone saw the vision; for the men that were with me saw not the vision; howbeit a great trembling fell upon them, and they fled to hide themselves.

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88 החרדה שנפלה על חברי דניאל משום דמזלייהו חזי

The Talmud asks why Daniel's companions were frightened if they did not see, and answers, "Although they did not see, their mazal saw." The Alter Rebbe identifies this with the encompassing level.

מגילה ג' א: י"א Megillah 3a:11

"וראיתי אני דניאל לבדי את המראה והאנשים אשר היו עמי לא ראו
את המראה אבל חרדה גדולה נפלה עליהם ויכרחו בהחבא". מאן נינהו
אנשים? אמר רבי ירמיה ואיתימא רבי חייא בר אבא: זה חגי זכריה
ומלאכי.

"And I, Daniel, alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, and they fled to hide themselves" (Daniel 10:7). Who were these "men"? Jeremiah — or some say, R. Hiyya b. Abba — said: These were Haggai, Zechariah, and Malachi.

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KEHOT'S NOTE

מגילה ג, א.

89 דמזלייהו חזי . . מקיף

The end of chapter 23 describes sovev kol almin as an encompassing light (makif) that gives the worlds their essential life, while only a glimmer is encloded within them.

KEHOT'S NOTE

וע' בספ"ב (ספכ"ג). [כ].

90 כי על יראה עילאה ארו"ל אם אין חכמה כו'

The note quotes the Rebbe's note there, which lists the places that read "If there is no wisdom, there is no awe" as referring to the higher awe, including this maamar, and mentions a known difficulty in Rashi on Yoma 72b.

במדבר ט"ז:2 Numbers 16:2

ויקמו לפני משה ואנשים מבני־ישראל חמשים ומאתים נשיאי עדה
קראי מועד אנשי־שם:

and they rose up in face of Moses, with certain of the children of Israel, two hundred and fifty men; they were princes of the congregation, the elect men of the assembly, men of renown;

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KEHOT'S NOTE

בלקו"ש ח"ט ע' 54 הערה 37 מצוין: "תניא ספכ"ג, פמ"ג. לקו"ת [כאן] ט, ג
ואילך. במדבר טז, ב ואילך ובכ"מ. — וידוע הצ"ע בפרש"י יומא עב, ב ד"ה
ותרעא".

91 אם אין חכמה אין יראה

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

KEHOT'S NOTE

אבות פ"ג, מ"ז.

92 אם אין חכמה אין יראה

"If there is no wisdom, there is no awe; if there is no awe, there is no wisdom." The Alter Rebbe applies the first half to the higher awe.

Pirkei Avot 3:17: משנה אבות ג' י"ז

רבי אלעזר בן עזריה אומר, אם אין תורה, אין דרך ארץ. אם אין דרך ארץ, אין תורה. אם אין חכמה, אין יראה. אם אין יראה, אין חכמה. אם אין בינה, אין דעת. אם אין דעת, אין בינה. אם אין קמח, אין תורה. אם אין תורה, אין קמח. הוא היה אומר, כל שחקמתו מרבה ממששיו, למה הוא דומה, לאילן שענפיו מרבין ושרשי ממששיו, והרוח באה ועוקרתו והופכתו על פניו, שנאמר (ירמיה יז) והיה כערער כערבה ולא יראה כי יבוא טוב ושכן חררים במדבר ארץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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93 ישראל מתקשרא באורייתא

The Zohar teaches that Israel are bound to the Torah, and the Torah to the Holy One, blessed be He. Through Torah study the soul's transcendent root is revealed.

Zohar III, 73a עג, זח"ג

KEHOT'S NOTE

זח"ג עג, א.

94 וידבר אלקים את כל הדברים האלה לאמר

"And G-d spoke all these words, saying." The verse introducing the Ten Commandments, the opening of the discourse the text cites.

Exodus 20:1: שמות כ' א'

וידבר אלקים את כל הדברים האלה לאמר:

And G-d spoke all these words, saying:

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95 על כל דיבור פרח נשמתו

The Talmud teaches that at each utterance that came from the mouth of the Holy One, blessed be He, the souls of Israel went out (the Talmud's word is "went out"; the Alter

Rebbe says "flew out"). It shows the overwhelming awe of the revelation at Sinai.

Shabbat 88b:6: שבת פ"ח ב' ו'

ואמר רבי יהושע בן לוי: כל דיבור ודיבור שיצא מפי הקדוש ברוך הוא יצתה נשמתו של ישראל, שנאמר: "נפשי יצאה בדברו". ומאחר שמדיבור ראשון יצתה נשמתו, דיבור שני היאך קיבלו? — הוריד טל שעתידי להחיות בו מתים והחיה אותם, שנאמר: "גשם נדבות תניף אלקים נחלתך ונלאה אתה כוננתה". ואמר רבי יהושע בן לוי: כל דיבור ודיבור שיצא מפי הקדוש ברוך הוא חזרו ישראל לאחוריהן שנים עשר מיל והיו מלאכי השרת ...

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Shemot Rabbah 29:4-5: שמות רבה כ"ט ד' ה' ד'

דבר אחר: אנכי ה' אלקיך ר' אחא בר' חנינא פתח בו: (שם ו) שמעה עמי ואדברה (כמ"ש בעשרת הדברות עד) אמר רבי שמעון בן יוחאי: אמר להם הקב"ה לישראל: אלוה אני על כל באי עולם, אבל לא יחדתי שמי אלא עליכם, איני נקרא אלקי עובדי כוכבים ומזלות, אלא אלקי ישראל. אמר רבי לוי: שני דברים שאלו ישראל מלפני הקב"ה: שיראו כבודו וישמעו קולו והיו רואין את כבודו ושומעין את קולו, שנאמר (דברים ה): ותאמרו הן הראנו ה' אלקינו את כבודו ואת גדלו. וכתוב (שם) ואת קולו שמענו מתוך האש. ולא ...

Another matter: "I am the L-rd your G-d" - Rabbi Aha ben Rabbi Hanina began with this: "Hear, My people, and I will speak" (Psalms 50:7), until [the words]: Rabbi Shimon ben Yoḥai said: The Holy One blessed be He said to Israel: 'I am the G-d over all of humanity, but I associated My name only with you. I am not called the G-d of idolaters, but rather, the G-d of Israel.' Rabbi Levi said: Israel requested two matters from before the Holy One blessed be He: That they ...

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KEHOT'S NOTE

שבת פח, ב. ושם אי' "יצתה". ועי' שמו"ר פכ"ט [ד]. וילקוט תהלים י' תרצה. ובלקח טוב פי' יתרו (כ, ב) אי' פורחת. ועי' בסש"ב (ספלי"ו). [כ].

PARAGRAPH 10

96 ודברת בם

"And you shall speak of them when you sit in your house." The Alter Rebbe reads it as Torah study, which comes before tefillin and mezuzah in the Shema because it draws their root down.

Deuteronomy 6:7: דברים ו' ז'

ושננתם לבניך ודברת בם בשבתך בביתך ובלכתך 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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97 התורה הוא מזון לנפש

The Talmud reads "every support of bread" (Isaiah 3:1) as the masters of Talmud, as it says, "Come, eat of my

bread." The Kehot note cites it for the Torah as the soul's food.

חגיגה י"ד א"א Chagigah 14a

זוהר II, 210a ז"ב רי, א

KEHOT'S NOTE

ראה חגיגה יד, א. זח"ב רי, א.

98

החכמה תחיה בעליה

"For in the shade of wisdom is the shade of money, and the advantage of knowledge is that wisdom gives life to its masters." The Alter Rebbe reads "its masters" as the mitzvos, which are higher than wisdom yet receive life from it.

קהלת ז':י"ב Ecclesiastes 7:12

כי בצל החכמה בצל הפסד ויתרון דעת החכמה תחיה בעליה:

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

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99

ואורייתא מחכמה נפקת

The Zohar's teaching that the Torah comes forth from Chochmah. The Alter Rebbe uses it to place the Torah below the Supernal Will, the root of the mitzvos.

זוהר II, 121a ז"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א. ראה שם פה, א.

100

ואורייתא מחכמה נפקת

Another place in the Zohar, cited in the Kehot note, for the Torah coming forth from the supernal Chochmah.

ספר הזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט Zohar, Yitro 21:378-22:389
According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

101

בד"ה מנורת זהב

As the note quotes from its summary, the mitzvos as they are above are higher than the Torah, but drawing their revelation into the G-dly soul comes through the Torah, for "wisdom gives life to its masters." Through it one comes to accept the yoke of Heaven, which precedes the yoke of the mitzvos and draws into the yud-hei of the Name Havayah, while Torah and mitzvos draw from there into its vav-hei.

KEHOT'S NOTE

לעיל פי' בהעלותך לה, א בהקיצור המצות כמו שהן למעי הן למעי מהתו'. אך כדי להמשיך הגילוי בנה"א הוא ע"י התו' כי החכ' תח' ועל ידה יבא לקבלת עומ"ש שקדם לעול מצות וקבלת עומ"ש ממש"ך ממקור הראשון להיות נמשך בבחי' י"ה דשי הוי' וע"י תומ"צ ממש"כים משם בבחי' ו"ה ע"ש.

102

מנורת זהב כולה

"Behold, a candelabrum all of gold, with its bowl upon its top." The opening of the discourse the text cites on "wisdom gives life to its masters."

זכריה ד':ב' Zechariah 4:2

ויאמר אלי מה אתה ראה ואמר ראיתי והנה מנורת זהב כלָה וגלָה עלי-ראשה ושבעה נרתיָה עליָה שבעָה ושבעָה מוצקות לנרות אשר עלי-ראשה:

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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103

נמנו וגמרו גדול תלמוד שמביא לידי מעשה

The Sages voted in the upper room in Lod and concluded that study is greater, because study leads to action. The Alter Rebbe uses it to show that the mitzvos' action depends on Torah study.

קידושין מ' ב:ח' Kiddushin 40b:8

ובכר הנה רבי טרפון וזקנים מסובין בעלית בית נתנה בלוד. נשאלה שאילה זו בפניהם: תלמוד גדול או מעשה גדול? נענה רבי טרפון ואמר: מעשה גדול. נענה רבי עקיבא ואמר: תלמוד גדול. נענו כולם ואמרו: תלמוד גדול, שהתלמוד מביא לידי מעשה.

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104

בי"ה ה' צור עולמים

"Trust in Havayah forever, for with Yah, Havayah is the Rock of the worlds." The Talmud reads tzur as "formed": with the two letters of Yah the worlds were formed.

ישעיהו כ"ו:ד' Isaiah 26:4

בטחו בה' עדיעד כי בקה ה' צור עולמים:

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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KEHOT'S NOTE

ישע"י כו, ד.

105

ביו"ד נברא העוה"ב

The Talmud: this world was created with the letter hei and the World to Come with the letter yud. The Alter Rebbe uses it to show that Gan Eden was created by a mere illumination, far below the essence of the Supernal Will.

מנחות כ"ט ב:י"ג-י"ד Menachot 29b:13-14

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

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות כט, ב.

106 וזאת המצוה אשר צוה ה' לעשות בארץ

"And this is the commandment ... which Havayah your G-d commanded to teach you, to do in the land." Here the maamar gives its answer to the question raised on this verse.

דברים ו:1א Deuteronomy 6:1

וזאת המצוה החקים והמשפטים אשר צוה ה' אלקיכם ללמד אתכם לעשות בארץ אשר אתם עברים שמה לרשתה:

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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107 שמע ישראל

The first verse of the Shema, which follows "to do in the land." The Shema is the main vehicle of drawing sovev into memalei.

דברים ו:4 Deuteronomy 6:4

שמע ישראל Havayah אלקינו Havayah אחד:

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

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108 ודברת בם מצות ת"ת

Kehot's note points to Berakhot 21a for these words.

ברכות כ"א Berakhot 21a

מנחות צ"ט Menachot 99b

KEHOT'S NOTE

ברכות כא, א. ראה מנחות צט, ב.

109 חובת הגוף הוא ונוהג בין בארץ בין בחוץ לארץ

The Talmud rules that every mitzvah that is an obligation of the person applies both in the Land and outside it. That is why "in the land" must mean something other than the Land of Israel.

קידושין ל"ז א:ג'ד'3-4 Kiddushin 37a

אמר רב יהודה: הכי קאמר: כל מצוה שהיא חובת הגוף - נוהגת בין בארץ בין בחוץ לארץ, חובת קרקע - אינה נוהגת אלא בארץ. מנא הני מילי? דתנו רבנן: "אלה החקים" - אלו המדרשות. "והמשפטים" - אלו הדינים. "אשר תשקרו" - זו משנה. "לעשות" - זו מעשה.

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PARAGRAPH 12

110 שו"ה לשמור את כל חוקותיו

According to the note, this section of the maamar is quoted there.

KEHOT'S NOTE

סעיף זה הובא בהמשך מים רבים תרל"ו פרק רא.

111 לשמור את כל מצותיו

"So that you may fear Havayah your G-d, to keep all His statutes and His commandments." The first expression of

"keeping," which the maamar now explains.

דברים ו:2 Deuteronomy 6:2

למען תירא אתי' אלקיך לשמר את כל חקתי ומצותי אשר אנכי מצוה אתה ובנך ובן-בנך כל ימי חייך ולמען יארכו ימיה:

that thou mightest fear the L-RD thy G-d, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

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112 ושמרת לעשות

"And you shall hear, Israel, and keep to do." The second expression of "keeping."

דברים ו:3 Deuteronomy 6:3

ושמעתי ישראל ושמרת לעשות אשר ייטב לך ואשר תרבון מאד כאשר דבר ה' אלקי אבותיך לך ארץ זבת חלב ודבש:

Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the L-RD, the G-d of thy fathers, hath promised unto thee—a land flowing with milk and honey.

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113 ענין השמירה

The note quotes the question raised there, "Seemingly one must understand why the performance of the mitzvos needs guarding," which this section answers.

KEHOT'S NOTE

"ולכאורה צ"ל למה מעשה המצות צריכים שמירה" — המשך מים רבים.

114 אין לך עשב מלמטה

Rabbi Simon's teaching that there is no blade of grass without a mazal in the heavens that strikes it and says, "Grow." It shows that physical things receive their life through the mazalos.

בראשית רבה י"ז:6 Bereshit Rabbah 10:6

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י'). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חיאי ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtar] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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Zohar I, 251a, א"ח רנא

KEHOT'S NOTE

ראה ב"ר י, ו. א"ח רנא, א.

115 אין לך עשב מלמטה שאין לו מזל מלמעלה המכה בו ואומר לו גדל

The Zohar, cited in the Kehot note, for the same teaching that every growing thing below has a power above appointed over it.

Zohar, Addenda, Volume I 1:1א: כרך א א"ח רנא

116 ורעי את גדיותיך על משכנות הרועים

"If you do not know, fairest of women, go out in the tracks of the sheep, and pasture your kids by the dwellings of the shepherds." The Alter Rebbe reads the "kids" as the mitzvos and the "shepherds" as the seven shepherds.

Song of Songs 1:8 שיר השירים א:ח

אמ"ל תדעי לך היפה בנשים צא"לך בעקבי הצאן ורעי את גדייתך על משכנות הרעים:

If thou know not, O thou fairest among women, Go thy way forth by the footsteps of the flock And feed thy kids, beside the shepherds'tents.

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KEHOT'S NOTE

שה"ש א, ח.

117 גדא דהר שבגמרא

The Talmud speaks of slaughtering "to the gada of the mountain," its guardian fortune. It shows that gad means a mazal.

Chullin 40a חולין מ' א

KEHOT'S NOTE

חולין מ, א.

118 העורכים לגד שלחן

"Who set a table for Gad." Another use of gad for a power of fortune.

Isaiah 65:11 ישעיהו ס"ה:יא

ואתם עוזבי ה' השוכחים אתי ה' קדשי העורכים לגד שלחן והממלאים למני מקסך:

But ye that forsake the L-RD, That forget My holy mountain, That prepare a table for Fortune, And that offer mingled wine in full measure unto Destiny,

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KEHOT'S NOTE

ישע"י סה, יא.

119 הז' רועים אברהם יצחק וכו'

The Talmud expounds the "seven shepherds" of Micah 5:4 as righteous leaders, among them Avraham. The Kehot note cites it for the seven shepherds.

Sukkah 52b:13 סוכה נ"ב:יג

"והיה זה שלום אשור כי יבא בארצנו וכי ידרוך בארמנותינו ונקמנו עליו שבעה רועים ושמונה נסיכי אדם". מאן נינהו שבעה רועים? דוד

וזאת המצוה אשר צוה ה' כו'

באמצע, אדם שת ומתושלח מימינו, אברהם יצחק ומשה בשמאלו. ומאן נינהו "שמונה נסיכי אדם"? ישי, ושאול, ושמואל, עמוס, וצפניה, צדקיה, ומשיח, ואלהיו.

And this shall be peace: when the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise up against him seven shepherds and eight princes among men" (Micah 5:4). Who are the "seven shepherds"? — David in the middle, Adam, Seth and Methuselah on his right, and Abraham, Jacob and Moses on his left. And who are the "eight princes among men"? — Yishai, Shaul, Shmuel, Amos, Zephaniah, Zedekiah, the Messiah, and Elijah.

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KEHOT'S NOTE

ראה סוכה נב, ב. תיקונים שבו"ח קד, א.

120 בד"ה אם לא תדעי לך

As the note quotes, the "shepherds" are the seven shepherds, Avraham and the rest, called so because they draw the supernal delight to Knesses Yisrael.

KEHOT'S NOTE

תו"א ויצא כג, ג: על משכנות הרועים פי' רועים הם ז' רועים אברהם. ונקי רועים ע"ש שממשיכין בחי' עונג העליון לכנס"י. והנה האבות הן הן המרכבה. אבל אנו אין לנו כח זה אלא במשכנות הרועים בחי' כלים מכלים שונים. חסד דרועא ימינא הוא כלי לבחי' אברהם אוהבי. שם תרעה את גדיותיך ועי"ז תוכה להגיע ולבא למדרגה גדולה מזו להיות על משכנות הרועים ולמעלה מבחי' משכנות דהיינו למקום הרועים עצמן.

PARAGRAPH 13

121 שומר את גרים

"Havayah guards strangers; He upholds the orphan and the widow." The Alter Rebbe reads "strangers" as the re-deemed sparks, which need guarding.

Psalms 146:9 תהילים קמ"ו:ט

ה' שמר את גרים יתום ואלמנה יעודד וידרך רשעים יצות:

The L-RD preserveth the strangers; He upholdeth the fatherless and the widow; But the way of the wicked He maketh crooked.

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KEHOT'S NOTE

תהילים קמו, ט.

122 עושה משפט לעשוקים

"Who executes justice for the oppressed, who gives bread to the hungry." The "oppressed" are the sparks held by the external forces.

Psalms 146:7 תהילים קמ"ז:ז

עשה משפט לעשוקים נתן לחם לרעבים ה' מתיר אסורים:

Who executeth justice for the oppressed; Who giveth bread to the hungry. The L-RD looseth the prisoners;

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them" (Deut. xxxiii. 2); "by the arm of His strength" means Tefillin, as it is said, "The L-rd will give strength unto ...

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Zohar I, 147a, זח"א קמו, א

KEHOT'S NOTE

ברכות ו, א. זח"א קמו, א.

132 צריכים שמירה שלא יהיה מזה יניקת החיצונים

There a transgression is said to extinguish the light that a mitzvah kindles in the soul, though not the mitzvah itself; "His commandments shall you keep" means guarding that light from loss, through "His voice shall you heed," the voice of the Torah, which a transgression cannot extinguish.

KEHOT'S NOTE

ראה גם לקמן פי' ראה כ, א.

133 מי יעלה בהר ה'

"Who shall ascend the mountain of Havayah, and who shall stand in His holy place?" The ascent demands purity of motive.

Psalms 24:3, תהילים כ"ד:ג

מִי־יַעֲלֶה בְּהַר־ה' וּמִי־יִקוּם בְּמָקוֹם קָדְשׁוֹ:

Who shall ascend into the mountain of the L-RD? And who shall stand in His holy place?

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134 נקי כפים ובר לבב

"One with clean hands and a pure heart." The Alter Rebbe reads "pure of heart" as a heart without any foreign admixture.

Psalms 24:4, תהילים כ"ד:ד

נָקִי כַפַּיִם וּבֶרֶךְ לֵב אֲשֶׁר לֹא־נִשְׂא לִשְׁוֹא נִפְשִׁי וְלֹא נִשְׁפַּע לְמַרְמָה:

He that hath clean hands, and a pure heart; Who hath not taken My name in vain, and hath not sworn deceitfully.

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135 בד"ה כה תברכו

There "May G-d bless you" is the elevation of sparks, rising daily through the love of prayer, and "and keep you" is the guarding this blessing needs from the external forces, so that they draw nothing from that love through a person's crediting himself.

KEHOT'S NOTE

לעיל נשא כו, ג יברכך ה' להיות ריבוי העלאות ניצוצות הן כחוי נפח"א והבהמות שבאדם ושבמאכלי' כו' ועולות למעלה בכל יום באתעדלית ע"י התפלה כו' והנה על ברכה זו שהיא מאתעדלית נאי' וישמרך שהיא צריכה שימור מן המזיקי' הם החיצוני' כו' שלא יהי' להם יניקה מאה' זו להיות מחזיק טובה כו' כי מי יעלה כו'. — ביאור מחסיד בכת"י.

136 כה תברכו

"Thus shall you bless the children of Israel." The opening of the discourse on the priestly blessing that the text cites.

Numbers 6:23, במדבר ו:כ"ג

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בְּנָיו לֵאמֹר כֹּה תְבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אָמֹר לָהֶם:

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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137 וישמרך

"May Havayah bless you and keep you." The cited discourse reads "and keep you" as guarding the blessing from the external forces.

Numbers 6:24, במדבר ו:כ"ד

יְבָרְכֶךָ הָאֵלֹהִים וְיִשְׁמְרֶךָ:

The L-RD bless thee, and keep thee;

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138 ובד"ה קול דודי

As the note quotes, "And you shall keep the matzos" means keeping it from leavening, which is haughtiness and self-elevation, G-d forbid.

KEHOT'S NOTE

לקמן שה"ש טו, א וצריכה שמור ושמרתם את המצות שלא תבא לידי חימוץ ח"ו הגבחה והתנשאות ע"ש.

139 קול דודי

"The voice of my Beloved! Here He comes, leaping over the mountains." The opening of the discourse the text cites on guarding the matzos.

Song of Songs 2:8, שיר השירים ב:ח

קוֹל דוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הַהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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140 ושמרתם את המצות

"And you shall keep the matzos." The text itself gives the place (12:17); the matzah must be guarded from becoming leaven.

Exodus 12:17, שמות י"ב:יז

וּשְׁמַרְתֶּם אֶת־הַמִּצּוֹת כִּי בַעֲצֵם הַיּוֹם הַזֶּה הוֹצֵאתִי אֶת־צְבָאוֹתֵיכֶם מֵאֶרֶץ מִצְרָיִם וּשְׁמַרְתֶּם אֹת־הַיּוֹם הַזֶּה לְדֹרֹתֵיכֶם חֻקַּת עוֹלָם:

And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your hosts out of the land of Egypt; therefore shall ye observe this day throughout your generations by an ordinance for ever.

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141 וברכות פרשה עקב

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

KEHOT'S NOTE

מאמונתן של ב"ד אתה יודע אמונתו של הקב"ה שנאמן לשלם לישראל שכר מצות שהן עושין מנין שנא' (שמות יב) ושמרתם את המ'צות ע"ש (הרי דמפי' המ'צות כמו המ'צות, וא"כ מה שמפי' בקול דודי בשימור המ'צות שייך ג"כ בכל המ'צות).

142 ושמרתם את המצות היינו כל מצותיו

The Midrash says that G-d is faithful to pay Israel the reward of the mitzvos they do, and brings as proof "And you

shall keep hamatzos,” reading it as “the mitzvos.” So the guarding applies to every mitzvah.

Devarim Rabbah 3:3:ג'ג' דברים רבה

143 **בזח"ב תרומה (קלי"א א')**

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

KEHOT'S NOTE

ליל אצטרך לנטורא דכתי' ליל שמורים (הרי מפי שצריך שמירה כמבוי כאן ודוק).

144 **שאמרו רז"ל . . אלא אפשי . . ואבי שבשמים**

A later discourse in Likkutei Torah that also brings the Sages' teaching “I do desire it, but my Father in Heaven has decreed.”

KEHOT'S NOTE

ספרא קדושים כ, כו. הובא ברש"י שם. עלי"ק האזינו ה' (עד, א). וש"נ. [כ].

145 **Kehot's note points to Zohar, Terumah 9:74 for these words.**

Zohar, Terumah 9:74:ט'ע"ד ספר הזהר, תרומה

146 **As the Kehot note quotes, the Zohar says the night needs guarding, as it is written, “a night of watching.” The Alter Rebbe brings it as another source for the need of guarding.**

ספר הזהר, תרומה י"פ-א פ"ח-ט' 10:81-88 Zohar, Terumah

147 **ליל שמורים**

“It is a night of watching for Havayah, to bring them out of the land of Egypt.”

Exodus 12:42:כ"ב שמות

ליל שמרים הוא לה' להוציאם מארץ מצרים הוא-הלילה הזה לה' שמרים לכל-בני ישראל לדרתם:

It was a night of watching unto the L-RD for bringing them out from the land of Egypt; this same night is a night of watching unto the L-RD for all the children of Israel throughout their generations.

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PARAGRAPH 17

148 **שמור זה משנה**

The Talmud expounds “which you shall keep” as Mishnah. So “keeping” in the Torah refers to the Oral Torah.

Kiddushin 37א קידושין ל"ז

KEHOT'S NOTE

ע' קידושין לו, א — תשמרון זו משנה. ועי' ספרי פ' ראה [יא, לב, יב, א]. וברש"י פי' ואתחנן (ד, ו) עה"פ ושמרתם — זו משנה. ועלי"ק האזינו (עז, א) כדאי' בספרים. דרושים לשמע"צ (פז, א). וע"ל בפ' בחקותי (מח, ד). ובאמת כלי' אדמו"ר הובא ברש"י ראה (יב, כח) ד"ה שמור זו משנה. [כ].

149 **שמור זו משנה**

Rashi: “Keep: this is Mishnah, which you must keep within you so that you do not forget it.” As the Kehot note ob-

serves, these are the Alter Rebbe's very words.

Rashi on Deuteronomy 12:28:כ"ב רש"י על דברים

שמר. זו משנה שאתה צריך לשמרה בבטנה שלא תשכח, כענין שנאמר (משלי כ"ב) “כי נעים כי תשמרם בבטנה”, ואם שנית אפשר שתשמע ותקיים, ה' כל שאינו בכלל משנה אינו בכלל מעשה (עי' ספרי): את כל הדברים. שתהא חביבה עליך מצוה קלה כמצוה חמורה (שם): הטוב. בעיני השמים: והישר. בעיני אדם:

KEEP [AND HEAR (understand) ALL THESE WORDS WHICH I COMMAND THEE] — This (the word שמר) implies the studying of the oral law — that you must keep it within you that it should not be forgotten, just as it is said, (Proverbs 22:18) “[And apply thy heart unto my knowledge] for it is a pleasant thing if thou keep (תשמרם) them within thee”, and only if thou learnest is it possible that thou wilt understand and fulfil the commands, but one who is not amongst those who study ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

150 **שמור זו משנה**

Rashi on “And you shall keep and do”: “keep” is Mishnah. Another source for the same reading.

Rashi on Deuteronomy 4:6:ו' רש"י על דברים

ושמרתם. זו משנה: ועשיתם. כמשמעו (שם): כי הוא חכמתכם ובינתכם וגו'. בואת תחשבו חכמים ונבונים לעיני העמים:

AND YE SHALL BE ON THE WATCH [TO DO] — This refers to the study of the laws (Sifrei Devarim 58), ועשיתם — this must be explained according to what it implies: AND YE SHALL DO. כי היא חכמתכם ובינתכם וגו' FOR THIS IS YOUR WISDOM AND UNDERSTANDING [IN THE EYES OF THE PEOPLES] — i.e. through this ye will be accounted wise and understanding men in the eyes of the peoples.

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

151 **ע"פ תשמרו להקריב לי**

There the Written Torah is “calling” (“My offering”) and the Oral Torah is “keeping” (“you shall keep”); as the note quotes, a person must not lose the level of yud-hei given to him, and that is through “keep: this is Mishnah.”

KEHOT'S NOTE

לעיל פי' פנחס עו, ב. “וצריך שלא יהי מאבד ח"ו בחי' י"ה שנותני לו והיינו ע"י שמור זו משנה”.

152 **תשמרו להקריב לי**

“My offering, My bread ... you shall keep, to offer to Me in its season.” The discourse cited on this verse explains “keeping” as the Oral Torah.

Numbers 28:2:ב' במדבר

צו את-בני ישראל ואמרת אליהם את-קרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי כמועדו:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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153 בד"ה אחרי ה' אלקיכם תלכו

The mitzvos need guarding, meaning the lamp that is lit from them: a transgression extinguishes that lamp and the fire of love, though not the mitzvah itself.

KEHOT'S NOTE

לקמן פ' ראה כ, א המצות צריכות שמירה דהיינו הנר שנמשך מהן וכענין לא כאברהם שיצא ממנו ישמעאל כו' ואמר"ל עבירה מכבה מצוה שמכבה את הנר ונשקע אש האה' ועו"ג ואת מצותי תשמרו שלא יבא לידי איבוד ח"ו והיינו ע"י ובקולו תשמעו קול הת' כו' ואינה מכבה תו' ע"ש. — ביאור מחסיד בכת"י.

154 אחרי ה' אלקיכם תלכו

"After Havayah your G-d shall you walk, and Him shall you fear, and His commandments shall you keep, and His voice shall you heed." The cited discourse reads "His voice" as the voice of the Torah, which guards the mitzvos.

Deuteronomy 13:5:ה"ה:ג' דברים

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלְכוּ וְאֵתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמְרוּ וּבְקוֹלוֹ תִשְׁמָעוּ וְאֵתוֹ תַעֲבֹדוּ וְבוֹ תִדְבְּקוּן:

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

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PARAGRAPH 18

155 וכמ"ש בזהר דאורייתא היכלא עילאה דקוב"ה

The Kehot note points to this passage of the Zohar for the Torah as the supernal palace of the Holy One, blessed be He.

Zohar II, 200a:ה"ב ר, א

KEHOT'S NOTE

ראה זה"ב ר, א.

156 מיום שחרב ביהמ"ק אין לו להקב"ה בעולמו

"From the day the Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah." The Alter Rebbe makes halachah G-d's "house."

Berachot 8a:18-19:ה"ה:ט"ט ברכות ח' א:י"ח

והיינו דאמר רבי חייא בר אמי משמיה דעולא: מיום שחרב בית המקדש אין לו להקדוש ברוך הוא בעולמו אלא ארבע אמות של הלכה בלבד. ואמר אביי: מריש הוה גריסנא בגו ביתא ומצלינא בבי כנישתא. כיון דשמענא להא דאמר רבי חייא בר אמי משמיה דעולא — מיום שחרב בית המקדש אין לו להקדוש ברוך הוא בעולמו אלא ארבע אמות של הלכה בלבד — לא הוה מצלינא אלא היכא דגריסנא.

That agrees with what R. Hiyya b. Ammi said in the name of 'Ulla : Since the day the Temple was destroyed, there is left

to the Holy One, blessed be He, in His Universe the four cubits of Halakah alone. And Abbai said ; At first I used to study at home and pray in Synagogue, but after hearing the statement of R. Hiyya b. Ammi in the name of 'Ulla — "Since the day the Temple was destroyed, there is left to the Holy One, blessed be He, ...

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KEHOT'S NOTE

ברכות ח, א.

157 וכל בניך למודי ה'

"And all your children shall be taught of Havayah, and great shall be the peace of your children." The verse on which the Sages base "your builders."

Isaiah 54:13:ג"ד:י"ג שיעהו נ"ד

וְכָל־בְּנֵיךָ לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֵיךָ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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KEHOT'S NOTE

ישע"י נד, יג.

158 א"ת בניך אלא בוניך

"Torah scholars increase peace in the world ... do not read 'your children' but 'your builders.'" The Alter Rebbe reads it as building G-d's house through the Oral Torah.

Berachot 64a:14:ד"א:י"ד ברכות ס"ד א

אל תקרי "בְּנֵיךָ" אלא "בּוֹנֵיךָ". "שְׁלוֹם רַב לְאַהֲבֵי תוֹרָתְךָ וְאִין לְמוֹ מְכַשׁוּלִי." "יְהִי שְׁלוֹם בְּחִילָה שְׁלוֹה בְּאַרְמְנוֹתֶיךָ." "לְמַעַן אֲחִי וְרָעִי אֲדַבְּרָה נָא שְׁלוֹם בְּךָ. לְמַעַן בֵּית ה' אֲלַקִּינוּ אֲבָקְשָׁה טוֹב לָךְ." "הִי עוֹ לְעַמּוֹ יִתֵּן ה' יִבְרַךְ אֶת עַמּוֹ בְּשְׁלוֹם."

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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KEHOT'S NOTE

ברכות סד, א.

PARAGRAPH 19

159 ערבים עלי ד"ס יותר מיינה ש"ת

On "For your love is better than wine," the Talmud says that Knesses Yisrael tells G-d that the words of His beloved ones, the Sages, are sweeter to her than the wine of the Torah. The Alter Rebbe explains why: the Sages' words are the fence of the Torah.

Avodah Zarah 35a:6:ו"א:ז' עבודה זרה ל"ה א

השיאו לְדַבֵּר אַחֵר וְכוּ'. מַאי "כִּי טוֹבִים דִּידֵיךָ מִיִּין"? כִּי אֵתָא רַב דִּימִי אָמַר: אֲמַרְהָ כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקְּדוֹשׁ בְּרוּךְ הוּא: רְבוּנוּ שֶׁל עוֹלָם.

עריכים עלי דברי דודיק יותר מינה של תורה.

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KEHOT'S NOTE

שהשיר א ע"פ כי טובים דודיק (ב). וראה ע"ז לה, א. ע"ל מטות (פה), רע"א. וש"נ. [כ].

160

בד"ה ושמע אביה

The discourse on vows explains how the "father," great love (ahavah rabbah), annuls the bonds and prohibitions that bind Knesses Yisrael.

KEHOT'S NOTE

לעיל מטות פה, א.

161

ושמע אביה

"And her father hears her vow." The opening of the discourse the text cites.

Numbers 30:5 לה' מדבר

ושמע אביה את־נדרה ואסרה אשר אסרה עלי־נפשה והחריש לה אביה וקמו כל־נדריה וכל־אסר אשר־אסרה עלי־נפשה יקום:

and her father heareth her vow, or her bond wherewith she hath bound her soul, and her father holdeth his peace at her, then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

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162

אני חומה

"I am a wall, and my breasts are like towers." The Sages read "wall" as the Torah.

Song of Songs 8:10 שיר השירים ה':

אני חומה ושדי כמגדלות אז הייתי בעיניו כמוצאת שלום:

I am a wall, And my breasts like the towers thereof; Then was I in his eyes As one that found peace.

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163

נקבה תסוכב גבר

"A female shall encompass a man." The verse the Talmud brings for "a wall."

Jeremiah 31:22 ל"א: כ"ב

עדמתי תתחמקין הפת השוכבה כי־בָּרָא ה' חֲדָשָׁה בְּאֶרֶץ נִמְכָּה תִסְכַּב גִּבֹּר:

How long wilt thou turn away coyly, O thou backsliding daughter? For the L-RD hath created a new thing in the earth: A woman shall court a man.

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KEHOT'S NOTE

ירמיה לא, כא.

164

The Talmud says that a man without a wife lives "without a wall," as it says, "a female shall encompass a man." The Alter Rebbe infers that the "wall" is the Oral Torah.

Yevamot 62b:14 ד"ב: כ"ב

במערבא אמרי: בלא תורה, בלא חומה. בלא תורה, דכתיב: "האם אין עזרתי כי ותושיה נדחה ממני". בלא חומה, דכתיב: "נקבה תסוכב גבֹר".

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165

בד"ה וכל בניך

There the Alter Rebbe brings "Torah scholars increase peace in the world ... do not read 'your children' but 'your builders'" and asks why the proof needs this reading, when "taught of Havayah" already refers to the scholars.

KEHOT'S NOTE

לקמן פ' ראה כט, א ואילך.

166

ודברי אשר שמתי בפִּיךָ

"And My words which I have placed in your mouth shall not depart from your mouth." The words of Torah a person speaks are G-d's words.

Isaiah 59:21 ט"ז: כ"א

ואני זאת בריתי אותם אמר ה' רוחי אשר עליך ודברי אשר־שמתי בפִּיךָ לא־ימושׁוּ מפִּיךָ ומפי־זרעך ומפי־זרע זרעך אמר ה' מעתה ועד־עולם:

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

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KEHOT'S NOTE

ישע"י נט, כא.

167

אני המשנה המדברת

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

KEHOT'S NOTE

מגיד משרים ס' ויקרא בתחלתו, ובכ"מ.

168

אלו ואלו דא"ח

A heavenly voice declared of the disputes of Beis Shammai and Beis Hillel, "These and these are the words of the living G-d." The Alter Rebbe infers that G-d speaks in the mouth of those who study the Oral Torah.

Eruvin 13b:10 י"ג ב: י"ג

אמר רבי אבא אמר שמואל: שלש שנים נחלקו בית שמאי ובית הלל, הללו אומרים: הלכה כמותנו, והללו אומרים: הלכה כמותנו. יצאה בת קול ואמרה: אלו ואלו דברי אלקים חיים הן, והלכה כבית הלל.

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KEHOT'S NOTE

עירובין יג, ב. וש"נ.

PARAGRAPH 20

169

למחסה ולמסתור מזרם וממטר

"And there shall be a booth ... for a shelter and a covert from storm and from rain." The image of the protective house.

Isaiah 4:6 ו'ד: ד'

וסכה תהיה לצל־יוֹמָם מִחֶרֶב וּלְמַחְסָה וּלְמִסְתּוֹר מִזֶּרֶם וּמִמָּטָר:

And there shall be a pavilion for a shadow in the day-time from the heat, and for a refuge and for a covert from storm and from rain.

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170

אם ה' לא יבנה

"If Havayah does not build a house, its builders labor in vain on it." Building the house of Torah depends on G-d's part in it.

Psalms 127:1 א"י: תהילים קכ"ז

שיר המעלות לשלמה אס"ה לא יבנה בית שוא עמלו בוניו בו אס"ה לא ישמר עיר שוא שקד שומר:

A Song of Ascents; of Solomon. Except the L-RD build the house, They labour in vain that build it; Except the L-RD keep the city, The watchman waketh but in vain.

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KEHOT'S NOTE

תהלים קכו, א. [כ].

171

וכל בניך למודי הוי'

"And all your children shall be taught of Havayah." One must first be "taught of Havayah" to be one of the "builders."

Isaiah 54:13 י"ג: ישעיהו נ"ד

וכל בניך למודי ה' ורב שלום בנך:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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172

ואהבת את הוי' אלקיך בכל לבבך

"And you shall love Havayah your G-d with all your heart." The heartfelt longing that must come before the building.

Deuteronomy 6:5 ו"ה: דברים

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

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

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173

רוח אייתי רוח ואמשיך

The Zohar's teaching that a spirit from below brings and draws down a spirit from above. The longing of the heart draws down G-dliness into one's study.

Zohar II, 162ב קסב, זח"ב

KEHOT'S NOTE

זח"ב קסב, ב.

PARAGRAPH 21

174

למען תירא את ה' אלקיך

"So that you may fear Havayah your G-d, to keep all His statutes and His commandments." Awe comes first in the verse, before the keeping.

Deuteronomy 6:2 ו"ב: דברים

למען תירא את ה' אלקיך לשמר את כל חוקותיו ומצותיו אשר אנכי מצוך אתה ובנה ובן בנה כל ימי חייך ולמען יארכו ימיה:

that thou mightest fear the L-RD thy G-d, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged.

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175

האומר אין לי אלא תורה

Rabbi Yosi's teaching, as the Talmud explains it: one who says he has nothing but Torah does not have even Torah. Study alone, without awe and deeds, does not keep its power.

Yevamot 109b:4-5 ה"ד-ה"ט ק"ט ב: יבמות

ערבי שלציון — דעבדי שלוף דוי. תוקע עצמו לדבר הלכה — דתניא, רבי יוסי אומר: כל האומר אין לו תורה — אין לו תורה. פשיטא! אלא: כל האומר אין לו אלא תורה — אין לו אלא תורה. הא נמי פשיטא! אלא דאפילו תורה אין לו. מאי טעמא? אמר רב פפא, אמר קרא: "ולמדתם ועשיתם" — כל שישנו בעשיה ישנו בלמידה, כל שאינו בעשיה אינו בלמידה.

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KEHOT'S NOTE

יבמות קט, ב.

PARAGRAPH 22

176

מתניתין מלכתא

In the Talmud the words "our Mishnah is a queen" appear as a mnemonic for which teachings are Rav Malkiya's. The Alter Rebbe uses the phrase for the sovereignty of the Mishnah, which keeps strangers away.

Beitzah 28b:14-15 ט"ו-ט"ז ב: ביצה

רב פפא אומר: מתניתין ומתניתא — רב מלכתא. שמעתתא — רב מלכיו. וסימניה: מתניתין מלכתא. מאי בינייהו? איכא בינייהו שפחות. מתני לא יאמר אדם לשבח: שקול לי בדינך בשר, אכל שוחט ומחלק ביניהם.

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KEHOT'S NOTE

ביצה כח, ב.

PARAGRAPH 23

177

וזאת המצוה אשר צוה ה' לעשות בארץ

"And this is the commandment ... which Havayah your G-d commanded to teach you, to do in the land." Read now as the drawing of sovev into memalei.

Deuteronomy 6:1 א"ו: דברים

וזאת המצוה החקים והמשפטים אשר צוה ה' אלקיכם ללמד אתכם לעשות בארץ אשר אתם עברים שמה לרשתה:

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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178

למען תירא

According to the note, the Mittlerer Rebbe's transcript printed there is an explanation (biur) of the discourse "And this is the commandment" above.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ח ע"שפז — ושם הוא ביאור על ד"ה וזאת המצוה דלעיל. מאמר זה נמצא בבוך 1101 גוכי"ק הצ"צ (חלק מהלקו"ת עם הגהות) ורשום בראשו: ביאור ע"פ וזאת המצוה. ובמ"א נזכר בגוכי"ק הצ"צ (ביכל 1122 ריד, א): ביאור ע"פ וזאת המצוה המתחיל למען תירא. באוה"ת דברים כרך ז ע' בשיג מציין מאמר זה "ביאור נחמו דתקס"ח". הגהה למאמר זה נדפס באוה"ת דברים כרך ו ע' ב'רל. חלק מהמאמר נמצא בהמשך מים רבים תרל"ו פרקים קצה-רא.

179

ושמרת לעשות

“And you shall hear, Israel, and keep to do.” The second “keeping,” the guarding from without.

דברים ו:3:ג' Deuteronomy 6:3

וְשָׁמַעְתָּ יִשְׂרָאֵל וְשָׁמַרְתָּ לַעֲשׂוֹת אֲשֶׁר יִיטֵב לָךְ וְאֲשֶׁר תִּרְבּוּן מְאֹד כִּאֲשֶׁר דִּבֶּר ה' אֱלֹהֶי אֲבֹתֶיךָ לָךְ אֶרֶץ זָבַת חֵלֶב וְדֶבֶשׁ:

Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the L-RD, the G-d of thy fathers, hath promised unto thee—a land flowing with milk and honey.

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ודברת בם

“And you shall speak of them.” Torah study, Written and Oral, which provides both guardings.

דברים ו:7:ז' Deuteronomy 6:7

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָם בְּשֹׁכֶתְךָ בְּבֵיתְךָ וּבִלְכֶתְךָ בְּדֶרֶךְ וּבְשֹׁכֶכְךָ 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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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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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