



TORAH OHR • PARSHAS KI SISA • MAAMAR 1

שמאלו תחת לראשי וימינו תחבקני

His Left Hand Is Under My Head,
and His Right Hand Embraces Me



G-d's "left hand," the rejection that a person's failings arouse above, is itself what lifts him up: from distance comes the boundless love of "with all your might," and then G-d's "right hand," the Torah and mitzvos, embraces him so that he does not fall.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

G-d's "left hand," the rejection that a person's failings arouse above, is itself what lifts him up: from distance comes the boundless love of "with all your might," and then G-d's "right hand," the Torah and mitzvos, embraces him so that he does not fall.

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

Reading "His left hand is under my head, and his right hand embraces me" together with the opening of Ki Sisa, the Alter Rebbe teaches that the "visitation" Israel's deeds arouse above never rejects completely: it ends by lifting their head. He carries this into divine service through two voices, prayer and Torah. Prayer rises from below: contemplating that G-d is the life of everything, a person comes to love Him, and that love must be constant, not only during prayer. The vision that brings this love is drawn from above, and it explains why embodied, distracted Israel are greater than the angels: angels are only channels for G-dly life, while Israel draw a light that transforms the body itself, like light that emerges from darkness. Torah, in contrast, descends from above. Beyond the love "with heart and soul" lies "with all your might," the love of the soul's essence for G-d's essence, reached above all by the baal teshuvah, whose former distance intensifies his yearning. This is the left hand under the head. Then the right hand, Torah, mitzvos and above all charity, embraces him, and "a ransom for his soul" repairs what was lacking.

OUTLINE

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|--|--|--------|
| 1 | The left hand that lifts the head | ¶1-2 |
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| <p>G-d's rejection, aroused by Israel's deeds, is never complete; the census verse of Ki Sisa promises that the very "visitation" lifts their head. Two voices, Torah and prayer, bring the theme into divine service.</p> | | |
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| 2 | Prayer and the love of G-d | ¶3-9 |
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| <p>Prayer rises from below and Torah descends from above. Seeing that G-d is the life of all things brings love, which must be constant; the vision itself is drawn from above and requested in the prayers before the Shema.</p> | | |
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| 3 | Why Israel surpass the angels | ¶10-16 |
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| <p>Angels are only channels for the G-dly life-force; Israel, by nullifying the body, draw a light that makes "Holy" meaningful and turns the body itself into a chariot for G-d. This light, though only a "foot," is "our G-d," as a son is his father's foot.</p> | | |
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4 Love from above and Torah from above

¶17-18

Love and awe come from above, drawn down by first humbling the body with a broken heart; Torah, drawing G-d's wisdom into every faculty, is the arousal from above.

5 With all your might: the love of teshuvah

¶19-23

Love with heart and soul responds to G-d's revealed radiance; "with all your might" is the soul's essence reaching His essence. The baal teshuvah attains it through his former distance: the left hand under the head.

6 The right hand's embrace

¶24-26

Torah and mitzvos descend from G-d's highest attributes into physical life and hold a person after prayer; charity, equal to all the mitzvos, is the "ransom" that repairs and uplifts.

KEY CONCEPTS

The left pushes away, the right draws near שמאל דוחה וימין מקרבת

G-d's severity and kindness work together: even His rejection is never complete, and it becomes the means of a greater closeness.

Sensory sight ראייה חושית

An understanding of G-d as one's life so vivid that it is like seeing with the eyes; it brings a love strong enough to overpower the evil inclination.

From below upward and from above downward מלמטה למעלה ומלמעלה למטה

Prayer is the person's arousal rising toward G-d; Torah is G-d's own wisdom and will descending into the person's thought, speech and action.

Self-nullification (bittul) ביטול

Having no standing of one's own before G-d. The angels are wholly batel, and so are mere channels; a Jew who nullifies his body makes even the body a vehicle for G-d's unity.

With all your might (me'od) בכל מאדך

Love beyond measure: the service of the soul's essence, its "head," pouring itself out toward G-d's essence, above the love that responds to His radiance in creation.

Spark and essence of the soul ניצוץ הנשמה ועיקר הנשמה

Only a spark of the soul is enclothed in the body (the "foot"); its essence remains above as makif (the "head").

Return (shov) שוב

The movement back down after the soul's surge upward: Torah and mitzvos, descending from on high into physical life, embrace a person so that he does not fall.

SECTION 1 • ¶1-2

The left hand that lifts the head

1 שמאלו תחת לראשי^{1,2} וימינו תחבקני. הנה בענין העולמות³ כן דרך השם לבני ישראל עם קרובו⁴ כשמתעורר למעלה בחי' שמאל דוחה מחמת מעשה התחתונים ויהי להם למושיע⁵ וגורם שאדרבה עייז יהיה להם נשיאות ראש.⁶

“His left hand is under my head, and his right hand embraces me.” Now, as in the matter of the worlds, so is the way of G-d with “the children of Israel, the people near to Him”: when the level of “the left [hand] that pushes away” is aroused above because of the deeds of the lower beings, “He becomes their Savior,” and brings it about that, on the contrary, through this they will have an uplifting of the head.

The maamar opens with the verse of the Song of Songs in which the beloved’s left hand supports her head while his right hand embraces her. In Chassidus the left hand is G-d’s attribute of severity, which “pushes away,” and the right hand is His kindness, which draws near. The Alter Rebbe states his theme: when Israel’s deeds arouse this “pushing away” above, G-d makes the rejection itself the means of their salvation and of an “uplifting of the head,” by the same pattern through which He conducts the worlds.

2 וזהו כי תשא את ראש בניי לפקודיהם⁷ פי על ידי איזה פקידה שיפקד עליהם לרעה חיו וכלי רז"ל אין לך כל פקידה שאין בה מעון העגל.^{8,9,10}

And this is [the meaning of] “When you lift up the head of the children of Israel lifkudeihem (according to their numbering)”: that is, through some visitation (pekidah) that is visited upon them for ill, G-d forbid, as in the expression of our Sages, of blessed memory: “There is no visitation at all that does not contain [something] of the sin of the Calf.”

The Alter Rebbe now reads the opening verse of Parshas Ki Sisa, “When you lift up the head of the children of Israel lifkudeihem,” through another sense of the root pakad: a “visitation,” a reckoning for sin. The Sages said that every such reckoning includes something of the sin of the Golden Calf, so the verse speaks of the head being lifted through a visitation for ill.

הנה עיני אדרבה תשא את ראש בניי כי בחיי השמאל דוחה אינה דחי לגמרי חיו אלא וימין מקרבת. וזהו וימינו תחבקני^{11,12} אשר כי יפול לא יוטל¹³ חיו.

Now, through this, on the contrary, “you lift up the head of the children of Israel”; for the level of “the left [hand] pushes away” is not a complete pushing away, G-d forbid, but rather “and the right [hand] draws near.” And this is “and his right hand embraces me”: that “though he fall, he shall not be cast down,” G-d forbid.

That very visitation lifts their head, because G-d’s left hand never rejects completely: the left pushes away while the right draws near. This is “his right hand embraces me”: a Jew who falls is not cast down for good, as the psalm says.

ולהבין ענין זה בעבודת ה' כתיב הקל קול יעקב¹⁴ ב' פעמים קול א' בלא וא"ו וא' בוא"ו כי ב' קולות הם א' לתורה וא' לתפלה.

To understand this matter in the service of G-d: it is written, “The voice is the voice of Yaakov,” [the word] “voice” twice, one without a vav and one with a vav; for there are two voices, one for Torah and one for prayer.

To bring the theme into a person’s own service of G-d, the Alter Rebbe cites Yitzchak’s words, “The voice is the voice of Yaakov,” where the first “voice” (הקל) is spelled without a vav and the second (קול) with one. The doubled word points to two voices of Yaakov, Torah and prayer, which the next paragraphs compare.

SECTION 2 • 13-9

Prayer and the love of G-d

3 והנה פעם אמרו דתלמוד תורה כנגד כולן^{15,16} ופעם הפליגו מאד בשבח מעלת התפלה ושהיא כנגד הקרבנות.¹⁷

Now, at one time [the Sages] said that “the study of Torah is equal to them all,” and at another time they went to very great lengths in praise of the virtue of prayer, and [said] that it corresponds to the sacrifices.

Two teachings of the Sages seem to compete. The Mishnah says that the study of Torah “is equal to them all,” outweighing every other mitzvah, while the Talmud praises prayer highly and says that the prayers were instituted to correspond to the daily offerings.

אך שניהם אמת כי הם חלוקים בענינים שהתפלה היא בבחי' מלמטה למעלה והתורה היא בבחי' מלמעלה למטה.

But both are true, for they differ in their nature: prayer is on the level of “from below upward,” and Torah is on the level of “from above downward.”

Both are true because Torah and prayer move in opposite directions. In prayer a person rises from below upward toward G-d; in Torah, G-d's wisdom comes down from above to the person.

ובאור ענין זה כי הנה ענין התפלה היא קיום המצות ק"ש ואהבת וגו' כמ"ש במ"א ועד"ז תקנו ג"כ כל סדר התפלי' קודם ק"ש כדי שיקבל עליו בק"ש ואהבת באמת וכמשי"ת לקמן.

The explanation of this matter: the substance of prayer is the fulfillment of the commandments of the Shema, “And you shall love,” etc., as is explained elsewhere. And along these lines they also instituted the whole order of prayer before the Shema, so that in the Shema one will take upon himself “And you shall love” in truth, as will be explained below.

The heart of prayer is fulfilling the command of the Shema, “And you shall love Havayah your G-d.” The prayers before the Shema were arranged to bring a person to accept that love sincerely when he reaches it, a point the maamar returns to in paragraph 9.

4 והנה הדרך ¹⁸ המביאה את האדם לידי אהבה זו היא מ"ש ראה נתתי לפניך היום ¹⁹ את החיים ואת הטוב ואת המות ואת הרע ובחרת בחיים. ²⁰ לאהבה את ²¹ ה' אלקיך כי הוא חיך וגו'.

Now, the way that brings a person to this love is what is written: “See, I have set before you today life and good, and death and evil,” “and you shall choose life”; “to love Havayah your G-d, for He is your life,” etc.

The way to love G-d is found in Moshe's charge: G-d has set life and good, death and evil before us, and commands us to choose life, “to love Havayah your G-d... for He is your life.” The Alter Rebbe joins these verses: choosing life means recognizing that G-d is our life, and that recognition brings love.

כי בכל דבר בעוה"ז יש גשמיות ורוחניות והרוחניות והחיות אלהי הוא חיים וטוב והגשמי הוא מות ורע שהוא כלה ונפסד.

For in everything in this world there is physicality and spirituality. The spirituality and the G-dly life-force (chayus) are “life” and “good,” and the physicality is “death” and “evil,” for it comes to an end and decays.

He explains “life” and “death” in every created thing. Its spiritual side, the G-dly life-force that sustains it, is “life and good”; its physical side is “death and evil,” because it wears out and passes away.

5 ומזה יראה האדם שכשם שהגשמיות כל דבר בטל לגבי הרוחני המחייהו וכן באדם עצמו הנה הגוף טפל ובטל לגבי הרוחני והחי' שבו לכן אוהב את חי' נפשו במאד מאד.

From this a person will see that just as the physicality of every thing is nullified before the spiritual [force] that gives it life—and so too in man himself, the body is secondary and nullified before the spirituality and life-force within it, and therefore he loves the life of his soul very, very greatly—

A person can see for himself that the physical side of everything is batel, subordinate and of no account, before the spiritual force that keeps it alive. The same is true in man: the body is secondary to the soul that animates it, which is why everyone loves his own life so intensely.

כן ויותר מכן יש לאדם לאהוב את ה' כאשר יסתכל בעין שכלו בראי' חושית כי הוא חי' ממש שהוא מקור וחי' החיים.²²

so, and even more than that, a person ought to love G-d, when he looks with the eye of his intellect, with sensory sight, [and sees] that “He is your life,” truly, for He is the source and the Life of all life.

If a person loves his own life so much, he should love G-d even more, once he sees with his mind, as clearly as with his eyes, that G-d is literally his life, the source and Life of all life. “Sensory sight” here means an understanding so vivid that it is like seeing.

6 וזהו ענין וכל צבא השמים לך משתחיים²³ כמארז"ל שהחמה שוקעת במערב ומשתחוה לקונה²⁴ וכן כל המזלות בעבור שרואים ומשיגים חיותם וקיומם המהוה ומחי' אותם ומקיימם.

And this is the meaning of “And all the host of heaven bow down to You,” as our Sages, of blessed memory, said: the sun sets in the west and bows to its Maker, and so do all the constellations, because they see and apprehend their life-force and existence, which brings them into being, gives them life and sustains them.

The verse “and all the host of heaven bow down to You” is explained by the Sages: the sun sets in the west, where the Shechinah rests, and so bows to its Maker, and so do all the stars and constellations. They bow because they perceive the G-dly force that creates, enlivens and sustains them.

וזהו ראה נתתי לפניך וגו' שזה יראה האדם לעינים בראי' חושית שהרי רואה חיותו וקיומו

And this is “See, I have set before you,” etc.: that a person will see this with his eyes, with sensory sight, for he sees his own life-force and existence,

This is the meaning of “See, I have set before you”: a person can actually see it, for he sees his own life and existence.

וכן רואה ההשתחוואה של צבא השמים ועי"ז יבא למדרגת ואהבת את²⁵ ה' אלהיך בכל לבבך בשני יצריך²⁶ שאפי' היצה"ר הוא נכנע ובטל נגד אהבת ה'

and likewise sees the bowing of the host of heaven. And through this he will come to the level of “And you shall love Havayah your G-d with all your heart”—“with both your inclinations,” so that even the evil inclination is subdued and nullified before the love of G-d,

Seeing also how the heavenly bodies bow, he can reach “You shall love Havayah your G-d with all your heart,” which the Mishnah explains as “with both your inclinations.” A love born of such clear sight is strong enough to subdue even the evil inclination.

וכמו שארז"ל בטל רצונך מפני רצונו^{27,28} פי' לפי שאהבה זו הבאה מחמת ראי' חושיית כזו אין ערוך אליה ולא

as our Sages, of blessed memory, said, “Nullify your will before His will.” The explanation: because this love, which comes from such sensory sight, has nothing comparable to it, nor is

The Sages’ “Nullify your will before His will” describes this. Nothing physical compares with this love, so every other desire gives way before it.

נמצא דוגמתה כלל בענינים גשמיים וכמאמר מי ידמה לך ומי ישוה לך ומי יערך לך.

its like found at all in physical things, as it is said, “Who can be likened to You, who is equal to You, and who can be compared to You?”

The words from the Shabbos morning prayers, “Who can be likened to You, who is equal to You, and who can be compared to You?”, express that nothing physical can be set beside G-d. So no physical love can rival the love of Him.

7 ובחי' ראי' זו צריך להיות נצחית ותמידי' ומי שאינו מסתכל בזה תמיד עליו נאמר והכסיל בחושך הולך.

This level of sight must be enduring and constant; and of one who does not look at this constantly it is said, “And the fool walks in darkness.”

This “seeing” must not be a passing moment; it must be lasting and constant. Of one who does not keep it constantly before him, Koheles says, “the fool walks in darkness.”

מה שאין כן החכם עיניו בראשו²⁹ שיהיה תמיד לנגד עיניו חיותו וקיומו מאור אין סוף ב"ה וככה תהי' אהבת הוי"ה תקועה בלבו תמיד ותהיה נפשו קשורה באלהי חיים קשר נפלא וחזק לעד ולעולמי עולמים.

Not so "the wise man, whose eyes are in his head": his life-force and existence from the Infinite Light (Or Ein Sof), blessed be He, will always be before his eyes. And thus the love of Havayah will be fixed in his heart always, and his soul will be bound to the living G-d with a wondrous and strong bond, forever and to all eternity.

The wise man, "whose eyes are in his head," keeps always in view that his life and existence come from the Infinite Light. Then the love of G-d stays fixed in his heart, and his soul is bound to the living G-d with a lasting bond.

8 וזהו ענין חילא דתיובתא יתיר ותדיר הנזכר בזה"ק לתקון פגם הברית³⁰ כי ברית הוא ענין התקשרות³¹ ובקדושה הוא ענין התקשרות נפשו בשרשו וחיותו ובהפך זלע"ז הוא ההתקשרות בתאוות עוה"ז ותענוגות בני"א

And this is the meaning of "the greater and constant strength of teshuvah (return)" mentioned in the holy Zohar for repairing the blemish of the covenant (bris). For bris (covenant) means a bond: in holiness, it is the binding of one's soul to its root and its life-force; and in the opposite [realm], "one opposite the other," it is the binding to the desires of this world and the pleasures of human beings.

The Zohar speaks of a "greater and constant" strength of teshuvah needed to repair "the blemish of the covenant" (pegam habris), the tradition's term for sins involving the procreative faculty, on which the covenant of circumcision is sealed. The Alter Rebbe explains why: bris means a bond. In holiness it binds the soul to its source; its counterpart on the opposite side binds a person to worldly desires and pleasures.

ולכן התיקון הוא להפך לכו מהפוך להפוך מן הקצה אל הקצה ממש לדבקה נפשו בשרשו וחיותו הנמשך ממנו ית'

Therefore the repair is to turn his heart over from one opposite to the other, truly from one extreme to the other extreme, to make his soul cleave to its root and its life-force, which is drawn from Him, may He be blessed,

Since the damage was a bond in the wrong direction, the repair is a complete reversal: turning the heart from one extreme to the other. The same capacity for attachment now binds the soul to its root and source in G-d.

שהוא אל חי וקים בחיי ברית המקשר וממשיך החיות מבחי' סוכי'ע להיות ממכ"ע להחיות נפש כל חי ורוח כל בשר איש³² שתהיי דבקות אמתי ותמיד

Who is “the living and enduring G-d,” the level of the covenant (bris) that binds and draws the life-force from the level of the light that encompasses all worlds (sovev kol almin) to become the light that fills all worlds (memalei kol almin), to give life to “the soul of every living thing and the spirit of all human flesh”; so that there will be a true and constant cleaving.

G-d as “the living and enduring G-d” corresponds to the level of bris, the bond that draws life downward: it brings the transcendent light that encompasses all worlds into the light that fills each world, giving life to every living being, in the words of Job. The goal is a true and constant cleaving (deveikus) to that source.

וזהו יתיר ותדיר ולא די בזה שהוא מעורר את האהבה בשעת התפלה וכיו"ב ואח"כ חולפת ועוברת

And this is “greater and constant”: it is not enough that he arouses the love at the time of prayer and the like, and afterwards it passes and goes away,

This is what the Zohar means by “greater and constant”: it is not enough to feel love for G-d during prayer and similar times if it then fades. The bond must last.

כדכתיב קרוב ה' לכל קוראיו³³ לכל אשר יקראוהו באמת ושפת אמת תכון לעד כתי' משא"כ ועד ארגיעה³⁴ כו':

as it is written, “G-d is near to all who call upon Him, to all who call upon Him in truth”; and it is written, “The lip of truth shall be established forever,” which is not so of “but for a moment,” etc.

The psalm says G-d is near to those who call upon Him “in truth,” and Proverbs says that “the lip of truth shall be established forever,” whereas the false tongue lasts “but for a moment.” A love that passes after prayer belongs to the passing moment; the true love endures.

9 והנה בחיי ראיי חושיית³⁵ זו המביא לידי אהבה זו נמשך לישראל מלמע' כמ"ש וה' עליהם יראה ויצא כברק חצו³⁶ זה הוא המשכה והארה שמאיר ובא לישראל להיות

Now, this level of sensory sight, which brings one to this love, is drawn down to Israel from above, as it is written, “And G-d will be seen over them, and His arrow will go forth like lightning.” This is a drawing-down and illumination that shines and comes to Israel, so that

The “sensory sight” that leads to love is not something a person produces alone; it is drawn to Israel from above. Zechariah’s words, “G-d will be seen over them, and His arrow will go forth like lightning,” describe this illumination flashing down upon Israel.

עליהם יראה לראות באור ה' חיי החיים ית' בראי חושית ולדבקה בו וע"ד זה תקנו לפני ק"ש כל סדר התפלה וברכות השחר ברוך אתה כו'

“over them [He] will be seen”: to see, by the light of G-d, the Life of all life, may He be blessed, with sensory sight, and to cleave to Him. And along these lines they instituted before the Shema the whole order of prayer and the morning blessings, “Blessed are You,” etc.,

Its purpose is that “G-d will be seen over them”: that Jews should see the Life of all life by G-d’s own light, as vividly as with the eyes, and cleave to Him. For this reason the Sages placed the morning blessings and the whole order of prayer before the Shema.

שאנו מבקשי שיאיר לנו אור הוי' בהתגלות כדי שיקבל עליו בק"ש מצות ואהבת באמת וזהו הוי' אלהינו. כי הנה ארז"ל גדולים ישראל יותר ממלאכים שממתינים לומי קדוש עד שישראל³⁷ אומרי למטה.

in which we ask that the light of Havayah shine for us openly, so that in the Shema one will take upon himself the commandment “And you shall love” in truth. And this is “Havayah our G-d.” For our Sages, of blessed memory, said: Israel are greater than the angels, for [the angels] wait to say “Holy” until Israel say it below.

In those prayers we ask that the light of Havayah shine openly upon us, so that in the Shema we can accept the command to love G-d sincerely; this is “Havayah our G-d,” the light of Havayah becoming “ours.” The Talmud says Israel are greater than the angels, for the angels do not sing above until Israel sing below.

SECTION 3 • ¶10-16

Why Israel surpass the angels

10 ולכאורה אינו מובן שיהיה יתרון זה לאדם בהיותו בעוה"ז מלובש בגוף גשמי ואין לך אדם שאין נופלים לו מחשבות זרות עכ"פ מחשבה

At first glance it is not understood how man could have this advantage while he is in this world, clothed in a physical body. And there is no person to whom alien thoughts do not come—at any rate, a thought

The Alter Rebbe raises a difficulty with the Talmud’s statement that Israel are greater than the angels. A human being lives in this world inside a physical body, and no one is free of stray thoughts.

שהיא זרה אצלו לפי"ע הגדול לפי גדלו והקטן לפי קטנו והמלאכי כולם עומדים ברום עולם מופשטים מחומר הגוף הגשמי וכולם עושים באימה וביראה רצון קונם מו' ימ"ב בלי שום בטול והפסק אפי' רגע אחד:

that is alien for him relative to his level: the great one according to his greatness, and the small one according to his smallness. Whereas the angels all stand in the heights of the world, divested of the matter of a physical body, and all of them do the will of their Maker in dread and awe, from the six days of Creation, without any cessation or interruption, even for a single moment.

Everyone has thoughts that are "alien" by his own standard: a great person by his high standard, a lesser person by his. The angels, by contrast, have no body and have served their Maker in awe without pause since Creation, so how can man surpass them?

11 אך הנה המלאכים³⁸ אין אומרים קדוש מצד עצמם רק מצד החיות המתפשט ונמשך בהם רק

But the angels do not say "Holy" on their own account, but only by virtue of the life-force (chayus) that spreads forth and is drawn into them; only

The answer begins: the angels do not say "Holy" on their own. Their praise comes from the G-dly life-force flowing through them.

שהם אינם תופסים³⁹ מקום לפני חיות אלהות השורה בתוכם והמשכות והתפשטות החיות שבהם הוא הוא האומר והעושה בהם כרצונו כאין מונע.

that they take up no room before the G-dly life-force that rests within them, and the drawing-down and spreading forth of the life-force within them is itself what speaks and acts in them according to its will, without hindrance.

The angels have no sense of self that "takes up room" before the G-dliness within them. So the divine life-force in them is what actually speaks and acts through them, unhindered.

12 ולכן כתיב בהגר ותקרא שם⁴⁰ ה' הדובר אליה והוא המלאך שדיבר עמה⁴¹ וכן במלאכים שבאו אצל אברהם כתיב ויאמר שוב אשוב אליך⁴² ובשליחותו של מקום אמר לו כן⁴³ כאלו אמר הקב"ה בכבודו ובעצמו⁴⁴

Therefore it is written of Hagar, "And she called the Name of G-d who spoke to her," and it was the angel who spoke with her. And likewise of the angels who came to Avraham it is written, "And he said, 'I will surely return to you'"; and it was as the emissary of the Omnipresent that he said this to him, as though the Holy One, blessed be He, had said it in His own glory and Person.

Scripture itself shows this. When an angel spoke to Hagar, she named "G-d who spoke to her"; and the angel who told Avraham "I will surely return to you" spoke, as Rashi says, as the emissary of the Omnipresent, as though the Holy One Himself had spoken.

והיינו לפי שאין תופסים מקום נגד חיות אלהות המדבר בהם ואינם רק מעבר שעל ידיהם יומשך הדבור והפעולה למטה.⁴⁵

That is, because they take up no room relative to the G-dly life-force that speaks within them, and they are only a passageway through which the speech and the action are drawn down below.

The reason is that the angels have no independent standing before the G-dliness that speaks through them. They are only a channel through which divine speech and action pass to the world below.

והמשכה והשפעה זו היא דרך השתלשלות כמ"ש וקרא זא"ז ואמר קדוש ותרגומו ומקבלין דין מן דין⁴⁶ אלא שבלשון מקרא נאמר אל המשפיעים שקורא וממשיך שפע זה לזה ובלשון תרגום נאמר על המקבל בחי' נוקבא.⁴⁷

This drawing-down and flow is by way of the chain of descending worlds (hishtalshelus), as it is written, "And one called to another and said, 'Holy,'" and its Targum [reads], "And they receive from one another." But the language of Scripture is said of the givers, for one calls and draws down the flow to the other; and the language of the Targum is said of the recipient, the level of Nukva (the feminine / Malchus).

This flow passes down level by level through the chain of worlds, as Isaiah describes the seraphim: "one called to another." The Targum renders it "they receive from one another": the verse speaks of the giver, who calls and passes on the flow, and the Targum of the receiver, which in Kabbalistic terms is Nukva, the feminine, receiving aspect.

13 והנה מצד החיות לא שייך לומר על הקב"ה שהוא קדוש ומובדל דמשמע שיש עוד דבר נפרד ויש זולתו אלא שהוא קדוש ומובדל ממנו.

Now, from the standpoint of the life-force, it is not applicable to say of the Holy One, blessed be He, that He is holy and separate; for that implies that there is another separate thing, something existing besides Him, only that He is holy and separate from it.

From the side of the divine life-force itself, calling G-d "holy," in the sense of separate, makes no sense. Separateness implies that something else exists apart from Him, and from that standpoint nothing does.

ובאמת אומרים איה מקום כבודו כו' כמ"ש במ"א עד שנמשך החיות למטה לישראל המלובשים בגוף הגשמי שהוא דבר נפרד ויש בפ"ע ומכסה ומסתיר קדושת החיות ואז

And indeed they say, "Where is the place of His glory?" etc., as is explained elsewhere—until the life-force is drawn down below to Israel, who are clothed in the physical body, which is a separate thing and an entity in its own right, and which covers and conceals the holiness of the life-force. And then,

Indeed, the angels say, "Where is the place of His glory?" (in the words of the Kedushah). "Holy and separate" first becomes meaningful when the life-force reaches Jews in physical bodies, which experience themselves as separate entities and conceal the holiness within them.

ע"י אתעדל"ת בביטול גוף הגשמי לגבי הרוחניות ומקור החיות שבו בהגלות אור ה' למטה במה שאומרים ברוך אתה וכו'

through an arousal from below (isarusa dilesata), in the nullification of the physical body before the spirituality and the source of the life-force within it, when the light of G-d is revealed below as we say "Blessed are You," etc.,

Then, when a Jew makes "an arousal from below," nullifying his body to the spiritual life-force within it, G-d's light is revealed below, as when we say "Blessed are You" in a blessing.

ומצד הגוף שייך לומר אליו ית' שהוא קדוש ומובדל ולכן גם המלאכים אומרי קדוש וגו'

from the standpoint of the body it is applicable to say of Him, may He be blessed, that He is holy and separate. And therefore the angels too say, "Holy," etc.,

From the body's standpoint it now makes sense to call G-d "holy," separate and beyond it. That is why the angels too say "Holy."

שהארה והמשכה זו שישראל ממשיכים למטה עוברת דרך המלאכים וג' פעמים קדוש כנגד ג' צמצומים שיש דרך כלל עד שיומשך ויתפשט למטה הארה זו להיות נק' בשם ה' צבאות שבכל אלו הצמצומים הוא קדוש ומובדל.

for this illumination and drawing-down that Israel draw below passes through the angels. And "Holy" three times corresponds to the three contractions (tzimtzumim) that there are in general, until this illumination is drawn down and spreads below so as to be called by the Name "Havayah Tzeva'os"; for in all these contractions He is holy and separate.

The light that Israel draw down passes through the angels on its way. Their threefold "Holy" corresponds to three general contractions (tzimtzumim) through which the light descends until it is called "Havayah Tzeva'os" ("of Hosts"), and through all of them G-d remains holy and separate.

14 והנה הארה והמשכה⁴⁸ שמתפשט למטי' בישראל לבטל הגוף אליו ית' יש לו יתרון על האור וחיות המתפשט במלאכים כיתרון אור הבא מן החשך⁴⁹ שיש לה תוספת אורה ושמחה שגם הגוף נעשה מרכבה ליחודו ית'.

Now, the illumination and drawing-down that spreads below into Israel, to nullify the body to Him, may He be blessed, has an advantage over the light and life-force that spreads into the angels, like “the advantage of light that comes from darkness”: it has added light and joy, for the body too becomes a chariot (merkavah) for His unity, may He be blessed.

The light Israel draw down into the body, which makes the body itself nullified to G-d, is greater than the light that flows into the angels. Like “the advantage of light that comes from darkness,” light that has overcome darkness shines more and brings added joy. Even the body becomes a “chariot,” a vehicle with no will of its own, wholly given over to G-d’s unity.

15 ולכן אומרים ה' אלהינו שלנו ממש כמו ע"ד משל האדם מתפאר את עצמו בשלו אף בבחי' רגל שבו

Therefore we say “Havayah our G-d”: ours, truly. Just as, by way of analogy, a person prides himself on what is his own, even on the level of the foot that is in him,

This is why we call Havayah “our G-d”: He is truly ours. A person takes pride in what belongs to him, even his foot, the lowest part of his body.

משא"כ בשל אחרים אינו מתפאר אפי' ביד שהיא חשובה יותר כיון שאינו שלו כך הנה הארה והמשכה זו אף שהיא רק זיו והארה בעלמא שירדה מטה מטה

whereas in what belongs to others he takes no pride, even in a hand, which is more important, since it is not his—so too, this illumination and drawing-down, although it is only a mere radiance and illumination that has descended very far down,

He takes no pride in what belongs to someone else, even a hand, which is more valuable. Likewise, the light that reaches Israel is only a faint radiance that has descended very low.

והיא בחי' רגל לעיקר האור של מעלה שאינה יכולה להתפשט בתוך הגוף שאותו האור נקי בחי' ראש לגבי זה מ"מ הנה אלהינו זה ממש שלנו כדכתיב בנים אתם להי⁵⁰ אלהיכם.

and it is the level of a foot relative to the main light above, which cannot spread into the body, that light being called the level of the head relative to this one—nevertheless, behold, this is “our G-d,” truly ours, as it is written, “You are children to Havayah your G-d.”

Compared with the main light above, which cannot enter the body, this radiance is like a “foot” to a “head.” Yet precisely this is “our G-d,” truly ours, as the Torah says, “You are children to Havayah your G-d.”

16 וברא כרעא דאבוה⁵¹ שנעשה כמו בחי רגל לגבי האדם שהוא עצמית אחד ולכן אמרו רז"ל בטל רצונך מפני רצונו⁵²

And “a son is his father’s foot” (bera kar’a da’avuha), for he becomes like the level of a foot relative to the person, which is one essence [with him]. And therefore our Sages, of blessed memory, said, “Nullify your will before His will”:

The Aramaic saying “a son is his father’s foot” means that a child is an extension of his father, like a foot of the same body, one essence with him. As G-d’s children, Israel are His “foot,” and so the Sages taught, “Nullify your will before His will.”

דהיינו להיות בחי רגל אצל הקב"ה ולהיות בטל אצלו ולעשו רצונו שכמו שהרג' בטל לגבי האד' שלכל אשר יחפוץ יטנו⁵³ ואין לה רצון וחפץ אחר כלל.

that is, to be the level of a foot to the Holy One, blessed be He, and to be nullified before Him and to do His will; for just as the foot is nullified before the person—“wherever he wishes, he turns it”—and it has no other will or desire at all.

To be a “foot” to G-d means to have no will of one’s own and to do His will, as a foot obeys the person. The words “wherever he wishes, he turns it” come from the verse in Proverbs about a king’s heart in G-d’s hand.

SECTION 4 • ¶17-18

Love from above and Torah from above

17 וזהו שאוי בתחלת ברכות השחר הנותן לשכוי בינה להבחין בין יום ובין לילה⁵⁴ כי התעוררות

And this is what we say at the beginning of the morning blessings: “Who gives the rooster (sechvi) understanding to distinguish between day and night.” For the arousal

The first morning blessing thanks G-d “Who gives the rooster understanding (binah) to distinguish between day and night.” The Alter Rebbe reads it as describing how love and awe arise in a person.

בחי האהבה והיראה שבא לאדם אינם מצד עצמם כ"א שבא לו מלמעלה ע"י בחי שכוי רוחניות שיש למעלה שהוא המבחין בין יום ובין לילה

of the level of love and awe that comes to a person does not come of itself; rather, it comes to him from above, through the level of a spiritual “rooster” that exists above, which is what distinguishes between day and night,

Love and awe do not arise in a person by his own power; they come to him from above, through a spiritual “rooster” that distinguishes between “day” and “night.”

דהיינו בין חסדים לגבורות ע"י המשכת בינה עלאה וכן עד"ז כל שאר הברכות וכל סדר התפלה למתבונן בהם ומשכיל על דבר ימצא.⁵⁵

that is, between the chassadim (kindnesses) and the gevuros (severities), through the drawing-down of the higher Binah (Binah Ila'ah). And so too, along these lines, all the rest of the blessings and the whole order of prayer: one who contemplates them "and considers the matter will find."

The "day" and "night" of the blessing are the chassadim (kindnesses, the source of love) and the gevuros (severities, the source of awe), distinguished through the drawing-down of the higher Binah; this is why the blessing speaks of the rooster's binah. All the other blessings and prayers can be understood in the same way by one who reflects on them.

אך כדי להמשיך לו האהבה שיבא לו מלמעלה צריך מתחלה לבטש את הגוף ולהכניעו ולהשפילו במרירות

However, in order to draw down to himself the love that will come to him from above, one must first crush the body, subdue it and humble it with bitterness,

But to draw that love down from above, a person must first break the coarseness of the body, subduing and humbling it through bitterness over his distance from G-d.

כמ"ש במ"א. כדכתיב קרוב ה' לנשברי לב⁵⁶ ואת דכאי רוח יושיע. וכדכתיב זבחי אלהים רוח נשברה.⁵⁷

as is explained elsewhere; as it is written, "Havayah is near to the brokenhearted, and saves those crushed in spirit"; and as it is written, "The sacrifices of Elokim are a broken spirit."

Two verses support this: G-d is near to the brokenhearted, and "the sacrifices of Elokim are a broken spirit."

כי בכדי שיומשך בחי' הוי"ה לבחי' אלהים שלנו צריך מתחלה לעשות זבחי אלהים שדרך ההוא נמשך בחי' הוי"ה.

For in order that the level of Havayah be drawn down into the level of our Elokim, one must first make "the sacrifices of Elokim," for by that way the level of Havayah is drawn down.

The Names matter here. To draw Havayah, the Name of G-d as He transcends the world and brings it into being, into "our Elokim," the Name of His concealment within nature, one must first bring "the sacrifices of Elokim," a broken spirit; by that path Havayah is drawn down.

18 והנה כל זה נקרא אתערותא דלתתא מלמטה למעלה והוא ענין התפלה. אבל ענין התורה היא בחי' מלמעלה למטה.

Now, all this is called an arousal from below (isarusa dilesata), from below upward, and it is the matter of prayer. But the matter of Torah is the level of “from above downward.”

All the service described so far, prayer included, is an “arousal from below,” rising from below upward. Torah works the other way, from above downward.

והוא בחי' ובכל נפשך דהיינו שיומשך ויתפשט בכל כחות הנפש במחשבי דבור ומעשה ונקי אתעדל"ע שעייז מעורר למעלה בחי' חכמתו ורצונו חכים

And it is the level of “and with all your soul”: that is, that it be drawn down and spread through all the powers of the soul, in thought, speech and action. And it is called an arousal from above (isarusa dile'eila), for through it one arouses above the level of His wisdom and will, “[He is] wise,

Torah corresponds to “with all your soul,” because it draws G-d's wisdom into all the soul's powers: thought, speech and action. It is called an “arousal from above” because Torah study arouses G-d's own wisdom and will, which is “wise, but not with a known wisdom,” beyond any wisdom we can grasp.

ולא בחכמה ידיעא שהתורה היא חכמתו ורצונו ית' אלא שמלובשת בענינים גשמיים. וזהו ענין קורא בתורה כמ"ש במ"א:

but not with a known wisdom”; for the Torah is His wisdom and will, may He be blessed, only that it is clothed in physical matters. And this is the matter of reading (korei) in the Torah, as is explained elsewhere.

The Torah is G-d's wisdom and will itself, though clothed in physical matters. The Hebrew korei means both “reads” and “calls”; the text refers to an explanation of “reading in the Torah” given elsewhere.

SECTION 5 • ¶19-23

With all your might: the love of teshuvah

19 ובכל מאדך⁵⁸ הוא ענין התשובה כי גדולה תשובה⁵⁹ שמקרכת את הגאולה. ומאד הוא לשון רבוי הרבה יותר מכדי מדתו

“And with all your might (me'odecha)” is the matter of teshuvah (return), for “great is teshuvah, for it brings the redemption near.” And me'od is a term of abundance, much more than its proper measure.

The third phrase of the Shema's command, “with all your might (me'odecha),” is teshuvah, which the Talmud calls great because it brings the redemption near. Me'od means “very much,” beyond the normal measure, and so describes a love without limits.

כי אהבת ככל לבכך ובכל נפשך הוא נמשך מהתפשטות גילוי אלהותו השוכן בתחתונים שאינו אלא זיו והארה בלבד. כמ"ש ויצא כברק חצו⁶⁰ שאינו אלא מחשבה אחת בלבד. כמ"ש היוצר יחד לבם⁶¹ וגו'.

For the love "with all your heart and with all your soul" is drawn from the spreading-forth of the revelation of His G-dliness that dwells in the lower beings, which is nothing but a radiance and illumination alone; as it is written, "And His arrow will go forth like lightning," for it is nothing but a single thought; as it is written, "He fashions their hearts together," etc.

Love "with all your heart and soul" comes from the G-dliness revealed within creation, which is only a radiance, like a single flash of lightning. Zechariah's "arrow like lightning" and the psalm's "He fashions their hearts together" show that all creation comes from a single divine "thought."

20 וע"ד משל כשם שמחשבי אחת אינה נחשבת לכלום לגבי מהותו ועצמותו של האדם שיכול לחשוב מחשבות אין קץ ומספר.

By way of analogy: just as a single thought counts for nothing relative to the being and essence of a person, who can think thoughts without end or number,

An analogy: a single thought is nothing compared with the person who thinks it, since he can think endless thoughts.

כך על אחת כמה וכמה שאין המחשבה זו נחשבת לכלום נגד עצמותו ית' כי אתה הוא קודם שנברא העולם ואתה הוא כו'.

so, how much more so, this thought counts for nothing compared with His essence, may He be blessed; for "You are He before the world was created, and You are He," etc.

How much more is the single "thought" from which all creation comes as nothing compared with G-d's essence. The prayer says, "You are He before the world was created, and You are He" after it was created: creation changes nothing in Him.

21 ואני הוי"ה לא שנית⁶² וכל ימות עולם הזה ועולם הבא וג"ע התחתון והעליון וימות המשיח ותחיית המתים אינו נחשב אצלו

and "I, Havayah, have not changed." And all the days of this world and of the World to Come, the lower and the higher Gan Eden, the days of Mashiach and the Resurrection of the Dead, are accounted by Him

Malachi's "I, Havayah, have not changed" completes the thought. All eras, this world and the World to Come, the lower and the higher Gan Eden, the days of Mashiach and the Resurrection, are only a brief moment for Him.

אלא כרגע קטן וכמ"ש במ"א וזו היא עבודת ניצוץ הנשמה⁶³ המתפשט ומתלבש בגוף הגשמי כי לא כל הנשמה כולה מתלבש בתוך הגוף

as no more than a brief moment, as is explained elsewhere. And this is the service of the spark of the soul that spreads forth and is clothed in the physical body; for not all of the soul, in its entirety, is clothed within the body,

Love with heart and soul is the service of the "spark" of the soul that is enclothed in the body. Only a spark of the soul actually enters the body.

רק נצוץ והארה ממנה בלבד ועיקרה ושרשה נשאר למעלה בבחי' מקיף והנצוץ המתפשט למטה נקי רגל לגבי בחי' עליונה שלמעלה שנקי בחי' ראש

but only a spark and illumination from it, while its main part and its root remain above, on the level of makif (encompassing). And the spark that spreads below is called a "foot" relative to the higher level above, which is called the level of the "head,"

The soul's essence and root stays above as makif, encompassing the person without entering him. The spark below is called the "foot," and the essence above the "head."

משא"כ בחי' בכל מאדך הוא בחי' עבודת עיקר הנשמה בחי' הראש שבה והיינו בטול הנפש במציאות ממש להשתפך אל חיק אביה ממש מצד מהותו ועצמותו

whereas the level of "with all your might" is the level of the service of the main part of the soul, the level of the head within it: that is, the self-nullification (bittul) of the soul in its very existence, to pour itself out into the bosom of its Father, truly, from the standpoint of His being and essence,

The love "with all your might" is the service of the soul's essence, its "head": a self-nullification so complete that the soul's very existence dissolves, pouring itself into its Father's bosom. It reaches toward G-d as He is in His own being and essence.

שהוא רם ונשא לאין קץ ולא שייך עליו לאמר מצד עצמו לא ממלא כל עלמין ולא סוכ"ע שאינו בגדר עלמין כלל וכמ"ש במ"א:

Who is exalted and uplifted without end; and of Him, from His own standpoint, it is not applicable to say either [that He is] the light that fills all worlds (memalei kol almin) or the light that encompasses all worlds (sovev kol almin), for He is not within the category of worlds at all, as is explained elsewhere.

G-d in His essence is infinitely exalted. In relation to Himself one cannot even call Him "filling all worlds" or "encompassing all worlds," since both terms describe Him only in relation to worlds.

22 והנה הזוכה לבחי' אהבה רבה ועצומה כזו הוא הבעל תשובה כי להיות שהיה בהפוך והיתה נפשו בארץ ציה ועיף.⁶⁴ ויזעקו אל הוי"ה וגו'.

Now, the one who merits such a great and mighty level of love is the baal teshuvah (one who returns): for since he had been in the opposite [state], and his soul was “in a parched and weary land,” “and they cried out to Havayah,” etc.,

This immense love belongs especially to the baal teshuvah, the one who returns. Having been far from G-d, his soul thirsting “in a parched and weary land,” he cries out to Him.

אזי יתגלה אהבה רבה ועצומה כזו להיות בכלות נפשו ממש. וזהו ופרעה הקריב ואמרו רז"ל שהקריב את לבם של ישראל⁶⁵ לאביהם שבשמים.⁶⁶

then such a great and mighty love will be revealed, to the point of his soul's very expiring. And this is [the meaning of] “And Pharaoh drew near,” of which our Sages, of blessed memory, said that he drew the hearts of Israel near to their Father in Heaven.

From that distance a love bursts forth so strong that the soul all but expires. The Sages read “And Pharaoh drew near,” said when Pharaoh pursued Israel to the sea, as Pharaoh drawing Israel's hearts near to their Father in Heaven: the oppressor's threat became the cause of their return.

ולכן נק' בחי' אהבה זו מאד כמארז"ל והנה טוב זה מלאך החיים.⁶⁷ מאד זה מלאך המות^{68, 69} שעייז יתרבה ויתגדל תשוקת האהבה ביתר שאת ויתר עז⁷⁰ ויוסף אומץ דבקותו:

Therefore this level of love is called me'od (“very”), as our Sages, of blessed memory, said: “‘And behold, it was good’—this is the angel of life; ‘very’—this is the angel of death.” For through this the yearning of the love will increase and grow, “with greater exaltation and greater power,” and the strength of his cleaving will increase.

Therefore this love is called me'od. The Midrash on “very good” says that “good” is the angel of life and “very” is the angel of death; the “very” that comes from the side of death, here the penitent's former distance, makes the yearning grow far stronger, and his attachment to G-d firmer.

23 וזהו שמאלו תחת לראשי שע"י בחי' שמאל דוחה שהיה בו מתחלה על כן ירום ראש⁷¹ ומתנשא בבחי' עבודת הראש⁷² של הנשמה כנ"ל. וזהו ענין מעלת הזהב על הכסף הנזכר בלקוטי אמרים.⁷³

And this is "His left hand is under my head": through the level of "the left [hand] pushes away" that was in him at first, "therefore [his] head is lifted up," and he is raised up in the level of the service of the "head" of the soul, as mentioned above. And this is the matter of the superiority of gold over silver mentioned in Likkutei Amarim.

Now the opening verse is explained: "His left hand is under my head." The earlier "pushing away" is what raises the person to the service of the soul's "head," the love "with all your might." The Tanya calls this higher love "gold," surpassing the "silver" of the ordinary love.

SECTION 6 • ¶24-26

The right hand's embrace

24 והבחינה שוב שאחר זה הוא בחי' וימינו תחבקני.⁷⁴ שימינו הם תורה ומצות בחי' חסד ומים שיורדים ממקום גבוה למקום נמוך והם מחבקין את האדם כדרך שמחבק האדם את חברו מאחוריו ואינו מניחו ליפול.

And the level of "return" (shov) that comes after this is the level of "and his right hand embraces me." For "his right hand" is Torah and mitzvos, the level of Chesed (kindness) and of water, which descend from a high place to a low place; and they embrace the person, the way a person embraces his fellow from behind and does not let him fall.

After the soul's surge upward comes "return" (shov), the movement back into life: the right hand's embrace, which is the Torah and the mitzvos. They are Chesed, kindness, and are like water, which flows from high to low; they hold a person from behind, as one holds a friend so that he does not fall.

כך ע"ד משל התורה והמצות הם יורדים לבחי' אחוריים להתלבש בענינים גשמיים להאחז את האדם שלא יפול כשפונה אחר תפלה לעסקיו ויהיה סור מרע ועשה

So too, by way of analogy, the Torah and the mitzvos descend to the level of the back (achorayim), to be clothed in physical matters, to hold on to the person so that he will not fall when he turns after prayer to his affairs, and he will "turn from evil and do

Torah and mitzvos descend to the "back" (achorayim), the outer level, by being clothed in physical matters. They hold a person when he turns from prayer to his daily affairs, so that he will "turn from evil and do good."

טוב והם יורדים ממקום גבוה ציצית קבלת עול מלכות שמים וארבע פרשיות של תפלין כנגד חכמה ובינה וחסד וגבורה של הקב"ה. פ' ראשונה קדש לי כל בכור⁷⁵ רמז לחכמה.⁷⁶

good." And they descend from a high place: tzitzis, accepting the yoke (kabbalas ol) of the Kingdom of Heaven, and the four sections of the tefillin, corresponding to the Chochmah (wisdom), Binah (understanding), Chesed and Gevurah (restraint) of the Holy One, blessed be He. The first section, "Sanctify to Me every firstborn," alludes to Chochmah;

They come from a very high place: tzitzis, the acceptance of G-d's sovereignty, and the four sections of the tefillin, which correspond to G-d's Chochmah, Binah, Chesed and Gevurah. The first section, "Sanctify to Me every firstborn," alludes to Chochmah, which the Kabbalah calls kodesh, "holy."

פ' שניה כי ישאלך בנך מה זאת⁷⁷ שהוא ענין התבוננות דקיימא לשאלה. פ' שמע מפורש בה ואהבת. פ' והיה אם שמוע מפורש בה השמרו לכם⁷⁸ וגוי.

the second section, "When your son asks you, 'What is this?'," is the matter of contemplation, which "stands to be asked" (de kayma lishe'eilah); the section of Shema states explicitly, "And you shall love"; the section "And it will be, if you listen" states explicitly, "Beware for yourselves," etc.

The second section, "When your son asks you, What is this?," concerns contemplation, which "stands to be asked" and investigates: Binah. The Shema section commands love, Chesed, and "And it will be, if you listen" warns, "Beware," Gevurah.

25 ולזה אומרים אשר קדשנו במצותיו כמ"ש במ"א. וזהו והר סיני עשן כולו מפני אשר ירד עליו⁷⁹ ה' באש.

And for this we say, "Who has sanctified us with His commandments," as is explained elsewhere. And this is [the meaning of] "And Mount Sinai was all in smoke, because G-d descended upon it in fire."

Because the mitzvos descend from so high a place, the blessing over them says, "Who has sanctified us with His commandments." So too at Sinai, "the mountain was all in smoke because G-d descended upon it in fire": the giving of the Torah was G-d's descent.

והר סיני אמרו רז"ל שירדה שנאה⁸⁰ להעכו"ם⁸¹ שהוא בחי' הרע שעל זה נאמר תכלית שנאה שנאתים⁸² ומואס ברע.

And of Mount Sinai our Sages, of blessed memory, said that hatred descended [upon it] toward the idolaters, which is the level of evil, of which it is said, "I hate them with utmost hatred," and "despising evil."

The Talmud says the mountain is called Sinai because hatred (sin'ah) came down upon it toward the idolaters. The Alter Rebbe identifies this as the level of evil itself, the object of the verses "I hate them with utmost hatred" and "despising evil."

נמשך מפני כי ירד ה' עליו שירד והמשיך למטה באש כמ"ש מימינו אש דת למו⁸³ והוא לחול על ראש רשעים. כהמס דונג מפני אש⁸⁴ יאבדו וגו'.

This is drawn from "because G-d descended upon it": He descended and drew down below "in fire," as it is written, "From His right hand, a fiery law for them"; and it is to come down upon the head of the wicked: "As wax melts before fire, they shall perish," etc.

This rejection of evil flows from the fire in which G-d descended: the Torah is "a fiery law" from His right hand. The same fire that is Torah consumes evil, "as wax melts before fire."

26 וע"ד זה הם כל המצות הן בסור מרע הן בועשה טוב וצדקה כנגד כולם כי צדקה תרומם גוי⁸⁵ להיות בבחי' חבוק שלא יפרד ולא ישוב אחור רק להיות עמו פב"פ

And in this manner are all the mitzvos, both in "turn from evil" and in "do good." And charity (tzedakah) is equal to all of them, for "charity uplifts a nation," to be in the level of an embrace, so that he will not be parted and will not turn back, but will only be with Him face to face,

All the mitzvos, prohibitions and positive commands alike, work in this way, and charity equals them all. "Charity uplifts a nation": it lifts a person into G-d's embrace, so that he does not drift away or turn his back, but stays "face to face" with Him.

כמ"ש יאר הוי"ה פניו אליך⁸⁶ וגוי כמ"ש במ"א. וזהו ונתנו איש כפר נפשו⁸⁷ בפקוד אותם.

as it is written, "May Havayah make His face shine to you," etc., as is explained elsewhere. And this is [the meaning of] "And each man shall give a ransom for his soul when you number (bifkod) them."

As in the Priestly Blessing, "May Havayah make His face shine to you." This is the meaning of the verse in our parsha, "each man shall give a ransom for his soul when you number them": the ransom given at the census is charity.

כלומר אשר יפקד ויחסר פגם האות שלהם אזי התקון הוא ע"י צדקה שע"י מקשר ומעלה נפשו להוי"ה. ועמ"ש במ"א ע"פ שאו את ראש כוי לגלגלתם:^{88,89}

That is to say: when there is something missing and lacking (yipaked veyecharsar), a blemish of their sign (os), then the repair is through charity, for through it he binds and raises his soul to Havayah. And see what is written elsewhere on the verse "Lift up the head," etc., "by their polls."

Bifkod, "when you number," is read as "when something is missing": when there is a lack, a blemish of their "sign" (os), the repair is charity, which binds the soul and raises it to Havayah. The "sign" recalls the covenant, called a sign (os bris), whose blemish paragraph 8 discussed. Kehot notes that the closing reference, to "Lift up the head... by their polls," was added by the Tzemach Tzedek.

IN ONE'S AVODAH

Keep the awareness that G-d is your very life before your eyes always, so that love of G-d does not fade when prayer ends. Before asking for that love, humble the body with a broken heart. One who has fallen far should know that his distance can become the strongest love of all; and after prayer, the Torah, the mitzvos and especially charity hold a person steady in his daily affairs.

QUESTIONS FOR DISCUSSION

1. How can G-d's "left hand," the rejection aroused by a person's deeds, become the cause of his being lifted up?
2. Why must the love that comes from "seeing" G-d as one's life be constant, and what does the Alter Rebbe say about a love felt only during prayer?
3. If angels serve G-d without interruption, in what sense are Israel greater than they are?
4. What is the difference between love "with all your heart and soul" and love "with all your might," and why does the baal teshuvah reach the latter?
5. How do Torah and mitzvos, and charity in particular, act as the "right hand" that embraces a person after prayer?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 שמאלו תחת לראשי

The note refers the reader to the Rebbe's source notes on this maamar, printed earlier in the edition.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר (בשינויים) עם הגהות באוה"ת פי כי תשא עי איתתנד מתחיל "כי תשא". קיצור והמשך כללות הענין עי איתתסג. קיצור מהדרוש עי איתתסד. ביאור עי איתתסח. אודות מאמר זה ראה בתורת שלום — סי' השיחות עי 169.

2 שמאלו תחת לראשי

The beloved says that his left hand is under her head and his right hand embraces her. The Alter Rebbe takes the two hands as G-d's attributes of rejection and of closeness toward Israel.

Song of Songs 2:6: שיר השירים ב':

שמאלו תחת לראשי וימינו תחבכני:

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

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KEHOT'S NOTE

שה"ש ב, ו.

3 בענין העולמות

Or HaTorah's version reads "in the matter of the conduct (hanhagas) of the worlds, so:", making explicit that G-d's way with Israel follows the way He conducts the worlds.

KEHOT'S NOTE

באוה"ת שם איתתנד: בענין הנהגת העולמות כן: דרך.

4 לבני ישראל עם קרובו

The psalm praises G-d, Who raised the horn of His people, "the children of Israel, the people near to Him." The phrase describes Israel's closeness to G-d even when the left hand is aroused.

Psalms 148:14: תהילים קמ"ח:

וירם קרן לעמו תהלה לכל־חסידיו לבני ישראל עם קרבו הללו־קה:

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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5 ויהי להם למושיע

"Surely they are My people, children who will not deal falsely; and He became their Savior." The Alter Rebbe borrows the words for how G-d turns the very rejection into their salvation.

Isaiah 63:8: ישעיהו ס"ג:

ויאמר אֲדֹנָיִם הִמָּה בָּנִים לֹא יִשְׁקְרוּ וְיִהְיֶה לָהֶם לְמוֹשִׁיעַ:

For He said: 'Surely, they are My people, children that will not deal falsely'; so He was their Saviour.

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6 באחד מהכת"י בא המאמר עם כותרת

One manuscript heads the maamar "Chukas, Dubrovna 5561": the week of Parshas Chukas, in Dubrovna, in the year 5561 (1801).

KEHOT'S NOTE

"הוקת דובראוונא תקס"א".

PARAGRAPH 2

7 כי תשא את ראש בני לפקדיהם

The verse commands the census through the half-shekel: "When you lift up the head of the children of Israel according to their numbering." The Alter Rebbe reads lifkudeihem as pekidah, a visitation for sin.

שמות ל"ב:12 Exodus 30:

כי תשא את־ראש בני־ישראל לפקדיהם ונתנו איש כפר נפשו לה בפקד אתם ולא־יהיה בהם נגף בפקד אתם:

'When thou takest the sum of the children of Israel, according to their number, then shall they give every man a ransom for his soul unto the L-RD, when thou numberest them; that there be no plague among them, when thou numberest them.

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8 אין לך כל פקידה שאין בה מעון העגל

The Talmud teaches that no punishment comes to the world without containing a twenty-fourth part of the sin of the first Calf, on the verse "On the day I make an accounting."

Sanhedrin 102a:15: סנהדרין ק"ב א:ט"ו

אמר רבי אושעיא: עד ירבעם היו ישראל יונקים מעגל אחד, מכאן ואילך משננים ושלשה עגלים. אמר רבי יצחק: אין לך כל פורענות ופורענות שבאה לעולם שאין בה אחד מעשרים וארבעה בהכרע ליטרא של עגל הראשון, שנאמר: "וביום פקדי ופקדתי עליהם חטאתם".

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

KEHOT'S NOTE

רש"י חקת יט, כב. וראה סנהדרין קב, א. ירושלמי תענית פ"ד ה"ה.

9 אין לך כל פקידה שאין בה מעון העגל

Rashi, quoting Rabbi Moshe HaDarshan on the red heifer, says that the sin of the Calf is kept for punishment through the generations: there is no visitation that does not include

a visitation for the Calf, as it says, “On the day I make an accounting, I will account their sin upon them.”

Rashi on Numbers 19:22 כ"י על במדבר י"ט:

10 אין לך כל פקידה שאין בה מעון העגל

The Jerusalem Talmud says that there is no generation that does not bear an ounce of the sin of the Calf.

Jerusalem Talmud Taanit 4:6 ד"ר: תלמוד ירושלמי תענית ד'

משנה: משנכנס אב ממעטין בשמחה: שבת שחל תשעה באב להיות בתוכה אסורין מלספר ומלכבס ובחמישי מותרין מפני כבוד השבת. ערב תשעה באב לא יאכל אדם שני תבשילין לא יאכל בשר ולא ישתה יין. רבן שמעון בן גמליאל אומר ישנה. רבי יהודה מחייב בכפזית המיטה ולא הודו לו חכמים: הלכה: אמר רבי יהושע בן לוי. הרי דאת אמר בבניין של שמחה. אבל אם היה כותלו גובה סותרו ובונהו. אמר שמואל. בכותל דגניי בקה. רבי בא בר ...

MISHNAH: From the start of Av one restricts happy occasions. The week in which the Ninth of Av falls one is forbidden to barber and to launder, but on Thursday one is permitted for the honor of the Sabbath. In the day before the Ninth of Av a person may not eat two dishes, he may not eat meat nor drink wine. Rabban Simeon ben Gamliel says, he shall alterate. Rabbi Jehudah obligates him to turn up his couch but the Sages did not agree with him. HALAKHAH: Rabbi Joshua ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

11 Kehot's note points to Song of Songs 8:3 for these words.

Song of Songs 8:3 שיר השירים ח':

שמאלו תחת ראשי וימינו תחבקני:

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

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12 וזהו וימינו תחבקני

The second half of the opening verse: the right hand's embrace accompanies the left hand's pushing away.

Song of Songs 2:6 שיר השירים ב':

שמאלו תחת לראשי וימינו תחבקני:

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

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13 כי יפול לא יוטל

“Though he fall, he shall not be cast down, for G-d supports his hand.” The right hand's embrace means that a fall is never final.

Psalms 37:24 תהילים ל"ז:

כִּי־יִפֹּל לֹא־יֻטַּל כִּי־יֵיטֵל סוּמָה יְדוֹ:

Though he fall, he shall not be utterly cast down; for the L-RD upholdeth his hand.

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14 הקל קול יעקב

Yitzchak, feeling Yaakov's hands, says, “The voice is the voice of Yaakov, but the hands are the hands of Esav.” The Alter Rebbe notes the two spellings of “voice” and reads them as Torah and prayer.

בראשית כ"ז:22 Genesis 27:

וַיֵּגֶשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיִּמָּשְׁהוּ וַיֹּאמֶר הִקֵּל קוֹל יַעֲקֹב וְהַיָּדִים יְדֵי עֵשָׂו:

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

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KEHOT'S NOTE

בראשית כז, כב.

PARAGRAPH 3

15 דתית כנגד כולן

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

KEHOT'S NOTE

פאה פ"א מ"א.

16 דתלמוד תורה כנגד כולן

The Mishnah lists deeds whose fruits a person enjoys in this world while the principal remains for the World to Come, and concludes, “and the study of Torah is equal to them all.”

Mishnah Peah 1:1 משנה פאה א':

אלו דברים שאין להם שעור. הפאה, והבכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פרותיהן בעולם הזה והערן קימת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והקבאת שלום בין אדם לחבירו, ותלמוד תורה כנגד כלם:

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

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

17 התפלה . כנגד הקרבנות

Rabbi Yehoshua ben Levi says that the prayers were instituted to correspond to the daily offerings, and a teaching is brought in his support. The Alter Rebbe cites this as the Sages' high praise of prayer.

ברכות כ"ז ב:6-5 Berachot 26b:

תניא כותיה דרבי יוסי ברבי חנינא, ותניא כותיה דרבי יהושע בן לוי. תניא כותיה דרבי יוסי ברבי חנינא: אברהם תקן תפלת שחרית, שנאמר: "וישכם אברהם בבקר אל המקום אשר עמד שם", ואין "עמידה" אלא תפלה, שנאמר: "ויעמד פינחס ויפלל". יצחק תקן תפלת

מנחה, שנאמר "ויצא יצחק לשונו בשדה לפנות ערב", ואין "שיחה" אלא תפלה, שנאמר "תפלה לעני כי יעטף ולפני ה' ישפך שיחו".

There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then stood up Phineas and prayed" (Ps. cvi. 30). Isaac instituted the afternoon Tefillah; as it is said, "And Isaac went out to meditate in the field at eventide" (Gen. xxiv. 63) — ...

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KEHOT'S NOTE

ברכות כו, ב.

PARAGRAPH 4

18

והנה הדרך

Kehot notes that part of this maamar, from "Now, the way," is copied in Or HaTorah on Vayikra.

KEHOT'S NOTE

חלק נעתק באוה"ת ויקרא כרך ב ע' תנד.

19

ראה נתתי לפניך היום

Moshe tells Israel that he has set before them life and good, death and evil. The Alter Rebbe reads "See" as a call to perceive that G-d is the life within everything.

Deuteronomy 30:15 וי"ט דברים

ראה נתתי לפניך היום את־החיים ואת־הטוב ואת־המוות ואת־הרע:

See, I have set before thee this day life and good, and death and evil,

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KEHOT'S NOTE

דברים ל, טו.

20

ובחרת בחיים

"I have set before you life and death... and you shall choose life." Choosing life is choosing the G-dly life-force over the passing physical.

Deuteronomy 30:19 וי"ט דברים

העדתי בכם היום את־השמים ואת־הארץ החיים והמוות נתתי לפניך הברכה והקללה ובהרדת בחיים למען תחיה אתה וזרעך:

I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed;

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21

לאהבה את ה' אלקיך כי הוא חייך

The verse continues, "to love Havayah your G-d... for He is your life." This is the love the maamar is explaining.

Deuteronomy 30:20 כ"י דברים

לאהבה את־ה' אלקיך לשמע בקלו ולדבקה בו כי הוא חייך וארך ימיה לשבת עלי־האדמה אשר נשבע ה' לאבותיך לאברהם ליצחק וליעקב לתת

להם:

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

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PARAGRAPH 5

22

שו"ה התפלה — כמ"ש במ"א

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

KEHOT'S NOTE

בבוכ 1824 ליתא.

PARAGRAPH 6

23

In the Levites' prayer: "You give life to them all, and the host of heaven bow down to You."

Nehemiah 9:6 ט"ו נחמיה

אתה־הוא ה' לבדך אתה עשית את־השמים שמי השמים וכל־צבאם הארץ וכל־אשר עליה הימים וכל־אשר בהם ואתה מחיה את־כלם וצבא השמים לה משתחוים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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24

כמארז"ל שהחמה שוקעת במערב ומשתחוה לקונה

The Talmud learns that the Shechinah is in the west from the verse "and the host of heaven bow down to You," since the heavenly bodies move toward the west. The Alter Rebbe describes the setting sun as bowing to its Maker.

Bava Batra 25a:6-7 ו"א-ר"א בתרא כ"ה בבא

אלא מאי תדירא - תדירא בשכינה. דאמר רבי יהושע בן לוי: בואו ונחזיק טובה לאבותינו, שהודיעו מקום תפלה - דכתיב: "וצבא השמים לה משתחוים". מתקרי לה רב אחא בר יעקב: ודלמא כעבד שנוטל פרוס מרבו, וחוזר לאחוריו ומשתחוה! קשא.

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

Tanya, Likkutei Amarim 42:17 אמרים; חלק ראשון; ליקוטי אמרים

הגהה וגם נראה בראיית העין, שהם בטלים לאורו יתברך בהשתחוותם כל יום כלפי מערב בשקיעתם, - כמאמר רבותינו זקונים לברכה על פסוק: "וצבא השמים לה משתחוים" - שהשכינה במערב, ונמצא - הילוכם כל היום כלפי מערב הוא דרך השתחוואה וביטול. והנה, גם מי שלא ראה את המלך מעולם, ואינו מכירו כלל, אח־על־פיו כן קשנכנס לחצר המלך ורואה שרים רבים ונכבדים משתחוים לאיש אחד - תפול עליו אימה ופחד:

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KEHOT'S NOTE

כ"ב כה, א. תניא פמ"ב בהג"ה.

25 ואהבת את ה' אלהיך בכל לבבך

The command of the Shema to love G-d with all one's heart, soul and might; the maamar will explain all three.

Deuteronomy 6:5 וְהָיָה לְךָ לְחֵן וְלִפְנֵי ה'

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל לִבְךָ 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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26 בכל לבבך בשני יצריך

The Mishnah expounds “with all your heart” (levavcha, with a double beis) as “with both your inclinations, the good inclination and the evil inclination.”

Mishnah Berakhot 9:5 מְשַׁנָּה בְּרִכּוֹת ט:ה

חַיִּיב אָדָם לְקַרֵּן עַל הָרָעָה כְּשֶׁשֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דְּבָרִים ו') וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל לִבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדְךָ. בְּכָל לִבְךָ, בְּשֵׁנֵי יִצְרְיָה, בְּיִצְרָר טוֹב וּבְיִצְרָר רָע. וּבְכָל נַפְשְׁךָ, אֶפְלוּ הוּא נוֹטֵל אֶת נַפְשְׁךָ. וּבְכָל מְאֹדְךָ, בְּכָל מְמוֹנָה. דְּבָר אַחֵר בְּכָל מְאֹדְךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לָהּ הָיָה מוֹדֵד לוֹ בְּמֵאדָּ מְאֹד. לֹא יָקָל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמְּזִרָה, שֶׁהוּא מְכֻוֵּן כְּנֶגֶד בֵּית קִדְשֵׁי הַקֹּדֶשִׁים. לֹא יִכְנֹס לְהֵר הַבַּיִת בְּמִקְלּוֹ, וּבְמִנְעֵלוֹ, ...

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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27 בטל רצונך מפני רצונו

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

KEHOT'S NOTE

אבות פ"ב מ"ד.

28 בטל רצונך מפני רצונו

Rabban Gamliel, the son of Rabbi Yehudah HaNasi, taught: “Nullify your will before His will, so that He will nullify the will of others before your will.”

Pirkei Avot 2:4 מְשַׁנָּה אֲבוֹת ב':ד

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כְּרְצוֹנְךָ, כְּדִי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כְּרְצוֹנוֹ. בְּטַל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדִי שֶׁיִּכְבָּטֵל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנְךָ. הִלֵּל אוֹמֵר, אַל תַּפְרִשׁ מִן הַצְּבוּר, וְאַל תִּאֱמִין בְּעֶצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תִּדְּוֵן אֶת הַבָּרָה עַד שֶׁתִּגִּיעַ לְמִקְוָמוֹ, וְאַל תֹּאמַר דְּבָר שְׂאִי אֶפְשָׁר לְשַׁמֵּעַ, שְׁסוּפוּ לְהַשְׁמִיעַ. וְאַל תֹּאמַר לְכַשְׁאֲפֹנָה אֲשֶׁנָּה, שֶׁמָּא לֹא תִפְּנֶה:

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

you have reached his place. Do not say something that cannot be ...

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PARAGRAPH 7

29 והכסיל בחושך הולך . . החכם עיניו בראשו

Koheles contrasts the wise man, whose eyes are in his head, with the fool who walks in darkness. The Alter Rebbe reads “eyes in his head” as keeping one’s source in view at all times.

Ecclesiastes 2:14 קהלת ב':יד

הַחֲכָם עֵינָיו בְּרֹאשׁוֹ וְהַכְּסִיל בַּחֹשֶׁךְ הוֹלֵךְ וַיִּדְעָתִי גַם־אֲנִי שֶׁמִּקְרָה אֶחָד יִקְרָה אֶת־כָּלֵם:

The wise man, his eyes are in his head; But the fool walketh in darkness. And I also perceived that one event happeneth to them all.

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KEHOT'S NOTE

קהלת ב, יד.

PARAGRAPH 8

30 הנזכר בזה"ק לתקון פגם הברית

Iggeres HaTeshuvah chapter 4 takes up the Zohar's startling statement that teshuvah does not avail one who blemishes his covenant, and cites the explanation that the Zohar means that the lower teshuvah does not suffice, only the higher teshuvah.

KEHOT'S NOTE

ראה אגה"ת פ"ד והנסמן בליקוט פירושים ומ"מ — חסידים.

31 כי ברית הוא ענין התקשרות

Kehot points to Or HaTorah on Shir HaShirim for the idea that bris, covenant, means a bond.

KEHOT'S NOTE

ראה אוה"ת שה"ש ע' תקמד.

32 נפש כל חי ורוח כל בשר איש

“In Whose hand is the soul of every living thing and the spirit of all human flesh.” The Alter Rebbe uses the words for the life-force that G-d draws into every creature.

Job 12:10 אִיּוֹב י"ב:י

אֲשֶׁר בְּיָדוֹ נֶפֶשׁ כָּל־חַי וְרוּחַ כָּל־בֶּשֶׂר־אִישׁ:

In whose hand is the soul of every living thing, And the breath of all mankind.—

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33 קרוב ה' לכל קוראיו

G-d is near to all who call upon Him in truth. The stress falls on “in truth”: a love that lasts.

Psalms 145:18 תהילים קמ"ה:י"ח

קְרוֹב ה' לְכָל־קוֹרְאָיו לְכָל אֲשֶׁר יִקְרָאָהוּ בְּאֵמֶת:

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

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KEHOT'S NOTE

תהלים קמה, יח.

34 ושפת אמת תכון לעד . . ועד ארגיעה

"The lip of truth shall be established forever, but a lying tongue only for a moment." The Alter Rebbe contrasts the love that endures with the love that lasts only a moment.

Proverbs 12:19 משלי י"ב:י"ט

שפת־אמת תכון לעד ועד־ארגיעה לשון שקר:

The lip of truth shall be established for ever; But a lying tongue is but for a moment.

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KEHOT'S NOTE

משלי יב, יט. ראה לקו"ת בהר מ, א. מאמרי אדה"ז תקס"ו ח"ב ע' תרמה. ארגיעה יש בו ב' פ'י האחד לשון בקוע או מחץ כמו רוגע הים ויהמו רגליו, ישע"י נ"א טו, פרש"י לשון עורי רגע באיוב סי' ז' ה', והתרגום פ'י דגוף בימא, וגבי עורי רגע פרש"י נקמט, ובמ"צ פ'י נתבקע כמו רגעי ארץ תלים סי' ל"ה, ועד"ז פ'י ועד ארגיעה לשון שקע וגזוף בו ויתכסי. — אוה"ת נ"ך כרך א ע' תקצו.

PARAGRAPH 9

35 והנה בחי' ראי' חושיית

Kehot notes that a passage from here on is copied in Or HaTorah on Nach.

KEHOT'S NOTE

קטע מכאן נעתק באוה"ת נ"ך כרך א ע' תקיט.

36 וה' עליהם יראה ויצא כברק חצו

The prophet foretells that G-d will appear over Israel and His arrow will go forth like lightning. The Alter Rebbe reads it as the flash of divine light that enables Israel to "see" G-d.

Zechariah 9:14 זכריה ט':יד

וה' עליהם יראה ויצא כברק חצו ואדני' ה' פשוטר יתקע וְהָלַךְ בַּסַּעֲרוֹת תִּמְצֵן:

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

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KEHOT'S NOTE

זכריה ט, יד. נתבאר באוה"ת כי תשא ע' איתתנה.

37 שממתינים לומי קדוש עד שישאל אומרים למטה

The Talmud teaches that Israel are dearer to the Holy One than the ministering angels, and that the angels do not sing above until Israel sing below.

Chullin 91b:16-18 חולין צ"א ב:ט"ז-י"ח

וישראל מזכירין את השם אחר שתי תיבות שנאמר (דברים ו, ד) שמע ישראל ה' וגו' ומלאכי השרת אין מזכירין את השם אלא לאחר ג' תיבות כדכתיב (ישעיהו ו, ג) קדוש קדוש קדוש ה' צבאות ואין מה"ש אומרים שירה למעלה עד שיאמרו ישראל למטה שנאמר (איוב לח, ז)

שמאלו תחת לראשי וימינו תחבקנו

ברן יחד כוכבי בקר והדר ויריעו כל בני אלקים אלא אחת אומרת קדוש ואחת אומרת קדוש קדוש קדוש ואחת אומרת קדוש קדוש ה' צבאות והאיכא ברוך

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

חולין צא, ב.

PARAGRAPH 11

38 אך הנה המלאכים

There the Alter Rebbe asks what the angels' service can be, since they stand "from the six days of Creation in the heights of the world" and are nullified by their very grasp of their source.

KEHOT'S NOTE

ראה לעיל ג, א גבי והנה נודע עבודת המלאכים.

39 שהם אינם תופסים . . הדיבור והפעולה למטה

Kehot notes that this passage, from "they take up no room" to "the speech and the action below," is copied in Or HaTorah on Yisro with the Tzemach Tzedek's glosses, and discussed again a few pages later.

KEHOT'S NOTE

נעתק באוה"ת יתרו ע' תשמח עם הגהות. ובע' תשסג.

PARAGRAPH 12

40 ותקרא שם ה'

After the angel speaks to her in the wilderness, Hagar calls the name of G-d who spoke to her, "You are the G-d of seeing."

Genesis 16:13 בראשית ט"ז:י"ג

וַתִּקְרָא שְׁמִי הַדֹּבֵר אֵלַיָּה אֵתָּה אֵל יָרֵא כִּי אָמְרָה הָגֶם הָלֵם רְאִיתִי אַחֲרֵי רְאִי:

And she called the name of the L-RD that spoke unto her, Thou art a G-d of seeing; for she said: 'Have I even here seen Him that seeth Me?'

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KEHOT'S NOTE

בראשית טז, יג. באוה"ת יתרו ע' תשמח יש הג"ה: (הג"ה, וכ"מ במד"ר פ' בראשית פ"ך דכ"ג ע"ב והכתיב ותקרא שם ה' הדובר אליה, רבי יהושע בר רבי נחמיה בשם ר' אידי אמר ע"י מלאך, וכ"ה עוד במד"ר פ' לך לך ס"פ מ"ה דנ"א ע"א ובפ' וירא ס"פ מ"ח ובפ' תולדות פס"ג דר"ט ע"ד, עכ"ה). בארוכה בלקו"ת במדבר יא, א. אנה"ק סי' כה.

41 והוא המלאך שדיבר עמה

The Midrash asks how "she called the name of G-d who spoke to her" fits the rule that G-d spoke with no woman but Sarah, and answers that He spoke to Hagar through an angel.

Beresheet Rabbah 20:6 בראשית רבה כ':ו

... ותקרא שם ה' הדבר אליה. רבי יהושע בר רבי נחמיה בשם רבי אידי אמר: על ידי מלאך, והכתיב (שם יט:): ויאמר ה' לה. רבי לוי בשם רבי חמא בר חנינא אמר: ע"י מלאך. רבי אלעזר בשם רבי יוסי בר זימרא

אמר: על ידי שם הרבה ארבה עצבונך והרונך. רבי אבא בר כהנא בשם רבי שמואל אומר: כל שהוא הרבה ארבה, כל שהוא במאתים ושנים עשר יום חי. רבי הונא אמר: נוצר לתשעה ונולד לז' אינו חי, לח' אינו חי, נוצר לז' ונולד לשמונה חי, קל וחומר לתשעה. בעון קמיה ...

"To the woman He said: I will increase your suffering and your pregnancy; in pain you shall give birth to children, and your desire shall be for your husband, and he shall rule over you" (Genesis 3:16). "To the woman He said: I will increase your suffering and your pregnancy" – Rabbi Yehuda ben Rabbi Simon and Rabbi Yohanan in the name of Rabbi Elazar ben Rabbi Simon: The Holy One blessed be He never deigned to speak with a woman except for that righteous woman [Sarah], and that, too, ...

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KEHOT'S NOTE

ראה ב"ר פ"כ. ראה בסה"מ תרס"ח ע"י קצח שכי' שלפ"ז מה שהמלאכים נק' אלקים הוא ע"ש אלקים דהיינו בחי' החיות האלקי שבהם שזהו כל מציאותם כו" ע"ש.

42

ויאמר שוב אשוב אליך

One of the three visitors tells Avraham, "I will surely return to you at this time next year, and Sarah your wife will have a son."

Genesis 18:10: בראשית י"ח:י

וַיֹּאמֶר שׁוּב אֲשׁוּב אֵלֶיךָ כָּעֵת חַיָּה וְהִנֵּה־בִן לְשָׂרָה אֲשֶׁתְּךָ וְשָׂרָה שִׂמְעַת פֶּתַח הָאֵהָל וְהוּא אֶחָרָיו:

And He said: 'I will certainly return unto thee when the season cometh round; and, lo, Sarah thy wife shall have a son.' And Sarah heard in the tent door, which was behind him.—

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

KEHOT'S NOTE

בראשית יח, י.

43

ובשליחותו של מקום אמר לו כן

Rashi explains that the angel did not announce that he himself would return; he spoke as the emissary of the Omnipresent, as the angel told Hagar "I will greatly multiply," though it was not in his power to multiply.

Rashi on Genesis 18:10: רש"י על בראשית י"ח:י

... לא בִּשְׁרוֹ הַמַּלְאָךְ שֶׁיָּשׁוּב אֵלָיו, אֲלָא בְּשִׁלְיָחוֹתוֹ שֶׁל מְקוֹם אֲמַר לוֹ, כִּמוֹ וַיֹּאמֶר לָהּ מִלְאָךְ ה' הִרְבָּה אֲרֻבָּהּ, וְהוּא אֵין בִּידוֹ לְהִרְבּוֹת, אֲלָא בְּשִׁלְיָחוֹתוֹ שֶׁל מְקוֹם, אֲפִי כָּאֵן בְּשִׁלְיָחוֹתוֹ שֶׁל מְקוֹם אֲמַר לוֹ כֵּן (ב"ר). אֲלִישֵׁעַ אֲמַר לְשׁוֹנְמִית לְמוֹעֵד הָזֶה כָּעֵת חַיָּה אֵת חֲבֵקָת בֶּן וְתֹאמַר אֶל אֲדֹנִי אִישׁ הָאֱלֹקִים אֵל תִּכְּבֹּד בְּשִׁפְחָתָהּ, אוֹתָן הַמַּלְאָכִים שֶׁבִּשְׁרוּ אֵת שָׂרָה אֲמָרוּ לְמוֹעֵד אֲשׁוּב, אֲמַר לָהּ אֲלִישֵׁעַ אוֹתָם הַמַּלְאָכִים שֶׁהֵם חַיִּים וְקִנְיָמִים לְעוֹלָם אֲמָרוּ לְמוֹעֵד אֲשׁוּב, אֲכַל אֲנִי ...

I WILL CERTAINLY RETURN — The angel was not announcing that he would return to him, but he was speaking to him as G-d's agent (meaning that G-d would return). Similar is, (16:10) "And the angel of the L-rd said to her, I will greatly multiply thy seed, but he had no power to multiply, and was speaking only as G-d's agent. So also here, he spoke thus as G-d's agent. Elisha said to the Shunamite (2

Kings 4:16), "At this season when the time cometh round thou ...

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

44

כאלו אמר הקב"ה בכבודו ובעצמו

The gloss quotes Rashi on Bereshit 18:10: the angel did not announce that he himself would return, but spoke as the emissary of the Omnipresent, like the angel who told Hagar "I will greatly multiply."

KEHOT'S NOTE

באוה"ת יתרו ע"י תשמח יש הגיה: "(כ"כ רש"י שם וז"ל לא בישרו המלאך שישבו אליו אלא בשליחותו של מקום אמר לו כן כמו ויאמר לה מלאך ה' הרבה ארבה, בפ' לך י"ז יו"ד, והוא אין בידו להרבות אלא בשליחותו של מקום אף כאן בשליחותו של מקום אמר לו כן, מד"ר).

45

חיות אלקות המדבר בהם . . והפעולה למטה

the passage shares nothing with the note

KEHOT'S NOTE

באוה"ת יתרו שם יש הגיה. "ולכאורה צ"ע בזה ממ"ש בת"א פ' בראשית בהביאור ע"פ כי כאשר השמים החדשים ושם דף ה' עמוד ד' [=ג, א], גבי והנה נודע עבודת המלאכים כו' איהו וגרמוהי חד, משא"כ עולמות בי"ע כו' עכ"ל. וממ"ש בפ' בא בדי"ה בעצם היום הזה ושם ד"ק ע"א [=ס, ב] משא"כ כבי"ע אין הגילוי כלל בהכלים כו', ועיין מענין המלאכים בסידור שער הק"ש בדי"ה להבין ההפרש בין ק"ש לתפלה, ולפ"ז הוא ע"ד שאמר משה ונתתי עשב שהקשו ע"ז דהל"ל ונתן ה' אלא היינו משום ששכינה מדברת מתוך גרגורו של משה, ועיין מזה בלק"ת פ' ואתחנן סד"ה ואהבת את. קיצור. בת"א פ' תשא פ"י מה שהמלאך נק' בשם אלקים זהו מפני גודל ביטולו אליו ית' ואינו תופס מקום נגד חיות אלקות המדבר בהם ואינם רק מעבר שעל ידיהם יומשך הדיבור והפעולה למטה". ע"כ. וראה שם ע' תשסג. בביאוה"ז להצ"צ — כרך ב ע' תתקנו מציין וז"ל "וצ"ע בת"א פ' תשא בדי"ה שמאלו תחת לראשי דף קמ"ג ע"ב במ"ש בענין המלאכים שאין תופסים מקום נגד חיות האלקות המדבר בהם, וצ"ל בשעה שהמלאך הוא שליח מהקב"ה אז מתעלה ע"ד איהו וגרמוהי חד כמ"ש בת"א פ' בא בפ"י הוי' צבאות בדי"ה בעצם היום הזה, משא"כ בשעה שאינו שליח, וכן נת' החילוק באה"ק קרוב לסופו". עכ"ל. והוא בקו"א ד"ה להבין מ"ש בפע"ח (קנט, א). וראה באוה"ת יתרו ע' תשסג. ובפ' תשא ע' איתתעד "ולכאורה קשה דהא דוקא באצ"י איהו וגרמוהי חד דהיינו שגם הכלים הם אלקות ממש משא"כ עולמות בי"ע הוא בכח"י פירוד טורי דפרודא". ע"ש. ובאוה"ת יתרו ע' תשמח "ולכאורה צ"ע בזה ממ"ש בת"א פ' בראשית בהביאור ע"פ כי כאשר השמים החדשים . . גבי והנה נודע עבודת המלאכים כו' איהו וגרמוהי חד. משא"כ עולמות בי"ע כו' עכ"ל. וממ"ש בפ' בא בדי"ה בעצם היום הזה ושם . . משא"כ כבי"ע אין הגילוי כלל בהכלים כו', ועיין מענין המלאכים בסידור שער הק"ש בדי"ה להבין ההפרש בין ק"ש לתפלה". ע"ש. ראה באוה"ת עקב ע' תקצו. תקצט.

46

ומקבלין דין מן דין

The Aramaic Targum renders "and one called to another" as "and they receive from one another." The Alter Rebbe explains that the Hebrew speaks of the giver and the Targum of the receiver.

תרגום יונתן על ישעיהו ו:ג: Targum Jonathan on Isaiah 6:3

וּמִקְבְּלִין דִּין מִן דִּין וְאֶמְרִין קֳדִישׁ בְּשִׁמִּי מְרֻמָּא עֲלָאָה בֵּית שְׁכִנְתֵּיהּ קֳדִישׁ עַל אֲרָעָא עוֹבֵד גְּבוּרְתֵּיהּ קֳדִישׁ לְעֵלְמָא וְלְעֵלְמִי עֲלִמָּא יִי צְבָאוֹת

מִלֵּא כָּל אֶרֶץ זֵו וְקָרִיָּה:

And one cried unto another, and they were saying, Holy in the highest and exalted heavens is the house of His Shekinah, holy upon the earth is the work of His might, holy for ever, world without end, is the L-rd of hosts, the whole earth is full of the brightness of His glory.

Mikraot Gedolot (Public Domain) • London "Chaldee Paraphrase," 1871 (Public Domain)

47 וקרא זה אל זה ואמר קדוש

In Isaiah's vision the seraphim call to one another, "Holy, holy, holy is the G-d of Hosts; the whole earth is full of His glory."

ישעיהו ו:ג' Isaiah 6:3

וְקָרָא זֶה אֶל-זֶה וַאֲמַר קָדוֹשׁ קָדוֹשׁ הִי צָבָאוֹת מְלֵא כְּלֵי-הָאָרֶץ כְּבוֹדוֹ:

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

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KEHOT'S NOTE

ישעיהו ו, ג.

PARAGRAPH 14

48 והנה הארה והמשכה . . כך הנה הארה והמשכה .. והיא בחיי רגל לעיקר האור של מעלה

Kehot notes that Or HaTorah on Shemos refers to this passage, from "the illumination and drawing-down" to "the level of a foot relative to the main light above."

KEHOT'S NOTE

באוה"ת פ' שמות ע' לו מציין לכאן.

49 כיתרון אור הבא מן החשך

Koheles says that wisdom excels folly "as light excels darkness." Chassidus reads the verse as the special advantage of light that emerges from darkness.

קהלת ב:י"ג Ecclesiastes 2:13

וְרָאִיתִי אֲנִי שֵׁשׁ יִתְרוֹן לְחֻכְמָה מִן-הַסִּכְלוּת כִּי-תֵרוֹן הָאֹר מִן-הַחֹשֶׁךְ:

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

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PARAGRAPH 15

50 בנים אתם לה' אלקיכם

"You are children to Havayah your G-d." A child is of his father's own essence, which is why the light that reaches Israel is "ours."

דברים י"ד:1 Deuteronomy 14:1

בָּנִים אַתֶּם לַיהוָה אֱלֹהֵיכֶם לֹא תַתְּגַדּוּ וְלֹא-תַשְׁמִימוּ קִרְחָה בֵּין עֵינֵיכֶם לָמָת:

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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KEHOT'S NOTE

דברים יד, א.

PARAGRAPH 16

51 וברא כרעא דאבוה

There the Congregation of Israel is called the "foot," on the verses "You are children" and "a son is his father's foot." The Alter Rebbe adds that the foot has an advantage over the head: it carries the head where it wishes to go, and the head is healed through the feet, so that in one respect the foot is the "head."

KEHOT'S NOTE

נסמן לעיל א, ב.

52 בטל רצונך מפני רצונו

"Nullify your will before His will." Here it describes the son who is like his father's foot, with no will apart from his.

משנה אבות ב:ד' Pirkei Avot 2:4

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

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

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

53 שלכל אשר יחפוץ יטנו

"The king's heart is like streams of water in G-d's hand; wherever He wishes, He turns it." The Alter Rebbe applies the words to a foot that goes wherever the person wills.

משלי כ"א:1 Proverbs 21:1

פֶּלֶאִי־מִים לְבִמְלֶךְ בְּיַד־ה' עַל-כֵּל־אֲשֶׁר יִחְפֹּץ יִטְנוּ:

The king's heart is in the hand of the L-RD, as the water-courses: He turneth it whithersoever He will.

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PARAGRAPH 17

54 הנותן לשכוי בינה להבחין בין יום ובין לילה

The Talmud institutes the morning blessings: on hearing the rooster, one says, "Blessed... Who gave the rooster understanding to distinguish between day and night."

ברכות ס"ב:ה' Berachot 60b:5

כי שמע קול תרנגולא, לימא: "ברוך ... אשר נתן לשכוי בינה להבחין בין יום ובין לילה." כי פתח עיניה, לימא: "ברוך ... פוקח עורים." כי תריץ ותייב, לימא: "ברוך ... מתיר אסורים." כי לביש, לימא: "ברוך

... מלביש ערומים". כי יקח, לימא: "ברוך ... זוקק כפופים". כי נחית
לארצא, לימא: "ברוך ... רוקע הארץ על המים". כי מסגי, לימא:
"ברוך ... המכין מצעד גבר". כי סיים מסאניה, לימא: "ברוך ...
שעשה לי כל צרכי". כי אסר המינינה, לימא: "ברוך ...

When he hears the cry of the cock let him say :
"Blessed...Who hast given the cock intelligence to distin-
guish between day and night. " When he opens his eyes let
him say: "Blessed... Who openest the eyes of the blind."
When he straightens himself and sits up let him say :
"Blessed...Who loosest them that are bound." When he has
clothed himself let him say : "Blessed... Who clotheest the
naked." When he raises himself let him say : "Blessed...
Who raisest up them that are bowed down." When ...

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

55 ומשכיל על דבר ימצא
"One who considers a matter will find good." Whoever re-
flects on the blessings will find this meaning in them.

Proverbs 16:20: משלי ט"ז: כ"י

משכיל על דבר ימצא טוב ובוטח בה אשירו:

He that giveth heed unto the word shall find good; And
whoso trusteth in the L-RD, happy is he.

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

56 קרוב ה' לנשברי לב
G-d is near to the brokenhearted and saves those crushed
in spirit; brokenness of heart brings G-d near.

Psalms 34:19: תהילים ל"ד: י"ט

קרוב ה' לנשברי לב ואת דכאיהו יושיע:

The L-RD is nigh unto them that are of a broken heart, And
saveth such as are of a contrite spirit.

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

KEHOT'S NOTE

תהלים לד, יט.

57 זבחי אלקים רוח נשברה
"The sacrifices of Elokim are a broken spirit; a broken and
crushed heart, O G-d, You will not despise." The Alter
Rebbe notes the Name Elokim in the verse.

Psalms 51:19: תהילים נ"א: י"ט

זבחי אלקים רוח נשברה לב נשבר ונדכה אלקים לא תבוזה:

The sacrifices of G-d are a broken spirit; a broken and a con-
trite heart, O G-d, Thou wilt not despise.

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

KEHOT'S NOTE

תהלים נא, יט.

PARAGRAPH 19

58 ובכל מאדך
The Shema commands love "with all your heart, with all
your soul and with all your might." The Alter Rebbe as-

signs the third, me'od, to teshuvah.

Deuteronomy 6:5: דברים ו': ה'

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

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

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59 גדולה תשובה
Rabbi Yonasan said, "Great is teshuvah, for it brings the
redemption near," from the verse "A redeemer will come
to Zion, and to those who return from transgression."

Yoma 86b:1-2: יומא פ"ו ב': א'-ב'

אמר רבי יוחנן: גדולה תשובה שדוחה את לא תעשה שבתורה, שנאמר:
"לאמר הן שלח איש את אשתו והלכה מאתו והיתה לאיש אחר הנשוב
אליה עוד הלא הנוף תחנה הארץ והיא ואת רעים רבים ושוב אלי
נאם ה'". אמר רבי יוחנן: גדולה תשובה (שמקרבת) את הגאולה,
שנאמר: "ובא לציון גואל ולשבי פשע ביעקב", מה טעם "ובא לציון
גואל" — משום ד"שבי פשע ביעקב".

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

KEHOT'S NOTE

יומא פו, ב.

60 ויצא כברק חצו
"His arrow will go forth like lightning." Here the lightning
flash is the single, brief "thought" of G-dliness that gives
life to creation.

Zechariah 9:14: זכריה ט': י"ד

וה' עליהם יראה ויצא כברק חצו ואדני ה' בשופר תקע והלה בסערות
תזמן:

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

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

KEHOT'S NOTE

זכרי' ט, יד.

61 היוצר יחד לבם
G-d "fashions their hearts together": all creatures togeth-
er, by a single thought.

Psalms 33:15: תהילים ל"ג: ט"ו

היוצר יחד לבם המכין אל כל מעשיהם:

He that fashioneth the hearts of them all, That considereth
all their doings.

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

KEHOT'S NOTE

תהלים לג, טו.

PARAGRAPH 21

62 ואני הויה לא שנית
"For I, Havayah, have not changed." G-d's essence is un-

touched by creation and by every era within it.

מלאכי ג'ר:3:6 Malachi

כִּי אֲנִי ה' לֹא שֹׁנֵי יִתִּי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כָלִיתֶם:

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

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

63 וזו היא עבודת ניצוץ הנשמה

Likkutei Torah refers to this maamar for the difference between the service of the spark of the soul encloded in the body, "with all your heart," and "with all your might," the service of the soul's essence, and links it to "unite our hearts."

KEHOT'S NOTE

בלקויות ויקרא ג, ד. מציין לכאן.

PARAGRAPH 22

64 והיתה נפשו בארץ ציה ועיף

"My soul thirsts for You... in a parched and weary land without water." The penitent's distance becomes thirst for G-d.

תהילים ס"ג:ב' Psalms 63

אֱלֹהִים אֵלֵי אֶתָּה אֲשַׁחֲרֶךָ צִמָּאָה לִּי נַפְשִׁי כִּמְאֵה לֶךְ בְּשָׂרִי בְּאַרְצ־צִיָּה וְעֵינִי בְּלִי־מַיִם:

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

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65 ופרעה הקריב . . שהקריב את לבם של ישראל

"And Pharaoh drew near, and the children of Israel lifted their eyes... and cried out to G-d."

שמות י"ד:10 Exodus

וּפְרַעְהַ הַקָּרִיב וַיִּשְׁאַל בְּנֵי־יִשְׂרָאֵל אֶת־עֵינֵיהֶם וַהֲגִה מִצְרַיִם נֹסֵעַ אַחֲרֵיהֶם וַיִּירָאוּ מְאֹד וַיִּצְעֲקוּ בְּנֵי־יִשְׂרָאֵל אֶל־ה'

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians were marching after them; and they were sore afraid; and the children of Israel cried out unto the L-RD.

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KEHOT'S NOTE

שמות יד, י. תנחומא שם.

66 ופרעה הקריב ואמרו רז"ל שהקריב את לבם של ישראל לאביהם שבשמים

The Midrash expounds "And Pharaoh drew near": he brought the punishment near to himself, and brought Israel near to teshuvah.

מדרש תנחומא, בשלח ח'ב'ג'3:2-8 Midrash Tanchuma, Beshalach

וּפְרַעְהַ הַקָּרִיב, הַקָּרִיב אֶת הַפְּרָעָנוֹת לְבֹא עָלָיו, וְהַקָּרִיב אֶת יִשְׂרָאֵל לְתִשׁוּבָה. כִּי־נֹרָא שֶׁשָּׁבוּ יִשְׂרָאֵל לְאַחֲרֵיהֶם וַהֲגִה לִפְנֵי פִי הַחִירָת לִפְנֵי פֶעַל צָפֹן, אָמַר פְּרַעְהַ: פֶּעַל צָפֹן הַסִּפִּים עַל גִּזְרָתִי לְאַבְדֵם בְּמִים. הַתַּחֲתִיל לְזִכְרִי לְקַטֵּר וּלְנִסָּה לְעִבּוּדָה זָרָה. לָכֵן נִגְמַר וּפְרַעְהַ הַקָּרִיב.

When Pharaoh drew nigh (ibid. 14:10); that is, when he drew nigh to the retribution that was to befall him and (when) he drew Israel nigh to repentance. When they saw that Israel had turned back and had encamped near Baal-Saphon and Pi-Hahiroth, Pharaoh declared: "Baal-Saphon concurs in my decision to destroy them in the water." Thereupon he began to offer sacrifices, to burn incense, and to pour libations before the idols. Hence it is said: When Pharaoh drew nigh.

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma-Yelammedenu, trans. Samuel A. Berman (CC-BY)

67 והנה טוב זה מלאך החיים

In its list of commandments, on redeeming one's son, the Zohar says that two appointees stand over a person, one of life and one of death: "And behold, it was good" is the angel of life, "very" is the angel of death.

בראשית רבה ט"ז:9 Bereshit Rabbah

אמר ר' זעירא: הנה טוב מאד, זו גן עדן. והנה טוב מאד, זו גיהנום. וכי גיהנום טוב מאד אתמהא?! משל למלך שהיה לו פרדס והכניס לתוכו פועלים, ובנה אוצר על פתחו. אמר כל מי שהוא מתכשר במלאכת הפרדס יכנס לאוצרו, וכל מי שאינו מתכשר במלאכת הפרדס אל יכנס לאוצרו. כך כל מי שהוא מסגל במצות ומעשים טובים הרי גן עדן, וכל מי שאינו מסגל במצות ומעשים טובים הרי גיהנום:

Rabbi Ze'eira said: "Behold it was very good" - this is the Garden of Eden; "and behold it was very good" - this is Gehenna. Is Gehenna, then, very good? This is a rhetorical question. This is analogous to a king who had an orchard. He stationed laborers there and he built a storage house at its entrance. He said: 'Anyone who performs successfully in the labor of the orchard, he may enter its treasury; anyone who does not perform successfully in the labor of the orchard, he may not ...

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Zohar I, 14a זח"א יד,

Zohar II, 68b זח"ב סח,

KEHOT'S NOTE

ב"ר ט, ט. ילקוט שמעוני בראשית רמז טז. זח"א יד, א. זח"ב סח, ב. ועוד. ראה גם לעיל ט, א. סט, ד. לקויות בחוקותי מז, ג בשם מדרש. וראה שם נשא כח, ג.

68 והנה טוב זה מלאך החיים. מאד זה מלאך המות

Rabbi Shmuel bar Yitzchak expounds "And behold, it was very good": "good" is the angel of life, and "very good" is the angel of death.

בראשית רבה ט"ז:10 Bereshit Rabbah

אמר רבי שמואל בר יצחק: הנה טוב מאד, זה מלאך חיים. והנה טוב מאד, זה מלאך המות. וכי מלאך המות טוב מאד אתמהא?! אלא למלך, שעשה סעודה וזימן את האורחים, והכניס לפניו תמחוי מלא כל טוב. אמר: כל שהוא אוכל ומברך את המלך יאכל ויערב לו, וכל מי שהוא אוכל ואינו מברך את המלך יותו ראשו בסייף. כך כל מי שהוא מסגל במצות ומעשים טובים הרי מלאך חיים, וכל מי שאינו מסגל במצות ומעשים טובים הרי מלאך המות:

Rabbi Shmuel bar Yitzhak said: "Behold it was very good" - this is the angel of life; "and behold it was very good" - this is the angel of death. Is the angel of death, then, "very good"? This is a rhetorical question. Rather, it is analogous to a king who prepared a feast, invited the guests and brought before them a serving dish filled with all kinds of delicacies. He said: 'Anyone who eats and blesses the king, let him eat and enjoy himself, but anyone who eats and ...

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69 והנה טוב זה מלאך החיים. מאד זה מלאך המות

The Yalkut brings the same Midrash on "very good."

Yalkut Shimoni on Torah 16:11א"י: וזו התורה

... כה כל מי ששם סגל מצות ומעשים טובים יכנס לגן עדן, ואם לאו, הרי גיהנםם. והנה טוב, זה מלאך חיים. מאד, זה מלאך המות למלך שעשה סעודה וזמן את האורחים ואמר כל מי שאוכל ומכריח את המלך יאכל ויערב לו, ואם לאו יתז ראשו בסִיף. והנה טוב, זו מדת טוב, מאד, זו מדת פרענות. וכי מדת הפרענות טובה היא, אלא שוקד על הפרענות היאר להביאה כל המדות בטלו מדה במדה לא בטלה. והנה טוב מאד, הוא אדם, אתנו דין כאתנו דין. ...

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70 ביתר שאת ויתר עז

Yaakov blesses Reuven as "first in rank and first in power." The Alter Rebbe borrows the words for the heightened intensity of the penitent's love.

בראשית 49:3ג' מ"ט

ראובן בכרי אתה כחי וראשית אוני יתר שאת ויתר עז:

Reuben, thou art my first-born, My might, and the first-fruits of my strength; The excellency of dignity, and the excellency of power.

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

PARAGRAPH 23

71 על כן ירום ראש

"From a stream on the way he will drink; therefore he will lift up his head." The Alter Rebbe borrows the words for the soul's "head" being raised.

Psalms 110:7ז' ק"י

מנחל בדרך ישתה עלי-כן ירים ראש:

He will drink of the brook in the way; Therefore will he lift up the head.

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72 שע"י בחי שמאל דוחה. ומתנשא בכחי עבודת הראש

The Tzemach Tzedek writes that the verse can also be explained the other way: through the "raising of the head," contemplating G-d's unity in one's mind and understanding, a person afterwards humbles himself, as in "a person should always incite his good inclination against his evil inclination," and that is "the left pushes away."

KEHOT'S NOTE

שמאלו תחת לראשי וימינו תחבנקי

באוה"ת פי בשלה עי' תסג כתב ע"י וז"ל: "ויש לפרש גם כן להפך שעל ידי הרמת ראש שהוא ענין ההתבוננות במוחו ותבונתו אחדות ה' ע"י אח"כ יהי משפיל א"ע ע"י לעולם ירגיז אדם יצ"ט על יצה"ר וזהו השמאל דוחה." עכ"ל, ע"ש.

73 הנזכר בלקו"א

Chapter 50 of the Tanya describes a love that surpasses all others "as gold surpasses silver": a love like flames of fire, from the supernal Gevuros of Binah.

KEHOT'S NOTE

פרק נ.

PARAGRAPH 24

74 וימינו תחבנקי

The second half of the opening verse, now explained as the Torah and mitzvos that hold a person after prayer.

Song of Songs 2:6ו' שיר השירים

שמאלו תחת לראשי וימינו תחבנקי:

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

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75 קדש לי כל בכור

"Sanctify to Me every firstborn," the opening of the first section written in the tefillin.

שמות י"ג:2ב' Exodus 13:2

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

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

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76 פי ראשונה קדש. . רמז לחכמה

There the Alter Rebbe says that the section "Kadesh" is the level of Chochmah, the mochin of Abba (the seat of memory), which is why it says "and as a remembrance between your eyes," and that only what is encompassing (makif) repels the external forces.

KEHOT'S NOTE

ראה לעיל כו, ב.

77 כי ישאלך בנך מה זאת

"When your son asks you tomorrow, 'What is this?'," from the second section of the tefillin.

שמות י"ג:14ד' Exodus 13:14

והיה כ"י-ישאלך בנך מחר לאמר מה-זאת ואמרתי אליו בחזק יד הוציאנו ה' ממצרם מבית עבדים:

And it shall be when thy son asketh thee in time to come, saying: What is this? that thou shalt say unto him: By strength of hand the L-RD brought us out from Egypt, from the house of bondage;

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78

השמרו לכם

“Beware for yourselves, lest your heart be seduced,” from the section “And it will be, if you listen,” the fourth section of the tefillin.

דברים י"א:ט"ז: Deuteronomy 11:16

השמרו לכם פן יפתה לבבכם וסרתם ועבדתם אלקים אחרים והשתחיתם להם:

Take heed to yourselves, lest your heart be deceived, and ye turn aside, and serve other gods, and worship them;

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PARAGRAPH 25

79

והר סיני עשן כולו מפני אשר ירד עליו ה' באש

At the giving of the Torah, Mount Sinai was all in smoke because G-d descended upon it in fire.

שמות י"ח:18: Exodus 19:18

והר סיני עשן כולו מפני אשר ירד עליו ה' באש ועל עשנו כעשן הכבשן ויחרד כלההר מאד:

Now mount Sinai was altogether on smoke, because the L-RD descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

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80

שירדה שנאה

The Talmud explains the name Sinai: the mountain on which hatred (sin'ah) descended toward the idolaters. The Alter Rebbe reads it as the hatred of evil itself.

שבת פ"א:7: Shabbat 89a

... דרב חסדא ורבה בריה דרב הונא דאמרי תרווייהו: מאי "הר סיני"? הר שירדה שנאה לאמות העולם עליו. והיינו דאמר רבי יוסי בריבי חנינא: חמשה שמות יש לו: מדבר ציון — שנצטוו ישראל עליו; מדבר קדש — שנתקדשו ישראל עליו; מדבר קדמות — שנתנה קדומה עליו; מדבר פארן —

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

81

והר סיני . . שירדה שנאה להעכו"ם

The words here quote Shabbat 89b:1; the passage is shown below.

שבת פ"ב:1: Shabbat 89b

שפרו ורבו ישראל עליו; מדבר סיני — שירדה שנאה לאמות העולם עליו. ומה שמו? "חורב" שמו. ופליגא דרבי אבהו, דאמר רבי אבהו: "הר סיני" שמו. ולמה נקרא "הר חורב" — שירדה חורבה לאומות העולם עליו.

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

KEHOT'S NOTE

שבת פט, ב.

82

תכלית שנאה שנאתים

"I hate them with utmost hatred; they have become enemies to me." The Alter Rebbe applies it to the hatred of

evil.

תהילים קל"ט:כ"ב: Psalms 139:22

תכלית שנאה שנאתים לאויבים היו לי:

I hate them with utmost hatred; I count them mine enemies.

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83

מימינו אש דת למו

"From His right hand, a fiery law for them": the Torah given at Sinai is fire.

דברים ל"ג:2: Deuteronomy 33:2

ויאמר ה' מסיני בא וזרח משעיר למו הופיע מהר פארן ואתה מרכבת קדש מימינו אש דת למו:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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KEHOT'S NOTE

דברים לג, ב.

84

כהמס דונג מפני אש

"As wax melts before fire, so shall the wicked perish before G-d."

תהילים ס"ח:ג: Psalms 68:3

כהנדף עשן תנדף כהמס דונג מפני אש יאבדו רשעים מפני אלקים:

As smoke is driven away, so drive them away; As wax melteth before the fire, So let the wicked perish at the presence of G-d.

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KEHOT'S NOTE

תהלים סח, ג.

PARAGRAPH 26

85

צדקה תרומם גוי

"Charity uplifts a nation." Charity raises a person up to G-d's embrace.

משלי י"ד:ל"ד: Proverbs 14:34

צדקה תרומם גוי וחסד לאמים חטאת:

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT'S NOTE

משלי יד, לד. נסמן לעיל א, ב.

86

יאר ה' פניו אליך

From the Priestly Blessing: "May Havayah make His face shine to you." Charity brings a person "face to face" with G-d.

במדבר ו:כ"ה: Numbers 6:25

יאר Havayah פניו אליך ויחנך:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כה.

87

ונתנו איש כפר נפשו

The census verse: each man gives a ransom for his soul when they are numbered. The Alter Rebbe reads the ransom as charity and bifikod as a lack to be repaired.

שמות ל"ב:Exodus 30:12

כי תשא את־ראש בני־יִשְׂרָאֵל לִפְקֹדֵיהֶם וְנָתַנוּ אִישׁ כֶּפֶר נַפְשׁוֹ לַיהוָה כִּפְּקֹד אֹתָם וְלֹא־יְהִי בָהֶם נֶגֶף בִּפְקֹד אֹתָם:

'When thou takest the sum of the children of Israel, according to their number, then shall they give every man a ransom for his soul unto the L-RD, when thou numberest them; that there be no plague among them, when thou numberest them.

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KEHOT'S NOTE

שמות ל, יב.

88

ע"פ שאו את ראש כו' לגלגלתם

Kehot notes that this closing reference is an addition by the Tzemach Tzedek and is missing in Manuscript 1824.

KEHOT'S NOTE

זה הוספה מכ"ק הצ"צ, ובבז"ב 1824 ליתא. ראה לקו"ת במדבר א, ב.

89

שאו את ראש כו' לגלגלתם

The command to count Israel in the wilderness: "Lift up the head of all the congregation... by their polls."

במדבר א':Numbers 1:2

שאו את־ראש כָּל־עֵדֶת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אָבֹתָם בְּמִסְפָּר שְׁמוֹת כָּל־זָכָר לְגִלְגָּלָתָם:

'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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THE CHASSIDISHE PARSHA

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This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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