



TORAH OHR • PARSHAS VAYECHI • MAAMAR 1

יהודה אתה יודוך אחיך וגו'

“Yehudah, you — your brothers
shall acknowledge you”



Yehudah is acknowledgment (hoda'ah): a self-nullification before G-d that is higher than love and awe, expressed in the bowing and silence of the Shemoneh Esreh. It becomes revealed, “you,” only after the work of his brothers Reuven, Shimon and Levi: love, awe and the Torah, which correspond to the prayers that come before the Shemoneh Esreh.

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

Yehudah is acknowledgment (hoda'ah): a self-nullification before G-d that is higher than love and awe, expressed in the bowing and silence of the Shemoneh Esreh. It becomes revealed, "you," only after the work of his brothers Reuven, Shimon and Levi: love, awe and the Torah, which correspond to the prayers that come before the Shemoneh Esreh.

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

Yaakov blesses Yehudah, whose name means acknowledgment, "your brothers shall acknowledge you." Leah gave that name only after Reuven, Shimon and Levi were born, and in the soul too the brothers come first. Reuven is "seeing": contemplating G-d's greatness until mere knowledge becomes felt love, which is why Pesukei deZimra precedes the Shema. This love is the longing of a baal teshuvah, a soul that has descended into the limits of a body and longs to return, and its bitterness draws an answering love from above. Shimon is "hearing" from afar: humility and awe, the second paragraph of the Shema. Levi, "joining," is the Torah, praised in Emes VeYatziv, through which the Infinite Light descends of its own accord to a person who feels unworthy to rise. All three remain within the light that fills the worlds. Yehudah is bittul in the light that encompasses them, the bowing of the Shemoneh Esreh, and the brothers make it revealed. This bittul lets a person deal with worldly needs "at the nape," not with the face. Torah study and kindness, "your father's sons," empower the whole process.

OUTLINE

- 1 The name Yehudah** ¶1
Yehudah is acknowledgment rooted above time; it depends on the brothers born before him, beginning with Reuven, seeing, which draws forth love.
- 2 Reuven: seeing and love** ¶2-3
Contemplating G-d's greatness in Pesukei deZimra and Yotzer Or turns knowledge into seeing and gives birth to the love of the Shema.
- 3 Love as return** ¶4-6
Love with both inclinations is the love of a baal teshuvah; the soul's bitterness at its descent draws an answering love from above, until its fire is absorbed in the Infinite Light.

4	Shimon and Levi	¶7-8
	Shimon is hearing from afar, awe and humility, the second paragraph of the Shema; Levi, joining, is expressed in Emes VeYatziv.	
5	Levi: the Torah	¶9-10
	Through the Torah the Infinite Light descends of its own accord, so that a person who cannot rise can still draw it down upon his soul.	
6	Yehudah: bittul in prayer	¶11-12
	The three brothers belong to the light that fills the worlds; Yehudah's bittul belongs to the light that encompasses them, and the brothers make it revealed in the Shemoneh Esreh. A parenthesis distinguishes this acknowledgment from the lower kind.	
7	"Your hand on the nape of your enemies"	¶13-14
	Revealed bittul in prayer lets a person handle worldly needs "at the nape," so that an impression of prayer remains and darkness is turned into light.	
8	"Your father's sons shall bow down to you"	¶15
	Torah study and acts of kindness, the offspring of G-d's wisdom and compassion, draw down and reveal Yehudah's acknowledgment.	

KEY CONCEPTS

Acknowledgment (hoda'ah) הודאה

The quality of Yehudah: in its higher form, self-nullification before G-d that is above love and awe, expressed in the bowings of the Shemoneh Esreh.

Seeing and hearing ראייה ושמיעה

Reuven and Shimon: seeing is from close by and gives birth to love; hearing is from afar and gives birth to awe.

Running and returning (ratzo and shov) רצוא ושוב

The soul's movement toward G-d in love and its stepping back in humble awe, corresponding to the first and second paragraphs of the Shema.

The light that fills all worlds and the light that encompasses all worlds ממלא כל עולם וסובב כל עולם

Love, awe and the Torah's descent belong to the light that enters the worlds; Yehudah's bittul reaches the light that surrounds them, before which all is equal.

Teshuvah (return) תשובה

Not only repair of sin but the return of every soul from the limits of the body to its source, whose bitterness makes love stronger.

Face and nape פנים ועורף

Doing something with heart and soul, or reluctantly with one's back turned; worldly needs are to be handled only "at the nape."

SECTION 1 • 11

The name Yehudah

1 יהודה אתה¹ יודוך אחיך² וגו'. הנה יהודה³ נקרא ע"ש הפעם אודה⁴ והוא בחי' הודי' שבכללות נשיי מודים אנחנו לך⁵ ואנחנו כורעים ומשתחוים ומודים.

"Yehudah, you — your brothers shall acknowledge you," etc. Now, Yehudah is named after "This time I will acknowledge (odeh)," and this is the quality of acknowledgment (hoda'ah) in the souls of Israel as a whole: "We acknowledge You," and "we bend the knee, bow down and acknowledge."

The maamar opens with Yaakov's blessing to Yehudah, whose name the Torah ties to Leah's words at his birth, "This time I will acknowledge." The Alter Rebbe identifies this with hoda'ah, the acknowledgment present in every Jewish soul, as expressed in prayer: "We acknowledge You" (Modim) in the Amidah, and "we bend the knee, bow down and acknowledge" in Aleinu.

אלא שלמטה לפי שהוא תחת הזמן נק' הפעם אודה שלא כל העתים שוות. אבל למעלה במקור חוצב⁶ נשמותיהם הוא למעלה מן הזמן ושם נק' יהודה כי היו"ד מורה על ההוה כמו ככה יעשה איוב.⁷

Only, below, since it is subject to time, it is called "This time (hapa'am) I will acknowledge," for not all times are alike. But above, in the source from which their souls are hewn, it is above time, and there it is called Yehudah, for the yud indicates the present, as in "Thus Iyov would do (ya'aseh)."

Below, in this world, the soul's acknowledgment is bound to time: "this time" implies that one moment differs from another. In the soul's source above, which is beyond time, the name is Yehudah, whose opening yud marks an ongoing present, like the verse that says Iyov would bring offerings continually: "Thus Iyov would do."

ויהי פי המלה כמו יודה בתוסי ה' יהודה⁸ (ובנחמיי י"א) נכתב יהודה בסגול⁹ תחת הדל"ת^{10,11}

And the meaning of the word would be like yodeh ["he acknowledges"], with the addition of a hei: Yehudah. (And in Nechemiah 11, Yehudah is written with a segol under the dalet.)

Read this way, the name Yehudah is the verb yodeh, "he acknowledges," with an added hei: an acknowledgment that never stops. The parenthesis adds support from Nechemiah 11, where the same letters are vocalized as a verb, with a segol under the dalet.

וענין הפעם אודה היינו אחר לידה והתגלות בחי' ראובן שמעון ולוי שהם הם הגורמים לבחי' ^{12,13} הודיה ¹⁴ זו.

And the matter of “This time I will acknowledge” is [that it comes] after the birth and revelation of the levels of Reuven, Shimon and Levi, for they are the very ones that bring about this quality of acknowledgment.

Leah said “This time I will acknowledge” only after Reuven, Shimon and Levi had been born. In the same way, the full acknowledgment of Yehudah appears in the soul only after the qualities those three brothers stand for have been born and revealed, because they are what bring it about.

וזהו יודוך אחיך. וביאור ענין זה הנה ראובן הוא ע"ש ראו בן בחי' ראייה ובחי' ראייה זו היא הגורמת המשכת בחי' האהבה. ¹⁵

And this is [the meaning of] “your brothers shall acknowledge you.” The explanation of this matter: Reuven is named after “See, a son” (re'u ben), the level of seeing (re'iyah); and this level of seeing is what brings about the drawing forth of the level of love.

This is why the verse says “your brothers shall acknowledge you”: the brothers are the cause of Yehudah's acknowledgment. The explanation begins with Reuven, whose name is read as re'u ben, “see, a son”; Reuven stands for seeing, and seeing is what draws forth love.

כמ"ש פני אריה אל הימין ^{16,17} אריה אותיות ראייה ¹⁸ וכן היה דגל מחנה ראובן תימנה ¹⁹ כי ענין ראייה הוא ענין התקרבות דרך חיבה כמ"ש כבכורה בתאנה בראשיתה ראיתי אבותיכם ²⁰ כו'. ²¹

As it is written, “The face of a lion on the right”: aryeh (lion) has the letters of re'iyah (seeing). And likewise the banner of the camp of Reuven was to the south. For seeing is a matter of drawing close out of affection, as it is written, “Like the first ripe fig on the fig tree in its first season, I saw your fathers,” etc.

Two signs link Reuven and seeing with the right side: the lion (aryeh) on the right in Yechezkel's vision of the Chariot has the letters of re'iyah, “seeing,” and Reuven's camp in the wilderness lay to the south, which is the right. Seeing brings closeness and affection, as when G-d says He “saw” Israel's forefathers with the delight one feels at the first ripe fig.

SECTION 2 • ¶2-3

Reuven: seeing and love

2 וזהו כי ראה²² ה' וגו'. כי עתה יאהבני אישי וגו'. וענין המשכה זו בכנ"י הוא

And this is [the meaning of] “For G-d has seen,” etc., “for now my husband will love me,” etc. And this drawing forth in the Congregation of Israel (Knesses Yisrael) is

Leah named Reuven saying, “For G-d has seen my affliction; for now my husband will love me.” The Alter Rebbe reads this as the pattern of Reuven, in which G-d’s “seeing” draws forth love, and now asks what this drawing forth is within the Congregation of Israel, the collective soul of the Jewish people.

בחי' לאסתכלא ביקרא דמלכא לעורר את האהבה עד שתחפץ לדבקה בו ית' ועד"ז נתקנו פסוד"ז ויוצר אור קודם ק"ש כדי שיבוא לקיום ואהבת בק"ש.

the level of “gazing at the glory of the King,” to arouse love until it desires to cleave to Him, blessed be He. And in this way the Verses of Praise (Pesukei deZimra) and [the blessing] Yotzer Or were instituted before the Shema, so that one should come to the fulfillment of “And you shall love” in the Shema.

In the soul, Reuven is “gazing at the glory of the King”: contemplating G-d’s greatness until love is aroused and one wants to cleave to Him. This is why the Verses of Praise and the blessing Yotzer Or, which describe G-d’s greatness, come before the Shema, whose first paragraph commands “And you shall love.”

כי עיקר הכוונה בספור שבחו של מקום הוא כי לא די בידיעה לבדה לפי שהיא בחי' העלם ואפי' גנבא אפום מחתרתא²³ וכי

For the main purpose of recounting the praise of the Omnipresent is that knowledge alone is not enough, since it is a state of concealment; and even “a thief at the mouth of the tunnel,” etc.

Merely knowing that G-d exists does not produce love, because such knowledge stays hidden and does not move the heart. The proof is the saying about the thief who calls on G-d for help at the mouth of the tunnel he has dug: he knows G-d, yet his knowledge does not change what he does.

ולא יבוא לקיום ואהבת כ"א כשיצא מההעלם אל הגלוי ומבחי ידיעה לבחי ראייה ממש שהוא בחי גילוי לאסתכלא דוקא והיינו ע"י שירבה לספר בשבחיו יתברך ולהעמיק דעתו איך שמלכותך מלכות כל עולמים.²⁴

And he will not come to the fulfillment of "And you shall love" unless he goes out from concealment into revelation, and from the level of knowing to the level of actual seeing, which is the level of revelation — specifically "to gaze." That is, by speaking at length of His praises, blessed be He, and deepening his mind [in] how "Your kingship is a kingship over all worlds":

Love comes only when knowledge becomes "seeing," a vision vivid enough to be felt, which is what "gazing" means. One reaches it by dwelling at length on G-d's praises and contemplating deeply how His kingship extends over all the worlds.

אלף אלפים ורבו רבבן²⁵ כו' והוא לבדו ית' הוא יחיד ומיוחד כמו קודם שנברא העולם. כמאמר יחיד חי העולמים מלך²⁶ כו'.^{27, 28, 29}

"A thousand thousands, and myriads of myriads," etc.; and He alone, blessed be He, is single and unique, just as before the world was created, as in the words, "Single One, Life of the worlds, King," etc.

The contemplation takes in the countless multitudes of angels and worlds, "a thousand thousands, and myriads of myriads," and sees that G-d alone remains single and unique, exactly as before the world was created. This is the meaning of the phrase in the Verses of Praise, "Single One, Life of the worlds, King."

3 ואמתות שם יחיד הוא שהוא לבדו הוא³⁰ וענין אחד³¹ הוא שנמשך בחי א' בחי"ת וד' שהם ז' רקיעים והארץ כו'

The true meaning of the name "Single" (yachid) is that He alone is. And the meaning of "One" (echad) is that the level of the aleph is drawn into the ches and the dalet, which are the seven heavens and the earth, etc.,

The Alter Rebbe distinguishes two words for G-d's oneness. Yachid, "single," means that He alone exists; echad, "one," describes the world as united with Him: the aleph, whose value is one, is drawn into the ches (eight: the seven heavens and the earth) and the dalet (four), which tradition reads as the four directions.

שהיו בטלים ליחודו ית' שהחיות של שמים וארץ עולה ונכלל במקורו וכך עולה אפילו החיות של הרוחניות

so that they be nullified to His unity, blessed be He: the life-force of heaven and earth rises and is absorbed into its source; and in this way even the life-force of the spiritual [realms] rises,

In echad, all of creation is nullified to G-d's unity: its life-force rises and is absorbed back into its source. The same is true of the spiritual realms, whose life-force also rises and is absorbed in Him.

כמ"ש לך ה' הגדולה וכי' (ועיין מזה על פסוק וארא אל אברהם) ורק בשכמל"ו שלהיות עולמות נפרדים הם רק מבחי' מלכותו ית'.

as it is written, "Yours, G-d, is the greatness," etc. (and see about this on the verse "And I appeared to Avraham"). And only in "Blessed be the Name of the glory of His kingdom forever and ever" [is it said] that the existence of separate worlds is only from the level of His Malchus (sovereignty), blessed be He.

The verse "Yours, G-d, is the greatness... for all that is in heaven and on earth" expresses this nullification. Only in the words said after the first verse of the Shema, "Blessed be the Name of the glory of His kingdom forever and ever," is there room for separate worlds, and even they exist only through G-d's kingship (Malchus); the parenthesis refers to a discussion of this on the verse "And I appeared to Avraham."

וכשיאריך בענין זה בעומק בינתו בבחי' גילוי במוחו ולא בידיעה לבדה אזי מוליד מזה אהבה בהתגלות לבו להיות נכספה

And when he dwells at length on this matter in the depth of his understanding, in a revealed way in his mind and not as knowledge alone, then from this he gives birth to love revealed in his heart, so as to "long"

When a person contemplates this deeply, with an understanding that becomes vivid in his mind rather than remaining mere knowledge, it gives birth to love revealed in his heart. That love is described in the psalm's word "longs."

וגם כלתה נפשי³² וגוי ויבא לקיום ואהבת את ה' אלקיך ממש דהיינו לדבקה בו בא"ס ב"ה ממש וכמ"ש מי לי בשמים³³ כו'.³⁴

"and even pine, my soul," etc.; and he will come to the actual fulfillment of "And you shall love Havayah your G-d" — that is, to cleave to Him, to the Infinite One (Ein Sof), blessed be He, Himself; as it is written, "Whom do I have in heaven," etc.

The verse continues, "and even pines, my soul": love so intense that the soul wastes away with longing. This is the true fulfillment of "And you shall love Havayah your G-d": to cleave to the Infinite One Himself, as in "Whom do I have in heaven [but You]?"

SECTION 3 • ¶4-6

Love as return

4 והנה כתיב בכל לבבך³⁵ ואמרו רז"ל בשני יצריך דהיינו שתהא האהבה בבחי' בעל תשובה כי התשובה אינו דוקא במי שיש בידו³⁶ עבירות ח"ו.³⁷

Now, it is written, "with all your heart," and our Sages, of blessed memory, said, "with both your inclinations." That is, the love should be at the level of a baal teshuvah (one who returns); for teshuvah (return) is not specifically for one who has sins in his hand, G-d forbid.

The word for "your heart" in this verse, levavcha, has a doubled letter bet, which the Sages read as "with both your inclinations," the good and the evil. This means the love should be like that of a baal teshuvah, and teshuvah here is not limited to someone who has sinned.

אלא אפי' בכל אדם כי ענין תשובה הוא להשיב את הנשמה למקורה ושרשה שהיתה כלולה במאצילה ב"ה וצורה בצרור החיים³⁸ את ה' ממש וירדה

Rather, [it applies] even to every person; for the meaning of teshuvah is to return the soul to its source and root, where it was included in its Emanator, blessed be He, and "bound in the bond of life with G-d" Himself; and it descended

Teshuvah, literally "return," applies to every person, because it means returning the soul to its root. Before its descent the soul was included in its Emanator and "bound in the bond of life" with G-d Himself.

ממקום כבודה ונתלבשה בעוה"ז הגשמי שאפילו כל השגות הרוחניים שמשגת בהתלבשותה בתוך הגוף הם נופלים תחת בחינת זמן ומקום³⁹

from its place of glory and was clothed in this physical world, so that even all the spiritual perceptions that it grasps while clothed within the body fall under the category of time and space.

The soul came down from that lofty place and was clothed in this physical world. Now even its spiritual understanding, gained while in the body, is limited by time and space.

וצריך להשיבה ע"י ויצעקו אל⁴⁰ ה' בצר להם כי צר לו המקום⁴¹ שהוא בחי' מצר וגבול ועל זה נאמר
אשר הוצאתי אתכם⁴² מארץ מצרים מבחי' מצר כו'

And it must be returned through "They cried out to G-d in their distress (tzar)," for "the place is too narrow (tzar) for him," which is the level of constriction (meitzar) and limit. And of this it is said, "who brought you out of the land of Egypt (Mitzrayim)" — from the level of constriction (meitzar), etc.

The soul is brought back by crying out to G-d from this constriction, as in "They cried out to G-d in their distress." The narrowness (meitzar) of limited existence is the inner meaning of Egypt (Mitzrayim), from which G-d brought us out.

שע"י המרירות אשר יהיה לו על ההיפוך תגדל האהבה לה' ביתר שאת להתכלל באוא"ס ב"ה כיתרון
האור הבא מן החשך.^{43, 44}

For through the bitterness he will feel over the opposite [state], the love for G-d will grow with surpassing strength, to be absorbed in the Infinite Light (Or Ein Sof), blessed be He — like the advantage of light that comes from darkness.

The bitterness a person feels at being so far from G-d makes his love stronger, so that he longs to be absorbed in the Infinite Light. Light that comes out of darkness shines more strongly than light that never knew darkness.

5 וע"ז אמרז"ל במקום שבע"ת⁴⁵ כו'.⁴⁶ וכדאי בזהר⁴⁷ דמשכין ליה בחילא יתיר⁴⁸ להיות גילוי אור א"ס
ב"ה ממש על נפשו עד שגם חיות הגוף ונפש הבהמית וכחותיהם יתהפכו וישובו אל ה' ואתהפכא⁴⁹
חשוכא לנהורא.

And of this our Sages, of blessed memory, said, "In the place where baalei teshuvah (those who return) stand," etc. And as is brought in the Zohar, that "they draw it with greater force": so that there be a revelation of the Infinite Light (Or Ein Sof), blessed be He, itself upon his soul, until even the life-force of the body and the animal soul, and their faculties, are transformed and return to G-d, and "darkness is transformed into light."

This love is what the Sages meant in saying that baalei teshuvah stand in a place where even the completely righteous cannot stand, and the Zohar explains that those who return draw the light "with greater force." Their longing draws the Infinite Light itself down upon the soul so strongly that even the body's life-force, the animal soul and its faculties are transformed and return to G-d. This is "darkness transformed into light": what opposed holiness is not only held back but changed into holiness.

6 וזהו כי ראה⁵⁰ ה' בעניי פי שע"י עניי ומרודי הוא מרירות הנפש שבאתעדל"ת נמשך להיות אתעדל"ע וכמים הפנים⁵¹ כו'

And this is [the meaning of] “For G-d has seen my affliction.” The explanation: through “my affliction and my wandering,” which is the bitterness of the soul — [that is,] through an arousal from below, an arousal from above is drawn forth; and “as in water, face [answers] face,” etc.:

Leah’s words “G-d has seen my affliction” are read as the soul’s bitterness over its distance from G-d, “my affliction and my wandering.” This bitterness is an arousal from below, and it calls forth a matching arousal from above, as a face is answered by its reflection in water.

יתרון האור בבחי' ראייה מלמעלמ"ט כי יאהבני בבחי' אישי דהיינו כמ"ש ביום ההוא תקראי לי אישי.⁵²

the advantage of light, at the level of seeing from above to below: “for he will love me” at the level of Ishi (“my husband”), that is, as it is written, “On that day you will call Me Ishi.”

The answer from above is the “advantage of light” that comes out of darkness, a seeing from above to below. Then “he will love me” as Ishi, “my husband,” the name by which G-d says He will be called “on that day.”

ופי' אישי אש שלי ממש והיינו התשוקה שממטה למעלה בחי' ואל אישך תשוקתך⁵³ שהוא הוא האש שלי תהיה בבחי' התכללות באו"ס ב"ה ממש עד שהוא הוא יהיה אישי אש שלי ממש

And the meaning of Ishi is truly eish sheli, “my fire.” That is, the longing from below to above, the level of “and your longing shall be for your husband (ishech)” — which is precisely “my fire” — should be in the manner of absorption in the Infinite Light (Or Ein Sof), blessed be He, itself, until He Himself will be Ishi, truly “my fire.”

Ishi is read as eish sheli, “my fire”: the soul’s fiery longing upward, as in “your longing shall be for your husband (ishech).” That longing should end in absorption in the Infinite Light, until G-d Himself becomes the soul’s fire.

כי וימינו תחבקני בבחי' חבוק והתכללות להיות גילוי או"ס ב"ה ממש על נפשי בתשוקה זו:⁵⁴

For “and His right hand embraces me,” in the manner of embrace and absorption, so that there be a revelation of the Infinite Light, blessed be He, itself upon my soul through this longing.

This is “His right hand embraces me”: G-d’s right hand, His kindness, embraces the soul and takes it in. Through this longing the Infinite Light itself is revealed upon the soul.

SECTION 4 • 17-8

Shimon and Levi

7 והנה זהו ענין ראובן שהוא ענין בחי' פי ראשונה שבק"ש⁵⁵ שהוא בחי' רצוא. ופי' שניה שבק"ש⁵⁶ היא בחי' שמעון והיה אם שמוע תשמעו שהיא בחי' שוב כי ראייה היא מקרוב והיינו בחינת אהבה שמחמת הקירוב.

Now, this is the matter of Reuven, which is the matter of the first paragraph of the Shema, which is the level of ratzo (running forth). And the second paragraph of the Shema is the level of Shimon — “And it will be, if you will surely listen (shamoa tishme'u)” — which is the level of shov (returning). For seeing is from close by, and that is the level of love that comes from closeness.

Reuven corresponds to the first paragraph of the Shema, with its command to love, and to ratzo, the soul's running toward G-d. Shimon, named for G-d's “hearing,” corresponds to the second paragraph, “And it will be, if you will surely listen,” and to shov, returning; seeing happens from close by, so it produces love born of closeness.

אבל שמיעה היא מרחוק והיא הגורמת בחינת יראה וכמ"ש ה' שמעתי שמעך יראתי⁵⁷ כי היראה היא באה מחמת בחי' הריחוק הנמשך מבחי' שמאל דוחה.

But hearing is from afar, and it is what brings about the level of awe, as it is written, “G-d, I have heard the report of You (shim'acha); I was afraid.” For awe comes because of the level of distance that is drawn from the level of “the left pushes away.”

Hearing reaches a person from far away, and it brings awe, as the prophet Chavakuk says, “I have heard the report of You; I was afraid.” Awe comes from a sense of distance, the quality called “the left pushes away.”

כי לפי שהוא דוחה ומשפיל עצמו לומר לנפשו מי הוא אשר ערב לכו לגשת⁵⁸ כו' אזי תפול עליו יראה ופחד בלבו

For since he pushes himself away and humbles himself, saying to his soul, “Who is he whose heart would dare to approach,” etc., then awe and dread fall upon him in his heart.

When a person pushes himself away and humbles himself, asking who he is to dare approach Him, awe and dread fall upon his heart.

וכמ"ש וירא העם וינועו⁵⁹ ויעמדו מרחוק⁶⁰ שבשביל וינועו שנפל עליהם אימה ופחד ולפיכך ויעמדו מרחוק בבחי' שמיעה וכענין אם רץ לבך שוב לאחד.^{61,62}

As it is written, "The people saw, and they trembled, and they stood from afar": because of "they trembled," for terror and dread fell upon them, therefore "they stood from afar," at the level of hearing. And it is like the matter of "If your heart runs, return to the One."

At the giving of the Torah the people trembled with fear and therefore stood at a distance, a stance of hearing rather than seeing. This is the "return" in "If your heart runs, return to the One": after running toward G-d, the soul steps back in humility.

8 וזהו ענין פי' שניה שבק"ש שהוא בחי' יראה כמ"ש השמרו לכם פן יפתה⁶³ כו'. וז"ש כי שמע⁶⁴ ה' כי שנואה אנכי וכענין נבזה בעיניו נמאס^{65,66} דהיינו שע"י אתעדל"ת מה שנחשב בעיניו לשנואה

And this is the matter of the second paragraph of the Shema, which is the level of awe, as it is written, "Take heed, lest [your heart] be seduced," etc. And this is what is written, "For G-d has heard that I am hated," and like the matter of "Despised in his own eyes, rejected." That is, through an arousal from below — that he is regarded in his own eyes as "hated"

The second paragraph of the Shema is the paragraph of awe, with warnings such as "Take heed, lest your heart be seduced." Leah named Shimon saying, "G-d has heard that I am hated," and the phrase "despised in his own eyes" is read here as a person who is lowly in his own eyes; this self-abasement is the arousal from below.

ע"י שמאל דוחה נמשך להיות אתעדל"ע כי שמע ה' בחי' שמיעה מרחוק כדי להמשיך בחי' יראה מלמעלה

through "the left pushes away" — there comes to be an arousal from above: "For G-d has heard," the level of hearing from afar, in order to draw down the level of awe from above.

By pushing himself away, the quality of "the left pushes away," a person draws forth an answering arousal from above: "G-d has heard," a hearing from afar. In this way awe is drawn down to him from above.

(ובזה יובן ⁶⁷ ענין שמע והא"ש שהן חו"ג והשמות מ"ב וע"ב אלא שהוא התכללות כי שמע חסד אהבה ראובן וכלול גם כן מגבורה בחי' ראה בעניי הנ"ל וכן והא"ש יראה כלול מאהבה) (עיי' ביאור זה ע"פ אלה מסעי ⁶⁸ וע"פ ויחי). ⁶⁹

(And with this one will understand the matter of Shema and VeHayah, which are Chesed (kindness) and Gevurah (restraint), and the Names Mem-Beis (42) and Ayin-Beis (72); only that there is an interinclusion: for Shema is Chesed, love, Reuven, and it also contains Gevurah, the level of "He has seen my affliction" mentioned above; and likewise VeHayah, awe, contains love.) (See the explanation of this on [the verse] "These are the journeys" (Eileh Masei) and on [the verse] "And he lived" (Vayechi).)

This parenthesis, which the Kehot note calls an addition of the Tzemach Tzedek, explains that the two paragraphs of the Shema correspond to Chesed and Gevurah and to the Divine Names of 42 and 72, yet each contains the other: the first, love, includes the "affliction" G-d saw, and the second, awe, includes love. The note says it is unclear which maamar on Vayechi the closing reference means.

והנה אחר ק"ש אומרים אמת ויציב וכו' ונחמד ונעים ונורא וכו' הדבר הזה עלינו והיינו בחי' לוי ילוה אישי אלי. ⁷⁰

Now, after the Shema we say, "True and firm," etc., "and beloved and pleasant and awesome," etc., "is this thing upon us"; and this is the level of Levi: "my husband will be joined to me."

After the Shema we say the blessing that begins "True and firm" (Emes VeYatziv), which calls "this thing" beloved, pleasant and awesome. This corresponds to Levi, named when Leah said, "my husband will be joined to me."

והוא ענין ימינא ושמאלא ובינייהו כלה ⁷¹ כי שמאלו תחת לראשי ⁷² בחי' שמאל דוחה הוא שגורמת להיות נשיאות ראש וכו' וימינו תחבקני ימין מקרבת להתכלל כו'.

And this is the matter of "Right and left, and between them the bride." For "His left hand is under my head" — the level of "the left pushes away" — is what brings about the lifting of the head, etc.; "and His right hand embraces me" — the right draws near, to be absorbed, etc.

Levi's "joining" is the bride standing between right and left, in the words of the Friday-night hymn Azamer Bishvachin. "His left hand is under my head": the left that pushes away, humility, is what raises the head; "His right hand embraces me": the right draws near, so that the soul is absorbed.

SECTION 5 • 19-10

Levi: the Torah

9 ובחיי ילוח אישי היינו מה שאומרים באמו"צ הדבר הזה היא התורה ששרשה מאד נעלה אלא שנתלבשה בדברים גשמיים שלכן נמשלה התורה למים⁷³ שיורדים ממקום גבוה⁷⁴ וכי.

And the level of “my husband will be joined” is what we say in “True and firm” (Emes VeYatziv): “this thing” — that is the Torah, whose root is very exalted, only it has been clothed in physical matters; therefore the Torah is compared to water, which descends from a high place, etc.

Levi’s “joining” is what Emes VeYatziv says about “this thing,” which is the Torah. The Torah’s root is very high, but it has been clothed in physical matters, which is why it is compared to water, which flows down from a high place to a low one.

וזאת ישיב אל לבו אמת הוא שאין אני ראוי מצד עצמי לעלות ולהתכלל באור ה' ולהשיב את הנפש ממטה למעלה לייחודה במאצילה ב"ה כי מי יעלה בהר⁷⁵ ה' כו

And this he should take to heart: It is true that I am not worthy, of myself, to ascend and be absorbed in the light of G-d, and to return the soul from below to above, to unite it with its Emanator, blessed be He — for “Who shall ascend the mountain of G-d?” etc.

A person should admit to himself that, on his own merits, he is not worthy to rise and be absorbed in G-d’s light, returning his soul to its source. As the psalm asks, “Who shall ascend the mountain of G-d?”

אבל מ"מ הרי אא"ס ב"ה מצד עצמו ממילא ומאיליו נמשך גם למטה ששורה ומתגלה בתורה

But nevertheless, behold: the Infinite Light (Or Ein Sof), blessed be He, from its own side, as a matter of course and of its own accord, is drawn down below as well, so that it rests and is revealed in the Torah.

Even so, the Infinite Light descends below of its own accord and rests in the Torah. This descent depends not on a person’s worthiness but on G-d Himself.

והרי מתגלה יחוד זה העליון למטה כמו למעלה ואי לזאת ע"י עסק התורה יכול להמשיך אא"ס ב"ה ממש למטה על נפשו

And thus this supernal unity is revealed below as above; and therefore, through occupation in Torah, he can draw the Infinite Light, blessed be He, itself, down below upon his soul.

Because the Torah carries this supernal unity down, it is revealed below as it is above. By occupying himself with Torah, a person can therefore draw the Infinite Light itself down upon his own soul.

וזהו אם רץ לבך שוב לאחד שגם למטה בבחי' שוב נמשך בחי' אחד וזהו ילוה אישי אלי שיורד ונמשך
אא"ס ב"ה מלמעלה למטה.

And this is "If your heart runs, return to the One": that also below, in the level of "return," the level of "One" is drawn down. And this is "my husband will be joined to me": that the Infinite Light, blessed be He, descends and is drawn down from above to below.

This is the meaning of "return to the One": even in the stance of stepping back (shov), the One is drawn down. It is also Levi's "my husband will be joined to me": the Infinite Light comes down from above and joins the soul.

10 וזהו פי' אמוי"צ כו' שמאריכין לאשר ולקיים את הדבר הזה עלינו ועל אבותינו כו' על הראשונים כו'

And this is the explanation of "True and firm," etc.: that we dwell at length on affirming and upholding "this thing" "upon us and upon our fathers," etc., "upon the earlier [generations]," etc.,

The blessing Emes VeYatziv dwells at length on affirming "this thing," the Torah, as binding upon us, upon our fathers and upon the earlier generations.

וממשיכים מלמעלה אמת ויציב ונכון וכוי ונחמד ונעים כו' להיות המשכת אור א"ס ב"ה שורה ומתגלה
באור תורה:

and we draw down from above "True and firm and established," etc., "and beloved and pleasant," etc., so that the drawing forth of the Infinite Light (Or Ein Sof), blessed be He, will rest and be revealed in the light of Torah.

With its many words of praise, "true and firm and established... beloved and pleasant," we draw down the Infinite Light from above, so that it rests and is revealed in the light of Torah.

SECTION 6 • ¶11-12

Yehudah: bittul in prayer

11 אך הנה כל גי' בחי' ⁷⁶ הנ"ל עדיין הם בבחי' ממכ"ע שהם בחי' המשכות מאא"ס ב"ה לבחינת ממכ"ע
שבחי' ראובן היא לעורר את האהבה להיות נכספה

However, all three levels mentioned above are still at the level of the light that fills all worlds (memalei kol almin), for they are drawings forth from the Infinite Light (Or Ein Sof), blessed be He, into the level of the light that fills all worlds. For the level of Reuven is to arouse love, so as to "long"

All three levels, Reuven, Shimon and Levi, still belong to the light that fills all worlds, the light that enters each world according to its measure. Reuven's love, for example, is a longing.

וגם כלתה כו' ולהיות משתוקק' להתכלל ולהתייחד במאצילה ב"ה מכלל שהיא עדיין אינה כלולה ומיוחדת⁷⁷ באא"ס ב"ה הסוכ"ע

“and even pine,” etc., and to yearn to be absorbed and united in its Emanator, blessed be He — from which it follows that it is not yet absorbed and united in the Infinite Light, blessed be He, which encompasses all worlds (sovev kol almin)

To long and yearn to be absorbed in G-d implies that one is not yet absorbed and united with the Infinite Light that encompasses all worlds.

(בשמים ממעל ועל הארץ מתחת הכל בשוה ורוחניות וגשמיות כולא קמיה כלא ממש חשיבי)⁷⁸ ועדיין שאר הבחי' אלא שהן בחי' המשכות להיות ממכ"ע כו'.

(“in the heavens above and on the earth below,” all is equal, and spiritual and physical alike “are all considered before Him as truly nothing”). And so too the other levels, except that they are drawings forth to be the light that fills all worlds, etc.

Before the light that encompasses all worlds, heaven and earth are equal, and spiritual and physical alike are as nothing. Shimon and Levi, too, are drawings forth into the light that fills the worlds.

אבל בחי' יהודה שהוא בחי' הודאה⁷⁹ הוא בחי' בטול והתכללות באא"ס ב"ה ממש הסוכ"ע והן הן בחינות השתחוואות שכתפלת שמ"ע.

But the level of Yehudah, which is the level of acknowledgment, is the level of self-nullification (bit-tul) and absorption in the Infinite Light, blessed be He, itself, which encompasses all worlds; and these are precisely the levels of the bowings in the Shemoneh Esreh prayer.

Yehudah's acknowledgment is different: it is self-nullification, absorption in the Infinite Light itself, the light that encompasses all worlds. It is expressed in the bowings of the Shemoneh Esreh.

12 ולכן תפילה היא בלחש ובחשאי⁸⁰ בבחי' סוכ"ע למעלה מעלה מבחי' השתלשלות שאינה בגדר המשכה והשפעה כלל כו'

Therefore prayer is in a whisper and in silence, at the level of the light that encompasses all worlds (sovev kol almin), far, far above the level of the chain of descending worlds (hishtalshelus), which is not in the category of drawing forth and bestowal at all, etc.

This is why the Shemoneh Esreh is said in a whisper and in silence: it belongs to the light that encompasses all worlds, far above the chain of descending worlds, beyond any flow of influence from one level to the next.

ואינה עולה בשם אהבה כלל רק בחי' ביטול במציאות ממש לגמרי והיינו בחי' השתפכות אל חיק אביה ממש להיות כאין ואפס ממש שע"ז מרמז ענין ההשתחואה

And it does not go by the name "love" at all, but only the level of the nullification of [one's] very existence, completely; that is, the level of pouring out into her Father's very bosom, to be truly as naught and nothing. And to this the bowing alludes,

Such prayer is not even called love; it is complete self-nullification, the soul pouring itself out into its Father's bosom until it is as nothing. The bowings allude to this.

כמו שמשתחווה לפני המלך שמבטל א"ע כו' רק שכדי להיות בחי' זו שהוא בחי' יהודה בבחי' אתה as one bows before the king, nullifying himself, etc. Only, in order that this level, which is the level of Yehudah, be in the mode of "you" (atah),

One who bows before a king sets himself aside before him. For this bittul of Yehudah to be "you" (atah), addressed in the second person, something more is needed.

דהיינו להיות בגילוי כאילו הוא לנוכח⁸¹ צ"ל יודוך אחיך⁸² שצריך להקדים תחילה בחי' ראובן ושמעון ולוי⁸³ שבהם ועל ידם יומשך גילוי בחי' הודאה זו

that is, to be revealed, as though He were face to face [with him], there must be "your brothers shall acknowledge you": one must first set before [it] the levels of Reuven, Shimon and Levi, in which and through which the revelation of this level of acknowledgment will be drawn forth.

"You" means that G-d is revealed, as if He stood face to face with the person. For that, the levels of Reuven, Shimon and Levi must come first, and through them this acknowledgment becomes revealed; that is "your brothers shall acknowledge you."

כי בלי קדימת בחי' ראובן שמעון ולוי לא נמשך בחי' יהודה שהוא בחינת ביטול והתכללות כו' בבחי' גילוי אלא בבחי' העלם ומקיף.

For without first [having] the levels of Reuven, Shimon and Levi, the level of Yehudah — which is the level of self-nullification (bittul) and absorption, etc. — is not drawn forth in a revealed way, but only in a hidden and encompassing (makif) way.

Without the three brothers, Yehudah's bittul would remain hidden and encompassing (makif), touching the person only from beyond rather than in his conscious awareness.

ולכן אי"א להתחיל תפילת ש"ע בלי קדימת פסוד"י ויוצר אור וק"ש כו' (ובמנחה שמתפללין רק תפילת ש"ע היינו מפני שכבר הקדימו בשחרית ק"ש וברכותיה. ובערבית צריך לחזור להתחיל ק"ש וברכותיה קודם התפלה).⁸⁴

Therefore it is impossible to begin the Shemoneh Esreh prayer without first [saying] Pesukei deZimra, Yotzer Or and the Shema, etc. (And at Minchah, when only the Shemoneh Esreh prayer is said, that is because the Shema and its blessings were already said beforehand at Shacharis. And at Maariv one must begin again with the Shema and its blessings before the prayer.)

This is why the Shemoneh Esreh cannot begin without Pesukei deZimra, Yotzer Or and the Shema before it. At Minchah it stands alone because the Shema was said in the morning, while at Maariv the Shema and its blessings are said again first.

וזהו ענין נעוץ תחלתן בסופן⁸⁵ והמ"י (וע' במ"א ע"פ ולשרקה⁸⁶ בני אתונו דמשמע דשור"ק שהוא הודאה הוא למטה מסגו"ל שהוא בחי' אהוי"ר כו'.

And this is the matter of "their beginning is wedged in their end," and the discerning will understand. (And see elsewhere, on "and to the choice vine (soreikah) his donkey's foal," from which it is implied that the shuruk, which is acknowledgment, is lower than the segol, which is the level of love and awe, etc.

Yehudah's bittul, the highest level, is revealed only at the end of the order of prayer, in the Shemoneh Esreh, after the stages that lead up to it; this is "their beginning is wedged in their end." A parenthesis then raises a difficulty from another discourse, which places the shuruk vowel, acknowledgment, below the segol vowel, love and awe.

וזהו לכאורה הפך ממ"ש כאן דיהודה שהוא הודאה הוא למעלה מראובן שמעון ולוי שהם סגו"ל. ובאמת לק"מ דהודאה היא למטה מאהוי"ר אבל הודאה דיהודה זהו בחי' בטול שלמעלה מאהוי"ר וזה בחי' דוד אם לא שויתי ודוממתי⁸⁷

And this seemingly contradicts what is said here, that Yehudah, which is acknowledgment, is higher than Reuven, Shimon and Levi, which are the segol. But in truth there is no difficulty at all: acknowledgment is lower than love and awe, but the acknowledgment of Yehudah is the level of self-nullification that is above love and awe. And this is the level of David: "Surely I have stilled and silenced [my soul],"

The answer is that ordinary acknowledgment is indeed below love and awe, but Yehudah's acknowledgment is a self-nullification above them. This is David's "I have stilled and silenced my soul."

וכמ"ש ואחר האש קול דממה דקה הרי שהדממה והביטול הוא למעלה מהאש שהיא אהבה כי תמן קאתי מלכא^{88,89} אבל גבי אש כתיב לא באש הוי"ה אלא שהאש הוא להוי"ה כמ"ש במ"א.

as it is written, "And after the fire, a still, small voice." Thus the stillness and the self-nullification are higher than the fire, which is love, for "there the King comes"; whereas regarding fire it is written, "Havayah is not in the fire" — rather, the fire is for Havayah, as is explained elsewhere.

When G-d showed Himself to Eliyahu, He was "not in the fire" but in the "still, small voice," of which the Tikkunei Zohar says "there the King comes." Silence and bittul are therefore higher than fire, which is love; the fire reaches toward Havayah but is not where He is found.

ועוד דזהו שאמר כאן יהודה אתה שיהיה יהודה בבחי' אתה דהיינו בבחי' גילוי כו' ולפעמים אינו בגילוי כ"א רק בהעלם ואז היא הודאה שלמטה מאהוי"ר. אבל כשההודאה בבחי' גילוי זהו בחי' ביטול (ממש):⁹⁰

Moreover, this is what is said here, "Yehudah, you": that Yehudah be in the mode of "you," that is, in a revealed way, etc. Sometimes it is not revealed but only hidden, and then it is the acknowledgment that is below love and awe. But when the acknowledgment is revealed, that is the level of true self-nullification.)

A second answer: "Yehudah, you" means acknowledgment that is revealed. When acknowledgment stays hidden it is the lower kind, below love and awe; when it is revealed, it is true self-nullification.

SECTION 7 • ¶13-14

"Your hand on the nape of your enemies"

13 והנה עי"ז ידך בעורף אויביך.⁹¹ אויביך הם עניני העולם וצרכי הגוף הגשמי. הגם שאדם צריך להם מ"מ צריכין להיות בבחי' עורף ולא פנים

Now, through this, "your hand [shall be] on the nape of your enemies." "Your enemies" are the affairs of the world and the needs of the physical body: although a person needs them, nevertheless they must be at the level of the nape and not the face

Yehudah's acknowledgment in prayer gives a person the power of the next words of the verse, "your hand on the nape of your enemies." The "enemies" are worldly affairs and bodily needs: a person needs them, but should deal with them with the back of his neck, so to speak, and not with his face.

(בחי' פנים היינו שעושה הדבר בלב ונפש ובחי' עורף היינו בחי' אחוריים כמאן דשדי בתר כתפי⁹² בע"כ וכאלו כפאו וכו').^{93, 94}

(the level of the face means that he does the thing with heart and soul, and the level of the nape means the level of the back, like one who throws [something] behind his shoulder, against his will, and "as though compelled," etc.).

Doing something "with the face" means doing it with heart and soul; doing it "with the nape" means doing it with one's back turned, reluctantly, like a person tossing something over his shoulder, as if under compulsion.

וידך הוא בעורף אויביך א"ת ידך אלא יודי"ך^{95, 96} והוא בחי' ידך ממש כי ימיןך פשוטה לקבל שבים הוא בחי' ימין

And "your hand" is on the nape of your enemies: do not read yadcha ("your hand") but yudecha ("your yuds"). And it is the level of "Your hand" itself, for "Your right hand is extended to receive those who return"; it is the level of the right

Read as yudecha, "your yuds," the word "your hand" points to G-d's own hand, the right hand that is stretched out to receive those who return to Him. It is the side of the right.

וחסד שנתפשט למטה מטה וכענין וירא ישראל את היד הגדולה⁹⁷ אשר עשה ה' במצרים כי הנה הירידה הגדולה הזאת שהוא בבחי' אחוריים וכאלו כפאו.

and of Chesed (kindness) that has spread down to the very lowest; and like the matter of "Israel saw the great hand that G-d had wrought in Egypt." For behold, this great descent, which is at the level of the back and "as though compelled" —

This is G-d's kindness (Chesed) reaching down to the very lowest places, like the "great hand" Israel saw in Egypt. A person's great descent into worldly needs, made as if under compulsion, also comes from G-d's hand.

מי גרם להמשיך את האדם להיות מוכרח לזה ודאי מאת ה' ומידו היתה זאת כדי לאתהפכא חשוכא לנהורא שיתפלל בכח האכילה וכו'

who caused a person to be drawn into being forced to this? Surely this was from G-d and from His hand, in order to transform darkness into light: that he should pray with the strength of the eating, etc.,

It was G-d Himself who brought a person to need these things, so that darkness be turned into light: for example, so that he pray with the strength he gains from eating.

וכיוצא בזה רק שצריך שלא יומשך בבחי' פנימיות אלא בבחי' עורף ובחינת עורף זה יוכלל בבחי' ירך יודי".

and the like. Only, he must not be drawn [into it] at the level of the inner dimension (pnimiyus), but at the level of the nape; and this level of the nape will be included in the level of "your hand," yudecha.

The condition is that he not be drawn into these matters inwardly but deal with them only "at the nape." Then even this "nape" is included in G-d's hand, yudecha.

14 והוא בחי' ירך של יהודה כו' לפי שהוא בחי' הודאה וביטול בבחי' סוכ"ע⁹⁸ הווה ומשוה כו' גם חשך לא יחשיך וכחשיכה כאורה⁹⁹ גשמיות ורוחניות שוין

And this is the level of "your hand" of Yehudah, etc., because it is the level of acknowledgment and self-nullification (bittul) at the level of the light that encompasses all worlds (sovev kol almin), [which] "is equal and makes equal," etc.: "even darkness does not darken" and "darkness is as light" — physical and spiritual are equal.

Yehudah's "hand" is his acknowledgment and bittul at the level of the light that encompasses all worlds, before which everything is equal. There "even darkness does not darken" and "darkness is as light," and physical and spiritual are the same.

שהרי כולם בחי' עשית שהחכמה היא עשיה גשמיות וא"כ גם האכילה ושאר ענינים הגשמיים הם לפניו ית' כמו רוחניות של חכמה מאחר שגם החכמה היא גשמיות וכו'.

For behold, "You made them all with Chochmah (wisdom)" — meaning that Chochmah is "making" (asayah), physicality. And if so, eating and the other physical matters too are, before Him, blessed be He, like the spirituality of Chochmah, since Chochmah too is physicality, etc.

"You made them all with wisdom" is read to mean that even Chochmah is only "making," something physical, relative to G-d. If so, eating and other physical matters are, before Him, like the spirituality of wisdom.

וזאת היא מעלת יהודה אתה היינו בחי' הודאה בגילוי שבתפלה שתהי' ירך בעורף אויבך בשעה שעוסק בעורף אויבך

And this is the virtue of "Yehudah, you," that is, the level of revealed acknowledgment in prayer: that "your hand" will be "on the nape of your enemies" at the time when he is occupied with "the nape of your enemies,"

This is the virtue of "Yehudah, you," revealed acknowledgment in prayer: it makes "your hand" rest "on the nape of your enemies" even while a person is busy with worldly matters.

ואזי חולפת ועוברת ממנו האהבה מ"מ נשאר רשימו וכי אך היינו דוקא בבחי' עורף ולא פנים:¹⁰⁰

and then, [although] the love passes and departs from him, nevertheless an impression (reshimu) remains, etc. But this is specifically at the level of the nape, and not the face.

Then, even though the love felt in prayer fades, an impression (reshimu) of it remains. This works only if worldly matters are dealt with "at the nape," not with the face.

SECTION 8 • ¶15

"Your father's sons shall bow down to you"

15 אך עיקר הגורם לכל מעלת בחי' זו להיות יהודה אתה והגורם להיות יודוך אחיך ע"ז נאמר ישתחוו לך בני אביך כי

But the main cause of the whole virtue of this level — that there be "Yehudah, you" — and the cause that there be "your brothers shall acknowledge you": of this it is said, "your father's sons shall bow down to you." For

The root cause of both "Yehudah, you" and "your brothers shall acknowledge you" is given in the last words of the same verse: "your father's sons shall bow down to you."

הנה השתחוואה¹⁰¹ הוא בחי' המשכה וזהו ענין השתחוואי שבשמ"ע שהן הן המשכות (ע' ר"פ¹⁰² וישב והנה השמש וכי משתחוי לי)

behold, bowing is the level of drawing down; and this is the matter of the bowings in the Shemoneh Esreh, which are precisely drawings down (see the beginning of Parshas Vayeshev, [on] "and behold, the sun," etc., "were bowing to me").

Bowing is a drawing down, so the bowings of the Shemoneh Esreh draw down from above. The parenthesis refers to the beginning of Parshas Vayeshev, on Yosef's dream of the sun, moon and stars bowing to him.

ובחי' אביך היינו בחי' כרחם אב על בנים¹⁰³ אבינו אב הרחמן שהרחמנות הוא בחי' אב ותולדות הרחמנות הוא בחי' צדקה וחסד להחיו' רוח שפלים¹⁰⁴ שכל העושה חסד במדה"ר לרחם על עניים ויתומים ה"ז בבחי' בני אביך.

And the level of “your father” is the level of “as a father has compassion on [his] children,” “our Father, the merciful Father”: for compassion is the level of a father, and the offspring of compassion are the level of charity and kindness, “to revive the spirit of the lowly.” For whoever does kindness with the attribute of compassion, to have mercy on the poor and the orphans, is at the level of “your father’s sons.”

“Your father” is G-d’s compassion, “as a father has compassion on his children.” Compassion gives rise to charity and kindness, so whoever helps the poor and the orphans out of compassion is one of “your father’s sons.”

גם בחי' אביך היא התורה דאורייתא מחכמה נפקת¹⁰⁵ שהוא בחי' אב וכמ"ש שמע בני מוסר אביך¹⁰⁶ זו תושב"כ¹⁰⁷ וכו' ובני אביך הם העוסקים בתורה

Also, the level of “your father” is the Torah, for “the Torah comes forth from Chochmah (wisdom),” which is the level of “father”; as it is written, “Hear, my son, the instruction of your father” — this is the Written Torah, etc. And “your father’s sons” are those who occupy themselves with Torah.

“Your father” is also the Torah, which comes from Chochmah, called “father,” and “the instruction of your father” is the Written Torah. So those who study Torah are also “your father’s sons.”

וזהו וישתחוו לך בני אביך¹⁰⁸ שכני אביך הם העוסקים בתורה ובגמ"ח הם ישתחוו לך וימשיכו אותך להיות נעוץ

And this is “and your father’s sons shall bow down to you”: for “your father’s sons,” those who occupy themselves with Torah and with acts of kindness — they are the ones who “shall bow down to you” and draw you down, so as to be “wedged”

Those who study Torah and do acts of kindness are the ones who “bow down to you”: they draw Yehudah’s bittul down.

תחב"ס שהתורה והגמ"ח הם הנותנים כח כנפש לעורר את האוי"ר עד שתהי" בחי' הודאה וביטול וע"י כן יודוך אחיך להיות יהודה אתה כנ"ל:

“their beginning in their end”; for the Torah and acts of kindness are what give strength to the soul to arouse love and awe, until there is the level of acknowledgment and self-nullification (bittul); and through this “your brothers shall acknowledge you,” so that there be “Yehudah, you,” as explained above.

Torah and kindness give the soul the strength to arouse love and awe, until these culminate in acknowledgment and bittul. Through them “your brothers shall acknowledge you,” and Yehudah’s acknowledgment becomes revealed, “Yehudah, you.”

IN ONE’S AVODAH

Before the Shemoneh Esreh, use Pesukei deZimra, the Shema and its blessings to contemplate G-d’s greatness until knowledge becomes felt love and awe, and to take the Torah to heart; then, in the Shemoneh Esreh, bow in true self-nullification, as if the King stood before you. Afterward, attend to eating and worldly needs only “at the nape,” without giving them your heart, so that the impression of prayer remains; and strengthen the whole process through Torah study and acts of kindness.

QUESTIONS FOR DISCUSSION

1. Why does knowledge that G-d exists not, on its own, give birth to love, and what turns knowing into “seeing”?
2. In what sense is every person a baal teshuvah, even one who has not sinned?
3. How do Reuven, Shimon and Levi correspond to the parts of the morning prayers, and why must they come before the Shemoneh Esreh?
4. How does the maamar distinguish the acknowledgment that is below love and awe from Yehudah’s acknowledgment that is above them?
5. What does it mean to deal with worldly needs “at the nape” and not with the face, and what remains of prayer when one does?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 יהודה אתה

The note dates this maamar to 5566 (1805-06), referring to note 7 of the list of maamarim in that volume.

KEHOT'S NOTE

המאמר הוא משנת תקס"ו — ראה ברשימת המאמרים בסה"מ שם הערה 7. ובכתי"י 2067 יא, ב נרשם: פי ויחי תקס"ו. ובכרך 2223 נה, א: שנת תקס"ו לפ"ק בלאדי. הנחת ר' משה בן אדה"ז בסה"מ תקס"ו ח"א. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. הגהות וביאורי וקיצורי הצ"צ אוה"ת בראשית כרך ה התקצו, א ואילך. תתרה, ב. כרך ו תתשלח. ד"ה זה: ראה בסה"מ תרפ"ח. בסה"מ חורף תשל"ח (נדפס בלקו"ש ח"כ ע' 347). וראה שם בסיום המאמר הרמז בזה שהתחלת הסדרה בתור"א היא בהפסוק יהודא אתה. ד"ה יהודא אתה תשמ"ו. ד"ה יהודא אתה במאמרי אדה"א בראשית ע' תצו וע' תקל מיוסדים על מאמר זה. ראה סה"מ פר"ת ע' ריז.

2 יהודה אתה יודוך אחיך

Yaakov's blessing to Yehudah: "Yehudah, you — your brothers shall acknowledge you; your hand shall be on the nape of your enemies; your father's sons shall bow down to you." The whole maamar explains this verse, phrase by phrase.

בראשית מ"ט:ח-ט: Genesis 49:8

יְהוּדָה אַתָּה יוֹדוּךָ אֶחֱיֶיךָ יָדְךָ בְּעֶרְךָ אֶבְיֶיךָ יִשְׁתַּחֲוּוּ לָךְ בְּנֵי אֲבִיךָ:

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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KEHOT'S NOTE

בראשית מט, ח.

3 הנה יהודה נקי

The note points to this page in connection with the name Yehudah and acknowledgment.

KEHOT'S NOTE

ראה במילואים ליהל אור ע' תרלד. וענין מענין הודאה בסידור בד"ה מזמור לתודה. ובדרוש ל"ג בעומר. וראה גם בלקו"ת פי עקב בדרוש ברהמ"ז בענין ברכת הארץ שמתחלת בהודאה נודה לך. ובלקו"ת שיחות לפי וישב ח"ו ע' 195 הערה 77.

4 הפעם אודה

At Yehudah's birth Leah said, "This time I will acknowledge G-d," and so named him Yehudah. The maamar reads "this time" as acknowledgment that is still bound to time.

בראשית כ"ט:35 ל"ה: Genesis 29:35

וַתֵּהָר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר הַפֶּעַם אוֹדָה אֶת־יְיָ עַל־כֵּן קָרָאתִי שְׁמוֹ יְהוּדָה וַתַּעֲזֹב מִלֶּדֶת:

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

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KEHOT'S NOTE

בראשית כט, לה.

5 מודים אנחנו לך

The blessing of thanksgiving in the Amidah begins, "We acknowledge You." It is cited as the acknowledgment that every Jewish soul expresses.

סידור Weekday Siddur Chabad, Shacharit, The Amidah 29 חב"ד לימות החול, שחרית, עמידה כ"ט

6 שו"ה נקי הפעם — חוצב

According to the note, this manuscript lacks the word marked here, "hewn" (chotzev), so that it reads "in the source of their souls."

KEHOT'S NOTE

בכרך 633 ליתא ת"י זו.

7 ככה יעשה איוב

Iyov brought burnt offerings for his children after their feasts: "Thus Iyov would do all the days." The future-form verb, beginning with a yud, describes a continuing practice, which is how the yud of Yehudah is read here.

איוב א'ה: Job 1:5

וַיְהִי כִּי הִקִּיפוּ יְמֵי הַמִּשְׁתָּה וַיִּשְׁלַח אִיּוֹב וַיִּקְדָּשׁם וַהֲשִׁיבם בִּבְקָר וַהֲעֵלָה עֹלוֹת מִסֹּפֶר כָּל־יָמָיו אִיּוֹב אוֹלִי חֲטָאוּ בְּנֵי וּבָרַכּוּ אֱלֹהִים בְּלִבָּם כֹּכָה יַעֲשֶׂה אִיּוֹב כֹּל־יְהִימִים:

And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all; for Job said: 'It may be that my sons have sinned, and blasphemed G-d in their hearts.' Thus did Job continually.

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KEHOT'S NOTE

איוב א, ה.

8 שו"ה יהודה — ויהי פי

In place of "And the meaning," this manuscript reads "[The meaning," opening a bracket, so that the explanation of the word stands as a bracketed remark.

KEHOT'S NOTE

בכרך 414: [פי].

9 (ובנחמ"י יא) נכתב יהודה בסגול

The same verse in Nechemiah is cited there as well.

KEHOT'S NOTE

וכ"ה בשערי אורה כ, ב. מציין לפסוק זה. אבל במאמרי אדה"א בראשית ע' תצו ובעוד מקומות (ראה במ"מ לאדה"א שם) מצויין: "בד"ה תי יהודה בחולם". ע"ש. להעיר שבהנחת ר' משה בן אדה"ז בסה"מ תקס"ו ע' רה ליתא כל הענין.

10 שו"ה ההוה — נכתב בתוס' . . הדל"ת

According to the note, these two manuscripts lack the words it marks, from "with the addition" to "under the dalet)," at the end of this explanation of the name.

KEHOT'S NOTE

בבוכ 414. 633 ליתא.

11 (ובנחמיי י"א) נכתב יהודה בסגול תחת הדל"ת

Here this manuscript reads "with the addition of a hei: Yehudah," rather than the remark about the spelling in Nechemiah.

KEHOT'S NOTE

בבוכ 1824: בתוסף ה' יהודה. וכ"ה במאמרי אדה"א בראשית ע' תצו ושם "והוא מ"ש בדי"ה תיבת יהודה בחולם על הוי"ו". וראה בהנסמן לשם.

12 שו"ה אודה — הם הגורמים לבחי

This manuscript reads "they draw down" in place of "[they are the very ones] that bring about."

KEHOT'S NOTE

בבוכ 633: הם ממשיכים בחי.

13 שו"ה הגורמים — לבחי

This manuscript lacks the words "the level of" here, reading "that bring about this acknowledgment."

KEHOT'S NOTE

בבוכ 414 ליתא.

14 שו"ה יהודה

This manuscript places a closing bracket after the word "Yehudah," ending the bracketed remark that it opens at "[The meaning]" (note 45:7).

KEHOT'S NOTE

בבוכ 414: יהודה].

15 ראובן . . האהבה

A maamar of 5688 with the same opening words, to which the note points on Reuven, seeing and love.

KEHOT'S NOTE

ראה ד"ה יהודה אתה תרפ"ח. ספר המאמרים תש"ח ע' 155.

16 פני ארי אל הימין

In Yechezkel's vision of the Chariot each creature had "the face of a lion on the right." The maamar links the lion (aryeh) to seeing (re'iyah) and to the right side.

יחזקאל א':10

וְדַמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיְמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמָאוֹל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁר לְאַרְבַּעַתָּם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

17 In Tikkun 70, which the Kehot note gives, the Tikkunei Zohar says that aryeh, "lion," is re'iyah, "seeing": reverse

the letters of aryeh and you find re'iyah. It places this on the right, the side of Chesed, citing "the face of a lion on the right."

תקוני זוהר קכ"ב א:7:122a Tikkunei Zohar

אַרְיֵה דָא רְאִיָּה, וְאַתְמָר בְּקָה (יחזקאל א י') וּפְנֵי אַרְיֵה אֶל הַיְמִין לְאַרְבַּעַתָּם, בְּכָל אֶתְר אַרְבַּעַתָּם דָא יְהוּ"ה, אַרְבַּע אֶתְוֹן דִּילִיָּה דְשִׁלְטִין עַל כָּלָא, וְהַפּוֹךְ אַרְיֵה וְתִשְׁכַּח לָקָה רְאִיָּה, וְאַיְהוּ לִימִינָא דְחֶסֶד, דְּאִיְהוּ יוֹמָא קְדָמָא, דְּתָמֵן אִי (נ"א י') אוֹר, רְאוּבֵן דְּאִיְהוּ לִימִינָא עַל שְׁמִיָּה אֶתְקָרִי אוֹר בֵּן, שְׁמִיעָה לְשִׁמְאָלָא, וְעִלִּיָּה אֶתְמָר (שם) וּפְנֵי שׁוֹר מִהַשְּׂמָאֹל, נֶשֶׁר רִיחָא בְּאַמְצָעִיתָא, עִלִּיָּה אֶתְמָר (משלי ל ד) מִי אֶסְף רוּחַ בְּחֶפְזִי, דְּאִינוּן תְּרִין נוֹקְבִין דְּחוֹטְטָמָא, פִּימָא דְבוּרָא, דָא אָדָם ...

Tikkunei Zohar - Vocalized (Public Domain)

18 אריה אותיות ראי

The words here quote Tikkunei Zohar, Tikkun 70 • 121b:1; the passage is shown below.

תקוני תיקון 70 • 121b:1 Tikkunei Zohar, Tikkun 70

... נא ראה מה שכתב על זה ר' יוסף בן גיקיטיליא בהקדמת שערי אורה, ובמה שכתב בעל החנוך בהקדמתו לפירוש התורה, והאלקי ר' מנחם מריקנאטי ז"ל בפרישת ויחי בפסוק בן פורת יוסף, ובמה שכתב ר' יהודה חייט בפירוש מערכת האלקות (ד, לד), וזה לשונו, סוף דבר כל מקום שתראה שידברו בענין הספירות, דברים שאין ראוי לאמרם בבוא יתברך, כגון שעור וקומה והדומים להם, הכל נאמר על הספירות, וכשתראה שידברו על דרך שבח והודאה הכל נאמר על הבורא שבתוכו, וכן בחוצה להן, כי אין דבר שיגבילהו, ועל כן אין לומר בבורא ...

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה ת"ז ת"ע.

19 דגל מחנה ראובן תימנה

"The banner of the camp of Reuven shall be to the south."
The south is the right side, matching the lion on the right.

במדבר ב':10 Numbers 2:10

דָּגֶל מַחֲנֵה רְאוּבֵן תִּימָנָה לְצַבְאָתָם וְנָשִׂיא לְבְנֵי רְאוּבֵן אֱלִיזוּר בֶּן־שִׁדְיָאוֹר:

On the south side shall be the standard of the camp of Reuben according to their hosts; the prince of the children of Reuben being Elizur the son of Shedeur,

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Zohar III, 118b, זח"ג ק"ה

KEHOT'S NOTE

במדבר ב, י. ראה זח"ג ק"ה, ב.

20 ככורה בתאנה בראשיתה ראיתי אבותיכם

"Like the first ripe fig on the fig tree in its first season, I saw your fathers." G-d's "seeing" Israel is a look of affection, which shows that seeing means closeness out of love.

הושע ט':10 Hosea 9:10

כַּעֲנָבִים בְּמִדְבָּר מִצֵּאתִי יִשְׂרָאֵל כְּכַפּוּרֶה בְּתָאנָה בְּרִאשִׁיתָה רְאִיתִי אֲבוֹתֵיכֶם הֵמָּה בָּאוּ בַעַל־פֶּעֶז וַיִּזְכְּרוּ לְבִשְׁתׁ וַיְהִיו שְׂקוּצִים כְּאֶהֱכֶם:

I found Israel like grapes in the wilderness, I saw your fathers as the first-ripe in the fig-tree at her first season; But so soon as they came to Baal-peor, They separated themselves unto the shameful thing, And became detestable like that which they loved.

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KEHOT'S NOTE

הושע ט, י. ראה באוה"ת ויחי תתקצה, א.

- 21** Matanyah is described there as the one who “would lead the thanksgiving (yehodeh) in prayer,” the letters of Yehudah vocalized as a verb. This supports reading the name as ongoing acknowledgment.

Nehemiah 11:17:י"א:י"ז

ומתניה בן־מיכא בן־זבדי בן־אסף ראש התחלה יהודה לתפלה ובקבקה משנה מאחיו ועבדא בן־שמוע בן־גל בן־[ידותון] (ידידותון):

and Mattaniah the son of Mica, the son of Zabdi, the son of Asaph, who was the chief to begin the thanksgiving in prayer, and Bakbukiah, the second among his brethren; and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

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PARAGRAPH 2

- 22** **כי ראה ה' וגו' כי עתה**

Leah's words at Reuven's birth: “For G-d has seen my affliction; for now my husband will love me.” The maamar takes G-d's “seeing” as the root of love.

בראשית כ"ט:ל"ב

ותהר לאה ותלד בן ותקרא שמו ראובן כי אמרה כי־ראָה ה' בְּעֵינַי כִּי עָתָה יֵאָהֲבֵנִי אִישִׁי:

And Leah conceived, and bore a son, and she called his name Reuben; for she said: ‘Because the L-RD hath looked upon my affliction; for now my husband will love me.’

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KEHOT'S NOTE

בראשית כט, לב. ראה באוה"ת ויחי תתקצה, א.

- 23** **גנבא אפום מחתרתא**

An explanation of the saying about the thief at the mouth of the tunnel is given there.

Berakhot 63a:ס"ג ברכות

KEHOT'S NOTE

ברכות סג, א — ע"פ גי' העין יעקב. וראה במאמרי אדה"א בראשית ע' תצט הביאור.

- 24** **מלכותך מלכות כל עולמים**

“Your kingship is a kingship over all worlds, and Your dominion is in every generation.” The maamar makes this verse, said daily in Ashrei, the theme of the contemplation that turns knowledge into seeing.

Psalms 145:13:י"ה:י"ג תהילים

מלכותך מלכות כל־עלמים וממשלתך בכל־דור ודור:

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

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- 25** **אלף אלפים ורכו רבבן**

Daniel's vision of the heavenly court: “A thousand thousands served Him, and myriads of myriads stood before Him.” Here it stands for the vast multitudes under G-d's kingship.

Daniel 7:10:י"ז:י"ד

נהר די־נור נגד ונפק מן־קדמוהי אֶלֶף אֶלְפִין יִשְׁמְשֻׁנָּה וּרְבֹב רַבְבָּן קְדָמוּהִי יְקוּמוּ דִּינָא יְתֵב וְסַפְרִין פְּתִיחוּ:

A fiery stream issued And came forth from before him; thousand thousands ministered unto him, And ten thousand times ten thousand stood before him; The judgment was set, And the books were opened.

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KEHOT'S NOTE

דניאל ז, י.

- 26** **יחיד חי העולמים מלך**

From the Verses of Praise in the morning prayers. It sums up the contemplation: G-d is the “Life of the worlds” and yet remains “Single.”

סידור 2 Weekday Siddur Chabad, Shacharit, Pesukei Dezimra

חב"ד לימות החול, שחרית, פסוקי דזמרה ב'

- 27** Kehot's note points to Zohar, Miketz 9:136 for these words.

Zohar, Miketz 9:136:ט' מקץ ט':קל"ו

- 28** In the Ein Yaakov's version of the Talmud (Berachos 63a): “The thief at the mouth of the tunnel calls upon the Merciful One.” Even a thief knows G-d, yet the knowledge does not stop him, which shows that knowledge alone is not enough.

עין יעקב, ברכות ט':נ"ד Ein Yaakov, Berakhot 9:54

גמי וכל כך למה לפי שאין עונין במקדש אמן ומניין שאין עונין אמר במקדש שנא קומו ברכו את ה' אלקיכם מן העולם ועד העולם ואומר ויברכו את שם כבודך ומרומם על כל ברכה ותהלה. יכול כל הברכות כלן תהא להן תהלה אחת ת"ל ומרומם על כל ברכה ותהלה. על כל ברכה וברכה תן לו תהלה: והתקינו שיהא אדם שואל בשלום חבירו וכי. מאי ואומר וכי תימא בועז מדעתיה דנפשיה קאמר ת"ש ה' עמך גבור החיל וכי תימא מלאך הוא דקאמר ליה לגדעון ת"ש אל תבוז כי זקנה אמך ואומר עת ...

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- 29** Kehot's note points to Psalms 84:3 for these words.

Psalms 84:3:ג' תהילים

נִכְסְפָה וְגַם־כָּלְתָּה נַפְשִׁי לְחַצְרוֹת ה' לְבִי וּבִשְׂרִי יִרְנְנוּ אֶל־אֱלֹהִי:

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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PARAGRAPH 3

30 ואמתות שם יחיד הוא שהוא לבדו הוא

These two manuscripts lack the words "The true meaning of the name 'Single' is that He alone is."

KEHOT'S NOTE

בבזך 414. 633 ליתא.

31 ואמתות שם יחיד . . וענין אחד

This is the maamar on "And I appeared to Avraham" to which the parenthesis in this paragraph also refers.

KEHOT'S NOTE

ראה לקמן נה, ב. ובמאמרי אדה"א בראשית ע' תק.

32 נכספה וגם כלתה נפשי

"My soul longs, and even pines, for the courts of G-d." It describes the love that contemplation gives birth to.

Psalms 84:3: תהלים פ"ד ג'

נכספה וגם כלתה נפשי לחצרות ה' לבי ובשרי ירננו אל אליהי:

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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KEHOT'S NOTE

תהלים פד, ג.

33 מי לי בשמים

"Whom do I have in heaven [but You]? And besides You I desire nothing on earth." It expresses the desire to cleave to G-d Himself, not to anything in the worlds.

Psalms 73:25: תהילים ע"ג כ"ה

מי לי בשמים ועמך לא תפצתי 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.

34 לך ה' הגדולה

"Yours, G-d, is the greatness and the might... for all that is in heaven and on earth [is Yours]." It is read as saying that the life-force of all worlds, physical and spiritual, belongs to G-d and is nullified to Him.

I Chronicles 29:11: דברי הימים א כ"ט י"א

לך ה' הגדלה והגבורה והתפארת והנצח ותהוד כ"כל בשמים ובארץ
לך ה' הממלכה והמתנשא לכל לראש:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

PARAGRAPH 4

35 בכל לבבך וארז"ל בשני יצריך

"And you shall love Havayah your G-d with all your heart." Its word for heart, levavcha, is the basis for the Sages' reading "with both your inclinations."

Deuteronomy 6:5: דברים ו' ה'

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

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

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Berakhot 54a:6: ברכות נ"ד א' ו'

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

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

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KEHOT'S NOTE

דברים ו, ה. ברכות נד, א.

36 שו"ה האהבה — כי התשובה . . במי שיש בידו

This manuscript reads "for the level of a baal teshuvah is not" in place of "for teshuvah is not specifically," before the words "in one who has."

KEHOT'S NOTE

בבזך 414: כי בחי בעל תשובה אינה: במי שיש.

37 כי התשובה אינו דוקא במי שיש בידו עבירות ח"ו

The passage given in Balak describes higher levels of teshuvah: a return that brings about the union of the vav and the hei of the Name Havayah, the union of the light that encompasses and the light that fills all worlds, and a still higher return of the upper hei, reached through self-sacrifice and through Torah.

KEHOT'S NOTE

ראה לקו"ת בלק עה, ב. שבת שובה סו, ג. לקו"ש ליקוט אלול תשל"ט הערה 12.

38 צרורה בצרור החיים

Avigail's blessing to David, that his soul be "bound in the bond of life with Havayah your G-d." Here it describes the soul in its source, before its descent.

I Samuel 25:29: שמואל א כ"ה כ"ט

ויקם אדם לרדפה ולבקש את נפשך והיתה נפש אדני צרורה בצרור החיים את ה' אלקיך ואת נפש איכיה יקלענה בתוך פה הקלע:

And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the L-RD thy G-d; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling.

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KEHOT'S NOTE

ע"פ שמואל-א כה, כט.

39 שו"ה בהתלבשותה — זמן ומקום

This manuscript reads "space and time" instead of "time and space."

KEHOT'S NOTE

בבזך 414: מקום וזמן.

40 ויצעקו אל ה' בצר להם

"They cried out to G-d in their distress; He saved them from their straits." The word tzar, "distress" or "narrowness," becomes the soul's constriction in the body.

Psalms 107:6: תהילים ק"ז:

וַיִּצְעֲקוּ אֶל־ה' בְּצָר לָהֶם מִמִּצְוֹתֵיהֶם יִצִּילֵם:

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

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KEHOT'S NOTE

תהלים קו, ו.

41 צר לו המקום

The phrase "the place is too narrow for me" is borrowed from this verse. The maamar uses it for the soul's confinement.

Isaiah 49:20: ישעיהו מ"ט:

עוד יאמרו באזניה בני שכליך צר-לי המקום גשה-לי ואשבה:

The children of thy bereavement Shall yet say in thine ears: 'The place is too strait for me; Give place to me that I may dwell.'

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KEHOT'S NOTE

ע"פ ישע"י מט, כ. בבזך 633: צר לי המקום.

42 אשר הוצאתי אתכם מאמ"צ

The last verse of the Shema: "I am Havayah your G-d, who brought you out of the land of Egypt." Mitzrayim (Egypt) is read as meitzar, the constriction from which the soul is freed.

Numbers 15:41: במדבר ט"ו:

אֲנִי ה' אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לְאֱלֹהִים: אֲנִי ה' אֱלֹהֵיכֶם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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KEHOT'S NOTE

במדבר טו, מא.

43 שו"ה לה' —

This manuscript adds the word "itself" (mamash), reading

"the love for G-d Himself."

KEHOT'S NOTE

בבזך 414 נוסף: ממש.

44 כיתרון האור הבא מן החשך

Kohelles: "wisdom has an advantage over folly, as light has an advantage over darkness." Chassidus reads it as the special strength of light that comes out of darkness, here the love born of the soul's distance.

Ecclesiastes 2:13: קהלת ב' י"ג:

וְרָאִיתִי אֲנִי שֵׁשׁ יִתְרוֹן לְחִכְמָה מִן־הַסִּכְלוֹת כִּיתְרוֹן הָאֹר מִן־הַחֹשֶׁךְ:

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

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PARAGRAPH 5

45 במקום שבע"ת

Rabbi Abahu: "In the place where baalei teshuvah stand, the completely righteous do not stand." The maamar ascribes this to the greater strength of the returning soul's love.

Berakhot 34b:22-23: ברכות ל"ד ב' כ"ב-כ"ג:

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבועלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שלוש שלום לרחוק ולקרוב." "לרחוק" ברישא, והדר "לקרוב". ורבי יוחנן אמר לה: מאי "רחוק" — שהיה רחוק מדבר עבירה מעיקרא. ומאי "קרוב" — שהיה קרוב לדבר עבירה, ונתרחק ממנו השתא.

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

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46 במקום שבע"ת כי

The note says the source of this saying was given earlier, at 22c, where Torah Ohr quotes it too: baalei teshuvah stand higher "because darkness is transformed [into light]," and this transformation, when the other side is subdued and darkness turns to light, is the joy that is the purpose of the coming of Mashiach.

KEHOT'S NOTE

נסמן לעיל כב, ג.

47 וכדאי בזהר

That passage quotes the same words, that baalei teshuvah "draw it with greater force," and explains them as the battle between holiness and its opposite, in which the opposing side is refined and absorbed into holiness.

KEHOT'S NOTE

ח"א קכט, ב. קצט, ב. ראה לעיל כו, ד. ועוד.

48

דמשכין ליה בחילא יתיר

The Zohar (Chayei Sarah), which the Kehot note gives, says that the completely righteous cannot stand where baalei teshuvah stand, because they draw upon themselves “with greater desire of the heart and with great force” to come close to the King. The maamar uses it to explain why their love reaches higher.

Zohar, Chayei Sara 16:121-17:127-ט”ז:קכ”א-ח”י שרה חיי שרה ט”ז:קכ”א

Happy are the penitent who in the space of one day, one hour, nay, one second, can draw near to the Holy One, as near as even the truly righteous in the space of many years. Abraham did not reach that high grade until he was old, as already said. So, too, David, of whom it is written, “and King David was old, he came into days” (I Kings 1, 1). But the penitent immediately finds entrance, and is brought close to the Holy One, blessed be He.’ R. Jose ...

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

49

שו”ה ונפש הבהמית — ואתהפכא

This manuscript reads “so as to transform” (lehis’hapcha) instead of “and is transformed” (v’is’hapcha).

KEHOT’S NOTE

בנוך 633: להתהפכא.

PARAGRAPH 6

50

כי ראה ה' בעניי

Leah’s words at Reuven’s birth. “My affliction” is read as the soul’s bitterness, which G-d “sees.”

בראשית 29:32-כ”ט:ל”ב

ותהר לאה ותלד בן ותקרא שמו ראובן כי אמרה כי־ראה ה' בעניי כי עתה יאהבני אישי:

And Leah conceived, and bore a son, and she called his name Reuben; for she said: ‘Because the L-RD hath looked upon my affliction; for now my husband will love me.’

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KEHOT’S NOTE

בראשית כט, לב.

51

וכמים הפנים

“As in water face answers face, so the heart of man to man.” The arousal from below calls forth a matching arousal from above, as a reflection answers a face.

Proverbs 27:19-ט”ט:כ”ז

כמים הפנים לפנים כן לבי האדם לאדם:

As in water face answereth to face, So the heart of man to man.

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52

ביום ההוא תקרא לי אישי

“On that day, says G-d, you will call [Me] Ishi, ‘my husband,’ and no longer call Me Baali.” The maamar reads

Ishi as eish sheli, “my fire.”

Hosea 2:18-ח”ח:ב”ה

והיה ביום־ההוא נאם־ה' תקראי אישי ולא־תקראי־לי עוד בעלי:

And it shall be at that day, saith the L-RD, That thou shalt call Me Ishi, And shalt call Me no more Baali.

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53

ואל אישך תשוקתך

“And your longing shall be for your husband.” The maamar reads ishech, “your husband,” as the soul’s fire of longing for G-d.

בראשית 3:16-ט”ז:ט”ז

אֶל־הָאִשָּׁה אָמַר הָרְבָּה אֲרֻכָּה עֲצֻבוֹנֶךָ וְהָרַגְתְּ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישְׁךָ תִּשְׁקָתְךָ וְהוּא יִמְשָׁל־בְּךָ:

Unto the woman He said: ‘I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.’

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KEHOT’S NOTE

בראשית ג, טז.

54

“Remember my affliction and my wandering, the worm-wood and the gall.” The phrase is used for the bitterness of the soul.

Lamentations 3:19-ט”ט:כ”ג

זכר־עָנִי וּמְרֻדִי לְעָנָה וְרָאשׁ:

Remember mine affliction and mine anguish, The worm-wood and the gall.

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PARAGRAPH 7

55

ראובן שהוא ענין בחי' פי ראשונה שבק"ש

Or HaTorah remarks that this passage implies the Shema is only a preparation for the Shemoneh Esreh, though the Shema is a Torah command and the union of Chochmah and Binah, while the Shemoneh Esreh is the union of Tiferes and Malchus.

KEHOT’S NOTE

ראה באוה"ת פי' כי תשא עי' איתתפו שמכאן משמע דק"ש הוא רק הכנה לשמ"ע, והרי ק"ש מדאורייתא וגם יחוד חו"ב ושמ"ע יחוד ת"ת ומלי' ע"ש שמפרש דק"ש הוא יחוד חו"ב בשביל להחיות העולמות בלי התחדשות, אבל יחוד ת"ת ומלי' הוא להוליד נשמות חדשות ע"ש בארוכה. וראה גם באוה"ת דברים כרך ה ע' ב"ג.

56

פי' ראשונה שבק"ש . . . ופי' שני' שבק"ש

The note points there on the first and second paragraphs of the Shema.

KEHOT’S NOTE

ראה בסה"מ תרל"ג ח"א ע' קמג.

57

ה' שמעתי שמעך יראתי

“G-d, I have heard the report of You; I was afraid.”

Hearing, which comes from afar, produces awe.

Habakkuk 3:2: חֲבֻקֻק

ה' שְׁמַעְתִּי שְׁמֵעַךְ יְרֵאתִי ה' פָּעַלְךָ בְּקֶרֶב שָׁנִים חִיִּיהוּ בְּקֶרֶב שָׁנִים תוֹדִיעַ
בְּרָגְזוֹ רַחֵם תִּזְכּוֹר:

O L-RD, I have heard the report of Thee, and am afraid; O L-RD, revive Thy work in the midst of the years, in the midst of the years make it known; In wrath remember compassion.

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KEHOT'S NOTE

חבוקוק ג, ב. ראה מאמרי אדה"א בראשית ע' תקמה בפ"י הפסוק.

58 מי הוא אשר ערב לבו לגשת

The words echo the verse “for who is he that would pledge his heart to approach Me?” Here a person says them to himself, to humble himself before approaching.

Jeremiah 30:21: יִרְמְיָהוּ ל': כ"א

וְהָיָה אֲדִירוֹ מִמֶּנּוּ וּמִשְׁלֹ מִקֶּרְבוֹ יֵצֵא וְהִקְרַבְתִּיו וְנִגַּשׁ אֵלַי כִּי מִי הוּא־זֶה
עֶרַב אֶת־לְבוֹ לְגִשְׁת׃ אֵלַי נְאֻם־ה'

And their prince shall be of themselves, And their ruler shall proceed from the midst of them; And I will cause him to draw near, and he shall approach unto Me; For who is he that hath pledged his heart To approach unto Me? saith the L-RD.

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59 וירא העם וינועו

The words here quote Exodus 20:18; the passage is shown below.

Exodus 20:18: שְׁמוֹת כ': י"ח

וַיַּעֲמֵד הָעָם מֵרָחֵק וּמִלִּשָׁה נִגַּשׁ אֶל־הָעַרְפֶּל אֲשֶׁר־שָׁם הָאֱלֹקִים:

And the people stood afar off; but Moses drew near unto the thick darkness where G-d was.

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KEHOT'S NOTE

שמות כ, יח.

60 וירא העם וינועו ויעמדו מרחוק

At the giving of the Torah, “the people saw, and they trembled, and they stood from afar.” Their fear made them keep their distance, the stance of hearing. (The Kehot note numbers the verse 20:18; Sefaria, which counts the short commandments as one verse, numbers it 20:15.)

Exodus 20:15: שְׁמוֹת כ': ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלֵּפִידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר
עֹשֵׂן וַיֵּרָא הָעָם וַיִּנְעוּ וַיַּעֲמֻדוּ מֵרָחֵק:

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

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61 אם רץ לבך שוב לאחד

The note quotes it: “The matter of this level of return (shov) is the level of distance, in which one distances and

lowers himself greatly; and it is the level of ‘the left pushes away,’ that is, he pushes himself away and lowers himself exceedingly, to stand specifically at a distance.”

KEHOT'S NOTE

ספר יצירה פ"א מ"ח. "והענין של בחי' השוב הזה הוא בחי' הריחוק שמתרחק ומשפיל א"ע מאד, והוא בחי' שמאל דוחה דהיינו שמדחה א"ע ומשפיל א"ע ביותר להיות עומד בריחוק מקום דוקא" — מאמרי אדה"א בראשית ע' תקד. וראה שם ע' תקמד. וכ"ה באוה"ת ויחי תתשלט, א, אבל בכרך 414: שוב כו'.

62

אם רץ לבך שוב לאחד

Sefer Yetzirah teaches, “If your heart runs, return to the place,” comparing it to the chayos that “run and return.” Chassidus applies it to the soul’s movement of longing (ratzo) and return (shov).

ספר יצירה א:ח"ט Sefer Yetzirah 1:8

עשר ספירות בלימה בלום פיך מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית:

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: “And the living creatures ran and returned,” (Ezekiel 1, 14) and upon this was the covenant made.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

PARAGRAPH 8

63

השמרו לכם פן יפתה

From the second paragraph of the Shema: “Take heed lest your heart be seduced.” Its warnings mark it as the paragraph of awe.

דברים י"א:ט"ז Deuteronomy 11:16

הִשְׁמְרוּ לָכֶם פֶּן יִפְתֶּה לְבַבְכֶּם וְסָרְתֶּם וַעֲבַדְתֶּם אֱלֹקִים אֲחֵרִים
וְהִשְׁתַּחֲוִיתֶם לָהֶם:

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

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KEHOT'S NOTE

דברים יא, טז.

64

כי שמע ה' כי שנואה אנכי

Leah’s words at Shimon’s birth: “For G-d has heard that I am hated.” Feeling “hated” is read as self-abasement, which G-d “hears” from afar.

בראשית כ"ט:ל"ג Genesis 29:33

וַתֵּהָר עוֹד וַתֵּלֶד בֵּן וַתֹּאמֶר כִּי־שָׁמַע ה' כִּי־שְׁנוּאָה אֲנֹכִי וַיִּתֵּן־לִי גֵם־אֶת־זֶה וַתִּקְרָא שְׁמוֹ שִׁמְעוֹן:

And she conceived again, and bore a son; and said: ‘Because the L-RD hath heard that I am hated, He hath therefore given me this son also.’ And she called his name Simeon.

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KEHOT'S NOTE

בראשית כט, לג.

65

נבזה בעיניו נמאס

Kehot's note points to Psalms 16:4 for these words.

תהילים ט"ז:ד' Psalms 16:4
KEHOT'S NOTE

תהלים טז, ד.

66

נבזה בעיניו נמאס

From the psalm describing who may dwell on G-d's holy mountain; the maamar reads it as one who is lowly and despised in his own eyes. (The Kehot note prints 16:4; the words are in 15:4.)

תהילים ט"ו:ד' Psalms 15:4

נבזה בעיניו נמאס ואת־יָרְאֵי ה' יִכְבֹּד נִשְׁבַּע לְהִרְעוֹתָם וְלֹא יִמָּר:

In whose eyes a vile person is despised, But he honoureth them that fear the L-RD; He that sweareth to his own hurt, and changeth not;

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67

(ובזה יובן . . כלול מאהבה . . וש"פ ויחי)

This parenthetical passage is missing from these manuscripts; the note says it is an addition of the Tzemach Tzedek.

KEHOT'S NOTE

קטע זה ליתא בבוך 414. 633. 1824 (מאמרי אדה"י). הוספת הצ"צ.

68

ע"פ אלה מסעי

This is the discourse on "These are the journeys" to which the parenthesis refers for its explanation of how love and awe include each other.

KEHOT'S NOTE

לקו"ת שם צ, א. ובאוה"ת שם.

69

ע"פ ויחי

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

KEHOT'S NOTE

צ"ע לאיזה מאמר הכוונה.

70

ילוה אישי אלי

Leah's words at Levi's birth: "This time my husband will be joined to me." Levi stands for joining and union.

בראשית כ"ט:ל"ד Genesis 29:34

וַתֵּהָר עוֹד וַתֵּלֶד בֶּן וַתֹּאמֶר עֲתָה הִפָּעַם יָלוּהוּ אִישִׁי אֵלַי כִּי־יִלְדֹתִי לוֹ שְׁלֹשָׁה בָנִים עַל־כֵּן קָרָא־שְׁמוֹ לְוִי:

And she conceived again, and bore a son; and said: 'Now this time will my husband be joined unto me, because I have borne him three sons.' Therefore was his name called Levi.

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KEHOT'S NOTE

בראשית כט, לד.

71

ימינא ושמאלא ובינייהו כלה

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

KEHOT'S NOTE

פיוט אומר לשבחין (זמירות ליל שבת).

72

שמאלו תחת לראשי

"His left hand is under my head, and his right hand embraces me." The maamar reads the left as pushing away in humility, which raises the head, and the right as drawing near.

Song of Songs 2:6 שיר השירים ב'ו

שמאלו תחת לראשי וימינו תחבקני:

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

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PARAGRAPH 9

73

שלכן נמשלה התורה למים

The passage there explains that the Torah, compared to water, has the aspect of a hidden spring, which cannot be grasped, and the aspect of rivers, which flow openly and divide into many streams, so that each person grasps it according to his capacity.

KEHOT'S NOTE

ראה לעיל יז, ד.

74

נמשלה התורה למים שורדים ממקום גבוה

The Talmud asks why words of Torah are compared to water, and answers: as water leaves a high place and flows to a low one, so the Torah stays only with one who is humble. Here the image is the Torah's own descent from its exalted root into physical matters.

תענית ז' א ט"ו-ט"ז Taanit 7a:15-16

ואמר רבי חנינא בר אידי: למה נמשלו דברי תורה למים, דכתיב: "הוי כל צמא לכו למים", לומר לה: מה מים מניחין מקום גבוה והולכין למקום נמוך, אף דברי תורה אין מתקיימין אלא במי שדעתו שפלה. ואמר רבי אשעזא: למה נמשלו דברי תורה לשלשה משקין הללו: במים, ובין, ובחלב. דכתיב: "הוי כל צמא לכו למים", וכתיב: "לכו שברו ואלכלו ולכו שברו בלוא כסף ובלוא מחיר יין וחלב", לומר לה: מה שלשה משקין הללו אין מתקיימין ...

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

75

מי יעלה בהר ה'

"Who shall ascend the mountain of G-d, and who shall stand in His holy place?" The question expresses a person's sense that he cannot rise by his own power.

תהילים כ"ד:ג' Psalms 24:3

מי יַעֲלֶה בְּהַר־ה' ומִי יִקֹּם בְּמָקוֹם קֹדֶשׁ:

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

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KEHOT'S NOTE

תהלים כד, ג.

PARAGRAPH 11

76 אף הנה כל גי' בחי'

The note points there on these three levels.

KEHOT'S NOTE

ראה אוה"ת פ' יתרו ע' תתקצא.

77 מכלל שהיא עדיין אינה כלולה ומיוחדת

The note points there on the inference that longing shows the soul is not yet absorbed and united.

KEHOT'S NOTE

ראה באוה"ת ויקרא כרך א ע' רכג.

78 (בשמים . . . כלא ממש חשיבי)

The parenthesis stands there in the same place as in the printed Torah Ohr.

KEHOT'S NOTE

קטע זה נמצא כאן גם באוה"ת ויחי תתשלט, ב. אבל בכוך 414. 633. 1824 (מאמרי אדה"ו) נמצא לקמן קודם תי' "והן הן בחינות". בכוך 633 הקטע: ועד"ו שאר הבחי' . . . ממש הסוכ"ע: נרשם בצד הגליון — בכת"י הסופר עצמו — אבל באוה"ת כרך ו תתשלט, ב כמו בהנדפס.

79 אבל בחי' יהודה שהוא בחי' הודאה

The note points there on Yehudah as the level of acknowledgment.

KEHOT'S NOTE

ראה לקו"ש חל"ה ע' 196 הערה 36.

PARAGRAPH 12

80 בלחש ובחשאי

The note points there for the meaning of prayer said "in silence" (bechashai).

KEHOT'S NOTE

ע' מענין בחשאי בלקו"ת בד"ה האזינו הראשון ספ"ד.

81 שכדי להיות בחי' זו שהוא בחי' יהודה . . . כאילו הוא לנוכח

A passage beginning here is quoted there with glosses, which add: "that is, that the bittul be truly in his mind, as if the King, the King of kings, the Holy One, blessed be He, were actually facing him."

KEHOT'S NOTE

קטע מכאן מובא באוה"ת פ' שמות כרך ה ע' גנה עם הגהות ושם מוסיף: "ר"ל שיהי' הביטול במוחו באמת כאלו המלך מ"ה הקב"ה הוא לנוכח ממש)." (ממש)

82 שו"ה כאילו — יודוך אחיך

This manuscript adds the word "that is" (dehaynu) here.

KEHOT'S NOTE

בכוך 633 נוסף: דהיינו.

83 ראובן שמעון ולוי

Or HaTorah explains there that Reuven, Shimon and Levi "are the Shema and Emes VeYatziv."

KEHOT'S NOTE

באוה"ת חנוכה כרך ה תתקלח, ב מבאר "שהן ק"ש אמת ויציב".

84

(ובמנחה . . . קודם התפלה)

Manuscript 633 also has this remark about Minchah and Maariv, but not in parentheses; in manuscript 1824 it stands later, after "And this is the matter of 'their beginning is wedged in their end,' and the discerning will understand."

KEHOT'S NOTE

וכ"ה בכוך 633 ובלי מוסגר. באוה"ת בראשית כרך ו תתשלט, ב. אבל בכוך 1824 נמצא קטע זה לקמן אחר תי' "וזהו ענין נעוץ תחלתן בסופן והמיי".

85

נעוץ תחלתן בסופן

Sefer Yetzirah says of the ten Sefiros, "their end is wedged in their beginning, and their beginning in their end." The maamar applies it to the order of prayer, where the highest level is revealed at the end.

ספר יצירה א':1:7

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yetzirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

86

וע' במ"א ע"פ ולשרקה

The passage there explains "and to the choice vine (sor-eikah)": the vine (gefen), every vowel of whose name is a segol, is the segol, corresponding to the three Patriarchs, while soreikah is the shuruk, whose three dots are those of the segol but stand one below the other.

KEHOT'S NOTE

ראה לקמן מז, א.

87

אם לא שויתי ודוממתי

"Surely I have stilled and silenced my soul, like a weaned child with its mother." David's stillness is the bittul that is above love and awe.

Psalms 131:2

אם-לא שויתי ודוממתי נפשי כגמל עלי אמו כגמל עלי נפשי:

Surely I have stilled and quieted my soul; Like a weaned child with his mother; My soul is with me like a weaned child.

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KEHOT'S NOTE

תהלים קלא, ב.

88

ואחר האש קול דממה דקה . . . תמן קאתי מלכא

In Eliyahu's vision: "Havayah is not in the fire; and after the fire, a still, small voice." Stillness ranks above fire, the image of love.

I Kings 19:12

ואחר הרעש אש לא באש די ואחר האש קול דממה דקה:

and after the earthquake a fire; but the L-RD was not in the fire; and after the fire a still small voice.

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Tikkunei Zohar, Tikkun 5 תקוני תיקון ה' תיקון 5

KEHOT'S NOTE

מלכים-א יט, יב. ת"ז ת"י ה.

89

תמן קאתי מלכא

In its introduction the Tikkunei Zohar says that when Israel stand in the Amidah, the angels lower their wings so that no sound is heard, "for there is the still, small voice... because there the King comes"; the King came not in the wind, the quaking or the fire, but in the still, small voice. (The Kehot note gives Tikkun 5; Sefaria's text of that tikkun lacks the words, which stand here.)

Tikkunei Zohar 3b:2-3 ג'ב-ג'ב:2-3 תקוני זוהר

... קלא, דתמן קול דממה דקה (מ"א יט יב), קדש הקדשים דאיהו בעמידה, בגין דתמן קאתא מלכא. דהא ברוח גדולה וברעש ובאש, דאשתמעון בהון גדפי חיוון לא אתא מלכא, אלא בקול דממה דקה, דאיהו בתר רוח רעש אש, ואיהו רביעאה לון, ועליוהו אמר יחזקאל (א ד). וארא ונהה רוח סערה באה מן הצפון, ענן גדול, ואש מתלקחת, הא אינון תלת, דרכיבין בהון תלת אתוון הויה, קול דממה דקה דא י' מן הוה"י, ואיהו י' מן אדנ"י, תמן קא אתא מלכא ...

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90

(וע' במ"א . . ביטול ממש)

The whole parenthesis, from "And see elsewhere" to "true self-nullification," is missing in the manuscript.

KEHOT'S NOTE

בכתי" ליתא.

PARAGRAPH 13

91

ידך בעורף אויביך

From Yaakov's blessing to Yehudah: "your hand shall be on the nape of your enemies." The maamar reads the enemies as worldly needs, to be dealt with only "at the nape."

Genesis 49:8 מ"ט:8 בראשית

יהודה אתה יודוך אחיך ידך בערף אויביך ישתתוו לך בני אביך:

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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92

כמאן דשדי בתר כתפי

Tanya explains "the back" (achorayim) of holiness: it is like a person who gives something to his enemy against his will, throwing it to him over his shoulder because he turns his face away from him.

Tanya, Likkutei Amarim 22:5 אמרי"ם חלק ראשון; ליקוטי תניא, כ"ב:ה'

אכל הסטרא אחרא והטומאה - היא תועבת ה' אשר שנא, ואינו משפיע לה חיות מפנימית הרצון ותפצו האמיתי אשר חפץ בה חס ושלום, כי אם, כמאן דשדי בתר כתפוי לשונאו שלא ברצונו, רק כדי להעניש את

יהודה אתה יודוך אחיך וגו'

הרשעים, וליתן שכר טוב לצדיקים דאכפנין לסטרא אחרא; וזה נקרא בקינת "אחוריים" דרצון העליון ברוח-הוא.

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KEHOT'S NOTE

ראה תניא פכ"ב.

93

(בחי' פנים . . וכאלו כפאו וכו')

This parenthesis explaining "face" and "nape" is missing in the manuscript.

KEHOT'S NOTE

בכתי" ליתא. ונמצא באוה"ת ויחי תתשמ, א.

94

וכאלו כפאו וכו'

The Talmud uses the phrase "as though a demon compelled him" for something done without desire. The maamar borrows the wording for dealing with worldly needs reluctantly.

Nedarim 20b כ' נדרים

KEHOT'S NOTE

ע"פ לשון הגמ' נדרים כ, ב.

95

א"ת ידך אלא יודי"ך

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

KEHOT'S NOTE

ת"ז בהקדמה.

96

א"ת ידך אלא יודי"ך

In its introduction the Tikkunei Zohar reads the verse "You open Your hand (yadecha)" as "do not read yadecha but yudecha," "Your yuds," letters of the Divine Name. The maamar applies the same reading to "your hand" in Yaakov's blessing.

Tikkunei Zohar 7b:2 ז'ב:2 תקוני זוהר

ועוד רוא נקודי צריה לאחורא עליהו, פתח בחושבן אותיותיו איהו יו"ד, וכתוב (תהלים קמה טו) פותח את ידך ומשפיע לכל מי רצון, ואוקמוהו אל תקרי ידך אלא יודי"ך, ואינון י"י מן יאהדונה"י, ובאן אמר מתפתחין בך קיעא דאיהו פתח, ואיהו מפתח כליל אהדונה"י שית אתונו באמצע י"י, ותריין יודין עם קיעא דאיהו וי סליק לחושבן יהוה"י.

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97

וירא ישראל את היד הגדולה

"Israel saw the great hand that G-d had wrought in Egypt." G-d's "hand" is His power reaching down to the lowest place.

Exodus 14:31 ל"א:31 שמות

וירא ישראל את-ידי הגדלה אשר עשה ה' במצרים ויראו העם את-ה' ויאמינו בה' ובמשה עבדו:

And Israel saw the great work which the L-RD did upon the Egyptians, and the people feared the L-RD; and they believed in the L-RD, and in His servant Moses.

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KEHOT'S NOTE

שמות יד, לא.

PARAGRAPH 14

98 לפי שהוא בחי' הודאה וביטול בבחי' סוכ"ע

Or HaTorah asks there how this can be called Yehudah, acknowledgment, since acknowledgment applies when one does not grasp; see there.

KEHOT'S NOTE

באזה"ת סדור ע' רנא הקשה איך זה נקי יהודה דההודאה היא כשאינו משיגו ע"ש.

99 גם חשך לא יחשיך וכחשיכה כאורה

"Even darkness is not dark for You, and night shines like day; darkness is as light." Before the light that encompasses all worlds, darkness and light, physical and spiritual, are equal.

Tהילים קל"ט:י"ב:Psalms 139:12

גם־חֹשֶׁךְ לֹא־יִחְשֹׁךְ מִמֶּךָ וְלַיְלָה כְּיוֹם יֵאִיר כְּחֹשֶׁכָּה כְּאוֹרָה:

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

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100 כולם בחכמה עשית

"How many are Your works, G-d! You made them all with wisdom." The maamar reads it as saying that even wisdom is, before G-d, only "making."

Tהילים ק"ד:כ"ד:Psalms 104:24

מִהֲרַבּוֹ מַעֲשֵׂיךָ ה' כָּל־מַחְכְּמָה עָשִׂיתָ מְלָאָה הָאָרֶץ הַגִּבּוֹרָה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

PARAGRAPH 15

101 אך עיקר הגורם לכל . . כי הנה ההשתחוואה

This manuscript reads: "But the essence of bowing is the level of drawing down, and this is the matter of the bowing in the Shemoneh Esreh," without the words about "Yehudah, you" and "your brothers shall acknowledge you."

KEHOT'S NOTE

בכרך 633: אך עיקר השתחוואה הוא בחי' המשכה וזהו ענין ההשתחוואה: שבשמו"ע.

102 (ע' ר"פ . . ליל)

The parenthesis referring to the beginning of Vayeshev is missing in the manuscript.

KEHOT'S NOTE

בכתי" ובאזה"ת ויחי תתשמ, ב (שנדפס מגוכתי"ק הצ"צ קודם הדפסת התו"א) ליתא.

103 כרחם אב על בנים

"As a father has compassion on his children, so G-d has compassion on those who fear Him." Compassion is the

quality of a father, so those who act with compassion are "your father's sons."

Tהילים ק"ג:י"ג:Psalms 103:13

כְּרַחֵם אָב עַל־בָּנָיו רַחֵם ה' עַל־יִרְאָיו:

Like as a father hath compassion upon his children, So hath the L-RD compassion upon them that fear Him. .

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104 רוח שפלים

G-d dwells with the crushed and lowly "to revive the spirit of the lowly." The maamar uses the phrase for kindness and charity that revive the poor.

ישעיהו נ"ז:ט"ו:Isaiah 57:15

כִּי כֹה אָמַר רַם וְנִשְׁאָר שָׁכֵן עַד וְקָדוֹשׁ שְׂמוֹ מְרוֹם וְקָדוֹשׁ אֲשַׁכֵּן וְאֶת־דָּכָא וְשַׁפְלֵי־רוּחַ לְהַחְיֹת רוּחַ שְׁפִלִים וְלַהַחְיֹת לֵב נִדְכָּאִים:

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

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105 דאורייתא מחכמה נפקת

The Kehot note gives this place in the Zohar for the saying that "the Torah comes forth from Chochmah." Since Chochmah is called "father," the Torah is "your father."

זח"ב קכא, 121a:Zohar II,

KEHOT'S NOTE

זח"ב קכא, א.

106 שמע בני מוסר אביך

"Hear, my son, the instruction of your father, and do not forsake the teaching of your mother." The father's instruction is read as the Written Torah.

משלי א'ח:Proverbs 1:8

שְׁמַע בְּנִי מוֹסֵר אָבִיךָ וְאַל־תִּטַּשׁ תּוֹרַת אִמְךָ:

Hear, my son, the instruction of thy father, And forsake not the teaching of thy mother;

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KEHOT'S NOTE

משלי א, ח.

107 מוסר אביך זו תושב"כ

According to the Kehot note, Iggeres HaKodesh 29 bases its reading of "the instruction of your father" as the Written Torah on this passage of the Zohar.

זח"ב רעו, 276b:Zohar II,

KEHOT'S NOTE

אגה"ק סי' כ"ט ע"פ זח"ב רעו, ב.

108 ישתחוו לך בני אביך

The end of Yaakov's blessing to Yehudah: "your father's sons shall bow down to you." The maamar reads the bow-

ing as a drawing down, and the “sons” as those who study Torah and do kindness.

בראשית מ"ט:ח

יְהוּדָה אֶתְּהָ יוֹדוּךְ אֶחָיִךְ יָדְךָ בְּעֶרְףְּ אֹיְבֶיךָ יִשְׁתַּחֲוּוּ לְךָ בְּנֵי אָבִיךָ:

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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KEHOT'S NOTE

בראשית מט, ח.



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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