



TORAH OHR • PARSHAS MISHPATIM • MAAMAR 7

לא תהיה משכלה ועקרה בארצך את מספר ימיה אמלא

“None shall lose her young
or be barren in your land”



Love and awe of G-d cannot be manufactured: they grow as G-d's gift from a supernal “land of life,” while a person's part is to plow and sow, by contemplating G-d until He becomes “your G-d,” by making himself an empty, clean vessel, and by prayer that reaches above the Name of creation. Feelings produced “in your land,” from one's own self, either die at once or never come.

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

Love and awe of G-d cannot be manufactured: they grow as G-d's gift from a supernal "land of life," while a person's part is to plow and sow, by contemplating G-d until He becomes "your G-d," by making himself an empty, clean vessel, and by prayer that reaches above the Name of creation. Feelings produced "in your land," from one's own self, either die at once or never come.

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

THE MAAMAR IN BRIEF

The maamar reads the promise "None shall lose her young or be barren in your land" as speaking of the soul. Above is a "land of life," Knesses Yisrael above, from which love of G-d and the life of the mitzvos grow as food grows from the earth: the growth is G-d's, while a person must plow and sow. Love is "light sown for the tzaddik," that is, for every upright Jew. So one should not try to love G-d by oneself, but contemplate Havayah, before whom all is nothing, until He becomes "your G-d." Then love and awe are born and endure; feelings forced "in your land" die at once ("loses her young") or never come ("barren"). A second barrenness is the lack of a vessel: the ego blocks the mind, so one must be hollowed by a broken heart and rinsed even of permitted pleasures. Next is Chanah's prayer "upon Havayah," above the Name that creates worlds, and her weeping, which arouses His great compassion. A person makes the "days," the garments of Torah and mitzvos; G-d fills their "number," their light. Last, G-d promises to remove the serpent's "sickness," the self-awareness born with the first sin.

OUTLINE

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|---|-----------------------------------|------|
| 1 | The land of life | ¶1-2 |
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| <p>Above is a "land of life," Knesses Yisrael above, from which love of G-d and the mitzvos grow as food grows from the earth; the growth is G-d's, and a person's task is to plow and sow.</p> | | |
| 2 | Light sown for the tzaddik | ¶3-4 |
| <hr/> | | |
| <p>The sown "light" is the love of G-d, sown for every upright Jew; all love and awe are G-d's gift, not the worshiper's own product.</p> | | |
| 3 | Serving Havayah your G-d | ¶5-6 |
| <hr/> | | |
| <p>Rather than forcing love, a person contemplates Havayah, before whom all is nothing, until He becomes "your G-d," grasped as if seen; G-d's greatness toward the worlds is His humility, and this descent into the mind is where service begins.</p> | | |
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- 4 Losing young and barrenness** ¶17
Love and awe born of such contemplation endure, awe coming first; feelings produced “in your land” die at once or are never born.
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- 5 The empty, clean vessel** ¶18-10
A second barrenness is the lack of a vessel: the sense of self blocks the mind. A broken heart hollows the vessel, and detachment even from permitted pleasures rinses it clean.
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- 6 Chanah’s prayer and weeping** ¶11-15
Chanah prays “upon Havayah,” binding herself with self-sacrifice to G-d above the Name that brings worlds into being; her weeping arouses the great compassion that flows from His exaltation above all worlds and shields us from sinking into this world.
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- 7 The number of your days** ¶16-18
Service must be steady and settled, every day whole and accounted for; the days are the garments of Torah and mitzvos that a person makes, and G-d fills their “number,” the light within them.
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- 8 Removing the sickness** ¶19-20
G-d also promises to remove the serpent’s contamination, the awareness of one’s own lack and good that was born with the sin of the Tree of Knowledge.
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KEY CONCEPTS

The land of life ארץ החיים

The supernal source, Knesses Yisrael above, from which the souls of Israel receive love of G-d and the life of the mitzvos, as living things are fed from the earth.

Knesses Yisrael כנסת ישראל

The collective soul of Israel, above (rooted in G-d’s thought) and below; called Leah when she gives birth to love and awe, and Chanah when she is barren.

Love and awe אהבה ויראה

The “son” and “daughter” born of contemplating G-dliness, awe first; true love and awe endure because they grow from above, while self-made feelings fade.

Empty vessel כלי ריקן

A heart hollowed by humility and rinsed of attachment to the world, able to receive the contemplation of G-dliness.

The Name Havayah שם הוי״

The Name that signifies bringing everything into being from nothing; it applies only in relation to the worlds, while Chanah’s prayer reaches above it.

Great compassion (rachamim rabim) רחמים רבים

The compassion that flows from G-d’s infinite exaltation above all worlds, before whom even the highest worlds are lowly; it is aroused by weeping in prayer.

The number of your days מספר ימים

The light within the days, which are the garments of Torah and mitzvos; a person makes the days, and G-d fills their light.

SECTION 1 • ¶1-2

The land of life

1 לא תהיה משכלה ועקרה בארצך את מספר ימיך אמלא. הנה מודעת זאת כי יש למעלה¹ בחינת ארץ החיים שממנה נשפע חיים ומזון לכללות נשמות ישראל

“None shall lose her young or be barren in your land; the number of your days I will fill.” Now, it is well known that above there is the level of the “land of life,” from which life and sustenance flow to the souls of Israel as a whole,

The maamar opens with Exodus 23:26, one of the blessings promised to those who serve G-d: no woman will lose her young or be barren, and their days will be full. The Alter Rebbe begins with a premise: above there is a spiritual “land of life,” from which life and nourishment flow to all the souls of Israel together.

לאהבה את ה' לעשות כל מצותיו אשר יעשה אותם האדם וחי בהם חיים אמיתיים² דוגמת ארץ הלזו התחתונה הגשמית שמצמחת כל מיני מגדים להחיות בהם נפש כל חי חיים גשמיים.^{3,4}

to love G-d, to do all His mitzvos, “which a person shall do and live by them,” a true life; just like this lower, physical earth, which grows all kinds of choice fruits to give the soul of every living thing physical life by them.

The “life” that flows from this land is the ability to love G-d and keep His mitzvos, which the verse calls living by them and the Alter Rebbe calls “a true life.” It is modeled on the physical earth, which grows the food that keeps every living creature alive.

2 וזולתה אין קיום וחיות לכל הדברים עליה כי לא יועיל הון ועושר זהב וכסף אם לא⁵ יהיה צמח האדמה חייו.

Without it, there is no existence or life-force for any who dwell on it; for wealth and riches, gold and silver, are of no avail if there is no growth from the soil, G-d forbid.

The comparison is pressed further: without the earth’s produce no one can survive, and all the gold and silver in the world are useless if nothing grows. The point being prepared is that spiritual life depends on its source in the same way.

וכך כל חיות רוחני הנמשך לאדם לתורה ולעבודה הכל הוא ע”י ארץ החיים העליונה⁶ וכמ”ש בארצות החיים.⁷

So too, all the spiritual life-force that is drawn to a person for Torah and for [divine] service all comes through the supernal land of life, as it is written, “in the lands of life.”

All the spiritual vitality a person has for Torah study and for serving G-d comes through the supernal “land of life.” The Alter Rebbe finds this land in the Psalmist’s phrase “the lands of life.”

(ומי"ש בארצות היינו כי יש ארץ עלאה וארץ תתאה. דהיינו כנ"י דלעילא וכנ"י דלתתא כי גם למעלה יש בחי' כנ"י כי ישראל עלו במחשבה)⁸ ונקי בשם ארץ.

(And when it says "lands," this is because there is a higher land and a lower land, that is, Knesses Yisrael above and Knesses Yisrael below; for above, too, there is the level of Knesses Yisrael, since Israel arose in [G-d's] thought.) And it is called by the name "land."

The parenthesis explains the plural "lands": there is a higher and a lower land, Knesses Yisrael (the collective soul of Israel) as it exists above and as it exists below. Knesses Yisrael exists above too because Israel "arose in [G-d's] thought": the souls have a root in the divine thought itself, and that higher root is what is called "land."

כי כמו ארץ הלזו הגשמית אין כח צמיחתה מצד עצמה⁹ אלא מן הזריעה וכח הצומח אשר ניתן בה להיות ממנה ועל ידה נגדל ונצמח כל הזרעים שבתוכה.

For just as this physical earth does not have its power of growth from itself, but from the sowing and the power of growth that was placed in it, so that from it and through it all the seeds within it are grown and sprout,

Why "land"? Because the physical earth has no power of growth of its own; things grow from it only through the seed sown in it and the power of growth placed in it.

כך החיים הרוחניים¹⁰ הנמשכים ונשפעים מארץ החיים הם נמשכים ממקור וחיי החיים ב"ה כי הוא הנותן כח בארץ להוציא צמחה. אך זאת עבודת האדם לחרוש ולזרוע בה.¹¹

so the spiritual life that is drawn and flows from the land of life is drawn from the Source and the Life of life, blessed be He, for it is He who gives the land the power to bring forth its growth. But this is the service of man: to plow and to sow in it.

Spiritual life likewise flows through the "land of life" but comes from G-d, the Source of all life, who gives that land its power to grow. The human part is to plow and sow, preparing the ground; the next paragraphs explain what that work is.

SECTION 2 • 13-4

Light sown for the tzaddik

3 והיינו כמ"ש אור זרוע לצדיק¹² כי ועמך כלם צדיקים¹³ כתיב. ואינו שם התואר דהיינו מדרגת צדיק אמיתי שנתבאר במ"א.¹⁴ אלא ר"ל מדרגת אדם כשר שאינו רשע ח"ו וכמ"ש צדיק ורשע לא קאמר.^{15, 16}

This is as it is written, "Light is sown for the tzaddik," for it is written, "And your people are all tzaddikim." And this is not the title, that is, the rank of a true tzaddik, which is explained elsewhere; rather, it means the rank of an upright person who is not wicked (rasha), G-d forbid, as it is said, "'Tzaddik' and 'rasha' it does not say."

The "sowing" is linked to the verse "Light is sown for the tzaddik," and since "your people are all tzaddikim," the light is sown for every Jew. "Tzaddik" here is not the title of the true tzaddik discussed elsewhere (the Kehot note points to Tanya), but an upright person who is not wicked. The saying "'Tzaddik' and 'rasha' it does not say," which Tanya, ch. 1, also cites, teaches that righteousness and wickedness are not fixed in advance, so the "tzaddik" meant here is what any person can choose to be.

4 והאור היא אהבת ה' ותשוקתו אליו ית' הנמשך לאדם הנה הוא זרוע בארץ החיים לצדיק.¹⁷

And the "light" is the love of G-d and the longing for Him, blessed be He, that is drawn to a person: it is sown in the land of life "for the tzaddik."

The "light" that is sown is the love of G-d and the longing for Him that come to a person. It is planted in the supernal "land of life," and from there it grows "for the tzaddik."

פ"י להיות צדיק ומקושר בה' לדבקה בו.¹⁸ וזאת ישים האדם אל לבו וידע נאמנה ויאמין באמונה שלימה

That is, to be a tzaddik and bound to G-d, to cleave to Him. And a person should take this to heart, and know with certainty, and believe with complete faith,

"For the tzaddik" means: so that the person becomes a tzaddik, bound to G-d and cleaving to Him. The Alter Rebbe then asks the reader to take the point that follows to heart, with knowledge and complete faith.

כי כל אהבה ויראה הנמשכים אליו הוא מתת אלקים שנותן כח הצומח בארץ העליונה להצמיח אהבת ה' ויראתו על פניו ואינם נמשכים מכח האדם העובד עצמו.

that all love and awe that are drawn to him are a gift of G-d, who gives the power of growth in the supernal land to make the love of G-d and the awe of Him grow upon his face; and they are not drawn from the power of the worshiper himself.

All the love and awe a person feels are G-d's gift: He gives the supernal land the power to make them grow "upon his face," and the worshiper does not produce them by his own strength. This prepares the next paragraph's warning against trying to generate love by oneself.

SECTION 3 • 15-6

Serving Havayah your G-d

5 וע"כ כל עיקר עבודתו לא תהיה לאהוב ה' מעצמו שיהיה הוא העובד והוא האוהב כו'. כ"א כמ"ש ועבדתם את¹⁹ הוי"ה אלקיכם.

Therefore the whole essence of his service should not be to love G-d on his own, so that he is the one who serves and he is the one who loves, etc.; but rather as it is written, "And you shall serve Havayah your G-d."

Since love and awe come from above, a person's main service should not be an effort to love G-d by himself, as if he were the one who serves and loves. It should follow the verse just before the maamar's verse, "And you shall serve Havayah your G-d."

ופי' לפי פשוטו אינו מובן וכי הוא יתברך לעבודתנו הוא צריך וכלום חסר ח"ו ואם צדקת מה תתן לו.²⁰

Now, according to its plain sense, its meaning is not understood: does He, blessed be He, need our service? Does He lack anything, G-d forbid? "If you are righteous, what do you give Him?"

Taken simply, the command to serve G-d is puzzling, since G-d lacks nothing and needs nothing from us. As Elihu tells Job, "If you are righteous, what do you give Him?"

אלא הענין²¹ כי הוי"ה פי' היה הוה ויהיה ואני ה' לא שנית²² וכולא קמיה כלא חשיב ותהיה עבודתכם כ"כ עד שבח"י זו תהי' אצליכם בבח"י אלהיכם כאלו הוא אלקים שלכם.

Rather, the point is this: Havayah means "He was, He is and He will be," and "I, G-d, have not changed," and "before Him all is considered as nothing." And your service should be so [intense] that this level becomes, for you, in the mode of "your G-d," as though He were your own G-d.

The answer reads the verse through the Name Havayah, which means "He was, He is and He will be": G-d unchanging and beyond time, before whom all is as nothing. The service asked of us is to make this transcendent Havayah into "your G-d," something truly one's own.

דהיינו שיהיה שורה וקבוע במוח ומחשבה ומורגש ונתפס בשכלו באמת לאמתו כאלו עיניו רואות גילוי אלהותו ית' ממש.

That is, that it rest and be fixed in the mind and thought, and be felt and grasped in his intellect in utter truth, as though his eyes actually saw the revelation of His G-dliness, blessed be He.

Making Havayah "your G-d" means that this truth settles firmly in the mind and is felt and grasped as vividly as if one saw G-dliness with one's own eyes. The "service" is the work of bringing the infinite into human understanding.

6 ועדי"ז הוא סדר כל השבחים²³ אלהי אברהם כו' הגדול כו'.²⁴ כי במקום שאתה מוצא גדולתו²⁵ שם אתה מוצא ענותנותו כי באמת כולא קמיה כלא חשיב והתלבשותו בבחי' גדולה כביכול ענוה היא.

In this way, too, is the order of all the praises: "G-d of Avraham," etc., "the great," etc. For "where you find His greatness, there you find His humility"; for in truth "before Him all is considered as nothing," and His investing Himself in the level of greatness is, so to speak, humility.

The praises at the start of the Amidah, "G-d of Avraham... the great...", follow the same pattern of joining the transcendent to the personal. As the Talmud says, "where you find His greatness, there you find His humility": since all is as nothing before Him, His appearing as "great" toward the worlds is itself an act of humility.

והוא באמת עיקר העבודה ומכאן עיקר ההתחלה מלמעלה למטה. וזהו באמת עבודה גדולה שיוכל מוחו הגשמי לקבל ולתפוס בו גילוי אלהותו ית'.

And this is truly the essence of [divine] service, and from here comes the essential beginning, from above to below. And this is truly a great service: that his physical brain can receive and grasp within it the revelation of His G-dliness, blessed be He.

This descent from above to below, G-d making Himself graspable, is the true starting point of service. Hence it is a great service for a physical brain to receive and grasp a revelation of G-dliness.

SECTION 4 • 17

Losing young and barrenness

7 והנה בכאן נולדה ונתעוררה²⁶ מדת אוי"ר ונק' בשם הולדה. כי אהוי"ר הם בחי' בן ובת. שאהבה היא בחי' בן כמ"ש זכר חסדו.²⁷ והיראה היא בחי' בת.

Now, here the attributes of love and awe are born and aroused, and this is called "birth." For love and awe are the aspects of a son and a daughter: love is the aspect of a son, as it is written, "He remembered (zachar) His kindness," and awe is the aspect of a daughter.

When the mind truly grasps G-dliness, love and awe are "born" and aroused, so this stage is called "birth." Love is a "son" and awe a "daughter"; love is male because of the verse "He remembered (zachar, a word that also means 'male') His kindness," kindness being the attribute of love.

וזהו בת תחלה סימן יפה לבנים^{28,29} שצריך לעורר יראת ה' ופחדו תחלה כי זה השער להי³⁰ כמ"ש במ"א.

And this is "A daughter first is a good sign for sons": one must first arouse the awe of G-d and the dread of Him, for "this is the gate to G-d," as is explained elsewhere.

This is the Talmud's "A daughter first is a good sign for sons": awe must be aroused first, because awe is "the gate to G-d" through which one enters to love.

משא"כ כשאין עבודתו עד"ז ובח"י זו רק שרוצה לאחוז במדות אהוי"ר להיות אוהב וירא כו'

This is not so when his service is not in this way and on this level, but he only wants to take hold of the attributes of love and awe, to be one who loves and fears, etc.;

The Alter Rebbe contrasts a person whose service skips this contemplation and who simply wants to seize the feelings of love and awe, to become a person who loves and fears G-d.

הנה היא לא תצלח בידו ולעולם לא יוליד שום אהבה ויראה אמיתיים כ"א דמיונות שוא שהוא דבר שאין לו קיום

then it will not succeed in his hands, and he will never beget any true love and awe, but only false imaginings, which are a thing that has no permanence

Such an effort will not succeed: it will never produce real love and awe, only empty imaginings that have no staying power.

אלא לפי שעה ונק' בחי' זו משכלה שיולדת וקוברת. ועקרה היינו שאינה יולדת אהוי"ר כלל.

except for the moment. And this level is called "one who loses her young" (meshakelah), who gives birth and buries; and "barren" means one who does not give birth to love and awe at all.

Feelings that last only a moment are the meshakelah, the mother who gives birth and then buries her children. The "barren" one is the person in whom love and awe are not born at all.

וזהו לא תהיה משכלה ועקרה בארצך כי סבת היות בחינות אלו משכלה ועקרה הוא מחמת כי הם בארצך ואינם באים מארץ עליונה:

And this is "None shall lose her young or be barren in your land": for the reason these levels are "one who loses her young" and "barren" is that they are "in your land" and do not come from the supernal land.

This explains the verse: both failures happen "in your land," when love and awe are generated from a person's own ground rather than coming from the supernal land. The promise that none will lose her young or be barren is fulfilled when love and awe are drawn from above.

SECTION 5 • 18-10

The empty, clean vessel

8 אך הנה יש עוד³¹ בחיי עקרה. והוא כענין מארז"ל ע"פ אין לה ולד אפי' בית ולד³² אין לה³³ ושהיו טומטומים פ"י שנסתם כ"כ עד שאין לה כלי קבול לקבל הריון.

But there is yet another level of barrenness. It is like what our Sages, of blessed memory, said on the verse "She had no child": "She did not even have a womb"; and that they were tumtumim, meaning that she was so closed up that she had no receptacle to receive a pregnancy.

A second, deeper barrenness is introduced. On "She had no child," said of Sarai, the Sages said that she did not even have a womb, and that Avraham and Sarah were tumtumim, closed up; there was no receptacle in which a child could be conceived.

ועד"ז הנה יש באדם ג"כ בחיי זו לעבודת ה' שאינו תופס במוחו ושכלו האמת כאשר הוא מחמת שאין לו כלי מחזיק.³⁴

In the same way, there is also this level in a person with regard to the service of G-d: he does not grasp in his mind and intellect the truth as it is, because he has no vessel that holds [it].

The parallel in divine service is a person who cannot grasp the truth as it is, not for lack of contemplation, but because he has no "vessel" to hold it.

כי כנ"י נקי כוס ישועות^{35,36} שהוא כלי קבול לחסדים העליונים ונקי כוס של ברכה שמקבלת יין המשמח דהיינו בחיי התבוננות הנ"ל.

For Knesses Yisrael is called "the cup of salvations," for it is a receptacle to receive the supernal kindnesses; and it is called "the cup of blessing," for it receives the wine that gladdens, that is, the level of the contemplation mentioned above.

The vessel is illustrated from Knesses Yisrael, called "the cup of salvations," a receptacle for the supernal kindnesses, and "the cup of blessing," which receives "the wine that gladdens." That wine is the contemplation described above, and it needs a vessel to hold it.

9 והיינו כשהוא כלי ריקן. משא"כ אם מחזיק מקום לעצמו ונחשב בעצמו ליש ודבר בפ"ע.

That is, when it is an empty vessel. This is not so if he holds a place for himself and considers himself a "something" (yesh), a thing in its own right.

The vessel receives only when it is empty. A person who "holds a place for himself," regarding himself as a separate somebody, is a full vessel with no room for G-dliness.

ולכן הוא עוסק ברצונותיו לומר כך אני רוצה וכך טוב לי זה איני יכול לעשות וכיוצא בדברים ויש בזה פרטים ופרטי פרטים עד אין מספר.

Therefore he is occupied with his desires, saying, “This is what I want,” and “This is good for me,” “This I cannot do,” and things of that sort; and there are details and fine details in this without number.

Such a person is taken up with his own wishes: what he wants, what is good for him, what he cannot do. The forms this takes are endless.

אך דרך כלל יש בחי' זו לכל או"א למצוא בנפשו. הן העוסקים במו"מ. הן יושבי אוהלים בכל דבר שאומר אני כו' ומחמת זה נטמטם ונסתם מוחו:

But in general, each and every person can find this quality in his soul, both those engaged in business and those who sit in the tents [of Torah], in every matter in which he says “I,” etc.; and because of this his mind becomes stopped up and closed.

Everyone can find this trait in himself, the businessman and the scholar alike, whenever he says “I.” This self-assertion is what blocks the mind, the inner counterpart of being tumtum, closed up.

10 והנה העצה לעשות כלי ריקן³⁷ הוא כמ"ש לב נשבר ונדכה³⁸ כו' אשכון את דכא³⁹ וגו'.

Now, the advice for making an empty vessel is as it is written, “A broken and crushed heart,” etc., [and] “I dwell with the crushed,” etc.

The remedy for the blocked vessel is “a broken and crushed heart,” which G-d does not despise, for G-d says, “I dwell... with the crushed and lowly of spirit.” Brokenness turns a person into the empty vessel in which G-d can dwell.

והוא כמשל אומן העושה כלי קבול שצריך להכותה בפטיש סביב סביב עד שנעשה חלל בתוכה וכך יהיה האדם ידכה וישוח להיות שפל רוח שלא יתפוס מקום כלל שיהיה מקומו פנוי וחלל כאלו אין ואפס ממש.

It is like the analogy of a craftsman who makes a receptacle: he must strike it with a hammer all around until a hollow is formed inside it. So should a person be: he should crush himself and bow low, to be lowly of spirit, so that he takes up no space at all, so that his place is empty and hollow, as though he were truly nothing and naught.

A craftsman makes a vessel by hammering the material all around until a hollow forms inside. So a person must crush and humble himself until he takes up no room at all, as though he were nothing.

אך עוד אחת היא משארז"ל כוס של ברכה⁴⁰ צריך הדחה מבפנים⁴¹ והענין הוא כי אפילו מי שהוא נדכה בטבע כגון שהוא עני ואין לו מצח להרים ראש.

But there is one more thing, from what our Sages, of blessed memory, said: "The cup of blessing requires rinsing on the inside." The point is that even someone who is crushed by nature, for example, one who is poor and has not the face to lift up his head,

A second requirement comes from the law that "the cup of blessing requires rinsing on the inside." It applies even to someone who is humble by nature or circumstance, such as a poor man who would not dare to raise his head.

עוד צריך הוא שלא יטה לבו אפילו לדברים המותרים להיות מקושר בהם בכל לב ונפש

still needs not to incline his heart even toward permitted things, to be bound up in them with all his heart and soul;

Even such a person must not give his heart to permitted things, becoming bound to them with all his heart and soul.

כי אפשר לעולם שיתקיים עשיית דברים המותרים בלא לב⁴² ג"כ ואם הטה לבו ונקשר להיות בהבלי העולם א"א להיות כלי קבול עד שיטהר והוא

for it is always possible for permitted things to be done without the heart as well. And if he has inclined his heart and become bound up in the vanities of the world, he cannot be a receptacle until he is purified. This is

Permitted things can be done without the heart being in them. But if the heart attaches itself to the world's vanities, the person cannot be a receptacle for G-dliness until he is purified.

כמו למשל כוס המלוכלך שא"א להטיל בו יין עד שירחצנו וכן האשה לא תוכל לקבל הריון אפילו יש לה בית ולד אם לא נטהרה מטומאתה:

like, for example, a soiled cup, into which one cannot put wine until he washes it; and likewise a woman cannot conceive, even if she has a womb, if she has not been purified of her impurity.

A dirty cup cannot hold wine until it is washed, and a woman cannot conceive, even with a womb, until she has become pure. Humility makes the hollow; detachment from worldly desire cleans it.

SECTION 6 • 11-15

Chanah's prayer and weeping

11 והנה אחר שעשה כלי קבול נקיה ומודחת הנה הוא עוד צריך לשית עצות בנפשו. והוא ענין מ"ש ותתפלל חנה על⁴³ ה' ובכה תבכה.

Now, after he has made a receptacle, clean and rinsed, he still needs to take counsel in his soul. This is the meaning of what is written, "And Chanah prayed upon G-d, and wept sorely."

With a clean, rinsed vessel ready, one more inner step is needed, to "take counsel in one's soul." It is found in Chanah's story: "And Chanah prayed upon G-d, and wept sorely."

כי הנה כניי⁴⁴ יש לה כמה בחי' ושמות וכשהיא בבחי' הולדה נק' בשם לאה אם הבנים.

For Knesses Yisrael has several aspects and names; when she is in the state of giving birth, she is called by the name Leah, the mother of children.

Knesses Yisrael, the collective soul of Israel, appears under several names. When she is "giving birth" to love and awe, she is called Leah, the mother of many children.

12 וכשהיא בבחי' עקרה שאינה מולדת אהבה ויראה⁴⁵ נק' בשם חנה כמ"ש ולחנה אין ילדים.⁴⁶ והעצה היא ותתפלל חנה על הוי"ה.

And when she is in the state of barrenness, not giving birth to love and awe, she is called by the name Chanah, as it is written, "But Chanah had no children." And the advice is: "And Chanah prayed upon Havayah."

When Knesses Yisrael is barren, with no love and awe, she is called Chanah, of whom it is written, "But Chanah had no children." The remedy is "And Chanah prayed upon Havayah," which the Alter Rebbe now explains.

והענין כי הנה שם הוי"ה מורה ע"ש שמהווה את הכל מאין ליש ושם זה הוא בכל עולמות אצילות ביי"ע שאין חילוק ביניהם אלא שזה ברא וזה יצר כו'.

The explanation is that the Name Havayah signifies that He brings everything into being (mehaveh) from nothing to something. This Name is in all the worlds, Atzilus, Beriah, Yetzirah and Asiyah, for there is no difference between them except that this one He created and this one He formed, etc.

The Name Havayah signifies bringing into being (mehaveh) from nothing to something. It is at work in all four worlds alike; their differences, "this one He created, that one He formed," are only matters of detail.

אבל דרך כלל הנה הוא מחיה את כולם ומהוה אותם מאין ליש. אך אמתות שם זה אינו אלא לגבי העולמות הנאצלים והנבראים והנוצרים והנעשים.

But in general, He gives life to them all and brings them into being from nothing to something. However, the truth of this Name applies only in relation to the worlds that are emanated, created, formed and made.

Havayah gives life to all the worlds and brings them into being. But this Name is true only in relation to the worlds that are emanated, created, formed and made, since it describes G-d as their Creator.

אבל לגבי הקב"ה בכבודו ובעצמו לא שייך כלל לומר שם זה דכולא קמיה כלא חשיב ואינם נתפסים אצלו בגדר מציאות כלל כמ"ש אני הוי"ה לא שנית.⁴⁷

But in relation to the Holy One, blessed be He, in His glory and His essence, it is not at all relevant to speak of this Name, for "before Him all is considered as nothing," and in relation to Him they do not register within the bounds of existence at all, as it is written, "I, Havayah, have not changed."

From the standpoint of G-d Himself, the Name Havayah does not apply at all, since before Him all is nothing and the worlds do not count as existing. This is "I, Havayah, have not changed": creation makes no change in Him.

ואתה הוא קודם שנברא כו'. ואתה הוא לאחר שנברא כו'. וזהו מ"ש בפרקי דר"א (פ"ג) עד שלא נברא העולם⁴⁸ היה⁴⁹ הקב"ה⁵⁰ ושמו בלבד.

"And You are He before [the world] was created," etc.; "and You are He after it was created," etc. This is what is said in Pirkei deRabbi Eliezer (chapter 3): "Before the world was created, there was the Holy One, blessed be He, and His Name alone."

"You are He before [the world] was created... You are He after it was created": G-d is the same before and after creation. Pirkei deRabbi Eliezer says the same: before creation there was only "the Holy One, blessed be He, and His Name alone."

פ"י שמו לבד ששמו אינו בגדר מהוה ומחיה כלל אלא הוא לבד וכענין נשגב שמו לבדו.⁵¹

The meaning of "His Name alone" is that His Name is not at all in the category of bringing into being and giving life, but [there was] He alone. This is like "His Name alone is exalted."

"His Name alone" means that the Name was not yet acting as Creator and Life-giver; there was only G-d Himself. This is also the sense of "His Name alone is exalted."

ונשגב הוא מורה על הפלגה יתירה שהוא מופלג הרבה מעולמות הנאצלים כו' רק כי הודו על ארץ ושמים. פי' שנמשך הוד וזיו משמו לחיות ארץ ושמים.

“Exalted” denotes an exceeding remoteness: He is far removed from the emanated worlds, etc.; only “His radiance is upon earth and heaven,” meaning that a radiance and splendor is drawn from His Name to give life to earth and heaven.

“Exalted” implies vast distance: G-d is far removed even from the emanated worlds. What reaches “earth and heaven” is only His “radiance,” a glow from His Name that gives them life.

אך וירם קרן לעמו⁵² כתיב להיות לו לעם קרובו להיות קרבים אליו בעצמו כדי לקרבם אליו ליכלל ביחודו ית' כמ"ש חמלה גדולה ויתירה כו' כמ"ש במ"א.

But it is written, “And He has raised up a horn for His people”: that they should be to Him “a people near to Him,” to be near to Him, to His very self, in order to bring them near to Him, to be absorbed into His unity, blessed be He, as it says, “Great and exceeding compassion,” etc., as is explained elsewhere.

Yet the next verse says, “And He has raised up a horn for His people... a people near to Him”: Israel are meant to be near to G-d Himself, beyond the level that gives life to worlds, and to be absorbed into His unity. This comes from His “great and exceeding compassion.”

13 ומוזה תתלהט נפשו להשליך נפשו מנגד למסור נפשו על קדוש השם בפועל ממש להיות נפש צמאה וכלתה לה' לאתדבקא רוחא ברוחא.

From this his soul will blaze up to cast away his life, to give his life over for the sanctification of the Name in actual deed; to be a soul that thirsts and pines away for G-d, so that spirit may cleave to spirit.

Contemplating that Israel is drawn to G-d's very self sets the soul aflame with readiness to give up life itself for the sanctification of G-d's Name. The soul thirsts and pines for G-d, to cleave to Him “spirit to spirit.”

דהיינו שיהיה כל מחשבה דבור ומעשה שלו במחדו"מ של הקב"ה ומצות מעומקא דלבא בדביקה וחשיקה כו' כמ"ש בזהר ע"פ נפשי אויתך⁵³ כו' כמ"ש במ"א.⁵⁴

That is, that all his thought, speech and action be in the thought, speech and action of the Holy One, blessed be He, and in the mitzvos, from the depths of the heart, with cleaving and passionate desire, etc., as is said in the Zohar on the verse “My soul, I yearn for You,” etc., as is explained elsewhere.

In practice this means that all of a person's thought, speech and action are absorbed into G-d's “thought, speech and action” and into the mitzvos, performed from the depths of the heart with attachment and passion. The Zohar on “My soul, I yearn for You” describes this love.

וזהו ותתפלל חנה על הוי"ה כי תפלה הוא מלשון התקשרות שהתקשרה עצמה על ה' פי' למעלה מעלה מבחי' שם הוי"ה המורה על התהוות העולמות וחיותן כ"א ליבטל וליכלל ביחודו ית' במסירת נפש בפ"ע.⁵⁵

And this is "And Chanah prayed upon Havayah": for tefillah (prayer) is a term for attachment; she attached herself "upon" G-d, meaning far, far above the level of the Name Havayah, which denotes the coming into being of the worlds and their life-force; rather, [she sought] only to be nullified and absorbed into His unity, blessed be He, through self-sacrifice (mesirus nefesh) in its own right.

Now "prayed upon Havayah" is clear: tefillah (prayer) means attachment, and "upon" means above. Chanah bound herself to G-d far above the Name Havayah, which brings the worlds into being and gives them life, seeking only to dissolve into His unity with self-sacrifice.

14 והנה משם נמשך בחי' ר"ר על נצוץ אלהות שבנפשו. וזהו בכה תבכה⁵⁶ לעורר רחמים רבים. וזהו המלך המרומם לבדו⁵⁷ כו' והמתנשא מימות עולם.

Now, from there the level of great compassion (rachamim rabim) is drawn upon the spark of G-dliness in his soul. This is "and wept sorely": to arouse great compassion. And this is "The King who alone is exalted," etc., "and who is uplifted beyond the days of the world."

From that level above the worlds, "great compassion" is drawn upon the spark of G-dliness in the soul. That is why Chanah "wept sorely": weeping arouses great compassion. The same idea is in the prayer "The King who alone is exalted... uplifted beyond the days of the world."

פי' שהוא רם ונשא מגדר ובחי' עולם ולפיכך ברחמיך הרבים שמחמת התנשאותו מימות עולם עד אין חקר גדלה בעיניו הרחמנות

That is, He is high and uplifted beyond the bounds and level of "world"; and therefore, "in Your great compassion": for because He is uplifted beyond the days of the world to an unsearchable degree, compassion is great in His eyes

G-d is "uplifted" above the very category of "world." Precisely because He is infinitely beyond the worlds, compassion for them is great in His eyes, which is why the prayer continues "in Your great compassion."

על כל העולם ואפי' על עולמות עליונים אפי' על בחי' ג"ע העליון ולמעלה מעלה עד רום כל המעלות שייך אצלו רחמנות כי כולם שפלים אצלו.

for the whole world, and even for the higher worlds; even for the level of the upper Gan Eden, and higher and higher, up to the summit of all heights, compassion applies with Him, for they are all lowly before Him.

From His vantage point, compassion applies to every world, even the upper Gan Eden and the highest levels of all, since all are lowly compared to Him.

משא"כ בעולמות הנאצלים והנבראים כו' כל מה שיורד מטה מטה מתמעט בחי' רחמים עד שבבחינת ארץ הלזו הגשמית אין אנו משיגים הרחמנות אפילו שעל עוה"ז הגשמי כיון שאנחנו בתוכה כי הרחמנות הוא אצל גדול על הקטן.

This is not so in the emanated and created worlds, etc.: the further down it descends, the more the level of compassion diminishes, until at the level of this physical earth we do not grasp the compassion even over this physical world, since we are within it; for compassion is [felt] by the great for the small.

Within the chain of worlds, compassion diminishes the lower one goes, until here, in the physical world, we cannot even perceive how much this world needs compassion, because we are inside it. Compassion is felt by the great toward the small, so only one far above can feel it.

כי כמו שהוא מתנשא עד אין חקר כך רחמיו מרובים אף כי נשגב שמו לבדו⁵⁸ מ"מ הרי אלהי עולם כו'.

For just as He is uplifted to an unsearchable degree, so is His compassion abundant. Though "His Name alone is exalted," nevertheless He is indeed "G-d of the world," etc.

The greater His exaltation, the greater His compassion: though "His Name alone is exalted," He is nevertheless "G-d of the world," who has compassion on it.

15 וזהו אלהי עולם ברחמיו. ובקשתנו הוא שלפי שאין אנו משיגים בשכלנו הרחמנות אתה תעורר רחמיו הרבים שלא נטבע ונשקע בזה העולם. ותהי' מגן ישענו משגב בעדנו.⁵⁹

And this is "G-d of the world, in Your compassion." Our request is that, since we do not grasp the compassion with our intellect, You arouse Your great compassion, so that we not be drowned and sunk in this world; and that You be "the shield of our salvation, a stronghold for us."

The prayer "G-d of the world, in Your compassion" therefore asks: since our minds cannot grasp this compassion, may You arouse Your great compassion so that we do not drown in this world. It continues by asking G-d to be "the shield of our salvation, a stronghold for us."

פ"י משגב כמו חומה נשגב' ומוקפת. וכן מגן הוא מחסה להסתיר בפני האויבים (כי בחי' המקיף מסמא עיני החיצונים⁶⁰ שלא ישלטו):⁶¹

"Stronghold" (misgav) is like a lofty, encircling wall; and likewise a shield is a shelter to hide [one] from the enemies (for the level of the encompassing [light] blinds the eyes of the external forces, so that they do not hold sway).

A "stronghold" (misgav, from the same root as nishgav, "exalted") is a high, encircling wall, and a "shield" hides one from enemies. Both describe the encompassing light (makif), which blinds the external forces of kelipah so that they cannot rule.

SECTION 7 • ¶16-18

The number of your days

16 והנה כתיב ואברהם זקן בא בימים.⁶² פי' זקן זה שקנה חכמה.^{63,64} ואמרו ע"פ בישישים חכמה שדעתם מתיישבת עליהם.^{65,66}

Now, it is written, "And Avraham was old, advanced in days." "Old" (zaken) means "one who has acquired wisdom." And [the Sages] said on the verse "With the aged is wisdom" that "their minds become settled upon them."

The maamar now turns to the second half of its verse, "the number of your days I will fill," beginning with "Avraham was old, advanced in days." The Sages read zaken (old) as zeh shekanah chochmah, "one who has acquired wisdom," and on "With the aged is wisdom" the Mishnah says that the minds of Torah scholars grow more settled as they age.

דהיינו שתהיה עבודה בקביעות ובישוב הדעת ולא יהיה פעם כך ופעם כך כי צריך להיות כל הימים שלמים

That is, the service should be with constancy and a settled mind, and not one time this way and another time that way; for all the days must be whole,

Applied to service, it should be steady and settled, not one way today and another way tomorrow. Every one of a person's days must be "whole."

כמ"ש בזוהר והימים שנתנו לו מן השמים לחיות בהם כימי שנותיו לא ניתנו לבטלה אפילו שעה אחת תירה על השיעור ששיערו כמה הוא צריך להשלים את נפשו.

as is said in the Zohar. And the days that were given to him from heaven to live in, like the days of his years, were not given in vain, not even one hour beyond the measure that was set: how much he needs in order to complete his soul.

Citing the Zohar, the Alter Rebbe explains that a person's days are allotted from heaven according to exactly what his soul needs to be completed, without a single extra hour. Hence no day, and no hour, may be wasted.

ומזה יתבונן המשכיל להיות ממארי דחושבנא לחשוב כל המחשבות והדבורים והמעשים דבר יום ביומו.

From this the thoughtful person will reflect, to be one of the "masters of accounting," reckoning all his thoughts, words and deeds, each day's matter on its day.

From this the thoughtful person will learn to be one of the "masters of accounting," reviewing every thought, word and deed of each day on that day.

17 והנה הימים הם בחינת לבושים והם לבושי התורה והמצות שלומד ועושה בכל יום. ובלבושים אלו יכול האדם לקבל גלוי אלהותו ית' ואהוי"ר הנמשכים מארץ עליונה בתוספת אורה

Now, the days are the level of garments: they are the garments of the Torah and the mitzvos that he learns and does each day. In these garments a person can receive the revelation of His G-dliness, blessed be He, and the love and awe that are drawn from the supernal land, with added light.

The "days" are garments: they are the Torah a person learns and the mitzvos he does each day. Through these garments he can receive a revelation of G-dliness, and love and awe from the supernal land, with added light.

כי אף שלומד פשטי התורה ואינו מגיע לו מזה שום אהוי"ר בשעת מעשה מ"מ הרי התורה אור זרוע⁶⁷ בארץ עליונה ומשם תצמיח צדקה ורב חסד דהיינו בחי' אהבה רבה על נפשות ישראל להאיר להם בלבושים אלו.

For even though he learns the plain meaning of the Torah and no love or awe at all comes to him from it at the time, nevertheless the Torah is "light sown" in the supernal land, and from there will sprout righteousness and abundant kindness, that is, the level of a great love for the souls of Israel, to shine for them in these garments.

Even when a person studies the plain meaning of Torah and feels no love or awe at the time, the Torah is "light sown" in the supernal land. From there grow "righteousness and abundant kindness," G-d's great love for the souls of Israel, which later shines into these garments.

18 וזהו את מספר ימך אמלא.^{68,69} פ"י כי הנה בחי' הימים עצמן שהן הלבושים מוטל עליך לעשותן ומספר ימך הוא אור שבתוך הימים⁷⁰ כמ"ש בזהר ע"פ השמים מספרים.^{71,72,73}

And this is "The number of your days I will fill." That is: the level of the days themselves, which are the garments, is incumbent upon you to make; and "the number (mispar) of your days" is the light within the days, as is said in the Zohar on the verse "The heavens declare (mesaprim)."

Now the end of the verse is explained. Making the "days" themselves, the garments of Torah and mitzvos, is a person's own task; but "the number (mispar) of your days" is the light within those days, as the Zohar explains "The heavens declare (mesaprim)."

ופ"י מנהרין ומנצצין כספירין ובחי' מספר זה עלי למלאותו שיאיר עליך מכל הצומח שבארץ החיים.

Its meaning is "they shine and sparkle like sapphires." And this level of "number," it is upon Me to fill it, so that it shines upon you from the power of growth in the land of life.

The Zohar reads mesaprim as "they shine and sparkle like sapphires (sapirin)." This inner light, the "number," is what G-d promises to fill ("I will fill"), making it shine on the person from the power of growth in the land of life.

SECTION 8 • ¶19-20

Removing the sickness

19 וכן בענין סור מרע אמר והסירותי מחלה מקרבך.⁷⁴ פ"י המחלה אשר נדבקה ונשרשה בקרבך.

Likewise, regarding “turning from evil,” He said, “And I will remove sickness from your midst,” meaning the sickness that has clung to you and taken root within you.

Having explained the promises about love, awe and the days, which concern doing good, the Alter Rebbe turns to “turning from evil,” found in the verse before: “And I will remove sickness from your midst.” The sickness meant is one that has clung to a person and taken root inside him.

והוא ענין מארז"ל ד' מתו בעטיו של נחש^{75, 76} שאע"פ שהם צדיקים גמורים מ"מ נשאר בהם עדיין איזה שמץ מזוהמת הנחש שלא יכלו להסירו מכל וכל.

This is what our Sages, of blessed memory, said: “Four died through the counsel of the serpent”: even though they were complete tzaddikim, nevertheless there still remained in them some trace of the contamination of the serpent, which they could not remove entirely.

This is the contamination of the serpent that remained even in the four who “died through the counsel of the serpent,” complete tzaddikim who died only because death entered the world through the serpent’s advice. Even in them some trace of it remained, which they could not remove entirely.

20 והוא עיקר נקודת קליפת גסות הרוח שנעשה בטבע האדם בחטאו מעץ הדעת טוב ורע דהיינו שרואה א"ע ומכיר חסרונו⁷⁷ או יודע שזה טוב לו.

This is the essential point of the kelipah of arrogance that entered human nature through man’s sin with the Tree of Knowledge of Good and Evil, that is, that he sees himself, and recognizes his lack, or knows that this is good for him.

This residue is the core of the kelipah of arrogance that entered human nature with the sin of the Tree of Knowledge: a person sees himself, aware of what he lacks or of what is good for him.

כמ"ש ותרא האשה כי טוב⁷⁸ העץ למאכל וגוי וזהו שרש הזוהמא ומקור לכל התאוות והעבירות כי בוחר בזה לטובתו או לרעתו.

As it is written, “And the woman saw that the tree was good for food,” etc. And this is the root of the contamination and the source of all desires and sins, for by this he chooses for his own good or his own harm.

Its source is “And the woman saw that the tree was good for food”: for the first time, something was judged by whether it was good for oneself. This self-reference is the root of the contamination and the source of all desires and sins, since a person then chooses by what benefits or harms him.

משא"כ קודם החטא היו ערומים כדכתיב מי הגיד לך⁷⁹ כו' כי לא⁸⁰ היו מרגישים שום הרגש חסרונם או טובה לעצמו רק שהיו משיגים גלוי אלהותו ית' וד"ל:

This was not so before the sin: they were naked, as it is written, "Who told you," etc.; for they did not feel any sense of their lack, or of good for themselves; they only perceived the revelation of His G-dliness, blessed be He. And this is enough for one who understands.

Before the sin Adam and Chavah were "naked," as G-d's question "Who told you...?" implies, for they felt no lack and no good of their own; they perceived only the revelation of G-dliness. The maamar closes with "enough for one who understands"; the self-awareness described here is the same "I" that blocked the vessel in paragraph 9.

IN ONE'S AVODAH

Do not try to manufacture love and awe: contemplate G-d, before whom all is nothing, until this is fixed and felt in your own mind, and know that true feeling is G-d's gift from above. Make yourself an empty vessel: notice every "I want" and "I," break your sense of self, and do even permitted things without your heart in them. Pray with self-sacrifice and tears for G-d's great compassion. Keep your service steady, with every day whole: be one of the "masters of accounting," reviewing each day's thoughts, words and deeds, and keep learning even when you feel nothing, for that Torah is light sown above.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that love and awe are G-d's gift, and how does that change what a person should actually do in prayer and study?
2. What is the difference between "one who loses her young" and the "barren" one, and what does each look like in a person's inner life?
3. How can someone who is already humble by circumstance still fail to be an empty vessel, and what does it mean to do permitted things "without the heart"?
4. Why should G-d's exaltation above all worlds make His compassion greater rather than more distant?
5. If Torah study without feeling is "light sown" above, what does that mean for days when learning feels dry?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 יש למעלה בחי' ארץ החיים

In his Or HaTorah on the Prophets and Writings, the Tzemach Tzedek adds here that the “land of life” is Malchus of Atzilus, noting that three things are called “life.”

KEHOT'S NOTE

באוה"ת נ"ך כרך א ע' תיד מוסיף "שהיא מל' דאצי" . . כי ג' דברים נקראים חיים".

2 וחי בהם חיים אמיתיים

In Ki Seitzei the Alter Rebbe reads “which a person shall do and live by them”: the person “makes” them into mitzvos, and “lives by them” by drawing into them life from the Life of life; this is “doing the will of the Omnipresent,” drawing His will, which is above “place,” down into place.

Song of Songs 2:1: שיר השירים ב' א' 2

אֲנִי הַכַּצְלֵת הַשְּׁרוֹן שׁוֹשַׁנַת הָעֲמָקִים:

I am a rose of Sharon, A lily of the valleys.

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KEHOT'S NOTE

ראה לקו"ת תצא מ, ג. שה"ש ב, א. באוה"ת מג"א ע' ע' מא ואילך בפ"י הפסוק. ובאוה"ת אחרי ע' עט. אוה"ת שמות כרך ז ע' ב'תשכט.

3 לא תהי' משכלה

The Kehot note dates the maamar to Shabbos Parshas Mishpatim, Shabbos Mevarchim Adar, 5557 (1797), and refers to this collection of the Alter Rebbe's short maamarim, p. 618.

KEHOT'S NOTE

המאמר נאמר בשבת משפטים ש"מ אדר תקנ"ז — ראה מאמרי אדה"ז הקצרים ע' תריח. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר עם הגהות באוה"ת משפטים ע' א'רמח. א'רסב. ב'תשכט. ב'תשלב. המאמר נזכר בלקו"ת כמדבר ו, ג. אוה"ת פנחס ע' א'רא בענין השמים מספרים.

4 לא תהי' משכלה

“None shall lose her young or be barren in your land; the number of your days I will fill.” The maamar reads the first half as a promise of love and awe that endure (paragraph 7) and the second as the light within a person's days (paragraph 18).

שמות כ"ג: 26 Exodus

לֹא תִהְיֶה מִשְׁכָּלָה וְעִקְרָה בְּאַרְצְךָ אֶת־מִסְפַּר יָמֶיךָ אֲמַלֵּא:

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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KEHOT'S NOTE

שמות כג, כו.

PARAGRAPH 2

5 אם לא יהי' צמח האדמה ח"ו

There the Tzemach Tzedek cites the Midrash (Vayikra Rabbah, beginning of chapter 22) on “a king is subject to the field”: even a king who rules from one end of the world to the other depends on the field; if the land is worked, there is something, and if not, nothing.

KEHOT'S NOTE

באוה"ת שמות שם ע' ב'תשכט מציין "וכמ"ש במד"ר פ' אחרי ר"פ כב ע"פ מלך לשדה נעבד אפילו הוא מלך ושליט מסוף העולם עד סופו לשדה נעבד עבדת ארעא או לא עבדת ארעא ולא כלום". ע"ש.

6 ארץ החיים העליונה

On “Let the earth sprout grass,” the Alter Rebbe refers to this maamar: “the earth” is the supernal land, which, as the physical earth reveals its power of growth each day, reveals the power of bringing into being within it, creating each day angels who sing and are nullified into their source.

KEHOT'S NOTE

בלקו"ת פינחס עט, ב מציין לכאן.

7 בארצות החיים

“I will walk before G-d in the lands of life.” The plural “lands” is read as the higher and the lower Knesses Yisrael.

Psalms 116:9 קט"ז: 9

אֶתְהַלֵּךְ לִפְנֵי ה' בְּאַרְצוֹת הַחַיִּים:

I shall walk before the L-RD In the lands of the living.

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KEHOT'S NOTE

תהלים קטז, ט.

8 (ומ"ש . . במחשבה)

In this manuscript the passage is part of the running text, not in parentheses.

KEHOT'S NOTE

בבזך 2061 נכתב בלא מוסגר. באוה"ת שם: עכ"ל הרי"ל.

9 אין כח צמיחתה מצד עצמה

Iggeres HaKodesh 20 explains that the earth's power to grow plants from nothing, year after year, flows from the Infinite Light; what grows through sowing and planting is far superior to what grows by itself, and from this one understands how man's service draws higher lights into the worlds.

KEHOT'S NOTE

ראה אגה"ק ס"י כ (קלב, א). ובלקו"ת פינחס עט, סע"ב.

And ye shall serve the L-RD your G-d, and He will bless thy bread, and thy water; and I will take sickness away from the midst of thee.

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KEHOT'S NOTE

שמות כג, כה.

20 ואם צדקת מה תתן לו

Elihu's words to Job: "If you are righteous, what do you give Him, or what does He receive from your hand?" They show that G-d needs nothing from our service.

איוב ל"ה: Job 35:7

אִם־צִדְקָתְךָ מִה־תִּתֶּנִּי לוֹ אוֹ מִה־מִּיָּדְךָ יִקָּח:

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, ז.

21 אלא הענין . . גילוי אלקותו ית' ממש

The Kehot note points to a related discussion in the Tzemach Tzedek's Or HaTorah on Shemos for this explanation of serving "Havayah your G-d."

KEHOT'S NOTE

ראה אוה"ת שמות כרך ו ע' ארלב.

22 ואני ה' לא שנית

"For I, G-d, have not changed." It shows that Havayah is beyond all change, so that creation adds nothing to Him.

Malachi 3:6 מלאכי ג'

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יִשְׂרָאֵל לֹא קִלִּיתֶם:

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

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KEHOT'S NOTE

מלאכי ג, ו.

PARAGRAPH 6

23 סדר כל השבחים אלקי אברהם

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

KEHOT'S NOTE

בתפלת שמו"ע.

24 אלהי אברהם כו' הגדול כו'

The first blessing of the Amidah: "...G-d of Avraham, G-d of Yitzchak and G-d of Yaakov, the great, mighty and awesome G-d...." The Alter Rebbe reads its praises as G-d's greatness coming down to relate to man.

Siddur Ashkenaz, Weekday, Shacharit, Amidah, Patriarchs סידור אשכנז, ימי חול, תפילת שחרית, עמידה, אבות ג'

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ וְאַלְהֵי אֲבוֹתֵינוּ אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאַלְהֵי יַעֲקֹב הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא אֵל עֲלִיּוֹן גּוֹמֵל חֲסִדִּים טוֹבִים וְקוֹנֵה הַכֹּל וְזוֹכֵר חֲסִדֵי אֲבוֹת וּמִבֵּיא גּוֹאֵל לְבְנֵי בְנֵיהֶם לְמַעַן שְׂמוֹ בְּאַהֲבָה:

לא תהיה משכלה ועקרה בארצך את מספר ימיך אמלא

Blessed contains eighteen expressions of praise which parallel the Eighteen Benedictions. are You, Adonoy, our G-d, and G-d of our fathers, G-d of Abraham, G-d of Isaac, and G-d of Jacob, the Almighty, the Great, the Powerful, the Awesome, most high Almighty, Who bestows beneficent kindness, Who possesses everything, Who remembers the piety of the Patriarchs, and Who brings a redeemer to their children's children, for the sake of His Name, with love.

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25 במקום שאתה מוצא גדולתו

Rabbi Yochanan: "Wherever you find the might of the Holy One, blessed be He, there you find His humility," shown from the Torah, the Prophets and the Writings. The Alter Rebbe applies it to G-d's "greatness" toward the worlds being itself humility.

מגילה ל"א א"י-ג"ג-31a: Megillah

אָמַר רַבִּי יוֹחָנָן: כָּל מְקוֹם שֶׁאַתָּה מוֹצֵא גְבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא, אַתָּה מוֹצֵא עֲנוּתוֹתָיו. דָּבָר זֶה כָּתוּב בַּתּוֹרָה, וְשְׁנוּי בַּנְּבִיאִים, וּמְשוּלָּשׁ בַּכְּתוּבִים. כָּתוּב בַּתּוֹרָה: "כִּי ה' אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדוֹנֵי הָאֲדוֹנִים", וּכְתִיב בַּתְּרִיה: "עוֹשֶׂה מִשְׁפָּט יְתוֹם וְאַלְמָנָה". שְׁנוּי בַּנְּבִיאִים: "כֹּה אָמַר יְהוָה וְנִשְׂא שׁוֹכֵן עַד וְקָדוֹשׁ וְגוֹ'", וּכְתִיב בַּתְּרִיה: "וְאַתָּה דָּכָא וּשְׁפַל רֹחַ", מְשוּלָּשׁ בַּכְּתוּבִים, דְּכִתְיב: "סוּלוֹ לְרוֹכֵב בְּעֶרְבוֹת בְּקָה שְׁמוֹ", וּכְתִיב בַּתְּרִיה: "אַבִּי יְתוּמִים ...

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

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KEHOT'S NOTE

מגילה לא, א. נסמן לעיל טז, א.

PARAGRAPH 7

26 נולדה ונתעוררה

Chapter 4 describes awe and love, with their "branches and offspring," as the soul's emotions, clothed in the practice of the mitzvos: love is the root of the positive commands and awe of the prohibitions.

KEHOT'S NOTE

ראה תניא פרק ד.

27 זכר חסדו

"He remembered His kindness and His faithfulness to the house of Israel." Zachar ("remembered") also means

“male,” so the verse links kindness, love, with the masculine.

Psalms 98:3: תהילים צ"ח:ג

זָכַר חֶסֶדוֹ וְאֱמוּנָתוֹ לְבֵית יִשְׂרָאֵל רְאוּ כָּל־אֶפְסֵי־אָרֶץ אֶת יְשׁוּעָתוֹ אֱלֹהֵינוּ:

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

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KEHOT'S NOTE

תהלים צח, ג.

28 בת תחלה סימן יפה לבנים

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

KEHOT'S NOTE

בבא בתרא קמא, א.

29 בת תחלה סימן יפה לבנים

Rav Chisda: “A daughter first is a good sign for sons.” The Alter Rebbe applies it to awe, the “daughter,” which must come before love, the “son.”

Bava Batra 141a:4: בבא בתרא קמ"א:ד

ושמואל אמר: הָכָא בְּמִבְכָּרַת עֶסְקִינוּ, וְכִדְרָב חֶסֶדָא – דְּאָמַר רַב חֶסְדָא: בַּת תַּחֲלָה – סִימָן יָפֵה לְבָנִים. אִיכָא דְאָמְרִי: דְּמַרְבֵּיא לְאַחֵהָא, וְאִיכָא דְאָמְרִי: דְּלֹא שְׁלֵטָא בָּהּ עֵינָא בִישָׁא. אָמַר רַב חֶסְדָא: וְלִדְדִי – בְּנִתִּי עֲדִיפִן לִי מִבְּנִי.

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30 זה השער להי

“This is the gate to G-d; the righteous shall enter through it.” Awe is the gate through which one enters to love.

Psalms 118:20: תהילים קי"ח:כ

זֶה־הַשַּׁעַר לַיהוָה צְדִיקִים יָבֹאוּ בוֹ:

This is the gate of the L-RD; The righteous shall enter into it.

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PARAGRAPH 8

31 אך הנה יש עוד . . אם לא נטהרה מטומאתה

The Kehot note points to these places in Or HaTorah as parallel discussions of the whole passage on the second barrenness and the making of an empty, clean vessel (paragraphs 8-10).

KEHOT'S NOTE

ראה אוה"ת דרושים לר"ה ע' אשכד. אוה"ת שה"ש ע' תפט. סה"מ תרל"ג ח"א ע' עג.

32 אין לה ולד אפי' בית ולד

“And Sarai was barren; she had no child.” The Sages read the added words “she had no child” as saying more than barrenness.

Genesis 11:30: בראשית י"א:ל

וַתְּהִי שָׂרַי עֲקָרָה אֵין לָהּ וָלֵד:

And Sarai was barren; she had no child.

לא תהיה משכלה ועקרה בארצך את מספר ימיך אמלא

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יבמות ס"ד 64a

KEHOT'S NOTE

בראשית יא, ל. יבמות סד, א. בלקו"ת חקת סב, ד מציין לכאן. ראה אוה"ת בראשית כרך ד תשנח, א.

33 אפי' בית ולד אין לה

Rav Nachman, citing Rabbah bar Avuha, reads “she had no child” as “she did not even have a womb”; just before this (64a), Rabbi Ami says that Avraham and Sarah were tumtumin.

Yevamot 64b:2-3: יבמות ס"ד ב:ב-ג

אמר רב נחמן אמר רבה בר אבוה: שרה אמנו אילונית היתה, שנאמר: “ותהי שרי עקרה אין לה ולד” אפילו בית ולד אין לה. אמר רב יהודה בריה דרב שמואל בר שילת משמיה דרב: לא שנו אלא בדורות הראשונים, ששנותיהן מרובות. אבל בדורות האחרונים, ששנותיהן מועטות — שתי שנים ומחצה, כנגד שלשה עיבורים. רבה אמר רב נחמן: שלש שנים, כנגד שלש פקידות. דאמר מר: בראש השנה נפקדו שרה רחל וחסנה.

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34 שאין לו כלי מחזיק

The Tzemach Tzedek's explanations of the Zohar, to which the note points for the idea of a person who lacks a vessel to hold the truth.

KEHOT'S NOTE

ראה ביאורו להצ"צ כרך א ע' רצה.

35 כנ"י נק' כוס ישועות

A maamar of the Mitteler Rebbe to which the note points as another place where Knesses Yisrael is called “the cup of salvations.”

KEHOT'S NOTE

ראה גם מאמרי אדה"א בראשית ע' רפ.

36 כוס ישועות

“I will raise the cup of salvations and call upon the name of G-d.” The Alter Rebbe applies “the cup” to Knesses Yisrael as a vessel for the supernal kindnesses.

Psalms 116:13: תהילים קט"ז:יג

כֹּסֵי־יְשׁוּעוֹת אֶשָּׂא וּבִשְׁם ה' אֶקְרָא:

I will lift up the cup of salvation, And call upon the name of the L-RD.

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

PARAGRAPH 10

37 והנה העצה לעשות כלי ריקן

The Kehot note points to Or HaTorah on the Prophets and Writings for this advice of making oneself an empty vessel.

KEHOT'S NOTE

ראה אוה"ת נ"ך ע' תשנו.

38

לב נשבר ונדכה

"A broken and crushed heart, O G-d, You will not despise."
The Alter Rebbe makes the broken heart the way to become an empty vessel.

Psalms 51:19 ט"ז: "תהלים נ"א: 19:51 Psalms

זכתי אלקים רוח נשברה לבי נשבר ונדכה אלקים לא תבזה:

The sacrifices of G-d are a broken spirit; a broken and a contrite 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.

39

אשכון את דכא

"I dwell on high and in holiness, and with the crushed and lowly of spirit." G-d dwells with the one who has made himself crushed and empty.

Isaiah 57:15 ט"ז: "ישעיהו נ"ז: 15:57 Isaiah

כי כה אמר רם ונשא שכן עד וקדוש שמו מרום וקדוש אשכון ואת דכא ושפל רוח להחיות רוח שפלים ולהחיות לב נדכאים:

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

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KEHOT'S NOTE

ישעיה נז, טז.

40

כוס של ברכה

Among the things said of the cup of blessing is that it requires rinsing and washing, and it was taught: rinsing on the inside, washing on the outside. The Alter Rebbe reads the inner rinsing as cleansing the heart.

Berakhot 51a:13ג"א: "ברכות נ"א: 13:51a Berakhot

אמר רבי ישמעאל בן אלישע: שלשה דברים סח לי סוריאלי שר הפנים: אל תטול חלוקה בשחרית מיד השמש ותלפש. ואל תטול ידיה ממי שלא נטל ידיה. ואל תחזיר כוס אספרגוס אלא למי שנתנו לה — מפני שמתקפית, ואמרי לה, אסתלגנתי של מלאכי חבלה מצפין לו לאדם, ואומרים: אימתי יבא אדם לידי אחד מדברים הללו וילכד.

R. Ishmael b. Elisha said : Three things Suriel, the Prince of the Presence, related to me: Do not take thy shirt in the morning from the hand of the attendant and put it on; do not let thy hands be washed by one who has not washed his own ; and do not return the cup of asparagus-beverage except to him who handed it to thee, because a band of demons (another version : a company of angels of destruction) lies in wait for a man, saying, "When will ...

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

KEHOT'S NOTE

ברכות נא, א. שו"ע או"ח סי' קפג.

41

כוס של ברכה צריך הדחה מבפנים

The law of the cup over which Grace after Meals is said: it requires rinsing on the inside and washing on the outside,

unless it is already clean.

Shulchan Arukh, Orach Chayim 183:11 אורח חיים: 183:11 Shulchan Arukh, Orach Chayim

קפ"ג:א

המברך איך יתנהג בכוס של בהמ"ז. וכו' יב סעיפים: כוס של ברכה טעון הדחה מבפנים ושטיפה מבחוץ ואם הוא נקי ואין בו שיוורי כוסות אינו צריך:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

42

אפשר — בלא לב

The Tzemach Tzedek explains: although a person must eat, drink and attend to other physical things, it must be "without heart," that is, his knowing of them should not move him at his core.

KEHOT'S NOTE

"היינו הגם שהאדם מוכרח לאכילה ושתי' ושאר דברים הגשמיים אלא שצ"ל בלא לב ולב, היינו שהידעה לא תפעול בו הוזה עצמית" — אוה"ת בראשית כרך ו תתרנ"ו, ב.

PARAGRAPH 11

43

ותתפלל חנה על ה'

"She was bitter of soul, and she prayed upon G-d and wept sorely." Chanah, childless, prays for a son at Shiloh; the maamar reads her prayer and weeping as the remedy for a barren soul.

I Samuel 1:10 י"י: 1:10 Samuel I

והיא מרת נפש ותתפלל עליה ויכה תכבה:

and she was in bitterness of soul—and prayed unto the L-RD, and wept sore.

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KEHOT'S NOTE

שמואל א א, י.

44

כי הנה כניי

The Kehot note points to Or HaTorah on Eikev for the several aspects and names of Knesses Yisrael.

KEHOT'S NOTE

ע"י אוה"ת פ' עקב ע' תרג.

PARAGRAPH 12

45

שאני מולדת אהבה ויראה

Before explaining "I will betroth you to Me forever," the Alter Rebbe refers to this maamar: when Knesses Yisrael is barren and does not give birth to love and awe, the advice is "And Chanah prayed upon Havayah," above the level of the Name Havayah.

KEHOT'S NOTE

בלקו"ת במדבר ח, ד מציינ לכאן.

46

ולחנה אין ילדים

"Peninah had children, but Chanah had no children." Chanah, the barren wife, stands for Knesses Yisrael when

she does not give birth to love and awe.

I Samuel 1:2:ב'א א:שמואל

ולו שתי נשים שם אחת חנה ושם השנית פננה ויהי לפננה ילדים
ולחנה אין ילדים:

And he had two wives: the name of the one was Hannah, and the name of the other Peninnah; and Peninnah had children, but Hannah had no children.

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KEHOT'S NOTE

שמואל-א א, ג.

47

אני ה' לא שנית

"For I, Havayah, have not changed." The worlds' coming into being makes no change in G-d, before whom they do not count as existing.

Malachi 3:6:ו'ג:מלאכי

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

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

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KEHOT'S NOTE

מלאכי ג, ו.

48

עד שלא נברא העולם

On "I am Havayah, that is My Name," the Alter Rebbe explains that before creation there was "He and His Name alone," "alone" meaning in concealment; for Havayah to be revealed, His goodness and great compassion were drawn forth, a compassion from before Atzilus, far above the chain of descending worlds, without measure or comparison.

KEHOT'S NOTE

ראה גם לעיל סג, ב ובמ"מ לשם.

49

"Before the world was created, there was the Holy One, blessed be He, and His great Name alone" (so the text on Sefaria). The Alter Rebbe reads it to mean that before creation the Name was not acting as Creator; there was G-d alone.

Pirkei DeRabbi Eliezer 3:2:ב'ג:פרקי דרבי אליעזר

עד שלא נברא העולם, היה הקדוש ברוך הוא ושמו הגדול בלבד, ועלה במחשבה לברא את העולם, והיה מחריט את העולם לפניו ולא היה עומד. משלו משל, למה הדבר דומה? למלך שהוא רוצה לבנות פלטרים שלו, אם אינו מחריט בארץ יסודותיו ומוקאיו ומוצאיו, אינו מתחיל לבנות, כה הקדוש ברוך הוא החריט לפניו את העולם ולא היה עומד עד שברא את התשובה.

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

לא תהיה משכלה ועקרה בארצך את מספר ימך אמלא

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

50

הי הקב"ה

The Kehot note observes that Pardes Rimmonim also quotes this saying with the words "the Holy One, blessed be He, was," as this maamar does.

KEHOT'S NOTE

כ"ה גם בפרדס שער עצמות וכלים פ"ח. וראה הלשון לעיל יד, א: "הי הוא ושמו בלבד". וכן הלשון ברוב המקומות. ובלקו"ת בהר מא, ג: ושמו הגדול בלבד.

51

נשגב שמו לבדו

"Let them praise the Name of G-d, for His Name alone is exalted; His radiance is upon earth and heaven." "Exalted" is read as utter remoteness from the worlds, which receive only His radiance.

Psalms 148:13:ח"י"ג:תהילים

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

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

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52

וירם קרן לעמו

"And He has raised up a horn for His people... the children of Israel, a people near to Him." The Alter Rebbe reads it as Israel's closeness to G-d Himself, beyond the radiance that gives life to the worlds.

Psalms 148:14:ח"י"ד:תהילים

וירם קרן לעמו תהלה לכל חסידיו לבני ישראל עם קרבו הלה 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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PARAGRAPH 13

53

נפשי אויתך

"My soul, I yearn for You in the night; my spirit within me seeks You at dawn." The Zohar reads it as the love of one who loves G-d as his own soul.

Isaiah 26:9:ו"ט:ישעיהו

נפשי אויתך פליקה אהרתי בקרבי אשתרך כי פאשר משפטך לארץ צדק למדו ישבי תבל:

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

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54

כמ"ש בזהר ע"פ ונפשי אויתך כו' כמ"ש במ"א

The Zohar's discussion of "My soul, I yearn for You," to which the Kehot note points: loving G-d with the love of

soul and spirit, cleaving to Him.

Zohar III, 67a, א"ח"ג סו,

Tanya, Likkutei Amarim 44:4 אמרי"ט; ליקוטי ראשון; חלק ראשון; א"ח"ג סו,

והי"נו, מה שכתב הזהר על פסוק: "נפשי אויתך בלילה וגו'" - "ד'יחיים לקודשא-בריה-הוא רחמימותא דנפשא ורוחא כמה דאתדבקו אילין בגופא וגופא רחים לון וכי". וזהו שכתוב: "נפשי אויתך", כלומר, מפני שאתה ה' "נפשי" וחי האמתים, לךך - "אויתך", פירוש, שאני מתאנה ותאב לך כאדם המתאנה לחיי נפשו, וכשהוא חלש ומעונה - מתאנה ותאב שתשוב נפשו אליו, וכן כשהוא חולך לישן - מתאנה וחפץ שתשוב נפשו אליו ...

Kehot Publication Society (CC-BY-NC)

KEHOT'S NOTE

ראה זח"ג סו, א ואילך. ראה שער היחוד והאמונה בחנוך לנער. וראה תניא פמ"ד. וראה גם לעיל לו, ב.

55

במסירת נפש בפ"ע

Or HaTorah reads "with self-sacrifice in actual deed" where this text has "in its own right."

KEHOT'S NOTE

באוה"ת משפטים ע' ארנט: במס"נ בפ"מ.

PARAGRAPH 14

56

בכה תבכה

"And she prayed upon G-d, and wept sorely." The doubled verb of weeping is read as arousing great compassion.

I Samuel 1:10 שמואל א א"י:10

והיא מרת נפש ותתפלל עליה ובכה תבכה:

and she was in bitterness of soul—and prayed unto the L-RD, and wept sore.

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57

המלך המרומם לבדו

From the first blessing before the morning Shema: "The King who alone is exalted from of old... and uplifted from the days of the world; G-d of the world, in Your great compassion, have compassion on us." The Alter Rebbe reads its order: because G-d is exalted beyond the worlds, His compassion for them is great.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 2-3, ימי חול,

תפילת שחרית, ברכות קריאת שמע, יוצר אור ב"ג

המאיר לארץ ולדורים עליה ברחמים ובטובו מחדש בכל יום תמיד מעשה בראשית: מה רבו מעשיו | ה' כלם בתקמה עשית מלאה הארץ קנינה: המלך המרומם לבדו מאז. המשבח והמפאָר והמתנשא מימות עולם: אלקי עולם ברחמיך הרבים רחם עלינו אדון עזנו צור משגבנו מגן ישענו משגב בעדנו: אל ברוך גדול דעה הכין ופעל והרי חמה: טוב יצר כבוד לשמו מאורות נתן סביבות עזו: פנות צבאיו קדושים רוממי ש"י תמיד מספרים כבוד-אל ...

He illuminates the earth [and provides light] for those who dwell on it, with compassion; and in His goodness renews every day, continually, the work of creation. How many are

לא תהיה משכלה ועקרה בארצך את מספר ימך אמלא

Your works, Adonoy; You made them all with wisdom, the earth is full of Your possessions. The King Who alone is exalted from then, Who is praised and glorified and uplifted, from the beginning of time. Eternal G-d, in Your abundant mercy, have compassion on us, Master, Who is our strength, Rock, Who is our stronghold Shield, of our deliverance, ...

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

58

נשגב שמו לבדו

"For His Name alone is exalted; His radiance is upon earth and heaven." Here it shows that the higher G-d is exalted, the greater His compassion.

Psalms 148:13 תהילים קמ"ח:13

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

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

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KEHOT'S NOTE

תהלים כמה, יג. ראה לעיל נו, ב. ובסה"מ תש"א ע' יא.

PARAGRAPH 15

59

מגן ישענו משגב בעדנו

The same blessing continues: "Master of our strength, Rock of our stronghold, Shield of our salvation, a stronghold for us." The Alter Rebbe reads the "stronghold" and the "shield" as the encompassing light that protects us from the external forces.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 2, ימי חול,

תפילת שחרית, ברכות קריאת שמע, יוצר אור ב'

... המשבח והמפאָר והמתנשא מימות עולם: אלקי עולם ברחמיך הרבים רחם עלינו אדון עזנו צור משגבנו מגן ישענו משגב בעדנו: אל ברוך גדול דעה הכין ופעל והרי חמה: טוב יצר כבוד לשמו מאורות נתן סביבות עזו: פנות צבאיו קדושים רוממי ש"י תמיד מספרים כבוד-אל וקדשותו: תתברך ה' אלקינו על-שבח מעשה ידיה ועל-מאורי אור שעשית יפאָרוך סלה:

He illuminates the earth [and provides light] for those who dwell on it, with compassion; and in His goodness renews every day, continually, the work of creation. How many are Your works, Adonoy; You made them all with wisdom, the earth is full of Your possessions. The King Who alone is exalted from then, Who is praised and glorified and uplifted, from the beginning of time. Eternal G-d, in Your abundant mercy, have compassion on us, Master, Who is our strength, Rock, Who is our stronghold Shield, of our deliverance, ...

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

60

המקף מסמא עיני החיצונים

There, in the context of Torah study, the Alter Rebbe says that one must also draw down encompassing lights, "for the encompassing light blinds the eyes of the external

forces”; Torah draws down “food,” while acts of kindness draw down a “garment” and encompassing light.

KEHOT’S NOTE

ראה לעיל לד, א. לקוית קרח נג, ד. ובכ”מ.

61

ברחמין הרבים

Kehot’s note points to where this is explained further: Imrei Binah.

KEHOT’S NOTE

ראה לעיל בשלח, סג, ב. אמרי בינה שער הציצית ס”ט בסופו. אוה”ת וארא עי ביתקעא. סה”מ תשי”א ד”ה אלקי עולם (ע’ 27 ואילך). ובכ”מ. לקו”ש חכ”ב ע’ 321.

PARAGRAPH 16

62

ואברהם זקן בא בימים

“And Avraham was old, advanced in days, and G-d blessed Avraham in all things.” The Alter Rebbe reads “old” as acquired, settled wisdom, which brings steadiness to all of one’s days.

Genesis 24:1 א”א: בראשית

וְאַבְרָהָם זָקֵן בָּא בַּיָּמִים וַה' בֵּרַךְ אֶת־אֲבְרָהָם בְּכָל:

And Abraham was old, well stricken in age; and the L-RD had blessed Abraham in all things.

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KEHOT’S NOTE

בראשית כד, א.

63

זקן זה שקנה חכמה

Kehot’s note points to Kiddushin 32a for these words.

Kiddushin 32a ל”ב א: קידושין

KEHOT’S NOTE

קידושין לב, א.

64

זקן זה שקנה חכמה

Rabbi Yose HaGelili: “Zaken (an elder) means only one who has acquired wisdom.” The Alter Rebbe uses it to read “Avraham was old” as acquired, settled wisdom.

Kiddushin 32b:8 ח”ב: קידושין

תנו רבנן: “מִפְּנֵי שִׁבְיָהּ תְּקוּם” – יָכוֹל אֶפְיָלוּ מִפְּנֵי זָקֵן אֲשֶׁמְאִי? תְּלִמּוּד לומר: “זָקֵן”, וְאִין זָקֵן אֶלָּא חָכְם, שֶׁנֶּאֱמַר: “אֲסַפְּהָ לִּי שְׂבָעִים אִישׁ מִזְקְנֵי יִשְׂרָאֵל”. רַבִּי יוֹסִי הַגִּלְלִי אומר: אִין זָקֵן אֶלָּא מִי שֶׁקָּנָה חָכְמָה, שֶׁנֶּאֱמַר: “הִי קָנָה רִאשִׁית דְּרַכּוּ”.

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

65

בישישים חכמה מדעתם מתיישבת עליהם

“With the aged is wisdom, and length of days is understanding.” The Mishnah reads it as Torah scholars whose minds grow more settled with age.

Job 12:12 ב”ב: איוב

בישישים חכמה וארך ימים תבונה:

Is wisdom with aged men, And understanding in length of days?—

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KEHOT’S NOTE

לא תהיה משכלה ועקרה בארצך את מספר ימך אמלא

איוב יב, יב. קנים ספ”ג.

66

בישישים חכמה מדעתם מתיישבת עליהם

Rabbi Shimon ben Akashya: the elders of the unlearned grow more confused as they age, but the elders of Torah grow more settled in mind, as it says, “With the aged is wisdom.” The Alter Rebbe applies this settledness to steady, unwavering service.

Mishnah Kinnim 3:6 ג”ר: משנה

... אֶבֶל זִקְנֵי תוֹרָה אֵינָן כֵּן, אֶלָּא כָּל זְמַן שֶׁמְזַקְנִין, דַּעְתָּן מְתִישָׁת עֲלֵיהֶן, שֶׁנֶּאֱמַר (שם), בִּישִׁישִׁים חָכְמָה וָאָרֶךְ יָמִים תְּבוּנָה:

If a woman says: “I vow a pair of birds if I give birth to a male child,” and she does give birth to a male child, then she must offer up two pairs one for her vow and one for her obligation. If [before she assigned them] she gave them to the priest, and the priest who ought to offer three birds above and one below does not do so, but offers two above and two below, and does not seek guidance, she must she bring another bird and ...

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PARAGRAPH 17

67

אור זרוע

“Light is sown for the tzaddik.” Here the sown light is the Torah a person studies, which grows in the supernal land even when he feels nothing at the time.

Psalms 97:11 צ”ו: תהילים

אור זרע לצדיק וְלִישְׂרָאֵל שְׁמִחָה:

Light is sown for the righteous, And gladness for the upright in heart.

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PARAGRAPH 18

68

את מספר ימך אמלא

The Tzemach Tzedek refers to this maamar: “From all this one can also understand what is said in Torah Ohr on ‘The number of your days I will fill.’”

KEHOT’S NOTE

באוה”ת פנחס עי ארא מצוין לכאן: “ומכ”ז יובן ג”כ ענין הנז’ בתו”א ע”פ את מספר ימך אמלא.”

69

את מספר ימך אמלא

“...the number of your days I will fill.” The “days” are the garments of Torah and mitzvos that a person makes; their “number” is the light within them, which G-d fills.

Exodus 23:26 כ”ג: שמות

לֹא תִהְיֶה מִשְׁכָּלָה וְעִקְרָה בְּאַרְצְךָ אֶת־מִסְפַּר יְמֶיךָ אֲמַלֵּא:

None shall miscarry, nor be barren, in thy land; the number of thy days I will fulfil.

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70

אור שבתוך הימים

These passages refer to this maamar.

Numbers 6:3: במדבר ו:ג

מִיֵּינוּ וְשֹׁכֵר יֵיזֵר חֲמֵץ יֵזֵן וְחֲמֵץ שֹׁכֵר לֹא יִשְׁתֶּה וְכֹל־מִשְׁרַת עֲנָבִים לֹא יִשְׁתֶּה וְעֲנָבִים לֶחִים וְיִבְשִׁים לֹא יֹאכֵל:

he shall abstain from wine and strong drink: he shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat fresh grapes or dried.

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KEHOT'S NOTE

בלקו"ת צו יא, ב. במדבר ו, ג. שה"ש יז, ב. לו, ג — מציין לכאן.

71

כמ"ש בוהר ע"פ השמים מספרים

The Zohar on "The heavens declare," cited in the Kehot notes, which the maamar reports as reading mesaprim as shining and sparkling like sapphires.

Zohar I, 8a, ח, זח"א

Zohar II, 136a, ח, זח"ב קלו,

KEHOT'S NOTE

זח"א ח, א. זח"ב קלו, א.

72

השמים מספרים

"The heavens declare the glory of G-d." The Zohar connects mesaprim ("declare") with shining like sapphire, and the maamar applies it to the mispar, the "number," of a person's days.

Psalms 19:2: תהילים י"ט:ב

הַשָּׁמַיִם מְסַפְּרִים כְּבוֹד־אֱלֹהִים וּמַעֲשֵׂה יְדֵיו מְגִיד הֶרְקִיעַ:

The heavens declare the glory of G-d, and the firmament showeth His handiwork;

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73

השמים מספרים

A further Zohar passage on "The heavens declare," cited in the Kehot notes.

ספר זוהר, תרומה ט"ו:קפ"ב-16:192-15:182 Zohar, Terumah ט"ו:קצ"ב

PARAGRAPH 19

74

והסירתי מחלה מקרבך

"...and I will remove sickness from your midst." The Alter Rebbe reads the "sickness" as the serpent's contamination rooted within a person, which G-d promises to remove.

Exodus 23:25: שמות כ"ג:ה

וְעַבַּדְתֶּם אֶת הָאֱלֹהִים וְבִרְךְ אֶת־לֶחְמְךָ וְאֶת־מִימֶיךָ וְהִסְרִיתִי מִמְּךָ מְקַרְבְּךָ:

And ye shall serve the L-RD your G-d, and He will bless thy bread, and thy water; and I will take sickness away from the midst of thee.

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75

ד' מתו בעטיו של נחש

This passage of the maamar is copied by the Tzemach Tzedek in Or HaTorah on Bereshit.

KEHOT'S NOTE

בבא בתרא יז, א. וש"נ. קטע זה נעתק באוה"ת בראשית כרך ד תת, א.

76

מתו בעטיו של נחש

"Four died through the counsel of the serpent: Binyamin son of Yaakov, Amram the father of Moshe, Yishai the father of David, and Kilav son of David." Even such tzad-dikim retained a trace of the serpent's contamination.

Bava Batra 17a:6: בבא בתרא י"ז א

תנו רבנן: ארבעה מתו בעטיו של נחש. ואלו הן: בנימין בן יעקב, ועמרם אבי משה, וישי אבי דוד, וכלאב בן דוד. וכולהו גמרא, לבר מישי אבי דוד דמפרש בקה [קרא], דכתיב: "וְאֵת עֲמֶשָׁא שֶׁם אֲבִשָׁלָם תַּחַת יוֹאֵב עַל הַצִּבָּא, וְעֲמֶשָׁא בֶן אִישׁ וְשִׁמוֹ יִתְּרָא הִישְׁרָאֵלִי, אֲשֶׁר כָּא אֶל אֲבִיגַיִל בַּת נָחֵשׁ אֲחוֹת צְרוּיָה אִם יוֹאֵב" – וְכִי בַת נָחֵשׁ הִיא? וְהִלָּא בַת יִשִׁי הִיא, דְּכִתְיִב: "וְאֶחָדֵיהֶם צְרוּיָה וְאֲבִיגַיִל!" אֵלָּא בַת מִי שְׁמַת בְּעֶטְיוֹ שֶׁל נָחֵשׁ.

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

PARAGRAPH 20

77

שרואה א"ע ומכיר חסרונו

In this note the Rebbe refers to maamarim explaining that the sin of the Tree of Knowledge was that Adam wanted "feeling" itself, the awareness of himself that this paragraph describes.

KEHOT'S NOTE

ראה לקו"ש ח"י ע' 1 הערה 5 שמציין לד"ה להבין ענין חטא אדה"ר בסה"מ אתהלך לאזניא. ד"ה פדה בשלום עזרתי, שענין חטא עה"ד היי שרצה ענין ההרגשה דוקא.

78

ותרא האשה כי טוב

"And the woman saw that the tree was good for food and that it was a delight to the eyes...." The Alter Rebbe sees here the beginning of judging things by whether they are good for oneself.

Genesis 3:6: בראשית ג:ו

וַתֵּרָא הָאִשָּׁה כִּי טוֹב הָעֵץ לְמַאֲכָל וְכִי תִאֻוָּה הוּא לְעֵינֶיהָ וְנִחְמַד הָעֵץ לְהַשְׁכִּיל וְתִקַּח מִפְּרִיָּו וַתֹּאכַל וַתֵּתֶן גַּם־לְאִישָׁהּ עִמָּהּ וַיֹּאכֵל:

And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

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KEHOT'S NOTE

בראשית ג, ו.

79

מי הגיד לך

"Who told you that you are naked? Have you eaten from the tree...?" Before the sin they had no sense of their own

lack.

בראשית ג:11

וַיֹּאמֶר מִי הַגִּיד לְךָ כִּי עִירַם אֶתָּה הַמֶּדֶה־עֵץ אֲשֶׁר צִוִּיתִיךָ לֵבְלֹתִי אֲכָל־
מִמֶּנּוּ אֲכָלְתָּ:

And He said: 'Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?'

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KEHOT'S NOTE

בראשית ג, יא.

80

כי לא היו מרגישים שום הרגש חסרונם

Before the sin Adam and Chavah were naked and had children without shame, as they ate and drank, since it was G-d's command, not knowing that desire was involved; after eating from the Tree of Knowledge they knew of desire, and it became hard to separate from it.

KEHOT'S NOTE

ראה לעיל ה, ד. ספר החקירה סו, א ואילך.



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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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