



TORAH OHR • PARSHAS ZACHOR • MAAMAR 1

זכור את אשר עשה לך עמלק בדרך וגו'

“Remember what Amalek did to you on the way”



Every soul goes out of its own Egypt each day, and Amalek attacks on the way out: the brazen force that cuts the mind off from the heart, so that a person defies what he knows. The way through is the “back” of holiness, accepting G-d’s yoke and forcing the heart through contemplation, which leads to the “front,” a love of G-d that is one’s very life and delight; there Amalek has no hold, and G-d’s Name and Throne become whole.

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

Every soul goes out of its own Egypt each day, and Amalek attacks on the way out: the brazen force that cuts the mind off from the heart, so that a person defies what he knows. The way through is the “back” of holiness, accepting G-d’s yoke and forcing the heart through contemplation, which leads to the “front,” a love of G-d that is one’s very life and delight; there Amalek has no hold, and G-d’s Name and Throne become whole.

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 war with Amalek is fought in every generation and every day, because every soul must go out of its own Egypt. The source of the souls, Knesses Yisrael, is G-d’s “heart,” and each soul has a “point of the heart” that longs to cleave to Him. In “Egypt” that point is hidden, present only as faith; the “good and broad land” is the broadening of Daas through contemplation of G-d’s oneness, which reveals it inwardly as “love in delights,” the “honey” of the Shema. A heart drawn to bodily pleasure cannot turn at once, so the journey passes through the “desert,” the “back” of holiness: love made by contemplation and imposed on the heart (iskafya), the yoke of Heaven, which leads in the end to transformation (is’hapcha). This service makes G-d’s Name whole, drawing the hidden yud-hei into the revealed vav-hei, and His Throne whole, His Kingship over a “people.” Kelipah mirrors holiness: Amalek, its hard “nape,” makes a person act against what he knows and attacks those who are “behind.” In exile the war is G-d’s; once a person reaches the inner level, he blots out Amalek himself.

OUTLINE

- 1 The daily war with Amalek** ¶1-2
Remember Amalek; G-d’s Name and Throne are not whole until Amalek is erased. Every soul goes out of Egypt each day, and the war with Amalek comes right after.
- 2 Knesses Yisrael and the point of the heart** ¶3-6
The source of the souls is G-d’s “heart,” which gathers in the light of Havayah, “Israel above.” Each soul’s essence, the point of the heart, longs to cleave to G-d; it is clothed in the animal soul and revealed unequally, yet some glimmer of it shows in everyone.

3 From faith to Daas

¶7-12

Egypt is the point of the heart in “smallness,” faith alone; the “good and broad land” is the broadening of Daas through long contemplation of G-d’s oneness, which reveals it inwardly as love with all one’s heart and soul and clothes G-d’s thought in a person’s thought.

4 Love in delights

¶13-15

The essence of the Shema is love in delights, its “honey”: G-d known as one’s very life and the source of all delight. This is the land flowing with milk and honey.

5 The desert: front and back

¶16-22

A heart drawn to bodily pleasure cannot turn at once, so the way passes through the desert, “after G-d,” the back of holiness: love made by contemplation that rules the heart through the mind (iskafya) but does not yet transform it (is’hapcha), in many levels.

6 One heart, and the path to it

¶23-26

Yaakov has one heart; his sons, all souls including the beinonim, reach “only One in our heart” through iskafya. Contemplation and the yoke of Heaven are the path from the back to the face.

7 The Name and the Throne made whole

¶27-31

The yoke is G-d’s Kingship, built on contractions above and on a person’s self-overcoming below. Daas descending into the heart draws the hidden yud-hei into the revealed vav-hei, the Name made whole; G-d’s descent into the “back,” the forced heart and the physical mitzvos, the King’s limbs, makes the Throne whole.

8 Amalek, the nape of kelipah

¶32-35

Kelipah mirrors holiness and feeds on its back. Israel’s stiff neck is strength in holiness; Amalek, am malak, severs mind from heart and defies what he knows, unlike Pharaoh and the idolaters, from whom holiness is hidden. His “seed” is that trait sown in Israel.

9 Blotting out Amalek

¶36

In exile the war is G-d’s, and a person contemplates and prays; at the inner level of love in delights he blots out Amalek himself, since Amalek holds only to the back and to forgetting.

KEY CONCEPTS

The point of the heart נקודת הלב

The soul’s innermost essence, “a part of G-d above,” which by its nature longs to cleave to Him.

Knesses Yisrael כנסת ישראל

The collective source of the souls, called G-d’s “heart,” which gathers in the light of Havayah, “Israel above.”

The broadening of Daas הרחבת הדעת

Contemplating G-d’s oneness at length and in depth, so that faith becomes inner understanding and feeling; the “good and broad land.”

Love in delights אהבה בתענוגים

The highest love: delight in G-d as the source of all life and pleasure; the “honey” of the Shema.

Front and back פנים ואחור

Revealed and concealed modes of holiness: the “back” is serving G-d by forcing the heart, the yoke; the “front” is G-dliness revealed as one’s very life.

Iskafya and is’hapcha אתכפייה ואתהפכה

Subduing the sitra achra through the mind’s rule over the heart, as against transforming the heart itself, so that darkness becomes light.

Amalek, the nape of kelipah עמלק, עורף דקליפה

The brazen force that cuts the mind off from the heart, so that a person acts against what he knows; am malak, “a people that nips” at the neck.

The whole Name and the whole Throne השם שלם והכסא שלם

The hidden yud-hei of Havayah revealed in its vav-hei, and G-d's Kingship accepted below.

SECTION 1 • 11-2

The daily war with Amalek

1 זכור את אשר עשה לך עמלק בדרך¹ וגו'. הנה כתיב מלחמה לה' בעמלק מדר דר² שאין השם שלם ואין הכסא שלם עד שימחה זרעו של עמלק.

“Remember what Amalek did to you on the way,” etc. Now, it is written, “G-d has war with Amalek from generation to generation”: for the Name is not whole and the Throne is not whole until the seed of Amalek is blotted out.

The maamar opens with the Torah's command to remember how Amalek attacked Israel on the way out of Egypt, the passage read on Shabbos Zachor. It then brings the verse said after that battle and the Sages' teaching on it: G-d's Name and Throne are not whole until the seed of Amalek is erased. Both the war and the “whole Name and Throne” are explained later in the maamar.

ומלחמה זו היא בכל דור ודור בבחי' כל נפש מישראל. כי הנה בכל דור ודור ובכל יום ויום חייב אדם לראות א"ע כאלו יצא ממצרים.³

And this war is in each and every generation, on the level of every soul of Israel. For in each and every generation, and on each and every day, a person is obligated to see himself as if he had gone out of Egypt.

The Alter Rebbe turns the war with Amalek into a war inside every Jewish soul, in every generation. The ground for this is the Mishnah's rule that each person must see himself as if he had left Egypt; the Alter Rebbe adds “and on each and every day,” so the Exodus, and the war that follows it, are present events for each person.

2 ולכן מזכירין יציאת מצרים בכל יום בוקר וערב. שבחי' יציאת מצרים הוא בכל נפש מישראל בכל יום ואחר יצי"מ עומדי' לנגדו מלחמי עמלק

Therefore we mention the Exodus from Egypt every day, morning and evening: for the level of the Exodus from Egypt is in every soul of Israel every day, and after the Exodus from Egypt the war of Amalek stands against him,

Because the Exodus happens in the soul every day, the daily mention of it, morning and evening, is not only a memory but describes something taking place now. And as Israel met Amalek right after leaving Egypt, each person's daily going out is met by a war with Amalek.

כמ"ש אשר עשה לך עמלק בדרך בצאתכם ממצרי"י⁴ וכת"י אשר שם לו בדרך⁵ בעלותו ממצרים:

as it is written, "what Amalek did to you on the way, as you went out of Egypt"; and it is written, "how he set upon him on the way, as he came up out of Egypt."

Two verses show that Amalek attacked "on the way" out of Egypt: Moshe's words in Deuteronomy, and G-d's words to Shaul through Shmuel before the war against Amalek. The maamar will return at its end to these words, "on the way, as you went out of Egypt."

SECTION 2 • 113-6

Knesses Yisrael and the point of the heart

3 וביאור ענין זה הנה כנסת ישראל שהיא מקור כל נשמות ישראל נק' בשם לבי.

The explanation of this matter: the Congregation of Israel (Knesses Yisrael), which is the source of all the souls of Israel, is called by the name "My heart."

To explain this, the Alter Rebbe begins with the source of the souls. Knesses Yisrael, the Congregation of Israel, is the collective root from which all Jewish souls come, and it is called G-d's "heart."

כמ"ש לבבתי אחותי כלה שכמו שהלב הוא משכן וכלי קבול לרוח החיים העיקרי שמקור החיים וכללותו נמשך אל הלב אל תוכו ומתוכו מתפשט בכל הגוף.⁶

As it is written, "You have captured My heart, My sister, bride." For just as the heart is the dwelling place and receptacle for the principal spirit of life, since the source of life, and its general and collective expression (klalus), is drawn to the heart, into its interior, and from its interior spreads through the whole body,

The proof is the verse "libavtini," a verb built on lev (heart): the beloved has become, as it were, G-d's heart. The comparison is to the human heart: it is where the life-spirit is gathered, and from it life spreads through the whole body.

4 ובו ועל ידו סובב הולך רוח החיים בכל הגוף כי החיות רצוא ושוב.⁷ כך מקור נשמות ישראל נק' בשם כנסת ישראל.

and in it and through it the spirit of life goes round and round through the whole body, for the life-force is "running and returning": so the source of the souls of Israel is called by the name Knesses Yisrael,

The heart does not only receive life; through it the life-spirit circulates through the body. Two verses about motion are borrowed: "goes round and round," said of the wind, and "running and returning," said of the angelic chayos and read here as chayus, life-force. In the same way, the source of souls is called Knesses Yisrael.

על שם הקבוץ והכניסה שמתקבץ ומתאסף לתוכה עיקר החיות וההשפעה מבחי' ישראל דלעילא בחי' כי שרית עם אלהים⁸ וגו'

on account of the gathering and the entering (kenisah), for into it are gathered and collected the main life-force and flow from the level of "Israel" above, the level of "for you have striven with Elokim," etc.,

Knesses Yisrael is read as "the gathering-in of Israel": it is where the life and flow that come from "Israel above" are gathered. The name Yisrael was given to Yaakov because he "strove with Elokim" and prevailed, so "Israel above" is a level that rules over Elokim.

היא בחי' הארת שם הוי"ה שלמעלה מבחי' אלהים כמ"ש ועל דמות הכסא דמות כמראה אדם⁹ וגו':¹⁰

which is the level of the illumination of the Name Havayah that is above the level of Elokim, as it is written, "And upon the likeness of the throne was a likeness like the appearance of a man," etc.

That higher level is the light of the Name Havayah, which is above Elokim, the Name of concealment and limitation. Ezekiel's vision of "a likeness like the appearance of a man" above the throne pictures this level that sits above the throne.

5 והנה בכל נשמה בפרט היא היא נקודת הלב ממש שבכל נפש מישראל שבטבעה היא כשלהבת העולה מאליה לדבקה בו ית'.

Now, in each individual soul, this is the very point of the heart that is in every soul of Israel, which by its nature is like a flame that rises of itself, to cleave to Him, may He be blessed.

Each individual soul carries a spark of that collective "heart": the "point of the heart," the innermost core of the soul. By its nature it strives upward to cleave to G-d, like a flame that rises by itself.

והיא היא בחי' עצמות הנפש ומהותה שיסודתה בהררי קדש חלק אלוה ממעל¹¹ ממש. וכל חפצה ותשוקתה ליבטל וליכלל באור הוי"ה וממנה מתפשטות כחות הנפש שכל ומדות כו'.

It is the very essence and being of the soul, whose foundation is "in the holy mountains," truly "a part of G-d above." All its desire and longing is to be nullified and subsumed in the light of Havayah. And from it spread forth the powers of the soul, intellect and emotive attributes (middos), etc.,

This point is the soul's very essence, rooted in the highest holiness, "in the holy mountains," and "a part of G-d above." Its whole desire is to be dissolved in G-dliness, the light of Havayah. From it the soul's faculties extend outward, intellect and emotion.

עד שמתפשטת במחשבה דבור ומעשה שהם בחי' לבושין שאינן ממהות הנפש כנודע. וגם השכל ומדות שהם ממהות הנפש הם מתלבשין בלבושי השכל ומדות שבנפש הבהמית שמנוגה טוב ורע כו'.¹²

until it spreads into thought, speech and action, which are garments that are not of the soul's own being, as is known. And the intellect and emotive attributes too, which are of the soul's own being, are clothed in the garments of intellect and emotive attributes of the animal soul, which is from Nogah, good and evil, etc.

The soul extends still further outward into thought, speech and action, which are only its "garments," the means it uses, not part of its essence. Even its intellect and emotions, which are part of it, are clothed in the intellect and emotions of the animal soul, which comes from Nogah, the realm in which good and evil are mixed.

6 והנה בחי' נקודה זו של עצמות הנפש ומהותה הגם שהיא שוה בכל נפש מישראל מ"מ אינה מתגלה בשוה.

Now this point of the essence and being of the soul, though it is equal in every soul of Israel, nevertheless is not revealed equally.

The essence of the soul is the same in every Jew, but how much of it shows differs from person to person.

אך על כל איזה גילוי שיהיה נאמר לבבתי באחת מעיניך¹³ כלומר אפי' באחת מאיזה בחי' המתגלית בכל נפש

But concerning any revelation whatever that there may be, it is said, "You have captured My heart with one of your eyes"; that is, even with one of whatever aspect is revealed in each soul.

The verse "You have captured My heart with one of your eyes" teaches that even one "eye," any single aspect of the soul that is revealed, however small, captures G-d's heart.

כי מוכרח הוא להיות איזה גילוי הארה בכל נפש וגילוי זה הוא משרש הנפש שהיא בחי' לב. ולכן נאמר לבבתי וגו'.

For there must be some revelation of illumination in every soul, and this revelation is from the root of the soul, which is the level of the heart. Therefore it is said, "You have captured My heart," etc.

Some glimmer of the point of the heart must show in every soul, and it comes from the soul's root, which is the "heart." That is why the verse uses libavtini, a word built on lev: even a partial revelation comes from the level of the heart.

SECTION 3 • 17-12

From faith to Daas

7 והנה ענין גלות מצרים הוא שהיה אז גילוי בחי' נקודת הלב בגלות שהיא בחי' קטנות בחי' אמונה לבדה.

Now, the exile of Egypt means that the revelation of the point of the heart was then in exile, which is the state of smallness (katnus), the level of faith alone.

The Exodus is now read within the soul. "Egypt" is the state in which the point of the heart is in exile: it is present only in "smallness" (katnus), as simple faith, without understanding to carry it into the person's mind and feelings.

וכמ"ש ויאמן העם¹⁴ וישראל מאמינים בני מאמינים.¹⁵ אך אח"כ כתיב אעלה אתכם מעני מצרים אל ארץ טובה ורחבה^{16,17} שהיא הרחבת הדעת.

As it is written, "And the people believed"; and "Israel are believers, the children of believers." But afterwards it is written, "I will bring you up out of the affliction of Egypt to a good and broad land," which is the broadening of Daas (knowledge).

The people in Egypt had faith: "And the people believed," and the Sages call Israel "believers, the children of believers." But G-d promised more, to bring them up "to a good and broad land," which the Alter Rebbe reads as the broadening of Daas: understanding wide enough to hold the faith.

8 וכמ"ש וידעתם כי אני^{18,19} ה' שבהתרחבות הדעת תהיה הרחבת גילוי נקודה זו ביתר שאת שתתלהב ותתלהט נקודת לבו עד שתתגלה ותתפשט בכל כחות הנפש בבחי' פנימיות.

As it is written, "And you shall know that I am G-d": through the broadening of Daas there will be a broadening of the revelation of this point, with surpassing force, so that the point of his heart will flare up and blaze until it is revealed and spreads through all the powers of the soul, on the level of the inner dimension (pnimiyus).

"And you shall know that I am G-d": knowledge, not only faith. When Daas broadens, the point of the heart is revealed with greater force; it flames up and spreads inwardly into all the soul's powers, so that the person's mind and feelings themselves are filled with it.

משא"כ באמונה לבדה אינה אלא בחינת מקיף והרחבת הדעת הוא כמארז"ל כל המאריך באחד²⁰ כו'.

Whereas with faith alone, it is only on the level of makif (encompassing). And the broadening of Daas is as our Sages, of blessed memory, said, "Whoever prolongs [the word] Echad (One)," etc.

Faith alone stays "encompassing" (makif): it surrounds a person and holds true for him, but does not enter his understanding and emotions. The way to broaden Daas is shown in the Sages' teaching on the Shema: "Whoever prolongs [the word] Echad, his days and years are prolonged."

דהיינו להאריך ולהרחיב בדעתו ובעומק לבו עד מקום שיד שכלו ותבונתו מגעת איך שאני הוי"ה לא שנית²¹ ממש כמו קודם בריאת העולם.

That is, to prolong and broaden, in his Daas and in the depth of his heart, as far as the hand of his intellect and understanding reaches, [on] how "I, Havayah, have not changed," truly, just as before the creation of the world.

"Prolonging Echad" is read as lengthening and widening one's contemplation of G-d's oneness, as far as one's mind can reach. The theme of that contemplation is G-d's word "I, Havayah, have not changed": He is exactly as He was before the world was created.

כי גם עתה בשמים ממעל ועל הארץ מתחת אין עוד²² כי כולא קמיה כלא ממש חשיבי כי רק הודו וזיוו של שמו לבדו מאיר על הארץ ושמים²³ כו.

For now too, "in the heavens above and on the earth below there is nothing else," for "all before Him are considered as truly nothing," since only the splendor and radiance of His Name alone shine upon the earth and the heavens, etc.

Even now that the world exists, "there is nothing else": all of creation is as nothing before Him, since what gives heaven and earth their existence is only a glow and radiance of His Name. Because the worlds receive only a ray of His splendor, their existence makes no change in Him.

9 ואי לזאת הכל בטלים אצלו ית' ואליו תכסוף נפש כל חי והאופנים וחיות הקדש ברעש גדול וכו'

Therefore all are nullified before Him, may He be blessed, and for Him the soul of every living thing yearns, and "the Ofanim and the holy Chayos, with a great noise," etc.

The contemplation leads to its conclusion: everything is nullified before G-d, and every living soul longs for Him. The words "the Ofanim and the holy Chayos, with a great noise" come from the morning prayer before the Shema, which describes the angels' stormy longing toward G-d.

וכל מה שיאריך בזה וכיוצא בזה ברוחב ובעומק²⁴ בעיני שכלו ולבבו יבין שלא יהיה לו חפץ ורצון אחר בלתי לה' לבדו

And the more he dwells at length on this, and on the like, in breadth and in depth, with the eyes of his intellect, [the more] his heart will understand that he should have no other desire and will except for G-d alone,

The more deeply and broadly a person dwells on this "with the eyes of his intellect," the more his heart will grasp that he should want nothing but G-d. Understanding in the mind is meant to reach the heart.

וכמ"ש מי לי בשמים²⁵ ועמך לא חפצתי בארץ רק אליו לבדו תכסוף נפשו לדבקה בו ית'.

as it is written, "Whom do I have in heaven? And besides You I desire nothing on earth." Only for Him alone will his soul yearn, to cleave to Him, may He be blessed.

The psalmist states the result: nothing in heaven or on earth is wanted besides G-d. The soul longs only to cleave to Him.

10 ועי"ז ואהבת את הוי"ה שיהא אלהיך בכל לבבך.²⁶ פי' שיהא הלב משכן וכלי קבול ממולא מבחינת גילוי הוי"ה.

And through this: "You shall love Havayah" — that He be "your G-d" — "with all your heart." That is, that the heart be a dwelling and a receptacle filled with the revelation of Havayah,

This is how "You shall love Havayah your G-d with all your heart" is fulfilled. The Alter Rebbe reads "your G-d" as the goal: that Havayah become yours, revealed in your heart, so that the heart becomes a dwelling and a vessel filled with G-dliness.

שיהא שורה ומתגלה בקרב איש ולב עמוק²⁷ בהתלהבות והתלהטות רשפי אש עזה²⁸ ולעמוד נגד כל מונע ולהפקיר א"ע ולהשליך נפשו ורצונו שמנפש הבהמית מנגד רק ישים אליו לבו מנקודת פנימיותו.

that He dwell and be revealed "within a man, and a deep heart," with a flaring and blazing of fierce "flashes of fire"; and to stand against every obstacle, to give himself up and cast away his soul and his will that are from the animal soul, and to set his heart only on Him, from the point of his inner being.

The revealed love is described with "flashes of fire" from the Song of Songs and "a deep heart" from Psalms. Such love gives a person the strength to stand against every hindrance and to give up the will of the animal soul, setting his heart on G-d from his innermost point.

11 וזהו בחי' כנסת ישראל דלעילא כי ישראל דלעילא היא בחי' הוי"ה וכנס"י היא המקבלת וכונסת לתוכה החיות וההשפעה מבחי' זו כו'.

And this is the level of Knesses Yisrael above. For "Israel" above is the level of Havayah, and Knesses Yisrael is the one that receives and gathers into itself the life-force and flow from this level, etc.

Such a heart reflects "Knesses Yisrael above": as the source of souls receives and gathers in the light of Havayah ("Israel above"), so a person's heart becomes a vessel that gathers in the revelation of Havayah.

ובכל נפשך²⁹ שיהא גילוי זה בכל כחות והתפשטות הנפש בכל ג' מיני לבושין מחשבה דבור ומעשה.

“And with all your soul”: that this revelation be in all the powers and extensions of the soul, in all three kinds of garments, thought, speech and action.

“With all your soul” carries the revelation beyond the heart into all the soul’s powers and into its three garments: thought, speech and action.

12 והיינו ע”י התלבשות מחשבה עליונה במחשבתו כו' ודבור בדבור כו'. וכמ”ש והיו הדברים האלה אשר

אנכי³⁰ מי שאנכי³¹ מצוך כו' ודברת בם בשבתך³² וכו'

That is, through the enclothement of the supernal thought in his thought, etc., and speech in speech, etc. As it is written, “And these words which I” — I, Who I am — “command you,” etc., “and you shall speak in them when you sit,” etc.

How does the revelation reach thought, speech and action? Through G-d’s own thought and speech, the words of the Torah, being clothed in a person’s thought and speech. In the verse “these words which I command you,” the Alter Rebbe glosses “I” (Anochi) as “I, Who I am,” G-d Himself.

בם ממש שתהא מחשבה עליונה ודבור עליון מלובשים ממש בתוך מחשבתו ודבורו והגם כי לא מחשבתי מחשבותיכם³³ כתיב ואיך תהיה מלובשת ממש מחשבה במחשבה כו'.

“In them,” literally: that the supernal thought and the supernal speech be truly clothed within his thought and his speech. And although it is written, “For My thoughts are not your thoughts,” how then can thought be truly clothed in thought, etc.?

“You shall speak in them”: the supernal speech is to be truly within one’s own speech. This raises a difficulty, since G-d says, “My thoughts are not your thoughts.” How can His thought be clothed in human thought?

אך סיפא דקרא ולא דרכיכם דרכי. כלומר אימתי כי לא מחשבתי כו' בזמן שלא דרכיכם דרכי.

But the end of the verse [says], “nor are your ways My ways.” That is to say: when is it that “My thoughts are not,” etc.? At a time when “your ways are not My ways.”

The answer is in the rest of the verse, “nor are your ways My ways.” G-d’s thoughts are far from ours only while our ways are not His ways.

אבל כשדרכיכם דרכי דהיינו ע"י שישים אל לבו בהתבוננות והעמקת הדעת בה' אחד כו' שזו היא דרך הוי"ה והמשכת גילוי ה' אחד בואהבת הנה ע"י תהיינה גם המשכת מחשבותי במחשבותיכם בהתלבשות מחשבה במחשבה כו':

But when your ways are My ways, that is, through his taking to heart, in contemplation and deepening of Daas, "G-d is One," etc., which is the way of Havayah, and the drawing down of the revelation of "G-d is One" into "And you shall love," then through this there will also be the drawing of My thoughts into your thoughts, in the enclothement of thought in thought, etc.

When a person walks in G-d's way, by contemplating deeply that "G-d is One" and drawing that awareness into love ("And you shall love"), G-d's thoughts are drawn into his thoughts. The distance the verse describes depends on a person's ways, and his service can bridge it.

SECTION 4 • ¶13-15

Love in delights

³⁴ והנה עיקר גילוי זה של נקודת הלב בק"ש ושיהיה גילוי הוי"ה אחד בלבו הוא ואהבת את הוי"ה ³⁵ שיהיה גילוי בחי' אהבה בתענוגים

Now, the essence of this revelation of the point of the heart in the Shema, and of there being a revelation of "Havayah is One" in his heart, is "And you shall love Havayah": that there be a revelation of the level of "love in delights" (ahavah betaanugim),

The heart of the Shema is not only accepting that G-d is One but having that truth revealed in the heart, which is the command "And you shall love." The highest form of that love is "love in delights" (ahavah betaanugim), a phrase from the Song of Songs.

שהיא אהבה עליונה העולה על כולנה להתענג על הוי"ה וכו'. כמ"ש בזהר ³⁶ אכלתי יערי עם דבשי ³⁷ בק"ש. ³⁸

which is the supreme love that rises above them all: to delight in Havayah, etc. As is written in the Zohar, "I have eaten my honeycomb with my honey": in the Shema.

This love is above every other kind: not longing for G-d from afar but delighting in Him. The Zohar reads "I have eaten my honeycomb with my honey" as prayer and the Shema, and the "honey" is the Shema.

14 ודבשי היינו מתיקות ותענוג כי מאחר שיהיה גילוי הוי"ה אחד בלבו שאין עוד מלבדו³⁹ ואין חיים אחרים ותענוג אחר כלל רק כי הוא חי⁴⁰ שהוא מקור החיים ומקור התענוגים.⁴¹

"My honey" means sweetness and delight. For once there is a revelation in his heart of "Havayah is One," that "there is nothing else besides Him," and there is no other life and no other delight at all, only "for He is your life," for He is the source of life and the source of delights.

Honey stands for sweetness and delight. Once G-d's oneness is revealed in a person's heart, he sees that there is no life and no delight apart from G-d, "for He is your life." Since G-d is the source of all life and all pleasure, delighting in Him is delighting in the source of every delight.

15 ולזאת תהיה אהבתו להוי"ה כאדם האוהב את חייו ממש שאהבה זו היא מעצמות הנפש. כך תהיה אהבת ה' תקועה בלבו.

Therefore his love for Havayah will be like a man who loves his very life, for this love comes from the essence of the soul. So will the love of G-d be fixed in his heart.

A person loves his own life not because of reasoning but from the core of his being. When G-d is recognized as one's true life, love for Him becomes like that: fixed in the heart as firmly as the love of life itself.

ולזאת יתענג על ה' מקור התענוגים ושש ושמח בעבודתו כי קרבת אלהים טוב⁴² לו. וכמ"ש טעמו וראו כי טוב⁴³ ה'.

Therefore he will delight in G-d, the source of delights, and be glad and rejoice in His service, for "nearness to G-d is good" for him. As it is written, "Taste and see that G-d is good."

Such a person delights in G-d and rejoices in serving Him, because closeness to G-d is his good. The verse "Taste and see that G-d is good" describes this tasting of G-dliness.

וזהו אל ארץ טובה ורחבה אל ארץ זבת חלב ודבש⁴⁴ דהיינו שיהי' דבש בחי' אכלתי יערי עם דבשי בקיום הק"ש בגילוי הוי"ה אחד ואהבת אהבה בתענוגי ע"י ארץ טובה ורחבה היא הרחבת הדעת כו':

And this is [the meaning of] "to a good and broad land, to a land flowing with milk and honey": that is, that there be "honey," the level of "I have eaten my honeycomb with my honey," in fulfilling the Shema, with the revelation of "Havayah is One" and "And you shall love" with love in delights, through "a good and broad land," which is the broadening of Daas, etc.

The "good and broad land" of paragraph 7 is now completed: it is also "a land flowing with milk and honey." The "honey" is the delight of the Shema, the revelation of G-d's oneness and love in delights, and it comes through the "good and broad land," the broadening of Daas.

SECTION 5 • ¶16-22

The desert: front and back

16 אך כיצד יגיע אדם לבחי' גילוי בחי' זו מאחר שהיה תחלה בבחי' גלות מצרים שנקודת הלב היא

But how will a person reach the revelation of this level, since at first he was in the state of the exile of Egypt, in which the point of the heart is

Now the question: how can a person reach such love, if he begins in "Egypt," the state in which the point of the heart is hidden?

בבחי' קטנות ומסותרת ומכוסה בלבושי הנפש הבהמית למשוך אחר חיי הגוף ותענוגיו שהם הם היו אצלו חיים ותענוגים גמורים כל חד לפום מאי דידע בנפשיה.

in a state of smallness, hidden and covered by the garments of the animal soul, drawn after the life of the body and its delights, which for him were complete life and delight, each one according to what he knows in himself?

In that state the point of the heart is "small," covered by the animal soul's garments, which draw it toward the life and pleasures of the body. To such a person those pleasures feel like real life and real delight, each according to what he knows in himself.

17 ואיך יהפך לבו מן הקצה אל הקצה ומן ההפך אל ההפך לגמרי להיות אהבת ה' תקועה בלבו כחייו ממש.

And how will his heart be turned from one extreme to the other, from one opposite to the other entirely, so that the love of G-d is fixed in his heart like his very life?

The change needed is total: the heart must turn from one extreme to its opposite, until the love of G-d is as fixed in it as the love of life.

הנה על זה נאמר ויסב אלהים את העם דרך המדבר ים סוף שלא נסעו ממצרים מיד לארץ ישראל אלא דרך המדבר.⁴⁵

On this it is said, "And G-d led the people around by the way of the desert of the Sea of Reeds": they did not travel from Egypt straight to the Land of Israel, but by way of the desert.

The answer lies in the route of the Exodus. G-d did not lead Israel straight from Egypt to the Land of Israel but around, through the desert; the inner journey, too, passes through a "desert" stage before it reaches the "good and broad land."

18 וכתוב לכתך אחרי במדבר⁴⁶ שבחי המדבר הוא⁴⁷ בחינת אחרי ה'. והענין כי הנה יש בקדושה בחי פנים ואחור.

And it is written, “your going after Me in the desert”: the level of the desert is the level of “after G-d” (acharei). The explanation is that in holiness there is a level of front and back (panim and achor).

Jeremiah describes Israel’s following G-d through the desert as “your going after Me.” The Alter Rebbe identifies the desert with “after G-d” (acharei), from the same root as achor, “back.” Holiness has a “front” (panim), where G-dliness is openly revealed, and a “back” (achor), where it is present but not shown.

כמ”ש וראית את אחורי⁴⁸ וגו'. וכתוב מגילה עפה כתובה פנים ואחור⁴⁹ וגו'. וכנודע ליודעי חן שיש שמות שהן בבחי אחוריים והם שמות דקדושה.

As it is written, “And you shall see My back,” etc. And it is written, “a flying scroll, written front and back,” etc. And, as is known to those versed in the hidden wisdom (yodei chen), there are Names that are on the level of achorayim (the back), and they are holy Names.

Scripture speaks of G-d’s “back”: Moshe is told, “you shall see My back.” It also speaks of a scroll written “front and back.” And in Kabbalah there are holy Names in the “back” form, achorayim. So the “back” is still holiness, only less revealed.

19 וכך יש כנפש האלהית פנים ואחור. פנים הוא בחי פנימיות הלב ששורה ומתגלה בו בחי הוי”ה אחד בגילוי ממש שזהו חיותו וקיומו והוא הוא שעשועיו ותענוגיו וחדות⁵⁰ ה' ממש היא מעוֹזו.

So too in the G-dly soul there is front and back. The front is the inner dimension of the heart, in which “Havayah is One” dwells and is revealed in actual revelation, so that this is his life and his existence, and this itself is his joy and his delight, and “the joy of G-d” truly “is his strength.”

The G-dly soul too has a front and a back. Its “front” is the inner heart in which G-d’s oneness is openly revealed, so that G-dliness is the person’s very life and delight, as Nechemiah says, “the joy of G-d is your strength.”

20 ובחי אחור הוא שאינו מתגלה בו כל כך בבחי חיות ותענוג רק שהוא מכריח וכופה את לבו להטות לכבו אליו יתברך ולאהבה אותו.

And the back is when it is not revealed in him so much, as life and delight; he only compels and forces his heart to incline his heart toward Him, may He be blessed, and to love Him.

The “back” is the state in which G-dliness is not felt as life and delight. The person still turns his heart toward G-d and loves Him, but by compelling it.

וזהו לעשותה לאהבה⁵¹ שהיא אהבה העשויה בלב ע"י התבוננות ג"כ שמתבונן ומעמיק דעת בה' אחד ואיך שהוא חיי החיים ומקור התענוגים אשר ע"כ יאתה כו'.

And this is “to do it (la’asosah), to love”: it is a love made (asuyah) in the heart, also through contemplation, in that he contemplates and deepens [his] Daas in “G-d is One,” and how He is the Life of all life and the source of delights, so that therefore it is fitting, etc.

The verse says “to do it, to love,” and the Alter Rebbe reads it as love that is “made”: produced in the heart by contemplating G-d’s oneness, that He is the Life of all life and the source of all delight, so that it is fitting to love Him. This love too comes through contemplation, but, as the next paragraph explains, it rules the heart without filling it.

21 ואעפ"כ לא מפני זה תהיה אהבה זו לבדה ממלא כל תוכיות הלב שלא להיות שום חפץ ורצון אחר כלל

Nevertheless, not because of this will this love alone fill all the inside of the heart, so that there is no other desire or will at all;

Even so, a love that is “made” does not fill the whole heart; other desires remain beside it.

אלא שאהבה זו היא המושלת בלב ע"י המוח השליט על הלב שליט דוקא והוא בחי' אתכפייא סטרא אחרא ולא בחי' אתהפכא כנ"ל.

rather, this love rules in the heart through the mind that rules over the heart — “rules,” specifically. This is the level of subduing (iskafya) the sitra achra (the other side), and not the level of transformation (is'hapcha), as mentioned above.

This love governs the heart from above, through the mind’s rule over the heart, without changing the heart itself. That is iskafya: the sitra achra, the side opposed to holiness, is subdued but not transformed, unlike is'hapcha, in which the heart itself is changed.

22 והמשכיל יבין שיש בזה כמה מדרגות זו למעלה מזו. דהיינו שהגם שיעורר את האהבה בלבו עד שתחפץ באמת להתפשט מלבושי נוגה להיות ככל לבכך וככל נפשך התלכשות מחשבה במחשבה כנ"ל.

The discerning will understand that there are several levels in this, one above the other. That is: although he may arouse the love in his heart until it truly wishes to divest itself of the garments of Nogah, so that there be “with all your heart and with all your soul,” the enclothement of thought in thought, as mentioned above,

Within this there are many levels. A person may arouse a love strong enough that he truly wishes to shed the animal soul’s garments of Nogah and to serve “with all your heart and with all your soul,” his thought clothed in G-d’s thought.

עם כל זה עדיין לא נתפשטה מלבושי נוגה לגמרי למאוס ברע רק שע"י התבוננות השכל מכריח ומחייב את הנפש לצאת מנרתקה עד שלבושי נוגה הם

nevertheless it has not yet entirely divested itself of the garments of Nogah, so as to despise evil. Only, through the contemplation of the intellect, he compels and obliges the soul to come out of its sheath, until the garments of Nogah are,

Still, he has not shed those garments completely, to the point of loathing evil. He only forces the soul, through contemplation, to "come out of its sheath," its covering.

אצלו בעת ההיא בבחי' שינה שהרע כפוף ובטל אצלו ונקי בכל לבבך בשני יצריך ביצר טוב⁵² באהבה הטבעית שבשרש נפשו. וביצר הרע לאתכפייא סט"א כו'.

for him, at that time, in a state of sleep, so that the evil is bent and nullified in him. This is called "with all your heart: with both your inclinations": "with the good inclination," through the natural love that is in the root of his soul, "and with the evil inclination," to subdue (iskafya) the sitra achra, etc.

At such times the garments of Nogah are "asleep" in him: the evil is subdued and inactive, but still there. This is the Mishnah's "with all your heart: with both your inclinations": with the good inclination, through the soul's natural love, and with the evil inclination, by subduing the sitra achra.

אבל עדיין אינו בבחי' לאתהפכא חשוכא לנהורא כנ"ל. דהיינו שאין לו אלא לב א' כו'.

But he is not yet on the level of transforming (is'hapcha) darkness into light, as mentioned above, that is, of having only one heart, etc.

He has not yet reached is'hapcha, turning darkness into light, which would mean having only "one heart," with no opposing desire left.

SECTION 6 • ¶123-26

One heart, and the path to it

23 והנה ארז"ל שאמרו השבטים ליעקב כשם שאין בלבך אלא אחד⁵³ כן אין בלבנו אלא וכו'

Now, our Sages, of blessed memory, said that the tribes said to Yaakov, "Just as in your heart there is only One, so in our heart there is only," etc.

The Sages tell that on his deathbed Yaakov feared that one of his sons might be unworthy, and they answered with the Shema: "Just as in your heart there is only One, so in our heart there is only One."

כי יעקב הוא ישראל שהוא בחי' ומדרגה העליונה שאין לו אלא לב אחד ומתענג על הוי"ה כנ"ל.

For Yaakov is Israel, which is the highest level and rank, who has only one heart and delights in Havayah, as mentioned above.

Yaakov is "Israel," the highest level: he has "one heart," wholly given to G-d, and he delights in Havayah, as described above. His "only One" is the level of transformation, is'hapcha.

24 וכך השבטים שהם כללות הנשמות עד סוף כל הדורות גם בחי' הבינונים שהם למטה ממדרגה זו אעפ"כ אין בלבנו אלא אחד.

And so the tribes, who are the souls as a whole until the end of all the generations, including the level of the beinonim (intermediate ones), who are below this level: even so, "in our heart there is only One."

The tribes, Yaakov's sons, stand for all Jewish souls to the end of time, including the beinonim, the "intermediate" people whose evil is subdued but not transformed. They too can truly say, "in our heart there is only One."

והיינו בחינת אתכפיא שעיי' נעשה ג"כ גילוי הוי"ה אחד בכל לבבך ובכל נפשך והתלבשות מחשבה במחשבה כנ"ל.

This is the level of iskafya (subduing), through which there also comes about the revelation of "Havayah is One" "with all your heart and with all your soul," and the enclothement of thought in thought, as mentioned above.

Their "only One" comes through iskafya: by subduing the opposing desires they too reveal G-d's oneness with all their heart and soul, and their thought too is clothed in G-d's thought.

25 והיא היא הדרך שיבור לו האדם⁵⁴ להתבונן בעומק שכלו ותבונתו בה' אחד כפי אשר תוכל נפשו שאת שעיי' יכוף ויטה

And this is the very path that a person should choose for himself: to contemplate, in the depth of his intellect and understanding, "G-d is One," as much as his soul is able to bear, so that through this he will bend and incline

This, then, is "the path a person should choose for himself," in the Mishnah's words: to contemplate G-d's oneness as deeply as he can, so that his heart can be bent toward G-d.

לכבו לאהבה את ה' ולעמוד נגד כל מונע בשבירת התאוות ובכבישתן על ידי המוח השולט על הלב לאכפיי סט"א ומזה יעלה ויבא לבחי' אתהפכא כנ"ל.

his heart to love G-d, and to stand against every obstacle, breaking the desires and suppressing them by means of the mind that rules over the heart, to subdue (iskafya) the sitra achra. And from this he will rise and come to the level of transformation (is'hapcha), as mentioned above.

Through such contemplation he is able to love G-d, to stand against every obstacle and to break his desires, with the mind ruling the heart: this is iskafya. And from iskafya he will rise to is'hapcha, the transformation of the heart.

26 ויהיה גלוי פנימיות נקודת הלב ויאר ה' פניו וגו'. וזהו ואזניך תשמענה⁵⁵ דבר מאחריך לאמר זה הדרך וגו' שמבחי' אחוריים דקדושה נמשך לאדם שיהא לו דרך ומבוא לגלוי הוי' בפנימיות

And there will be a revelation of the inner dimension of the point of the heart, and "G-d will make His face shine," etc. And this is [the meaning of] "And your ears shall hear a word behind you, saying, This is the way," etc.: from the level of the achorayim (back) of holiness it is drawn down to a person that he have a way and an entrance to the revelation of Havayah in the inner dimension.

In the end the inner point of the heart is revealed, as in the priestly blessing, "G-d will make His face shine." Isaiah's "your ears shall hear a word behind you, saying, This is the way" is read the same way: from the "back" of holiness comes the way into the "face," the inner revelation of G-d.

ולכן נקי ק"ש קבלת עול מלכות שמים עול דוקא שהוא בחי' אתכפיי ובחי' אחרי ה' ילכו כאריה ישאג⁵⁶ וגו':⁵⁷

Therefore the Shema is called "accepting the yoke (kabbalas ol) of the Kingdom of Heaven": a "yoke," specifically, which is the level of iskafya (subduing), and the level of "They shall walk after G-d; He will roar like a lion," etc.

That is why the Shema is called "accepting the yoke of the Kingdom of Heaven": a yoke is borne whether or not one feels like it, which is iskafya, "walking after G-d." Hosea's "They shall walk after G-d; He will roar like a lion" describes this following of G-d from the "back."

SECTION 7 • ¶27-31

The Name and the Throne made whole

27 והנה עול זה הוא קבלת מדת מלכותו ית' מלכות שמים. כי הנה נודע כי אין מלך בלא עם⁵⁸ עוממות כו'. ואין זה אלא כמ"ש להודיע לבני האדם⁵⁹ גבורותיו וכבוד הדר מלכותו.

Now, this yoke is the acceptance of the attribute of His Kingship (Malchus), may He be blessed: the Kingdom of Heaven. For it is known that "there is no king without a people (am)": [am as in] omemos (dimmed), etc. And this is only as it is written, "To make known to the sons of man His mighty acts (gevurosav), and the glory of the majesty of His Kingship."

The "yoke" accepted in the Shema is G-d's Kingship, Malchus. A king needs a people, am, a word the Alter Rebbe links to omemos, "dimmed," as of embers that have lost their glow: a people consists of those who are distant from the king and separate from him. The psalm names G-d's "mighty acts" together with "the glory of the majesty of His Kingship," and the next part explains that the one is what makes the other possible.

שלהיות כבוד הדר מלכותו הן הן גבורותיו וצמצומים רבים ועצומים להעלים ולהסתיר אוא"ס ב"ה שיהיה נראה דבר יש ונפרד ועם עוממות כו' כדי שיהי שמו נקי מלך עליהם

For, in order that there be "the glory of the majesty of His Kingship," this is precisely "His mighty acts": many and powerful contractions (tzimtzumim), to hide and conceal the Infinite Light (Or Ein Sof), blessed be He, so that something will appear to be existent and separate (yesh), and a people that is omemos, etc., in order that His Name be called King over them,

G-d's Kingship requires His "mighty acts" (gevuros): many powerful contractions that hide His infinite light, so that creatures seem to exist on their own, separate from Him, a "dimmed" people over whom He can be called King.

כי באמת כולא קמיה כלא חשיב⁶⁰ ואתערותא דלעילא זו צריך להיות באתערותא דלתתא ג"כ בחי צמצומים והסתלקות והן בחי גבורת האדם להתגבר נגד כל מונע בסור מרע ולא תתורו אחרי לבבכם⁶¹ עוצם עיניו⁶² וגו'

for in truth "all before Him are considered as nothing." And this arousal from above must come through an arousal from below that is also on the level of contractions and withdrawal; and these are the level of the might (gevurah) of man, to overcome every obstacle, in "turn away from evil," "and you shall not stray after your heart," "he shuts his eyes," etc.,

In truth all is nothing before Him; the concealment exists so that there may be Kingship. A person's service must match it: the arousal from below must also be one of contraction and holding back, his own "might" (gevurah) to overcome every obstacle, in turning away from evil, not straying after the heart, and shutting his eyes from seeing evil.

ובועשה טוב אינו דומה שונה פרקו מאה פעמים למאה פעמים ואחד⁶³ ונקי עובד אלהים⁶⁴ מפני אחת היתירה על הרגילות כו'. וע"י זה מקיים שום תשים עליך מלך⁶⁵ וגו':

and in "do good": "one who reviews his chapter a hundred times is not comparable to" [one who reviews it] "a hundred and one times," and he is called "one who serves G-d" because of the one [time] beyond his habit, etc. And through this he fulfills "You shall surely set a king over you," etc.

On the side of "do good" the effort is to go beyond one's habit: the Talmud says that one who reviews his learning a hundred and one times, not a hundred, is called "one who serves G-d." Through such self-overcoming a person fulfills "You shall surely set a king over you," making G-d King over himself.

28 והנה ע"י כל זה נעשה השם שלם והכסא שלם. כי הנה השם הוא בחי' הוי"ה ב"ה

Now, through all this the Name becomes whole and the Throne becomes whole. For the Name is the level of Havayah, blessed be He,

The maamar returns to its opening: through this service G-d's "Name" and "Throne" become whole. The Name is Havayah, whose four letters stand for levels of revelation.

דהיינו י"ה הוא למעלה מן ההשתלשלות ונקי עלמא דאתכסיא חכים ולא בחכמה ידיעא מבין ולא⁶⁶ כו'. ו"ה הוא בחי' עלמא דאתגליא. כי הוא"ו היא המשכה להיות ה"א שהוא עלמא דאתגליא.

that is: yud-hei is above the chain of descending worlds (hishtalshelus) and is called "the hidden world" (alma de'iskasya), "wise, but not with a known wisdom; understanding, but not," etc. Vav-hei is the level of "the revealed world" (alma de'isgalya), for the vav is a drawing down, to become the hei, which is the revealed world.

The first two letters, yud-hei, are above the chain of worlds, the "hidden world," described as "wise, but not with a known wisdom": G-d's wisdom that cannot be grasped. The last two letters, vav-hei, are the "revealed world": the vav, a drawing down, brings the light into the final hei, the revealed world.

29 והנה כתיב את השמים ואת הארץ אני מלא⁶⁷ נאם ה' שמה שהוא מלא את השמים ואת הארץ הוא נאם ה'

Now, it is written, "The heavens and the earth I fill, says G-d": that with which He fills the heavens and the earth is the "saying (ne'um) of G-d,"

Jeremiah's "I fill the heavens and the earth, says (ne'um) G-d" is read as telling what fills creation: G-d's "saying," His word.

שהוא בחי' דבר ה'. וזהו ע"י אתערותא דלתתא את ה' האמרת אתה עשית אותו אומר כנ"ל.⁶⁸

which is the level of the word of G-d. And this comes through an arousal from below: "You have avowed G-d (he'emarta)": you made Him One who says (omer), as mentioned above.

That "word of G-d" is the level of Malchus, through which G-d speaks the world into being. It comes about through an arousal from below: in "You have avowed G-d this day," the word he'emarta comes from the root "to say," and it is read as "you made Him One who says." By accepting His Kingship, Israel bring about His word that rules the world.

30 והיינו ע"י גילוי הוי"ה אחד בכל לבבך ובכל נפשך התלבשות מחשבה כו'. והוא גילוי הוי"ה למטה בלב כמו למעלה במוח כי מתחלה היה המוח שליט על הלב^{69,70} על דייקא.

That is, through the revelation of "Havayah is One" "with all your heart and with all your soul," the enclothement of thought, etc. And this is the revelation of Havayah below, in the heart, as above, in the mind. For at first the mind ruled over the heart — "over," specifically;

The arousal from below is the revelation of G-d's oneness with all one's heart and soul, and the clothing of one's thought in G-d's thought. It is G-d's revelation in the heart, below, as it is in the mind, above. At first the mind rules only "over" the heart, from above, which is iskafya.

ואח"כ מתפשט ויורד הדעת שבמוח אל פנימיות הלב ותוכיותו להיות תוכו ותוך תוכו ופנימיותו רצוף אהבה⁷¹ לה' לבדו בחי' אתהפכא כו'

and afterwards the Daas that is in the mind spreads and descends into the inner dimension of the heart and its inside, so that its inside, and the inside of its inside, and its inner dimension, are "inlaid with love" for G-d alone: the level of transformation (is'hapcha), etc.

Later the Daas of the mind descends into the very inside of the heart, until its innermost core is "inlaid with love" for G-d alone, a phrase from the Song of Songs. This is is'hapcha, transformation.

ובאתערותא זו דלתתא אתערותא דלעילא שם י"ה שיורד ומתפשט מהעלם אל הגילוי לעלמין דאתגלייא הנמשכים מבחי' ו"ה וזהו השם שלם.

And with this arousal from below [comes] an arousal from above: the Name Yah (yud-hei) descends and spreads from concealment into revelation, to the revealed worlds (almin de'isgalya), which are drawn from the level of vav-hei. And this is "the Name is whole."

This arousal from below brings an arousal from above: the yud-hei of the Name, the hidden world, descends and is revealed in the revealed worlds of vav-hei. The joining of the two halves of the Name is "the Name is whole."

31 וענין הכסא שלם הוא בחי' כסא מלכותו⁷² שום תשים עליך מלך⁷³ כו'. וכמ"ש מושיב מלכים לכסא.⁷⁴
וכתיב וישב ה' מלך לעולם⁷⁵ כנ"ל.

And the meaning of "the Throne is whole" is the level of the throne of His Kingship: "You shall surely set a king over you," etc. As it is written, "He seats kings on the throne"; and it is written, "And G-d sits as King forever," as mentioned above.

"The Throne is whole" refers to G-d's throne of Kingship, which a person sets up by "setting a king over himself." The text adds "He seats kings on the throne" and the verse "G-d sits as King forever": both speak of sitting on a throne, which the next part explains.

ובחי' ישיבה⁷⁶ כלפי מעלה היא בחי' השפלה והורדה ממדרגה למדרגה כמו שע"י ישיבת האדם בגשמיות ע"ד משל משפיל אחריו כנ"ל.

And "sitting," as said of Above, is the level of lowering and bringing down from level to level, just as a person, by sitting physically, by way of analogy, lowers his back, as mentioned above.

"Sitting," said of G-d, means lowering Himself from level to level. A person who sits lowers his body, his "back"; so G-d's "sitting" on the throne is His descent.

כך הוא בחי' ירידת והמשכת גלוי הוי"ה לבחי' אחריים ע"י שכופה לכו כנ"ל. וקיום כל מצות המלך שהם גשמיות ונק' בשם בחי' אחריים

So too is the descent and drawing down of the revelation of Havayah to the level of achorayim (the back), through his forcing his heart, as mentioned above; and the fulfillment of all the commandments of the King, which are physical and are called by the name achorayim,

G-d's revelation is lowered into the "back" when a person forces his heart, in iskafya. So too the physical mitzvos, the King's commands carried out in physical things, are called the "back."

וכמ"ש מגילה עפה⁷⁷ כתובה פנים ואחור⁷⁸ וגו'. ואעפ"כ הן הם רמ"ח אברין דמלכא כאדם האוחז בחבירו באחד מאבריו ומושכו וממשיכו כנ"ל:

as it is written, "a flying scroll, written front and back," etc. Nevertheless, they are the 248 limbs of the King, like a person who grasps his fellow by one of his limbs and pulls him and draws him along, as mentioned above.

Scripture's scroll written "front and back" shows that the Torah too has a "back." Yet the physical mitzvos are "the 248 limbs of the King": one who holds a person by one limb holds the whole person, and one who does a mitzvah, however physical, grasps G-d Himself and draws Him near.

SECTION 8 • ¶32-35

Amalek, the nape of kelipah

32 אך הנה זה לעומת זה עשה ⁷⁹ אלקים שיש פנים ואחור בקליפה ג"כ כמו בקדושה ויניקתם ואחיזתם באחוריים דקדושה.

But “G-d has made one opposite the other”: there is front and back in kelipah (the husk) too, as in holiness, and their nurture and hold are in the achorayim (back) of holiness.

“G-d has made one opposite the other”: whatever exists in holiness has a counterpart in kelipah, the forces that conceal G-dliness. Kelipah too has a front and a back, and it draws its nurture and its hold from the “back” of holiness, where G-dliness is least revealed.

והנה ראשית גוים עמלק ⁸⁰ שהוא בחי' עורף דקליפה. ולכן נק' עמלק ע"ם מל"ק ⁸¹ שמליקה מן העורף.

Now, “the first of nations is Amalek,” which is the level of the nape (oref) of kelipah. Therefore he is called Amalek: am malak (a people that nips), for melikah (nipping) is from the nape.

Amalek, called in Bilam's prophecy “the first of nations,” is the “nape” (oref) of kelipah. His name is read as am malak, “a people that nips,” from melikah, the way a bird offering was slaughtered: by nipping at the back of the neck.

33 וביאור הענין כי מעלת ישראל כי עם קשה עורף הוא שלכן בקש משה וסלחת ⁸² שהם מבחי' עורף דקדושה שיש להם התגברות בחי' אחרי הוי"ה ילכו ⁸³

The explanation of the matter: the virtue of Israel is “for it is a stiff-necked people,” for which reason Moshe asked, “and You shall forgive,” since they are of the level of the nape of holiness: they have the power to prevail, the level of “They shall walk after Havayah,”

Israel's virtue is the matching trait in holiness. When Moshe asked forgiveness for the people, his reason was “for it is a stiff-necked people.” Israel are the “nape” of holiness: they have the strength to “walk after G-d” even when they do not feel Him.

שיכולים לכופ את הלב בשבירת התאוות וכבישתן ולעמוד נגד כל מונע בהתגברות ובחוזק ונק' בחי' עורף שהעורף הוא המחבר ומקשר המוחין שבראש להיות להם התפשטות

for they can force the heart, breaking the desires and suppressing them, and stand against every obstacle with strength and firmness. And this is called the level of the nape, for the nape is what joins and connects the intellect (mochin) in the head, so that it has an extension

That strength is the power to force the heart, to break the desires and stand firm against every obstacle. It is called the “nape” because the neck joins the head to the body, so that the mind can extend into the body.

בגוף שעייז נמשך אל הלב להטות לבב האיש ולהפכו מן ההפוך אל ההפוך לגמרי מאחר שמגילוי בחי אחרי הי' יבא אח"כ לגילוי בחי פנימיות כו'

into the body, so that through this it is drawn into the heart, to incline the heart of a man and turn it entirely from one opposite to the other; since from the revelation of the level of “after G-d” he will afterwards come to the revelation of the inner level, etc.

Through that link the mind's understanding reaches the heart and can turn it completely around. So the “back” of holiness, “after G-d,” becomes the way to the inner revelation.

וזה לעומת זה הוא בחי עמלק הוא עורף הקשה שבקליפה דהיינו שגם אם לבבו יבין בעבודת הי' שכך יאתה כו'

And opposite this is the level of Amalek, the hard nape of kelipah: that is, even if his heart understands, regarding the service of G-d, that thus it is fitting, etc.,

Amalek is the opposite: the hard nape of kelipah. Even when a person's heart understands how G-d should be served, this force keeps the understanding from moving him.

לא די שאינו מכריח את לבו לכופו ולהטותו לאהבת הי' אלא אף גם זאת שעושה ההפוך לגמרי. וזהו ויזנב כך כל הנחשלים אחריו⁸⁴ דייקא בחי אחוריים דקדושה.

not only does he not compel his heart, to force it and incline it to the love of G-d, but beyond this, he does the complete opposite. And this is “and he struck at your rear, all the stragglers behind you” — “behind you,” specifically: the level of the achorayim of holiness.

It does more than fail to bend the heart toward G-d; it drives a person to do the very opposite of what he understands. That is why Amalek attacked “the stragglers behind you”: his hold is in the “back” of holiness.

34 והנה זו היא רק בחי חוצפה בלי טעם ובלי דעת שעושה ההפוך מן הדעת וזהו לשון עמלק ע"ם מל"ק

Now, this is only a level of brazenness (chutzpah) without reason and without Daas, acting contrary to Daas. And this is the meaning of the word Amalek: am malak,

This trait is sheer brazenness (chutzpah), without reason or understanding, doing the opposite of what one knows. That is the meaning of the reading of the name Amalek as am malak.

שהוא בחי' מליקה וכריתה ממול העורף⁸⁵ דקדושה שהוא המכרית ומפסיק הקשר וההתחברות שבין הראש ומוחין להתפשטותם בלב.

which is the level of nipping and cutting “opposite the nape” of holiness, for it is what severs and interrupts the bond and connection between the head and intellect (mochin) and their extension into the heart.

Melikah, nipping, was done “opposite the nape” of a bird offering. Amalek “nips” the nape of holiness: he cuts the link between the head, the mind, and its extension into the heart, so that understanding no longer moves the heart.

35 וכך היה עמלק שידע וראה את כל הנסים שנעשו לישראל ואעפ”כ מלאו לבו⁸⁶ לגשת אתם למלחמה.

And so it was with Amalek: he knew and saw all the miracles that had been done for Israel, and nevertheless “his heart emboldened him” to approach them in battle.

Amalek’s war shows the trait. He knew and saw all the miracles done for Israel, and still his heart emboldened him to attack them. His was not ignorance but defiance of what he knew.

משא”כ פרעה אמר לא ידעתי את⁸⁷ ה' ובמופתים היה לב פרעה נכנע לולי כי ה' אמר

Not so Pharaoh: he said, “I do not know G-d,” and with the wonders Pharaoh’s heart would have yielded, were it not that G-d said,

Pharaoh was different. He said, “I do not know G-d”: he lacked knowledge, and the wonders of the plagues would have humbled his heart had G-d not hardened it.

כי אני הכבדתי את לבו⁸⁸ וזה היה עונשו כו' כמבואר בספרים. וכן כל העכו”ם הקליפות מסתירים ומכסים מהם קדושת ה' מפני שמשוקעים בקליפות ההם.

“For I have hardened his heart”; and this was his punishment, etc., as is explained in the books. And so too all those who worship stars and constellations: the kelipos hide and cover the holiness of G-d from them, because they are sunk in those kelipos.

The hardening of Pharaoh’s heart was itself a punishment, as the books explain. So too with the idolaters: their failure to recognize G-d’s holiness is concealment, since the kelipos in which they are sunk hide holiness from them. With Amalek, by contrast, the knowledge was there and he defied it.

אבל ראשית גוים עמלק⁸⁹ וזרעו של עמלק פי' הזריעה שלו שזרעה בישראל להיות להם בחי' זו

But “the first of nations is Amalek,” and “the seed of Amalek” means his sowing, which he sowed in Israel, so that they would have this trait,

Amalek, “the first of nations,” is the root of this brazenness. “The seed of Amalek” is read as what he sowed within Israel: the same trait of acting against what one knows.

וצריך להיות מלחמה בעמלק מדור דור⁹⁰ שבכל דור יש בחי' יציאת מצרים וצריך ללכת תחלה בבחי' אחרי ה'.

and there must be a war with Amalek “from generation to generation,” for in every generation there is the level of the Exodus from Egypt, and one must go first in the manner of “after G-d.”

Therefore the war with Amalek is “from generation to generation.” In every generation a person goes out of “Egypt” and must first walk in the way of “after G-d,” the “back,” where Amalek has his hold.

SECTION 9 • 136

Blotting out Amalek

36 והנה בזמן הגלות שההילוך הוא בבחי' אחרי ה' כתיב מחה אמחה את זכר עמלק.⁹¹ מלחמה להוי"ה בעמלק⁹² שלא לאדם המלחמה שיוכל לכובשו שיהי' גילוי והתפעלות פנימית נקודת הלב

Now, in the time of exile, when the going is in the manner of “after G-d,” it is written, “I will surely blot out the memory of Amalek.” “Havayah has war with Amalek”: the war is not man’s, that he could conquer him so that there would be a revelation and stirring of the inner dimension of the point of the heart,

In exile, when a person serves G-d from the “back,” it is G-d who says, “I will surely blot out the memory of Amalek”: the war is G-d’s. A person cannot by his own strength defeat Amalek, the cut between mind and heart, and bring about the stirring of his inner heart.

אלא לה' המלחמה⁹³ ואין כח האדם אלא כיגיעת הנפש בהתכוננות בה' אחד כפי אשר תוכל נפשו שאת ויבקש רחמים מה' שאותה אנו מבקשים בכל תפלת שמ"ע ברוך אתה וכו' ברוך אתה כו' כנודע.

but “the war is G-d’s.” Man’s power lies only in the toil of the soul, in contemplating “G-d is One” as much as his soul can bear, and he should ask mercy of G-d; for this is what we ask for in every prayer of the Shemoneh Esreh, “Blessed are You,” etc., “Blessed are You,” etc., as is known.

His part is the toil of contemplating G-d’s oneness as far as he can, and prayer for G-d’s mercy, which is what the blessings of the Shemoneh Esreh ask for. As David said, “the war is G-d’s.”

אך והיה בהניח כו' בארץ כו'. דהיינו כשיגיע לבחי' ארץ טובה ורחבה וחלב ודבש בחי' אהבה בתענוגים אזי תמחה מעצמך את זכר עמלק⁹⁴ ולא תשכח.

But “And it shall be, when He gives rest,” etc., “in the land,” etc.: that is, when he reaches the level of “a good and broad land,” and “milk and honey,” the level of love in delights, then on your own “you shall blot out the memory of Amalek,” and “you shall not forget.”

When a person reaches “the good and broad land,” the broadening of Daas, and its “milk and honey,” love in delights, the second verse applies: “you shall blot out the memory of Amalek,” you yourself, and “you shall not forget.”

שלא יהיה בבחי' שכחה שהיא בחי' אחוריים כו' ואין יניקתם ואחיותם אלא בבחי' אחוריים. וכמ"ש כל הנחשלים אחריו⁹⁵ וגו'.

[That is,] that there not be the level of forgetting, which is the level of achorayim (the back), etc.; and their nurture and hold are only in the level of achorayim, as it is written, “all the stragglers behind you,” etc.

“You shall not forget” means not being in a state of forgetting. Forgetting belongs to the “back,” and Amalek’s hold is only in the “back,” as in “the stragglers behind you.”

והיינו בדרך בצאתכם ממצרים⁹⁶ דייקא.⁹⁷ משא"כ בהניח ה' אלהיך לך מכל אויביך מסביב בארץ וגו' שהוא בחינת פנימיות:

And this is “on the way, as you went out of Egypt,” specifically. This is not so with “when G-d your G-d gives you rest from all your enemies around, in the land,” etc., which is the level of the inner dimension (pnimiyus).

That is why Amalek attacked “on the way, as you went out of Egypt,” at the stage of “after G-d.” When G-d “gives you rest ... in the land,” the stage of inner revelation, Amalek has nothing to hold on to.

IN ONE'S AVODAH

Each day a person goes out of his own Egypt and should expect Amalek: the force that lets him know what is right and do the opposite. The maamar's answer is to contemplate G-d's oneness as deeply as his mind can bear and, with that understanding, to force the heart to love G-d and to break its desires, accepting G-d's yoke even without feeling, and to ask G-d's mercy in prayer. Going beyond habit, the hundred and first time, is the service that sets G-d as King. In time this service from the "back" opens the "front," love of G-d as one's very life and delight, where Amalek has no hold.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that the Exodus, and the war with Amalek after it, take place every day and in every soul?
2. What is the difference between faith alone, which is "encompassing," and the broadening of Daas, which is "inner," and how does "prolonging Echad" lead from one to the other?
3. How can a love that is forced on the heart (the "back") become the way to a love that is one's very life (the "front")?
4. How does Amalek's brazenness differ from Pharaoh's "I do not know G-d," and why does the maamar call it the "nape" of kelipah?
5. Why is the war with Amalek G-d's in exile, while "in the land" a person blots him out himself?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 “Remember what Amalek did to you on the way, as you went out of Egypt.” The opening verse of the reading of Zachor and of this maamar.

דברים כ"ה:יז:17 Deuteronomy 25:17

זכור את אשר־עשה לך עמלק בדרך בצאתכם ממצרים:

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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- 2 מלחמה לה' בעמלק מדר דר

Said after Yehoshua's victory over Amalek: “G-d has war with Amalek from generation to generation.” The Alter Rebbe reads “from generation to generation” as a war that recurs in every generation and in every soul.

Exodus 17:16 שמות ט"ז:16

וַיֹּאמֶר כִּי־יָד עַל־כָּס קָה מִלְחָמָה הָיָה עִמָּלֶק מִדֹּר:

And he said: ‘The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.’

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- 3 חייב אדם לראות א"ע כאלו יצא ממצרים

“In each and every generation a person is obligated to see himself as if he had gone out of Egypt.” The maamar extends it to every day, which makes the Exodus, and so the war with Amalek, a daily event in the soul.

Mishnah Pesachim 10:5 משנה פסחים י"ה:5

... מרור, על שום שמררו המצרים את חיי אבותינו במצרים. בכל דור ודור חייב אדם לראות את עצמו כאלו הוא יצא ממצרים, שנאמר (שמות יג), והגדת לבנך ביום ההוא לאמר, בעבור זה עשה ה' לי בצאתי ממצרים. לפיכך אנחנו חייבין להודות, להלל, לשבח, לפאר, לרומם, להודר, לברך, לעלה, ולקלס, למי שעשה לאבותינו ולנו את כל הנסים האלו, הוציאנו מעבדות לחרות, מיגון לשמחה, ומאכל ליום טוב, ומאפלה לאור גדול, ומשעבוד לגאולה. ...

Rabban Gamaliel used to say: whoever does not make mention of these three things on Pesah does not fulfill his duty. And these are they: the pesah, matzah, and bitter herbs. The pesah because the Omnipresent passed over the houses of our fathers in Egypt. The matzah because our fathers were redeemed from Egypt. The bitter herb because the Egyptians embittered the lives of our fathers in Egypt. In every generation a man is obligated to regard himself as though he personally had gone forth from Egypt, because it is ...

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PARAGRAPH 2

- 4 אשר עשה לך עמלק בדרך בצאתכם ממצרי

The verse places Amalek's attack “on the way, as you went out of Egypt”: right after the Exodus.

דברים כ"ה:יז:17 Deuteronomy 25:17

זכור את אשר־עשה לך עמלק בדרך בצאתכם ממצרים:

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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- 5 G-d's words before Shaul's war with Amalek: “I remember what Amalek did to Israel, how he set upon him on the way, as he came up out of Egypt.” A second verse that ties the attack to the going out of Egypt.

I Samuel 15:2 שמואל א ט"ו:2

כֹּה אָמַר ה' צְבָאוֹת פְּקֹדֵתִי אֶת אֲשֶׁר־עָשָׂה עִמָּלֶק לְיִשְׂרָאֵל אֲשֶׁר־שָׁם לוֹ בְּדֶרֶךְ בְּעֵלְתוֹ מִמִּצְרַיִם:

Thus saith the L-RD of hosts: I remember that which Amalek did to Israel, how he set himself against him in the way, when he came up out of Egypt.

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PARAGRAPH 3

- 6 “You have captured My heart, My sister, bride; you have captured My heart with one of your eyes.” The word libavtini comes from lev, heart, and so supports calling the source of souls G-d's “heart.”

Song of Songs 4:9 שיר השירים ד' ט"9

לִבְכֶּתְנִי אָחֲתִי כֻלָּה לִבְכֶּתְנִי בְּאַחַת מְעִינֶיהָ בְּאַחַד עֵינֶיהָ מְצֹרְנֶיהָ:

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

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PARAGRAPH 4

- 7 החיות רצוא ושוב

“And the chayos ran and returned, like the appearance of lightning.” Said of the living creatures of Ezekiel's chariot; here chayos is read as chayus, life-force, which moves out from the heart and back.

Ezekiel 1:14 יחזקאל א' י"ד14

וַהֲחִיּוֹת רָצְאוּ וְשׁוּבוּ כְּמֵרָאֵה הַבֶּקֶק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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8 כי שרית עם אלהים

"Your name shall no longer be called Yaakov but Yisrael, for you have striven with Elokim and with men and have prevailed." The name Israel signifies a level that prevails over Elokim.

בראשית 32:29 ט"ב: "כי יאמר לך"

ויאמר לא יעקב יאמר עוד שמה כי אם ישראל כי שרית עם אלקים ועם אנשים ותוכל:

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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9 ועל דמות הכסא דמות כמראה אדם

"And upon the likeness of the throne was a likeness like the appearance of a man, upon it from above." Brought for the level of Havayah, which is above the "throne."

יחזקאל 1:26 כ"ו: "והוא"

וממעל לרקיע אשר על־ראשם כמראה אבן־ספיר דמות כסא ועל דמות הכסא דמות כמראה אדם עליו מלמעלה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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10 "The wind goes round and round, and on its circuits the wind returns." The Alter Rebbe borrows the image for the spirit of life that circulates through the body from the heart.

קהלת א':6 "והרוח"

הולך אל־דרום וסובב אל־צפון סובב סבב הולך הרוח ועל־סביבתיו שב הרוח:

The wind goeth toward the south, And turneth about unto the north; It turneth about continually in its circuit, And the wind returneth again to its circuits.

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PARAGRAPH 5

11 חלק אלוה ממעל

"What is the portion of G-d from above." In Chassidus, the classic description of the G-dly soul as a part of G-d.

איוב ל"א:2: "כי יאמר"

ומה חלק אלוה ממעל ונחלת שדי מפרמים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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12 "Its foundation is in the holy mountains." Applied to the essence of the soul, whose root is in the highest holiness.

תהילים פ"ו:א: "כי יאמר"

לבני־קרח מזמור שיר יסודתו בהררי־קדש:

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

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PARAGRAPH 6

13 "You have captured My heart with one of your eyes." Even one revealed aspect of the soul is enough to capture G-d's heart.

שיר השירים ד':9 ט"ז: "כי יאמר"

לבבתי אחתי כלל לבבתי באחת מעיניך באחד ענק מצורניך:

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

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PARAGRAPH 7

14 ויאמן העם

"And the people believed." Said in Egypt, when Moshe and Aharon first brought the message of redemption: the faith that Israel had even in exile.

שמות ד':31 ל"א: "והאמין"

ויאמן העם וישמעו כִּי־פָקַד ה' אֶת־בְּנֵי יִשְׂרָאֵל וְכִי רָאָה אֶת־עֲנָנִים וְיָקָדוּ וַיִּשְׁתַּחֲווּ:

And the people believed; and when they heard that the L-RD had remembered the children of Israel, and that He had seen their affliction, then they bowed their heads and worshipped.

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KEHOT'S NOTE

שמות ד', לא.

15 וישראל מאמינים בני מאמינים

G-d tells Moshe, who had said "they will not believe me," that Israel are "believers, the children of believers," citing "And the people believed." Faith is Israel's inheritance even in exile.

שבת צ"א:ד-ה'5:4-97a Shabbat

אמר ר'ש לקיש: החושד בכשרים — לוקה בגופו, דכתיב: "והן לא יאמינו לי וגו'", ונגליא קמי קודשא בריה הוא דמהימני ישראל. אמר לו: הן מאמינים בני מאמינים, ואתה אין סופך להאמין. הן מאמינים, דכתיב: "ויאמן העם". בני מאמינים — "והאמין פי". אתה אין סופך להאמין, שנאמר: "וען לא האמנתם בי וגו'". ממאי דלקה, דכתיב: "ויאמר ה' לו עוד הבא נא ידך בחיקך וגו'".

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KEHOT'S NOTE

שבת צ', א.

16 אעלה אתכם מעני מצרים אל ארץ טובה ורחבה

"I will bring you up out of the affliction of Egypt to the land of the Canaanite ... to a land flowing with milk and honey."

The promise of leaving Egypt.

שמות ג':י"ז Exodus 3:17

ואמר אֶעֱלֶה אֶתְכֶם מֵעֵנִי מִצְרַיִם אֶל־אֶרֶץ הַכְּנַעֲנִי וְהַחִיטִי וְהָאֱמֹרִי וְהַיִּבְנִי
וְהַחִיטִי וְהַיִּבְנוֹסִי אֶל־אֶרֶץ זָבֶת חֶלֶב וְדָבָשׁ:

And I have said: I will bring you up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey.

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KEHOT'S NOTE

שמות ג', יז. ח.

17

ארץ טובה ורחבה

"To bring them up out of that land to a good and broad land, to a land flowing with milk and honey." The Alter Rebbe reads the "broad land" as the broadening of Daas.

שמות ג':ח Exodus 3:8

וְאָרֶד לְהַצִּילוֹ מִיַּד מִצְרַיִם וְלִהְיוֹתוֹ מִן־הָאֶרֶץ הַזֹּאת אֶל־אֶרֶץ טוֹבָה
וְרַחְבָּה אֶל־אֶרֶץ זָבֶת חֶלֶב וְדָבָשׁ אֶל־מְקוֹם הַכְּנַעֲנִי וְהַחִיטִי וְהָאֱמֹרִי
וְהַיִּבְנִי וְהַיִּבְנוֹסִי:

and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

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PARAGRAPH 8

18

וידעתם כי אני ה'

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

KEHOT'S NOTE

בא, י, ב.

19

וידעתם כי אני ה'

"So that you may tell in the ears of your son ... and you shall know that I am G-d." Said of the plagues in Egypt; the Alter Rebbe brings it for the knowledge (Daas) that goes beyond faith.

שמות י':כ"ב Exodus 10:22

וְלִמְעַן תִּסְפֹּר בְּאָזְנֵי בְנֶךָ וּבְנֵי בְנֶךָ אֵת אֲשֶׁר הִתְעַלְלֹתִי בְּמִצְרַיִם וְאַתִּי
אֲתִי אֲשֶׁר־שַׁמְתִּי בָּם וַיֵּדְעוּתָם כִּי־אֲנִי ה'

and that thou mayest tell in the ears of thy son, and of thy son's son, what I have wrought upon Egypt, and My signs which I have done among them; that ye may know that I am the L-RD.'

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20

כל המאריך באחד

"Whoever prolongs the word Echad [in the Shema], his days and years are prolonged." The Alter Rebbe reads

"prolonging" as lengthening and broadening the contemplation of G-d's oneness.

ברכות י"ג ב:י"ד-ט"ו Berakhot 13b:14-15

תנא סומכוס אומר: כל המאריך ב"אחד", מאריך לו ימיו ושנותיו. אמר רב אחא בר יעקב: ובדלית. אמר רב אשי: ובלבד שלא יחטוף בחית. רבי ירמיה הוה יתיב קמיה דרבי [חייא בר אבא], חזיה דהוה מאריך טובא, אמר לקה: פיון דאמליכתיה למעלה ולמטה ולארבע רוחות השמים — תו לא צריכת.

There is a teaching : Symmachus says : Whoever prolongs the pronunciation of the word echad "one," his days and years are prolonged for him. Rab Aha b. Jacob said : Especially the letter D. Rab Ashe said: Only he must not slur over the letter H. R. Jeremiah was sitting in the presence of R. Hiyya b. Abba, and noticed that he prolonged [the word echad] exceedingly. He said to him : So long as thou hast proclaimed His Kingship above and below and the four winds of heaven, ...

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KEHOT'S NOTE

ברכות יג, ב.

21

לא שניתי

"For I, G-d, have not changed." G-d is the same after creation as before it.

מלאכי ג':ו Malachi 3:6

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

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

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22

"Know this day and take it to your heart that G-d is the G-d in the heavens above and on the earth below; there is nothing else." Read in Chassidus as: nothing exists apart from Him.

דברים ד':ל"ט Deuteronomy 4:39

וַיֵּדְעֶת הַיּוֹם וְהַשַּׁבָּת אֶל־לִבְכָּהּ כִּי ה' הוּא הָאֱלֹקִים בְּשֵׁמִים מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

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

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23

הודו וזיוו של שמו לבדו מאיר על הארץ ושמים

"For His Name alone is exalted; His splendor is upon the earth and the heavens." Only the splendor of His Name, not His essence, gives life to heaven and earth.

תהילים קמ"ח:יג Psalms 148:13

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגַּב שְׁמוֹ לְבַדּוֹ הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

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

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PARAGRAPH 9

24 ברוחב ובעומק

The note records that the Lemberg printing reads here “in length, in breadth and in depth,” adding length to the two dimensions of our text.

KEHOT'S NOTE

בתו"א לעמבערג שנת תור"ה כג, ב: באורך וברוחב ובעומק.

25 מי לי בשמים

“Whom do I have in heaven? And besides You I desire nothing on earth.” The heart that has understood G-d's oneness wants nothing else.

Psalms 73:25 כ"ה: תהילים ע"ג

מי לי בשמים ועמך לא חפצתי בארץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

PARAGRAPH 10

26 ואהבת את הוי"ה שיהא אלהיך בכל לבבך

“And you shall love G-d your G-d with all your heart, with all your soul and with all your might.” The Alter Rebbe reads “your G-d” as what the love achieves: that Havayah be revealed in the heart.

Deuteronomy 6:5 וי: דברים

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

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

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27 בקרב איש ולב עמוק

“The inward part of a man, and a deep heart.” Used for the depth of the heart in which Havayah dwells.

Psalms 64:7 י: תהילים ס"ד

יחפשו עולות תמנו חפש מחפש וקרב איש ולב עמוק:

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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28 רשפי אש עזה

“For love is fierce as death ... its flashes are flashes of fire, a flame of G-d.” The image of fiery love.

Song of Songs 8:6 ה: שיר השירים

שימני כחותם עלי לבך כחותם על ידועך פיעצה כמות אהבה קשה כשאל קנאה רשפיה רשפי אש שלהבתיה:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

PARAGRAPH 11

29 ובכל נפשך

“With all your soul”: read here as the spreading of the revelation into every power of the soul and its garments.

Deuteronomy 6:5 וי: דברים

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

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

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PARAGRAPH 12

30 והיו הדברים האלה אשר אנכי

“And these words which I command you this day shall be upon your heart.” The Alter Rebbe reads Anochi (“I”) as G-d's very self, whose words are clothed in a person's mind.

Deuteronomy 6:6 וי: דברים

והיו הדברים האלה אשר אנכי מצוך היום עלי לבבך:

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

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31 אנכי מי שאנכי

The opening maamar of Torah Ohr uses the same words: the light that encompasses all worlds is gathered to dwell “within a man and a deep heart,” and from this comes “And these words which I, Who I am, command you,” through which G-dliness is revealed and the Torah comes into being.

KEHOT'S NOTE

נסמן לעיל א, א.

32 ודברת בהם בשבתך

“And you shall speak in them when you sit in your house.” Bam, “in them,” is read literally: one's speech is to be within the words of Torah, and they within it.

Deuteronomy 6:7 וי: דברים

ושננתם לבניך ודברת בהם בשבתך בביתך ובדרכך ובשוכך ובקומך:

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

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33 כי לא מחשבותי מחשבותיכם

“For My thoughts are not your thoughts, nor are your ways My ways, says G-d.” The end of the verse is read as the condition for the beginning.

Isaiah 55:8 ח: ישעיהו

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם ה'

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישעיה נה, ה.

PARAGRAPH 13

34 אהבת את הוי"ה

"And you shall love G-d your G-d with all your heart." The love through which G-d's oneness, declared in the Shema, is revealed in the heart.

Deuteronomy 6:5 וי:ה: דברים

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

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

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35 אהבה בתענוגים

"How beautiful and how pleasant you are, love in delights." The name in Chassidus for the highest love, which delights in G-d.

Song of Songs 7:7 וי:ה: שיר השירים

מה יפית ומה נעמית אהבה בתענוגים:

How fair and how pleasant art thou, O love, for delights! .

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36 כמ"ש בזהר

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

KEHOT'S NOTE

פי פינחס רכו, א.

37 אכלתי יערי עם דבשי

"I have come into My garden, My sister, bride ... I have eaten my honeycomb with my honey, I have drunk my wine with my milk." The verse the Zohar reads as prayer and the Shema.

Song of Songs 5:1 וי:ה: שיר השירים

באתי לגני אחתי כלה אריתי מורי עם בשמי אכלתי יערי עם דבשי
שתיתי ייני עם חלב אכלו רעים שתו ושכרו דודים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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38 אכלתי יערי עם דבשי בק"ש

The Zohar (Pinchas) reads "I have eaten my honeycomb" as the prayer said sitting, and "with my honey" as the

Shema, "which is the sweetness of all." The Alter Rebbe identifies that sweetness with love in delights.

ספר זוהר, פנחס מייב:רל"ז-נ"ז:שמ"ח42:237-57:348 Zohar, Pinchas

PARAGRAPH 14

39 שאין עוד מלבדו

"You have been shown, to know that G-d is the G-d; there is nothing else besides Him." The content of the revelation of G-d's oneness in the heart.

Deuteronomy 4:35 וי:ה: דברים

אתה הראת לדעת כי ה' הוא האלקים אין עוד מלבדו:

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

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40 כי הוא חיך

"To love G-d your G-d ... for He is your life and the length of your days." Here: there is no other life or delight but Him.

Deuteronomy 30:20 וי:ה: דברים

לאהבה את ה' אלקיך לשמע בקלו ולדבקה בו כי הוא חייך וארך ימך
לשבת עליה אדמה 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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41 שהוא מקור החיים ומקור התענוגים

The note quotes this passage: G-d is not "a source" in the sense of a level among levels; rather, as all beings come into being from the truth of His being, so all life and delight come into being from Him, since He is the ultimate truth and the truth of life.

KEHOT'S NOTE

"ואין ר"ל שהוא בבחי' מקור רק שממנו נמצא כל החיים וכל התענוגים וכמו מאמיתת המצאו נמצאו כל הנמצאים, כך הוא בענין החיות דלהיות האמת האמיתי ואמיתת החיות כנ"ל ע"כ נמצאו ממנו כל בחי' החיות והתענוג כו" — המשך תער"ב כרך ג ע' אתסא. באוה"ת פי' שלח במדבר כרך ה ע' אתרא (נדפס בהוצאה חדשה כרך בהעלותך-קרח בהוספות) מציין לכאן "ועי' מענין א"י בד"ה זכור . . ושם משמע פי' ארץ זבת חלב ודבש הוא בחי' אהבה בתענוגים, ועיין מענין חלב בלק"ת בששה"ש ע"פ באתי לגני בענין שתיתי ייני עם חלבי".

שמות יג, יח. ראה סה"מ תרכ"ז (הוצאת תש"ס) ע' קכד.

PARAGRAPH 15

42 קרבת אלהים טוב

"As for me, nearness to G-d is my good." Closeness to G-d is itself the good the soul delights in.

Psalms 73:28 תהילים ע"ג:כ"ח

ואני קרבת אלקים לייטוב שתי באדני Havayah מחסי לספר כל-מלאכותיך:

But as for me, the nearness of G-d is my good; I have made the L-rd GOD my refuge, That I may tell of all Thy works.

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43 טעמו וראו כי טוב ה' . אהבה בתענוגים

"Taste and see that G-d is good; happy is the man who takes refuge in Him." The language of taste describes the delight of love in delights.

Psalms 34:9 ט"ד:ט"ז

טעמו וראו כי טוב ה' אשרי הגבר יחסהבו:

O consider and see that the L-RD is good; Happy is the man that taketh refuge in Him.

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KEHOT'S NOTE

תהלים לד, ט. ראה ד"ה טעמו וראו תרצ"ג בתחלתה (קונטרס כא).

44 אל ארץ טובה ורחבה אל ארץ זבת חלב ודבש

G-d's promise at the burning bush. The "broad land" is the broadening of Daas, and its "honey" is the delight of the Shema.

Exodus 3:8 שמות ג'ח"ח

וארד להצילו מיד מצרים ולהעלותו מן הארץ ההוא אל ארץ טובה ורחבה אל ארץ זבת חלב ודבש אל מקום הפנעני והחתי והאמרי והפריז והחוי והיבויסי:

and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

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PARAGRAPH 17

45 ויסב אלקים את העם

"And G-d led the people around by the way of the desert of the Sea of Reeds." Israel did not go straight to the Land; the maamar reads the detour as a stage of the soul's journey.

Exodus 13:18 שמות י"ג:כ"ח

ויסב אלקים את העם דרך המדבר ים סוף והמשים עלו בני ישראל מארץ מצרים:

But G-d led the people about, by the way of the wilderness by the Red Sea; and the children of Israel went up armed out of the land of Egypt.

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KEHOT'S NOTE

PARAGRAPH 18

46 לכתך אחרי במדבר

"I remember for you the kindness of your youth ... your going after Me in the desert, in a land not sown." The desert is the level of "after G-d."

Jeremiah 2:2 ירמיהו ב'ב'2

הלך וקראת באזני ירושלם לאמר כה אמר ה' זכרתי לך חסד נעוריך אהבת כלולתיך לכתך אחרי במדבר בארץ לא זרועה:

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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KEHOT'S NOTE

ירמיה ב, ב.

47 שבחי המדבר הוא בחי אחרי ה'

The note refers to Or HaTorah on Parshas Bamidbar, for the idea that the desert is the level of "after G-d."

KEHOT'S NOTE

ראה אוה"ת פ' במדבר ע' כא.

48 וראית את אחורי

"And you shall see My back, but My face shall not be seen." Holiness has a "face" and a "back."

Exodus 33:23 שמות ל"ג:כ"ג

והסרתי את כפי וראית את אחרי ופני לא יראו:

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

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KEHOT'S NOTE

שמות לג, כג.

49 מגילה עפה כתובה פנים ואחור

"I see a flying scroll." The Kehot note explains that the phrase in the text joins two verses: this one and Ezekiel 2:10.

Zechariah 5:2 זכריה ה'ב'2

ויאמר אלי מה אתה ראה ואמר אני ראה מגלה עפה ארקה עשרים באמה ורחבה עשר באמה:

And he said unto me: 'What seest thou?' And I answered: 'I see a flying scroll; the length thereof is twenty cubits, and the breadth thereof ten cubits.'

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Ezekiel 2:10 יחזקאל ב'י"2

ויפרש אותה לפני והיא כתובה פנים ואחור וכתוב אליה קנים והנה יהי:

and He spread it before me, and it was written within and without; and there was written therein lamentations, and moaning, and woe.

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KEHOT'S NOTE

וב"ה בקו"א לתניא ד"ה דוד זמירות עי קסא, א והוא חיבור ב' פסוקים זכרי
ה, ב ויחזקאל ב, י. וראה בליקוט פירושים ומ"מ — חסידות לקו"א שם.

PARAGRAPH 19

50

וחדות ה'

"Do not be sad, for the joy of G-d is your strength." Here:
joy in G-d is the very strength and life of the one in whom
G-dliness is revealed.

Nehemiah 8:10 ח"י: נחמיה

ויאמר להם לכו אכלו משמנים ושתו ממתקים ושלחו מנות לאין נכון
לו כ"קדוש היום לאדנינו ואל"תעצבו כ"קדושת ה' היא מעוזכם:

Then he said unto them: 'Go your way, eat the fat, and drink
the sweet, and send portions unto him for whom nothing is
prepared; for this day is holy unto our L-rd; neither be ye
grieved; for the joy of the L-RD is your strength.'

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PARAGRAPH 20

51

ולאהבה — לעשותה לאהבה

"For if you diligently keep all this commandment which I
command you, to do it, to love G-d your G-d." The Alter
Rebbe reads "doing" love as love that is made, produced
in the heart by contemplation.

דברים י"א: כ"ב Deuteronomy 11:22

כי אם-שמר תשמרון את-כל-המצוה הזאת אשר אנכי מצוה אתכם
לעשתה לאהבה את-ה' אלוקיכם ללכת בכל-דרכיו ולדבקה-בו:

For if ye shall diligently keep all this commandment which I
command you, to do it, to love the L-RD your G-d, to walk in
all His ways, and to cleave unto Him,

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KEHOT'S NOTE

דברים יא, כב. וראה גם תניא ח"ב בהקדמה. ספר הערכים-חב"ד כרך א ע'
תסב.

PARAGRAPH 22

52

בכל לבבך בשני יצריך ביצר טוב

"With all your heart: with both your inclinations, with the
good inclination and with the evil inclination." Loving
G-d with the evil inclination is read here as subduing it.

Mishnah Berachot 9:5 ט: משנה ברכות

ח"ב אדם לברך על הרעה כשם שהוא מברך על הטובה, שנאמר (דברים
ו) ואהבת את ה' אלוקיך בכל לבבך ובכל נפשך ובכל מאדך. בכל לבבך,
בשני יצריך, ביצר טוב וביצר רע. ובכל נפשך, אפלו הוא נוטל את
נפשך. ובכל מאדך, בכל ממונה. דבר אחר בכל מאדך, בכל מדה ומדה
שהוא מודה לה הוי מודה לו במאד מאד. לא יקל אדם את ראשו כנגד
שער המזרח, שהוא מכון כנגד בית קדשי הקדשים. לא יכנס להר הבית
במקלו, ובמגעלו, ...

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

זכור את אשר עשה לך עמלק בדרך וגו'

your might" (Deuteronomy 6:5). "With all your heart," with
your two impulses, the evil impulse as well as the good im-
pulse. "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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PARAGRAPH 23

53

כשם שאין בלבך אלא אחד

Yaakov's sons answer his fear that one of them is unwor-
thy: "Hear, Israel, G-d is our G-d, G-d is One. Just as in
your heart there is only One, so in our heart there is only
One."

Pesachim 56a:7 א:ו פסחים

דאמר רבי שמעון בן לקיש: ויקרא יעקב אל בניו ויאמר האספו ואני
לכם. ביקש יעקב לגלות לבניו קץ הימיו, ונסתלקה ממנו שכינה.
אמר: שמא חס ושלום יש במשתי פסול, כאברהם שיצא ממנו ישמעאל,
ואבי יצחק שיצא ממנו עשו? אמרו לו בניו: "שמע ישראל, ה' אלוקינו
ה' אחד". אמרו: כשם שאין בלבך אלא אחד, כך אין בלבנו אלא אחד.
באותה שעה פתח יעקב אבינו ואמר: "ברוך שם כבוד מלכותו לעולם
ועד".

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

KEHOT'S NOTE

פסחים נו, א. לקמן קטו, ג. לקו"ת מסעי צא, א. דרושים לר"ה סג, ג. אוה"ת
חקת ע' תשצא מציין לכאן.

PARAGRAPH 25

54

הדרך שיבור לו האדם

"Which is the right path that a person should choose for
himself?" The Alter Rebbe borrows the phrase for the path
of contemplation and iskafya.

Pirkei Avot 2:1 אבות ב:א

רבי אומר, איזוהי דרך ישרה שיבור לו האדם, כל שהיא תפארת
לעושיה ותפארת לו מן האדם. והוי זהיר במצוה קלה כבחמורה, שאין
אתה יודע מתן שכרן של מצוות. והוי מחשב הפסד מצוה כנגד שכרה,
ושכר עברה כנגד הפסדה. והסתכל בשלשה דברים ואי אתה בא לידי
עברה, דע מה למעלה ממך, עין רואה ואין שומעת, וכל מעשיך בספר
נכתבין:

Rabbi said: which is the straight path that a man should
choose for himself? One which is an honor to the person
adopting it, and [on account of which] honor [accrues] to
him from others. And be careful with a light commandment
as with a grave one, for you did know not the reward for the
fulfillment of the commandments. Also, reckon the loss [that
may be sustained through the fulfillment] of a command-
ment against the reward [accruing] thereby, and the gain
[that may be obtained through the committing] of ...

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PARAGRAPH 26

55

ואזניך תשמענה

"And your ears shall hear a word behind you, saying, This is the way, walk in it." Read here: from the "back" (achor) comes the way to the inner revelation.

ישעיהו ל"א:כ"א Isaiah 30:21

ואזניך תשמענה דבר מאחריך לאמר זה הדרך לכו בו כי תאמינו וכי תשמאלו:

And thine ears shall hear a word behind thee, saying: 'This is the way, walk ye in it, When ye turn to the right hand, and when ye turn to the left.'

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KEHOT'S NOTE

ישעיה ל, כא.

56

אחרי ה' ילכו כאררי ישאג

"They shall walk after G-d; He will roar like a lion." Following G-d from behind: the level of the yoke and iskafya.

הושע י"א:י"א Hosea 11:10

אחרי ה' ילכו כארריה ישאג כיהוא ישאג ויחדרו בנים מים:

They shall walk after the L-RD, Who shall roar like a lion; For He shall roar, And the children shall come trembling from the west.

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KEHOT'S NOTE

הושע יא, י.

57

ויאר ה' פניו

From the priestly blessing: "May G-d make His face shine upon you." The "face," the inner revelation, that follows the "back."

במדבר ו:כ"ה Numbers 6:25

יאר Havayah פניו אליה ויחנך:

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

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PARAGRAPH 27

58

אין מלך בלא עם

the passage shares nothing with the note

KEHOT'S NOTE

נסמן לעיל ה, א, נג, ד.

59

להודיע לבני האדם

"To make known to the sons of man His mighty acts, and the glory of the majesty of His Kingship." The Alter Rebbe reads it: the majesty of His Kingship is made possible by His mighty acts, the contractions that conceal His light.

תהילים קמ"ה:י"ב Psalms 145:12

להודיע לבני האדם גבורתיו וכבוד הדר מלכותו:

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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KEHOT'S NOTE

תהלים קמה, יב.

60

כי באמת כולא קמיה כלא חשיב

The note says that there the question is raised: since nothing is outside Him, as it is written "for all is from You," how can one speak of Kingship over a people at all? Note 85:13 cites the same page together with "Zachor" of 5565, which it identifies as this maamar.

KEHOT'S NOTE

בסה"מ תקס"ה ח"א ע' שפג ובמאמרי אדה"א ויקרא ח"ב ע' תקה הקושיא כיון שאין לך דבר שחוצ' ממנו כמ"ש כי ממך הכל ואיך שייך לומר בחי מלוכה ע"ע כביכול. ע"ש.

61

ולא תתורו אחרי לבבכם

From the passage of tzitzis: "and you shall not stray after your heart and after your eyes." An example of the restraint that is man's "might."

במדבר ט"ו:ל"ט Numbers 15:39

והיה לכם לציצית וראיתם אתו וזכרתם את-כל-מצות ה' ועשיתם אתם ולא-תתורו אחרי לבבכם ואחרי עיניכם אשר-אתם זנים אחריהם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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62

עוצם עיניו

"He who walks righteously ... and shuts his eyes from seeing evil." Another form of holding back from evil.

ישעיהו ל"ג:ט"ו Isaiah 33:15

הלך צדקות ודבר מישרים מאס בקצע מעשקות נער כפיו מתמך בשחד אטם אזנו משמע דמים ועצם עיניו מראות ברע:

He that walketh righteously, and speaketh uprightly; He that despiseth the gain of oppressions, That shaketh his hands from holding of bribes, That stoppeth his ears from hearing of blood, And shutteth his eyes from looking upon evil;

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63

אינו דומה שונה פרקו מאה פעמים למאה פעמים ואחד

On "between one who serves G-d and one who does not serve Him": both are perfect tzaddikim, but one who reviews his chapter a hundred times is not like one who reviews it a hundred and one times. The extra time, beyond habit, is what makes one "one who serves G-d."

חגיגה ט' ב: Chagigah 9b:10

אמר לקה בר ה' ה' להלל, מאי דכתיב: "ושבתם וראיתם בין צדיק לרשע בין עובד אלקים לאשר לא עבדו", היינו "צדיק" — היינו "עובד אלקים", היינו "רשע" — היינו "אשר לא עבדו"! אמר לקה: "עבדו" ו"לא עבדו" — תרוויחו צדיקי גמול ניהו, ואינו דומה שונה פרקו מאה פעמים, לשונה פרקו מאה ואחד.

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

64

עובד אלהים

"And you shall again see the difference ... between one who serves G-d and one who has not served Him." The verse the Talmud explains as reviewing one's learning beyond habit.

מלאכי ג:18

וּשְׁכַתֶּם וּרְאִיתֶם בֵּין צַדִּיק לְרָשָׁע בֵּין עֶבֶד אֱלֹקִים לְאִשֶּׁר לֹא עֲבָדוֹ:

Then shall ye again discern between the righteous and the wicked, between him that serveth G-d and him that serveth Him not.

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65

שום תשים עליך מלך

"You shall surely set a king over you." Read here as making G-d King over oneself by overcoming one's nature.

דברים י"ז:15

שׁוּם תִּשֶׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר ה' אֱלֹקֶיךָ בּוֹ מִקִּרְבֵּי אַחֶיךָ תִּשֶׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא־אֶחֶיךָ הוּא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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PARAGRAPH 28

66

חכים ולא בחכמה ידיעא מבין ולא

From Eliyahu's prayer in the introduction to the Tikkunei Zohar: "You are wise, but not with a known wisdom; You understand, but not with a known understanding." Here it describes yud-hei, the hidden world, beyond all grasp.

Tikkunei Zohar 17b:3-4

אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאיןון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיטא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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PARAGRAPH 29

67

את השמים ואת הארץ אני מלא

"Do I not fill the heavens and the earth, says G-d?" Read here as: what fills heaven and earth is G-d's "saying," His word.

Jeremiah 23:24

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

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

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KEHOT'S NOTE

ירמיי כג, כד.

68

את ה' האמרת

"You have avowed G-d this day to be your G-d." The Alter Rebbe reads he'emarta, from the root "to say," as making G-d One who speaks.

Deuteronomy 26:17

אֲתָהּ ה' הֵאֱמַרְתָּ הַיּוֹם לְהָיִיתׁ לְךָ לְאֱלֹקִים וּלְלַכֵּת בְּדַרְכָּיו וּלְשַׁמֵּר חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וּלְשַׁמֵּעַ בְּקוֹלוֹ:

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldst walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice.

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KEHOT'S NOTE

דברים כו, יז.

PARAGRAPH 30

69

המוח שליט על הלב

Chapter 12 describes the beinoni: the evil in him never prevails so as to clothe itself in his body, and at set times, such as the Shema and prayer, he binds his intellect to G-d and deepens his Daas in G-d's greatness.

Tanya, Likkutei Amarim 12:5

... ומחשבה ממש, להעמיק מחשבתו בתענוגי עולם הזה איך למלאות תאוות לבו, כי המוח שליט על הלב (כמו שכתוב ברעיא מהימנא פרשת פינחס) בתולדותו וטבע וצירותו, שכל נוצר האדם בתולדותו, שכל אדם יכול ברצונו שבמוחו להתאפק ולמשול ברוח תאוותו שקלבו, שלא למלאות משאלות לבו במעשה דבור ומחשבה, ולהסיח דעתו לגמרי מתאוות לבו אל ההפך לגמרי, ובפרט אל צד הקדושה.

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KEHOT'S NOTE

ראה תניא פ"ב "כמ"ש ב"מ פי' פינחס" (רכד, א).

70

המוח שליט על הלב

The Raaya Mehemna in Pinchas says that the brain "rides upon and rules over the heart." The Kehot note gives it, through chapter 12 of the Tanya, as the source of the phrase.

Zohar, Pinchas 39:209

71

רצוף אהבה

"Its inside inlaid with love." Said of King Shlomo's palanquin; here, the heart whose innermost core is filled with love for G-d alone.

Song of Songs 3:10

עֲמֻדָיו עָשָׂה כֶּסֶף רִפְיֹתָיו זָהָב מְרֻכָּבוֹ אֲרָגְמָן תּוֹכוֹ רִצּוֹף אֲהָבָה מִבְּנוֹת יְרוּשָׁלַם:

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

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PARAGRAPH 31

72 וענין הכסא שלם הוא בחי' כסא מלכותו

The note points there for the throne as the level of Malchus; Sefer HaChakirah itself cites this passage (see note 85:12).

KEHOT'S NOTE

ראה בסי' החקירה פג, א. וראה לקמן פה, ג.

73 שום תשים עליך מלך

“You shall surely set a king over you.” The acceptance of G-d’s Kingship that establishes His throne.

דברים י"ז:ט"ו:17:15

שום תשים עליך מלך אשר יבחר ה' אלקיך בו מקרב אחיך תשים עליך מלך לא תוכל לתת עליך איש נכרי אשר לא־אחיך הוא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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74 מושיב מלכים לכסא

In a note there the Rebbe writes: “So it is also in Torah Ohr (85a), and in many places.

KEHOT'S NOTE

בהערה בד"ה ויהי אמן עטר"ת ע' שח מציינ' כ"ק אדמו"ר זי"ע שם "כ"ה גס בתו"א (פה, א). ובכ"מ. וכנראה הכוונה לאיוב לו, ז. וצ"ע. עכ"ל.

75 וישב ה' מלך לעולם

“G-d sat at the Flood, and G-d sits as King forever.” G-d’s “sitting” as King is His lowering Himself to rule the worlds.

תהילים כ"ט:10:29

ה' למבול יָשָׁב וישב ה' מלך לעולם:

The L-RD sat enthroned at the flood; Yea, the L-RD sitteth as King for ever.

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KEHOT'S NOTE

תהלים כט, י.

76 ובחי' ישיבה

Sefer HaChakirah cites this passage: as sitting on a throne is done with the back, so Malchus is called “after G-d,” because bringing separate existence into being requires ge-vuros and contractions.

KEHOT'S NOTE

בספר החקירה פג, א מציינ' לכאן וז"ל: “בענין כסא שהיא בחי' מלכות שכמו שישבה על הכסא היא באחוריים כך המלי' נק' אחרי ה' משום שכדי להיות מקור להתהוות היש ודבר נפרד הוא ע"י גבורות וצמצומים יע"ש. וצ"ע איך יבא זה עם מ"ש העה"ק [ח"ג פמ"ב] דהישיבה הוא הייחוד. ואפ"ל כמו שהטפה נמשכת ממוח הדעת דרך ח"י חוליות השדרה שהוא באחוריו ואח"כ באה אל היסוד המשים שלום אז נמשך פכ"פ, לכן שפיר יצויר הנמשל מענין הייחוד והמשכת טפת חכמה עילאה למקור דבי"ע ושורשן בשם ישיבה על הכסא". ע"ש.

מגילה עפה

“I see a flying scroll.” With Ezekiel 2:10, the source of “a flying scroll written front and back”: the Torah, too, has a “back,” the physical mitzvos.

זכריה ה':ב'2:5 Zechariah

ויאמר אלי מה אתה ראה ואמר אני ראה מגלה עפה ארקה עשרים באמה ורחבה עשר באמה:

And he said unto me: ‘What seest thou?’ And I answered: ‘I see a flying scroll; the length thereof is twenty cubits, and the breadth thereof ten cubits.’

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78 כתובה פנים ואחור

“And it was written front and back.” The physical mitzvos are the Torah’s “back.”

יחזקאל ב':10:2 Ezekiel

ויפרש אותה לפני והיא כתובה פנים ואחור וכתוב אליה קנים והנה נהי:

and He spread it before me, and it was written within and without; and there was written therein lamentations, and moaning, and woe.

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PARAGRAPH 32

79 זה לעומת זה עשה

“G-d has made the one opposite the other.” In Chassidus, every level of holiness has a counterpart in kelipah.

קהלת ז':14:7 Ecclesiastes

ביום טובה הנה בטוב וביום רעה ראה גם את־זה לעִמְתֹּה עֲשֵׂה הָאֱלֹקִים עַל־דִּבְרֵת שְׁלֹא יִמָּצֵא הָאָדָם אַחֲרָיו מְאוּמָּה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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80 ראשית גוים עמלק

Bilam’s words: “Amalek was the first of nations, but his end shall be destruction.” Amalek as the head and root of kelipah.

במדבר כ"ד:20:24 Numbers

וירא את־עמלק וישא משלו ויאמר ראשית גוים עמלק ואחֲרֵיתוֹ עֲדִי אָבֹד:

And he looked on Amalek, and took up his parable, and said: Amalek was the first of the nations; But his end shall come to destruction.

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81 שו"ה ראשית — ולכן נק' עמלק ע"מ מל"ק

That page, in the supplements to Megillas Esther, explains “for it is a stiff-necked people, and You shall forgive”: the nape is the seat of a will above reason that will not be

turned aside, which in holiness is the refusal to be separated from G-d.

KEHOT'S NOTE

ראה גם לקמן קכג, ג. באוה"ת פ' זכור כרך ח ע' ג'צה: "צ"ע בזכור תקס"ה [זה המאמר כאן הוא. וראה בסה"מ תקס"ה ע' שפג] נז' עמלק למטה מפרעה כנגד ד"ת ובכי מחה תקע"ב [] נזכר דעמלק נגד ח"י שלמעלה מנשמה". ע"ש.

PARAGRAPH 33

82

כי עם קשה עורף הוא . . וסלחת

Moshe's prayer: "Let G-d go among us, for it is a stiff-necked people, and forgive our iniquity." The Alter Rebbe reads the stiff neck as Israel's virtue and the reason for forgiveness.

שמות ל"ד:9: Exodus 34:9

וַיֹּאמֶר אֱמִינָא מִצְאֵתִי חַן בְּעֵינֶיךָ אֲדֹנָיִי לְהֵינָא אֲדֹנָיִי בְּקִרְבְּנוּ כִּי עָם קָשֶׁה-עֹרֶף הוּא וְסִלְחָתְךָ לְעֹנֵנוּ וּלְחַטָּאתֵנוּ וְנַחֲלָתֵנוּ:

And he said: 'If now I have found grace in Thy sight, O L-rd, let the L-rd, I pray Thee, go in the midst of us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for Thine inheritance.'

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KEHOT'S NOTE

שמות לד, ט.

83

אחרי הווי"ה ילכו

"They shall walk after G-d." The strength of the nape of holiness: following G-d from the "back."

הושע י"א:10: Hosea 11:10

אַחֲרֵי ה' יֵלְכוּ בְּאֶרֶץ ה' שָׂאֵג כִּי-הוּא יִשְׁאָג וְיַחֲרִדוּ בָנִים מִיָּם:

They shall walk after the L-RD, Who shall roar like a lion; For He shall roar, And the children shall come trembling from the west.

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84

ויונב בך כל הנחשלים אחריך

"How he met you on the way and struck at your rear, all the stragglers behind you." Amalek's hold is on those who are "behind," the back of holiness.

דברים כ"ה:18: Deuteronomy 25:18

אֲשֶׁר קָרָה בְּדֶרֶךְ וַיּוֹנֵב בְּךָ כָּל-הַנִּחְשָׁלִים אַחֲרֶיךָ וְאַתָּה עָיַף וַיִּגַּע וְלֹא יָרָא אֱלֹקִים:

how he met thee by the way, and smote the hindmost of thee, all that were enfeebled in thy rear, when thou wast faint and weary; and he feared not G-d.

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KEHOT'S NOTE

דברים כה, יב.

PARAGRAPH 34

85

ממול העורף

Of a bird offering: "and he shall nip its head opposite its nape, but shall not divide it." Melikah is the image for

Amalek, who cuts at the "nape" that joins mind to heart.

ויקרא ח"ח:8: Leviticus 5:8

וְהֵבִיא אֹתָם אֶל-הַכֹּהֵן וְהִקְרִיב אֶת-אֶשֶׁר לַחֲטָאתָ רִאשׁוֹנָה וּמִלֵּק אֶת-רֹאשׁוֹ מִמּוֹל עֲרָפוֹ וְלֹא יַבְדִּיל:

And he shall bring them unto the priest, who shall offer that which is for the sin-offering first, and pinch off its head close by its neck, but shall not divide it asunder.

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PARAGRAPH 35

86

מלאו לבו

Achashverosh asks about Haman, "Who is he, and where is he, whose heart emboldened him to do so?" The same phrase describes Amalek's daring against what he had seen.

אסתר ז'ה:5: Esther 7:5

וַיֹּאמֶר הַמֶּלֶךְ אַחַשְׁוֵרוֹשׁ וַיֹּאמֶר לְאַסְתֵּר הַמַּלְכָּה מִי הוּא זֶה וְאֵיזָהָה הוּא אֲשֶׁר-מָלְאוּ לְבוֹ לַעֲשׂוֹת כֵּן:

Then spoke the king Ahasuerus and said unto Esther the queen: 'Who is he, and where is he, that durst presume in his heart to do so?'

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87

לא ידעתי את ה'

Pharaoh: "Who is G-d, that I should listen to His voice? ... I do not know G-d." Pharaoh lacked knowledge; Amalek had it.

שמות ה'ב:2: Exodus 5:2

וַיֹּאמֶר פְּרֹעֹה מִי ה' אֲשֶׁר אֲשַׁמֵּעַ בְּקִלּוֹ לְשַׁלַּח אֶת-יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת-ה' וְגַם אֶת-יִשְׂרָאֵל לֹא אֲשַׁלַּח:

And Pharaoh said: 'Who is the L-RD, that I should hearken unto His voice to let Israel go? I know not the L-RD, and moreover I will not let Israel go.'

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88

כי אני הכבדתי את לבו

"Go to Pharaoh, for I have hardened his heart." Without this, the wonders would have humbled him.

שמות י"א:1: Exodus 10:1

וַיֹּאמֶר ה' אֶל-מֹשֶׁה בֹּא אֶל-פְּרֹעֹה כִּי-אֲנִי הִכְבַּדְתִּי אֶת-לְבָבוֹ וְאֶת-לֵב עֲבָדָיו לְמַעַן שְׂתִי אֶתְנִי אֵלָה בְּקִרְבּוֹ:

And the L-RD said unto Moses: 'Go in unto Pharaoh; for I have hardened his heart, and the heart of his servants, that I might show these My signs in the midst of them;

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89

ראשית גוים עמלק

"Amalek was the first of nations." Amalek is the root of the brazen trait, and "his seed" is what he sowed.

במדבר כ"ד:20: Numbers 24:20

וַיֵּרָא אֶת-עַמְלֵק וַיֵּשֶׂא מִשְׁלוֹ וַיֹּאמֶר רִאשִׁית גּוֹיִם עַמְלֵק וְאַחֲרֵיתוֹ עֲדִי אֲבִד:

And he looked on Amalek, and took up his parable, and said: Amalek was the first of the nations; But his end shall come to destruction.

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90 מלחמה בעמלק מדור דור

“G-d has war with Amalek from generation to generation.” Since every generation goes out of Egypt, every generation meets Amalek.

Exodus 17:16: שמות י"ז:ט"ז

ויאמר כ"ייד עליכס קה מלחמה ל Havayah בעמלק מדר דר:

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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PARAGRAPH 36

91 מחה אמה את זכר עמלק

After the battle at Refidim: "Write this as a memorial in the book ... for I will surely blot out the memory of Amalek from under the heavens." Here G-d Himself blots out Amalek: the stage of exile.

Exodus 17:14: שמות י"ז:יד

ויאמר ה' אל-משה כתב זאת וקרן בספר ושים באזני יהושע כי-מחה אמה את-זכר עמלק מתחת השמים:

And the L-RD said unto Moses: 'Write this for a memorial in the book, and rehearse it in the ears of Joshua: for I will utterly blot out the remembrance of Amalek from under heaven.'

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KEHOT'S NOTE

שמות יז, יד.

92 מלחמה להוי"ה בעמלק

“G-d has war with Amalek from generation to generation.” Read here as: the war is G-d's, not man's.

Exodus 17:16: שמות י"ז:ט"ז

ויאמר כ"ייד עליכס קה מלחמה ל Havayah בעמלק מדר דר:

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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93 לה המלחמה

David to Golyas: "for the war is G-d's, and He will give you into our hands." A person's strength alone does not win this war.

I Samuel 17:47: שמואל א י"ז:מ"ז

וידעו כל-הקהל הזה כי-לא בחרב ובחנית יהושע Havayah ל Havayah המלחמה ונתן אתכם בידנו:

and that all this assembly may know that the L-RD saveth not with sword and spear; for the battle is the L-RD'S, and He will give you into our hand.'

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94 והיה בהניח כו' בארץ . . תמחה . . את זכר עמלק

"And it shall be, when G-d your G-d gives you rest from all your enemies around, in the land ... you shall blot out the memory of Amalek from under the heavens; you shall not forget." The stage in which the person himself erases Amalek.

Deuteronomy 25:19: דברים כ"ה:י"ט

והיה בהניח ה' אל-קיד לך מכל-א-יבך מסביב בארץ אשר האלקיד נתן לך נחלה לרשתה תמחה את-זכר עמלק מתחת השמים לא תשכח:

Therefore it shall be, when the L-RD thy G-d hath given thee rest from all thine enemies round about, in the land which the L-RD thy G-d giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

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KEHOT'S NOTE

דברים כה, יט.

95 כל הנחשלים אחריך

"And struck at your rear, all the stragglers behind you." Amalek's hold is only in the "back."

Deuteronomy 25:18: דברים כ"ה:י"ח

אשר קרד בדרך ויזנב בך כל-הנחשלים אחריך ואתה עיף ויגע ולא ירא אלקים:

how he met thee by the way, and smote the hindmost of thee, all that were enfeebled in thy rear, when thou wast faint and weary; and he feared not G-d.

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96 בדרך בצאתכם ממצרים

"What Amalek did to you on the way, as you went out of Egypt." Amalek attacks at the stage of going out, the stage of "after G-d."

Deuteronomy 25:17: דברים כ"ה:י"ז

זכור את אשר-עשה לך עמלק בדרך בצאתכם ממצרים:

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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97 בדרך בצאתכם ממצרים דייקא

The note points here for a further discussion of "on the way, as you went out of Egypt," specifically.

KEHOT'S NOTE

ראה סה"מ תקס"ב ח"א ע' קעב. תקס"ה ח"א ע' שפא. שפז. שצז. אוח"ת פי' זכור ע' תשצה. דרמ"צ צד, סע"א. סה"מ תרע"ח ע' קפט. סה"מ עטר"ת ע' רפט. ד"ה זכור תשמ"ג.



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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