



TORAH OHR • PARSHAS VAYECHI • MAAMAR 3

אסרי לגפן עירה ולשורקה בני אתונו

“Binding his foal to the vine, and the son
of his she-donkey to the choice vine”



The days of Mashiach are not a time of reward but the perfection of the deed, when even the animals of the offerings will be raised into the Infinite Light. That perfection grows out of our service in exile, where humility and a broken heart press out the soul's hidden love like wine, and the joy of a mitzvah and the bitterness of return wash the soul's garments.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

The days of Mashiach are not a time of reward but the perfection of the deed, when even the animals of the offerings will be raised into the Infinite Light. That perfection grows out of our service in exile, where humility and a broken heart press out the soul's hidden love like wine, and the joy of a mitzvah and the bitterness of return wash the soul's garments.

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

THE MAAMAR IN BRIEF

The maamar reads Yaakov's blessing to Yehudah, "Binding his foal to the vine... he washed his garment in wine," as describing the days of Mashiach. Those days are not yet the World to Come but the culmination of "Today, to do them," when the mitzvos, above all the offerings, will be fulfilled "according to the command of Your will." Why should animal offerings surpass prayer, the soul's ascent? The answer begins with the vine: the Jewish people carry a hidden love for G-d, pressed out like wine through humility and a broken heart, as the white wine of joy and the red wine of bitterness and return. Because the mitzvos are G-d's will, above even Chochmah, they draw down the holiness of the Infinite Light itself; so Israel "sanctify Your Name." With joy, they weave garments for the soul: joy clothes its "body," and the struggle of return clothes its "head." In exile this service raises only the soul; in the days of Mashiach, when adam is complete, even the animals will be elevated. Then the wild "foal" becomes "the city of G-d" and the "she-donkey" becomes a "son," the fruit of the "washing in wine" of the exile.

OUTLINE

- 1 The verse and the days of Mashiach** ¶1-4
The verse describes the days of Mashiach, which are the culmination of "Today, to do them": the time when the mitzvos, and above all the offerings, will be fulfilled "according to the command of Your will," as they could not be after Eden or in exile.
- 2 The question and the vine** ¶5-8
Why should animal offerings rank above prayer, in which a person lifts up his own soul? The Jewish people are a vine whose hidden love is pressed out like wine, through humility and a broken heart, in two kinds: the gladdening white wine of joy and the red wine of bitterness.

3 Who sanctify Your Name

¶9-15

The praise of the “holy ones” reaches only G-d’s Name, the source of all worlds, hidden and revealed. The mitzvos, which are G-d’s will, above even Chochmah, draw down the holiness of the Infinite Light itself, which is why Israel “sanctify Your Name” and one hour of good deeds surpasses the World to Come.

4 The garments of the soul

¶16-23

Mitzvos make garments for the soul only when done with joy. The bitterness of return must come first, so that delight follows a real longing. The two wines make two garments: joy clothes the soul’s “body,” and the baal teshuvah’s ascent from below clothes its “head and face.”

5 The perfection of man

¶24-26

In exile the mitzvos raise only the soul. When the level of adam is completed in the days of Mashiach (Adam, David, Mashiach), the offerings will raise even the animals, which prayer cannot do; this answers the opening question.

6 Foal, city and son

¶27-30

Each phrase of the verse is explained: osri as the yud of Chochmah binding to the vine, iroh as the wild “foal” that becomes “the city of G-d,” sorekah as the humble shuruk through which the “she-donkey” becomes a “son.” All of this comes through the washing in wine already done in the exile.

KEY CONCEPTS

“Today, to do them” היום לעשותם

This world as the time of doing the mitzvos rather than receiving their reward. The days of Mashiach are its culmination, not yet the World to Come.

“According to the command of Your will” כמצות רצונך

The actual offerings, which will be restored in the days of Mashiach. Prayer in exile corresponds to them but is not truly the same.

Hidden love אהבה מסותרת

The love for G-d hidden in the Jewish soul like wine in the grape, brought out through humility (the low-lying vines) and a broken heart (the winepress).

White wine and red wine יין לבן ויין אדום

Two kinds of love: the gladdening joy of a mitzvah, which is delight in G-d, and the intoxicating bitterness of one who reckons with his distance from G-d and longs to return.

His Name and His essence שמו ואור אין סוף עצמו

All worlds, hidden and revealed, come from G-d’s Name alone; the mitzvos, being His will, draw down the holiness of the Infinite Light itself.

Garments of the soul לבושים לנפש

Formed by mitzvos done with joy: one for the soul’s “body,” its emotions, and a higher one for its “head and face,” its sight and hearing, formed by the struggle of return.

The level of adam בחינת אדם

The full stature of man, lost when Adam was driven from Eden and completed only with Mashiach, when the mitzvos and the offerings will be fulfilled perfectly.

Segol and shuruk סגול ושורק

Two postures of the soul shown by vowel points: segol is closeness and enthusiasm; shuruk, the same three dots one below the other, is humble acknowledgment of distance, through which one becomes a “son.”

SECTION 1 • 11-4

The verse and the days of Mashiach

1 אסרי לגפן עירה^{1,2} ולשורקה בני אתונו. כבס ביין לבושו וגוי'. הנה מקרא זה נאמר לימות המשיח³ דקאי אדלעיל מניי לא יסור שבט מיהודה וגוי'.

“Binding his foal to the vine, and the son of his she-donkey to the choice vine; he washed his garment in wine,” etc. Now this verse is said about the days of Mashiach, since it continues from [the verse] before it: “The scepter shall not depart from Judah,” etc.,

The maamar opens with part of Yaakov's blessing to Yehudah, which speaks of a vine, a choice vine, wine and garments. The Alter Rebbe first establishes that the verse describes the days of Mashiach, because it continues the verse before it, about the scepter that will not depart from Judah.

עד כי יבא שילה⁴ ולו יקהת עמים⁵ ואז יהיה גם אסרי לגפן עירה:

“until Shiloh comes, and to him will be the gathering of peoples”; and then there will also be “Binding his foal to the vine.”

That earlier verse ends “until Shiloh comes,” and “Shiloh” is understood as Mashiach, to whom the peoples will gather. The image of binding a foal to the vine therefore describes what will happen in his days, and the rest of the maamar explains its words one by one.

2 וביאור הענין הנה אמרז"ל אין בין⁶ עולם הזה לימות המשיח אלא שעבוד בלבד⁷ כי ימות המשיח אינו עוה"ב שלאחר התחיה.

The explanation of the matter: our Sages, of blessed memory, said, “There is no difference between this world and the days of Mashiach except subjugation alone.” For the days of Mashiach are not the World to Come that follows the Resurrection,

The Sages taught that the days of Mashiach will differ from our world only in that Israel will no longer be subjugated. From this the Alter Rebbe infers that the days of Mashiach are not yet the World to Come, the era that follows the Resurrection of the Dead.

שזהו מתן שכרן של צדיקים. אבל ימות המשיח הוא בבחי' היום לעשותם⁸ ולא לקבל שכרן.⁹

which is [the time of] the giving of the reward of the righteous. Rather, the days of Mashiach are at the level of “Today, to do them,” and not to receive their reward.

That later era is when the righteous receive their reward. The days of Mashiach still belong to “Today, to do them,” which the Sages read as “today to do them, and tomorrow to receive their reward”: they are a time of doing the mitzvos, not of being rewarded for them.

3 ועיקר היום לעשותם ותכלית השלימות של המעשה¹⁰ יהיה בימות המשיח. וכמו שהיה עיקר עבודת האדם בגי'ע לעבדה ולשמרה.¹¹

And the main [fulfillment] of “Today, to do them,” and the ultimate perfection of the deed, will be in the days of Mashiach. Just as the main service of Adam in the Garden of Eden was “to work it and to guard it”:

Since the days of Mashiach are the culmination of “Today, to do them,” the complete fulfillment of the mitzvos in deed belongs to that era. The Alter Rebbe compares this to Adam in the Garden of Eden, whose whole task was “to work it and to guard it.”

לעבדה זו¹² מצות עשה. ולשמרה זו מצות ל"ת.¹³ שהי' אז בחי' היום לעשותם בתכלית השלימות אלא שאח"כ ויגרש את האדם¹⁴ וגו'.

“to work it” — these are the positive commandments; “and to guard it” — these are the prohibitions. For then there was the level of “Today, to do them” in ultimate perfection; except that afterwards, “He drove out the man,” etc.

Following the Zohar and other sources, “to work it” means doing the positive mitzvos and “to guard it” means keeping the prohibitions. Adam in Eden thus stood at the perfect level of “Today, to do them,” until he was driven out of the Garden.

ואח"כ נכנסו אבותינו לארץ גי'כ בשביל קיום מעשה המצות שכמה מצות התלויים בארץ דוקא¹⁵ כמעט ארבע הידות¹⁶ ואחר כך גלו משם

Afterwards our forefathers entered the Land, also for the sake of fulfilling the mitzvos in deed, for many mitzvos depend specifically on the Land, almost four-fifths [of them]; and afterwards they were exiled from there,

A second opportunity came when the Jewish people entered the Land of Israel, since a great many mitzvos, by the text's reckoning almost four-fifths of them, can be fulfilled only there. But this too was cut short by the exile.

ולא נתקיימו בידם עד ימות המשיח שיהיה במהרה בימינו שאז יהי' בחי' היום לעשותם בתכלית השלימות.

and [the mitzvos] were not fulfilled in their hands until the days of Mashiach, may it come speedily in our days, when there will be the level of “Today, to do them” in ultimate perfection.

Since then those mitzvos have not been fully kept, and they will be only in the days of Mashiach. Only then will “Today, to do them” reach its complete perfection.

4 והנה אנו אומרים ושם נעשה לפניך את קרבנות חובותינו וכי' כמצות רצונך כו'. שעיקר המעשה היא עבודת הקרבנות שאין אנו יכולים לקיים בגלות אלא שבגלות נתקנה התפלה כנגד הקרבנות. ועדיין אין זה כמצות רצונך ממש:¹⁷

Now we say, “And there we will offer before You our obligatory offerings, etc., according to the command of Your will,” etc. For the main deed is the service of the offerings, which we cannot fulfill in exile; rather, in exile prayer was instituted corresponding to the offerings. And this is still not truly “according to the command of Your will.”

The Alter Rebbe quotes the Musaf prayer, in which we ask to return to the Holy Temple and bring the offerings there “according to the command of Your will.” Since the offerings cannot be brought in exile, prayer was instituted to correspond to them; yet the wording of the prayer itself implies that only the actual offerings are truly “according to the command of Your will.”

SECTION 2 • ¶5-8

The question and the vine

5 ולהבין זה דלכאורה התפלה במעלה העליונה יותר מהקרבנות שהתפלה היא נשיאת נפש האדם בספור שבחיו של מקום ברוך שאמר והיה העולם וכל הללויה וכי'

To understand this: for seemingly prayer is of a higher rank than the offerings, since prayer is the lifting up of a person's soul in recounting the praises of the Omnipresent: “Blessed is He who spoke and the world came to be,” and all the Halleluyah [psalms], etc.,

This raises a difficulty. Prayer seems loftier than the offerings, because in prayer a person lifts up his own soul as he recounts G-d's praises, beginning with “Blessed is He who spoke” and the Halleluyah psalms of the morning service.

עד שמגיע לואהבת בכל נפשך¹⁸ כו' משא"כ הקרבנות הוא בנפש בהמה וביום השבת¹⁹ שני כבשים.²⁰ until one reaches “And you shall love... with all your soul,” etc. The offerings, by contrast, are with an animal's soul: “And on the Shabbos day, two lambs.”

The ascent of prayer reaches its height at the Shema's “And you shall love... with all your soul,” where a person gives over his very soul. An offering, by contrast, involves only the soul of an animal, such as the two lambs brought on Shabbos.

ולמה יהיו הקרבנות במעלה העליונה כל כך שיקראו כמצות רצונך ושה יהי תכלית השלימות של ימות המשיח יותר מהתפלה שבגלות.

Why, then, should the offerings be of so high a rank that they are called “according to the command of Your will,” and that this should be the ultimate perfection of the days of Mashiach, more than the prayer of the exile?

If so, why are the offerings alone called “according to the command of Your will,” and why should their return be the perfection of the days of Mashiach, above the prayer of the exile? This is the question the maamar sets out to answer.

הנה כתיב גפן ממצרים תסיע.²¹ שכנני נמשלו לגפן²² שגדלים בה ענבי שמהם יוצא היין עיי דריכה בגת.

Now it is written, “You transplanted a vine from Egypt,” for the Congregation of Israel is likened to a vine, on which grapes grow, from which the wine comes out through treading in the winepress.

The Alter Rebbe begins his answer with the image of the vine. The Jewish people are compared to a vine, whose grapes yield their wine only when they are trodden in the winepress.

6 והנה עיקר היין המשובח יוצא מהענבי הסמוכי לקרקע כמו שאמרו לגבי נסכים לא היו מביאין מן הדליות אלא מן הרגליות^{23,24} ששם יוצא יין משובח יותר.

Now the choicest wine comes chiefly from the grapes near the ground, as [the Sages] said concerning the libations: they would not bring [wine] from the trellised vines (daliyos) but from the low-lying vines (ragliyos), for from there the choicer wine comes out.

The finest wine comes from the grapes nearest the ground: the Mishnah rules that wine for the Temple libations was brought from low-lying vines and not from vines raised on trellises. In the next paragraph this detail becomes the image of humility.

והנה היין נתחלק לכמה מינים יש יין המשמח ויש יין המשכר יש יין אדום ויש יין לבן וכך ככל המשל הזה נמשלו כנסיי שיש בהם אהבה מסותרת למקום כו'.

Now wine divides into several kinds: there is wine that gladdens and there is wine that intoxicates; there is red wine and there is white wine. And just so, in every detail of this analogy, the Congregation of Israel is likened [to it], for they have within them a hidden love for the Omnipresent, etc.

Wine also comes in different kinds: wine that gladdens and wine that intoxicates, red and white. Each of these corresponds to something in the Jewish people, who all carry a hidden love for G-d that must be brought out, just as wine is hidden in the grape.

7 וכדי להוציאה מהעלם אל הגלוי צריך להיות בבחי' רגליות דהיינו להיות בחי' נפשי כעפר לכל תהיה.²⁵

In order to bring it out from concealment into revelation, one must be at the level of “low-lying vines” (ragliys), that is, to be at the level of “Let my soul be as dust to all.”

To bring this hidden love into the open, a person must be like the low-lying vines whose grapes rest on the ground. This means the humility of the prayer “Let my soul be as dust to all.”

וגם דריכה בגת להיות לב נשבר ונדכה^{26,27} ועיי זה יוצא היין הוא בחי' האהבה מסותרת שהיתה בהעלם

And also treading in the winepress: to have a broken and crushed heart. Through this the wine comes out, which is the level of the hidden love that had been concealed,

He must also be trodden as in the winepress, that is, have a broken and crushed heart. Through this the wine flows: the love that lay hidden in the soul comes out into the open.

כי על יין אמרו נכנס יין יצא סוד^{28,29,30} והיינו לפי שהיין היה ג"כ מתחלה בהעלם בענבים ואח"כ נתגלה ויצא לחוץ.

for of wine they said, “Wine enters, a secret comes out.” This is because the wine, too, was at first concealed in the grapes, and afterwards it was revealed and came outside.

The Alter Rebbe supports the image with the Talmudic saying “Wine enters, a secret comes out.” Wine brings out what is hidden because it was itself hidden inside the grape before it was pressed out.

8 והנה באהבה יש ב' בחי'. יש מתפעל להיות שמחת ה' בלבו היא בחינת יין המשמח ובחי' יין לבן מבחי' חמר חיווריין עתיק כו'.

Now in love there are two levels. There is one who is stirred so that joy in G-d is in his heart; this is the level of “wine that gladdens” and the level of white wine, from the level of “ancient white wine” (chamar chivaryan atik), etc.

Love for G-d takes two forms. The first is a joy in G-d that fills the heart; it is the “wine that gladdens” and the white wine, drawn from “ancient white wine,” which the maamar later identifies with the supernal delight.

ויש מתפעל להיות לו מרירות הלב מפני היותו ממארי דחושבנא מכל מחשבותיו ודבוריו ומעשיו אשר לא לה' המה ולצעוק אל ה' ולדבקה בו הוא בחי' יין אדום ויין המשכר וכו'.

And there is one who is stirred to have bitterness of heart, because he is one of the “masters of reckoning” (marei d’chushbana) over all his thoughts, words and deeds that are not for G-d, and [is stirred] to cry out to G-d and to cleave to Him; this is the level of red wine and intoxicating wine, etc.

The second is the bitterness of heart felt by one who makes an honest reckoning of all his thoughts, words and deeds that were not for G-d, and is moved to cry out to Him and cleave to Him. This is the red wine and the intoxicating wine.

SECTION 3 • 19-15

Who sanctify Your Name

9 והנה אנו אומרים בשבת וינוחו בו ישראל³¹ מקדשי שמך.³² ולכאורה אינו מובן הלא הוא ית' מאליו קדוש וכתוב כי קדוש אני וקדושתו למעלה מקדושתכם.³³

Now on Shabbos we say, “And may Israel, who sanctify Your Name, rest on it.” Seemingly this is not understood: is He, may He be blessed, not holy of Himself? And it is written, “For I am holy,” and My holiness is above your holiness.

On Shabbos we say in the Amidah that Israel are those “who sanctify Your Name.” This seems puzzling, since G-d is holy in Himself, and the Midrash on “For I am holy” teaches that His holiness is above ours.

ואיך יהיה תלוי קדושתו ית' בישראל דייקא שיקראו הם המקדישים שמו. אך הענין דהנה אנו אומרים אתה קדוש ושמך קדוש וקדושים בכל יום יהללוך סלה.

How, then, can His holiness, may He be blessed, depend specifically on Israel, so that they should be called the ones who sanctify His Name? But the point is this: we say, “You are holy and Your Name is holy, and holy ones praise You every day, selah.”

How, then, can His holiness depend on Israel, so that they are called the ones who sanctify Him? The Alter Rebbe begins his answer from another line of the prayers: “You are holy and Your Name is holy, and holy ones praise You every day, selah.”

פִּי קְדוּשִׁים בְּכָל יוֹם כֹּי כַּמֵּאֵמֶר הַמַּחֲדָּשׁ בְּטוֹבוֹ בְּכָל יוֹם תָּמִיד מַעֲשֵׂה בְּרָאשִׁית שְׁבָכָל יוֹם וְיוֹם מִתְהוּוֹה מֵאֵין לִישׁ כָּל מַעֲשֵׂה בְּרָאשִׁית.

The meaning of “holy ones... every day,” etc., is as in the saying, “Who in His goodness renews each day, continually, the work of creation”: on each and every day the whole work of creation comes into being from nothing to something.

The words “every day” point to G-d’s daily renewal of creation, as the morning blessing says, “Who in His goodness renews each day, continually, the work of creation.” Each day the whole of creation comes into being anew from nothing.

10 וכשהם משיגים כל יום התהוותם וחיותם מבחי קדוש ומוכדל כי עליו ית' נאמר אדון הנפלאות

And when they apprehend, each day, their coming into being and their life-force from the level of the holy and separate — for of Him, may He be blessed, it is said, “Master of wonders,”

The “holy ones” perceive each day that their existence and life-force come from a level that is holy, that is, utterly separate and beyond them. For G-d is called “Master of wonders,” a phrase from the prayers.

פִּי לַמַּעֲלָה מֵעֵלָה מִבְּחִי נִפְלְאוֹת כַּמֵּיִשׁ עוֹשֶׂה פֶּלֶא.³⁴ שְׁבַחִי הַפֶּלֶא הוּא כַּעֲשִׂיהַ גְּשִׁמּוֹת אֲצִלּוֹ יִתְ'.

meaning, far, far above the level of wonders, as it is written, “He makes wonder” (oseh fele), for the level of wonder is, to Him, may He be blessed, like physical making (asiyah).

“Master” means that He is far above wonders themselves; the verse says He “makes wonder,” so wonder is only something He makes. What is wondrous to us is, for Him, like a mere physical act of making.

כִּי עֲנִין הַפֶּלֶא הִיא פְּלִיאָת הַתְּהוּוֹי יֵשׁ מֵאֵין וְרָאשִׁית הַתְּהוּוֹי הוּא בַּחֲכָמָה כַּמֵּיִשׁ וְהַחֲכָמָה מֵאֵין תִּמְצָא.³⁵

For the meaning of wonder is the wondrousness of coming into being, something from nothing; and the beginning of coming into being is in Chochmah (wisdom), as it is written, “And Chochmah is found from nothing (ayin).”

The wonder is creation itself: something coming into being from nothing. Creation begins with Chochmah, the first point of wisdom, which the verse describes as emerging “from nothing (ayin).”

11 וכתוב כולם בחכמה עשית שהחכמה נחשבת אצלו כעשיה גשמית שהיא בחי' סוף דרגין משכל ודבור ומחשבה ומעשה וכך החכמה נחשבת אצלו שהוא ית' למעלה מן החכמה ומרומם עד אין קץ.

And it is written, “You made them all with Chochmah (wisdom),” for Chochmah is considered, to Him, like physical making (asiyah), which is the last of the levels — of intellect, speech, thought and action. Just so is Chochmah considered to Him, for He, may He be blessed, is above Chochmah and exalted without end.

The verse “You made them all with Chochmah” treats Chochmah itself as a kind of making (asiyah), the lowest of the faculties of intellect, speech, thought and action. So too, before G-d, Chochmah is like mere physical action, since He is infinitely above it.

ולכן הם יהללך סלה תמיד בעילוי אחר עילוי בלי הפסק וכל זה בבחי' ושמך קדוש כי הודו של שמו על ארץ ושמים.³⁶

Therefore they “praise You, selah,” continually, [rising] from one elevation to the next without pause. And all this is at the level of “and Your Name is holy,” for the splendor of His Name is “over earth and heaven.”

This is why the “holy ones” praise Him endlessly, rising from level to level without pause: however high they reach, He remains beyond them. Yet all their praise reaches only “Your Name is holy,” His Name, whose splendor is over earth and heaven.

כמ"ש כי ביה ה' צור עולמים³⁷ פ"י ב"יה הוא שמו הו"ה כי הו"ה היא ג"כ י"ה שהו"ו מושך הו"ד כו'.³⁸

As it is written, “For with Yah, G-d is the Rock of worlds.” That is, “with Yah” is His Name Havayah, for the [letters] heh-vav-heh are also yud-heh, since the vav draws out the yud, etc.

The verse “For with Yah, G-d is the Rock of worlds” is brought to show that the worlds depend on G-d's Name. The Alter Rebbe explains that “Yah” here stands for the whole Name Havayah, since the vav is only an extension of the yud, so the remaining letters too are a form of yud and heh.

12 וביו"ד נברא העוה"ב כנ"ל היינו עלמין סתימין דלא אתגליין עין לא ראתה³⁹ אלהים זולתך ובה"א נברא עוה"ז⁴⁰ היינו עלמין דאתגליין מה

And with the yud the World to Come was created, as mentioned above; that is, the hidden worlds (almin sesimin) that are not revealed: “No eye has seen, O G-d, but You.” And with the heh this world was created; that is, the revealed worlds (almin d'isgalyan), that which

The Alter Rebbe continues with the verse about “Yah”: as the Talmud teaches, the World to Come was created with the yud and this world with the heh. He identifies the World to Come with the “hidden worlds,” beyond all perception, of which it is said, “No eye has seen, O G-d, but You,” and this world with the “revealed worlds.”

שהוא מושג ונתפס בהשגת הנבראים ואפי' ג"ע העליון נקי עלמא דאתגלי' לגבי בחי' זו שהוא שם שהרי צדיקי' נהנים כו' אלא שלגבי עוה"ז השפל הגשמי נקי עוה"ב ג"ע העליון.

is apprehended and grasped by the comprehension of created beings. Even the Higher Garden of Eden is called a “revealed world” (alma d’isgalya) in relation to this level, since it is there that “the righteous enjoy,” etc.; only in relation to this lowly, physical world is the Higher Garden of Eden called the World to Come.

A “revealed world” is any level that created beings can grasp. In this sense even the Higher Garden of Eden counts as revealed, since there the righteous enjoy the radiance of the Divine Presence; it is called the “World to Come” only in comparison with our lowly physical world.

אבל לגבי עולמות עליוני' נקרא בשם עוה"ז ועלמא דאתגליא מאחר שיש שם הנאה ותענוג הנשמות

But in relation to the higher worlds it is called by the name “this world” and “revealed world,” since there is enjoyment and delight of the souls there,

Compared with the higher worlds, the Higher Garden of Eden is itself “this world,” a revealed world, because the souls there experience enjoyment and delight. Wherever something is perceived and enjoyed, it belongs to the revealed.

משא"כ בחי' עלמין סתימין הוא מה שאינו מושג ונתפס כלל עין לא ראתה וכו' וכל בחי' הללו הם מבחינת שמו והודו של שמו כו'.

whereas the level of the hidden worlds is that which is not apprehended or grasped at all: “No eye has seen,” etc. And all these levels are from the level of His Name and the splendor of His Name, etc.

The hidden worlds, by contrast, cannot be grasped at all, and of them it is said, “No eye has seen.” Yet both the hidden and the revealed worlds come only from G-d’s Name and the splendor of His Name, not from His essence.

אבל בא"ס ב"ה עצמו לא שייך כלל זה שהוא קדוש ומובדל מגדר עלמין לגמרי ולא שייך אפילו בחי' עלמין סתימין כו' ובחינת עלמין סתימין הם כעשיות גשמיות אצלו ית'.

But to the Infinite One (Ein Sof), blessed be He, Himself, this does not apply at all, for He is holy and entirely separate from the category of worlds, and not even the level of the hidden worlds applies [to Him], etc. The level of the hidden worlds is like physical acts of making to Him, may He be blessed.

G-d Himself, the Infinite One, is entirely beyond the category of worlds, even the hidden ones. To Him even the hidden worlds are like mere physical acts of making, just as was said of Chochmah above.

13 וכמאמר אדון הנפלאות. וכמ"ש עושה פלא.⁴¹ ומה שקדושים בכל יום יהללוך סלה הוא בבחי' ושמך קדוש בלבד והיינו כי משם נמשך קדושתם ומהללים להתכלל ולהבטל במקורם.

As in the saying, "Master of wonders," and as it is written, "He makes wonder." And that "holy ones praise You every day, selah," is only at the level of "and Your Name is holy"; that is, from there their holiness is drawn, and they praise in order to be absorbed and nullified in their source.

The praise of the "holy ones" reaches only the level of "Your Name is holy," because that is the source from which their own holiness is drawn. Their praise is a longing to rise and be absorbed and nullified in that source.

אבל ישראל הם מקדשי שמך⁴² כי הנה באתעדלית תלוי⁴³ אתעדליע^{44, 45} להיות התלבשות א"ס ב"ה בחכמה וחסד להחיות ולהוות עלמין סתימין ועלמין דאתגליין והיינו אק"ב ממש הקב"ה מניח תפילין⁴⁶ כו'.

But Israel are those "who sanctify Your Name," for on an arousal from below depends the arousal from above: that the Infinite One (Ein Sof), blessed be He, be en clothed in Chochmah (wisdom) and Chesed (kindness), to give life to and bring into being the hidden worlds and the revealed worlds. And this is "Who has sanctified us with His commandments," literally: "The Holy One, blessed be He, puts on tefillin," etc.

Israel, however, are called the ones "who sanctify Your Name," because their deeds below arouse a response from above: the Infinite One Himself is en clothed in Chochmah and Chesed to give life to all the worlds, hidden and revealed. This is the meaning of "Who has sanctified us with His commandments," and of the Sages' statement that the Holy One, blessed be He, Himself puts on tefillin.

14 וע"י הנחת תפלין למטה מתעורר קדושה העליוני שלמעלי להיות שורה ומתלבש בתוך עלמין. וקדושה זו היא מבחי' אוא"ס ב"ה בעצמו ובכבודו שלמעלה מגדר עלמין בחי' אתה קדוש

Through putting on tefillin below, the supernal holiness above is aroused to rest upon and be en clothed within worlds. And this holiness is from the level of the Infinite Light (Or Ein Sof), blessed be He, in its very self and glory, which is above the category of worlds: the level of "You are holy,"

When a Jew puts on tefillin below, the supernal holiness is aroused to rest upon and enter the worlds. This holiness comes from the Infinite Light itself, which is beyond all worlds: the level of "You are holy," not only "Your Name is holy."

שהוא אדון הנפלאות למעלה מעלה מבחינת פליאות חכמה שמאין תמצא⁴⁷ כי המצות הן הן רצונו ית' ובחי' מדרגת הרצון הוא הגבה למעלה מאד מבחי' חכמה.

which is “Master of wonders,” far, far above the level of the wonders of Chochmah (wisdom), which “is found from nothing”; for the mitzvos are His very will, may He be blessed, and the level of will is exceedingly high, far above the level of Chochmah.

It stems from the “Master of wonders,” far above even the wonder of Chochmah, which comes into being from nothing. The reason is that the mitzvos are G-d’s very will, and will is far higher than wisdom.

15 ולכן הם מקדישי ומרוממים שמך שבהם ועל ידם נתעלה בחי' שמו בקדושת אור א"ס ב"ה עצמו.

Therefore they sanctify and exalt Your Name, for in them and through them the level of His Name is elevated into the holiness of the Infinite Light (Or Ein Sof), blessed be He, itself.

This is why Israel are said to sanctify and exalt G-d’s Name: through them and their mitzvos, the level of His Name is lifted into the holiness of the Infinite Light itself. They do not add holiness to G-d; they bring His own holiness into the level of His Name, which relates to the worlds.

וזהו יפה שעה אחת בתשובה ומע"ט⁴⁸ בעוה"ז מכל חיי עוה"ב⁴⁹ שהם מבחינת שמו ית' בלבד. אבל ע"י המע"ט ממשיכים קדושת אור א"ס ב"ה בעצמו כנ"ל:

This is [the meaning of] “Better is one hour of teshuvah (return) and good deeds in this world than all the life of the World to Come,” which is only from the level of His Name, may He be blessed; but through good deeds one draws down the holiness of the Infinite Light, blessed be He, itself, as explained above.

This explains the Mishnah’s teaching that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. The World to Come is a revelation from the level of G-d’s Name alone, while good deeds draw down the holiness of the Infinite Light itself.

SECTION 4 • 116-23

The garments of the soul

16 והנה מן המצות נעשה לבושים⁵⁰ לנפש כמ"ש בזוהר⁵¹ ע"פ ואברהם זקן בא בימים⁵² באינון יומין עילאין דאינון לבושין⁵³ כנ"ל.

Now from the mitzvos garments are made for the soul, as is stated in the Zohar on the verse “And Avraham was old, come into days”: “with those supernal days, which are garments,” as mentioned above.

The mitzvos also make garments for the soul. The Zohar reads “Avraham was old, come into days” as saying that he came with his “supernal days”: the days of a person’s life become garments for his soul.

והיינו לפי שע"י המצות ממשיך אור מקיף מבחי' סובב כל עלמין לכן נעשה לבוש לנשמתו שתהיה נפשו צרורה בצרור החיים⁵⁴ את⁵⁵ ה' וכו'.

This is because through the mitzvos one draws down an encompassing light (Or Makif) from the level of the light that encompasses all worlds (sovev kol almin); therefore it becomes a garment for his soul, so that his soul be "bound up in the bond of life with G-d," etc.

The reason is that a mitzvah draws down an encompassing light from the level of sovev kol almin, the light that surrounds all worlds. Like a garment, this light surrounds the soul, so that it is "bound up in the bond of life with G-d."

אך הנה אמרו אפילו פושעי ישראל מלאים מצות⁵⁶ כרמון ומ"מ אין ממשיכין כלום.⁵⁷ אלא הענין הוא שהמשכת קדושה העליונה הוא ע"י שמחה של מצוה דוקא וכדכתיב תחת אשר לא עבדת⁵⁸ את ה' אלקיך בשמחה.

But [the Sages] said that even the transgressors of Israel are full of mitzvos like a pomegranate, and nevertheless they draw down nothing. Rather, the point is that the drawing down of the supernal holiness comes specifically through the joy of a mitzvah, as it is written, "Because you did not serve G-d your G-d with joy."

But the Sages said that even the transgressors of Israel are as full of mitzvos as a pomegranate is full of seeds, and still they draw down nothing. The Alter Rebbe therefore concludes that the supernal holiness is drawn down specifically through the joy of a mitzvah, citing the rebuke "Because you did not serve G-d your G-d with joy."

17 והשמחה היא מצד התכונות מזה עצמו איך שהמצות הם בחינת אור א"ס ב"ה עצמו בחי' אדון הנפלאות וכו'.

And the joy comes from contemplating this very thing: how the mitzvos are the level of the Infinite Light (Or Ein Sof), blessed be He, itself, the level of "Master of wonders," etc.

The joy of a mitzvah comes from contemplating what a mitzvah is: the Infinite Light itself, the "Master of wonders," beyond all the worlds. Understanding this is what makes the heart rejoice.

ולזה ישמח לבו בקיום המצות אשר קדשנו במצותיו ממש והוא בחי' חמר חווריין עתיק שהוא בחי' ענג העליון להתענג על ה' ממש.

Because of this his heart will rejoice in fulfilling the mitzvos, [for He] “has sanctified us with His commandments,” literally. This is the level of “ancient white wine” (chamar chivaryan atik), which is the level of the supernal delight: to delight in G-d, truly.

Such joy is the “ancient white wine” mentioned earlier, which the Alter Rebbe now identifies as the supernal delight: a delight in G-d Himself. In fulfilling the mitzvos the person feels that G-d “has sanctified us with His commandments” in the most literal sense.

אך צריך לעורר מתחלה בנפשו בחי' יין אדום ויין המשכר שהוא בחי' גבורות קדושות כדי לאתהפכא חשוכא לנהורא ומרירו למיתקא שאז יתענגו על ה' בתענוג המשכת אוא"ס ב"ה

But first he must arouse in his soul the level of red wine and intoxicating wine, which is the level of holy gevuros (restraints), in order to transform darkness into light and bitterness into sweetness; for then they will delight in G-d with the delight of drawing down the Infinite Light, blessed be He.

Before this joy, however, a person must first arouse the red, intoxicating wine: the holy gevuros, a bitterness over his distance from G-d. This turns darkness into light and bitterness into sweetness, so that the delight of drawing down the Infinite Light becomes complete.

כי התענוג הוא שייך אחר מילוי הרצון שכשנתמלא רצונו וחפצו מה שהיה חושק ומתאוה אז יתענג

For delight belongs after the fulfillment of the will: when his will and desire are fulfilled, that which he was longing and yearning for, then he delights,

The reason lies in a principle of the soul: delight comes when a desire is fulfilled. One delights in attaining what one has longed and yearned for.

משא"כ אם לא היה לו תשוקה כ"כ אין התענוג אצלו כ"כ גם בהיות אצלו הדבר ההוא ולכן צריך לעורר תחלה בחינת גבורות על הירידה אשר רחוק מה' בתכלית.

whereas if he did not have so great a longing, his delight is not so great, even when he has that thing. Therefore one must first arouse the level of gevuros over the descent, [in] that he is utterly far from G-d.

Without a strong longing, even having the thing brings little delight. Therefore a person must first feel the pain of having descended so far from G-d, so that the joy of the mitzvah, when it comes, fulfills a real longing.

18 ובפרט כאשר יהי ממארי דחושבנא מן המעשים ודבורים והמחשבות אשר לא להי המה. וישוב אל⁵⁹ הי וירחמהו וכמאמר אלהי עולם ברחמיך הרבים כו'

And especially so when he is one of the “masters of reckoning” over the deeds, words and thoughts that are not for G-d. “And let him return to G-d, and He will have compassion on him,” and as in the saying, “Eternal G-d, in Your abundant compassion,” etc.,

The bitterness is deepest in one who takes stock of all his deeds, words and thoughts that were not for G-d. He then returns to G-d, who “will have compassion on him,” as we pray, “Eternal G-d, in Your abundant compassion.”

וכמ"ש במ"א ואזי תהי שמחת הנפש בקיום המצות ביתר שאת כי כל שתגדל התשוק' והצמאון מחמת ריחוק מקום מצד הגוף כך תגדל שמחת הנפש מצד המשכ' אוא"ס ב"ה בקיום המצות והתענגו על ה' במילוי רצונה וחפצה

as explained elsewhere. And then the soul's joy in fulfilling the mitzvos will be “with surpassing eminence,” for the more the longing and thirst grow because of the distance caused by the body, so much the more will the soul's joy grow from drawing down the Infinite Light (Or Ein Sof), blessed be He, in fulfilling the mitzvos, and [from] its delight in G-d in the fulfillment of its will and desire.

Afterwards his joy in the mitzvos is all the greater: the deeper the thirst caused by the body's distance from G-d, the greater the soul's joy at drawing down the Infinite Light through a mitzvah. The soul delights in G-d because its own will and desire have been fulfilled.

וז"ש זאת נחמתי בעניי⁶⁰ כי אמרתך חייתיני וכמאמר כי הם חיינו ואורך ימינו כו' ואין לערב שמחת הנפש בעצבון הגוף⁶¹ וכו'.

This is [the meaning of] what is written, “This is my comfort in my affliction, for Your word has given me life,” and as in the saying, “For they are our life and the length of our days,” etc. And one must not mix the joy of the soul with the sadness of the body, etc.

This is the meaning of “This is my comfort in my affliction, for Your word has given me life”: G-d's word in the mitzvos is the soul's life, as we say in the prayers, “they are our life and the length of our days.” The bitterness belongs to the body, and it must not be mixed into the soul's joy.

אך כדי להוציא בחי' יין הנ"ל צריך לשית עצות כנפשו להיות בבחינת ונפשי כעפר לכל תהיה⁶² מן הרגליות וכו'. ועל ידי דריכה ברגלים בגת שהיא בחינת לב נשבר ונדכה⁶³ כו'.

But to bring out the level of wine mentioned above, one must take counsel in his soul to be at the level of "And let my soul be as dust to all," [as with wine] from the low-lying vines (ragliyas), etc., and through treading with the feet in the winepress, which is the level of a broken and crushed heart, etc.

To bring out this wine at all, a person must work on himself to reach the humility of "Let my soul be as dust to all," like the low-lying vines. He also needs the treading in the winepress, which is a broken and crushed heart.

19 והנה כנגד ב' בחינות יין הנ"ל כך נמשך ב' בחינת לכושין. וזהו כבס ביין לכושו⁶⁴ שיהיו לכושי המצות מכובסים עד"מ כמו בגד המכובס מן הלכלוך כך הנה אפי' פושעי ישראל⁶⁵ מלאים מצות⁶⁶ כו'.

Now corresponding to the two levels of wine mentioned above, two levels of garments are drawn down. This is [the meaning of] "he washed his garment in wine": that the garments of the mitzvot be washed, by way of analogy, like a garment washed of dirt. So too, even the transgressors of Israel are full of mitzvot, etc.

The two kinds of wine produce two kinds of garments, and this is the meaning of "he washed his garment in wine." The garments formed by the mitzvot must be washed clean, like a garment washed of dirt; for even the transgressors of Israel are full of mitzvot, yet, as the next paragraph explains, their garments remain soiled.

20 ואעפ"כ את פושעי' נמנו שלבושי המצות שלהם הם מלובשי' בלבושים צואים שלהם משא"כ ע"י בחי' יין ושמחה של מצוה נעשה בחי' כבוס לבוש והתפשטות מלבושי' שבנוגה להתענג על ה' לבדו.

And nevertheless they were "counted with the transgressors," for the garments of their mitzvot are clothed in their soiled garments. Whereas through the level of wine and the joy of a mitzvah, there comes about the level of washing the garment, and the stripping off of the garments that are in Nogah, to delight in G-d alone.

Even with all their mitzvot, such people are "counted with the transgressors," because the garments of their mitzvot are wrapped in their own soiled garments. The wine of joy in a mitzvah washes the garment and strips away the garments of Nogah, the realm where good and evil are mixed, so that the person delights in G-d alone.

ועיי בחי' דם ענבים⁶⁷ הוא בחי' יין אדום שהוא ענין התגברות הנפש לאהפכא חשוכא לנהורא⁶⁸ והמרירות על ריחוקו מאור פני ה' ונקי' דם לפי שצריך יגיעת הנפש ויגיעת בשר בנפשו דמו.

And through the level of “the blood of grapes,” which is the level of red wine, that is, the soul’s overcoming [of itself] to transform darkness into light, and the bitterness over its distance from the light of G-d’s countenance. It is called “blood” because it requires toil of the soul and toil of the flesh, with his soul, his blood.

“The blood of grapes,” from the end of the verse, is the red wine: the soul’s struggle to turn darkness into light, and its bitterness over being far from the light of G-d’s face. It is called “blood” because it demands toil of soul and body, as though giving one’s very life.

אך מ״מ נקי' דם ענבים בחי' יין שצ״ל ע״י בחי' שמחה שהיא בחי' התבוננות מצד גדולת ה' א״ס ב״ה וישוב אל⁶⁹ ה' וירחמהו.⁷⁰

Yet nevertheless it is called “the blood of grapes,” the level of wine, for it must come through the level of joy, which is the level of contemplating the greatness of G-d, the Infinite One (Ein Sof), blessed be He: “And let him return to G-d, and He will have compassion on him.”

Yet it is still called the blood of grapes, a kind of wine, because it too must come with joy, through contemplating the infinite greatness of G-d. The verse “And let him return to G-d, and He will have compassion on him” describes this return, which the next paragraph explains.

21 וירחמהו דייקא דהיינו על ניצוץ אלהי' שבו איך ירד פלאים מטה מטה כמ״ש במ״א ועי״ז נעשה בחי' סותו^{71,72}

“And He will have compassion on him,” specifically: that is, on the spark of G-dliness within him, how it has descended astonishingly, lower and lower, as explained elsewhere. And through this there comes about the level of “his robe” (suso).

“He will have compassion on him” refers specifically to the spark of G-dliness within the person, which has fallen so astonishingly low. Through this compassion comes the level the verse calls suso, “his robe.”

פ״י סותו מלשון מסוה^{73,74,75} הוא כסוי הראש והפנים שיש ב' בחינות לבושין⁷⁶ לבוש הגוף ע״ד משל ולבוש הראש והפנים ע״ד משל.

Explanation: suso is related to the word masveh (veil), which is a covering of the head and face. For there are two levels of garments: a garment of the body, by way of analogy, and a garment of the head and face, by way of analogy.

The Alter Rebbe reads suso as related to masveh, the veil Moshe placed over his face, so it is a covering for the head and face. A soul thus has two kinds of garments, so to speak: one for its “body” and one for its “head and face.”

22 והנה ע"י יין המשמח נמשך בחי' לבוש לבחי' הגוף של הנפש שהוא בחי' לבושי מדות הנפש אהבה ויראה כו'

Now through the level of "wine that gladdens," there is drawn down the level of a garment for the level of the soul's body, which is the level of the garments of the soul's emotive attributes (middos), love and awe, etc.;

The "wine that gladdens," the joy of a mitzvah, produces a garment for the soul's "body," which is its emotions. These are the garments of the soul's love and awe.

אבל ע"י בחי' דם ענבים נמשך לבוש לבחי' הראש והפנים של הנפש והוא בחי' ראייה ושמיעה.

but through the level of "the blood of grapes," a garment is drawn down for the level of the soul's head and face, which is the level of sight and hearing.

The "blood of grapes," the bitter struggle of return, produces a higher garment for the soul's "head and face," its sight and hearing. The next paragraph explains why this garment is higher.

23 וכמ"ש הביטו אליו ונהרו⁷⁷ וגו'. וכי אפשר להסתכל בשכינה כו' אלא היינו לאסתכלא ביקרא דמלכא כו'

As it is written, "They looked to Him and became radiant," etc. But is it possible to gaze at the Shechinah (Divine Presence), etc.? Rather, this means "to gaze at the glory of the King," etc.

The verse "They looked to Him and became radiant" speaks of seeing G-d, a faculty of the "head and face." Since no one can literally gaze at the Shechinah, the Alter Rebbe explains it as gazing at "the glory of the King."

והענין כמאמר רז"ל במקום שבע"ת עומדים^{78,79} כו' כי צדיקים גמורים ע"י שמחה של מצוה והתענגם על ה' ממשיכים ענג העליון מלמעלה למטה

The point is as our Sages, of blessed memory, said: "In the place where baalei teshuvah (those who return) stand," etc. For the perfectly righteous, through the joy of a mitzvah and their delight in G-d, draw down the supernal delight from above to below,

The Sages taught that baalei teshuvah stand in a place where even the perfectly righteous cannot stand. The perfectly righteous serve through the joy of a mitzvah and their delight in G-d, and so they draw the supernal delight down from above to below.

אבל הבעל תשובה ע"י התגברותו על הרע שבנפשו במסירת נפש היא בבחי' הסתלקות מלמטה למעלה כדרך הגבורות ורשפי אש⁸⁰ כו'. ולכן נעשה לבוש לנשמתו ג"כ למעלה על בחי' ראש הנ"ל:

whereas the baal teshuvah, through overcoming the evil in his soul with self-sacrifice (mesirus nefesh), is at the level of ascent from below to above, in the manner of the gevuros and "flashes of fire," etc. Therefore a garment is made for his soul also above, upon the level of the head mentioned above.

The baal teshuvah, however, overcomes the evil in his soul with self-sacrifice; his service is an ascent from below to above, like the gevuros and the "flashes of fire" that surge upward. Therefore his soul receives a garment higher up as well, for its "head."

SECTION 5 • ¶24-26

The perfection of man

24 והנה זהו כל עבודתנו בקיום המצות⁸¹ בזמן הזה להמשיך לנפש שתתעלה בעילוי אחר עילוי לאור באור א"ס ב"ה ותהיה הנפש צרורה⁸² כו'.

Now this is all of our service in fulfilling the mitzvos at this time: to draw down [light] to the soul, so that it rise from elevation to elevation, to be illumined with the Infinite Light (Or Ein Sof), blessed be He, and that the soul be "bound up," etc.

In our time, the whole purpose of keeping the mitzvos is to raise the soul from level to level, so that it shines with the Infinite Light and is "bound up in the bond of life." Our service now benefits mainly the soul itself.

אבל תכלית השלימות של ימות המשיח בקיום המצות ומעשה הקרבנות שיהיו הקרבנות כבשים ופרים וכו' ג"כ נכללים ומתעלים בעילוי אחר עילוי באור א"ס ב"ה.

But the ultimate perfection of the days of Mashiach, in fulfilling the mitzvos and in the deed of the offerings, is that the offerings, lambs and bulls, etc., will also be included and elevated, from elevation to elevation, in the Infinite Light, blessed be He.

In the days of Mashiach, however, the perfection of the mitzvos and of the offerings will be that the animals themselves, the lambs and bulls of the offerings, will also be included and elevated in the Infinite Light. This is something prayer cannot achieve.

אך בזמן הגלות אי אפשר לנפש האדם להעלותם ולקשרם במקורם מאחר שהיא מקושרת בעצמה למטה.

But in the time of exile it is impossible for the human soul to elevate them and bind them to their source, since it is itself bound below.

In exile a person cannot raise the animals and bind them to their source, because his own soul is itself still bound below.

אבל לימות המשיח שיקויים ונגלה כבוד⁸³ ה' וראו כל בשר וגו'. שנשמות ישראל יהיו במעלה אז יהיה זמן קיום המעש' והעלאת ניצוצות שנפלו אפילו הבהמות.⁸⁴

But in the days of Mashiach, when there will be fulfilled, "And the glory of G-d will be revealed, and all flesh will see," etc., for the souls of Israel will be on high, then will be the time of fulfilling the deed and of elevating the sparks that have fallen, even the animals.

In the days of Mashiach, when "the glory of G-d will be revealed and all flesh will see," the souls of Israel will stand on a high level. Then will come the true time of the deed, when even the sparks of holiness that fell into the animals will be raised.

25 וכמו שהיה בתחלת בריאת העולם שקודם שנבר' אדם הראשון נא' ואדם אין לעבד⁸⁵ את האדמה וגו'.

So it was at the beginning of the world's creation: before the first man (Adam HaRishon) was created, it is said, "And there was no man (adam) to work the ground," etc.

The same pattern appeared at the creation of the world. Before Adam was created, the Torah says, "There was no man to work the ground": the world lacked someone to serve in it.

ואח"כ נעשה אדם ויניחוהו בג"ע לעבדה ולשמרה.⁸⁶ אלא שאח"כ⁸⁷ ויגרש את האדם^{88,89} וגו' כלומר שלא הי' בבחי' אדם והוצרך לילך ולתקן נפשו.

Afterwards man was made, "and He placed him in the Garden of Eden to work it and to guard it." But afterwards, "He drove out the man," etc.; that is to say, he was not at the level of adam, and he had to go and rectify his soul.

Man was then made and placed in Eden "to work it and to guard it," but after the sin he was driven out. This shows that he was not yet truly at the level of adam, "man," and he had to go out and repair his soul.

26 ושלמות בחי' אדם הוא בזמן המשיח שנאמר עליו הנה ישכיל עבדי⁹⁰ ירום ונשא וגבה מאד מא"ד הוא אותיות אד"ם.⁹¹

And the perfection of the level of adam will be in the time of Mashiach, of whom it is said, "Behold, My servant will prosper; he will be exalted and lifted up, and very (me'od) high." Me'od (mem-alef-dalet) has the letters of adam (alef-dalet-mem).

The full level of adam, "man," will be reached only in the time of Mashiach, of whom Isaiah says, "Behold, My servant will prosper; he will be exalted and lifted up, and very high." The word me'od, "very," has the same letters as adam.

וכן ראשי תיבות אד"ם דו"ד משי"ח שבזמן ימות המשיח נשלם בחינת אדם ואזי הוא זמן היום לעשותם זמן קיום המצות בשלימות⁹² שיהיה הקרבת קרבנות כמצות רצונך.^{93, 94}

Likewise the initials of adam are Adam, David, Mashiach. For in the time of the days of Mashiach the level of adam is completed, and then is the time of "Today, to do them," the time of fulfilling the mitzvos in perfection, when there will be the bringing of offerings "according to the command of Your will."

The letters of adam also stand for Adam, David and Mashiach, showing that what began with Adam is completed with Mashiach. Then will be the true time of "Today, to do them," when the mitzvos are fulfilled perfectly and the offerings are brought "according to the command of Your will."

משא"כ בזמן הגלות אין עשיית המצו' כרצונך ממש אלא לעילוי הנפש שיתקן בחי' אדם שלא יהיה ואדם אין לעבד.

Whereas in the time of exile the doing of the mitzvos is not truly "according to Your will," but [is] for the elevation of the soul, that it may rectify the level of adam, so that it not be "and there was no man to work."

In exile, by contrast, the mitzvos are not yet done truly "according to Your will." Their effect now is to raise the soul and repair the level of adam, so that the world will no longer be in the state of "there was no man to work."

אבל עיקר העבודה לעבדה ולשמרה הוא בימות המשיח דוקא. והתפלה שהיא בחי' נשיאת הנפש הוא כנגד הקרבנות

But the main service of "to work it and to guard it" is specifically in the days of Mashiach. And prayer, which is the level of the lifting up of the soul, corresponds to the offerings,

The essential service of "to work it and to guard it" belongs to the days of Mashiach. Prayer, the lifting up of the soul, was instituted to correspond to the offerings.

אבל אינה בבחי' קרבנות ממש כי שם בחינת עליות כל העולמות בכלל ואפילו נפש הבהמה היורדת למטה לארץ.^{95,96}

but it is not truly at the level of offerings, for there [in the offerings] is the level of the ascent of all the worlds in general, even the soul of the animal, which goes down below to the earth.

But prayer is not an actual offering, because an offering raises all the worlds together, including even the soul of an animal, which goes down below to the earth. This answers the question posed at the start of the maamar.

SECTION 6 • ¶27-30

Foal, city and son

27 והנה על בחינת גפן ויין הנ"ל נאמר אסרי לגפן עירה⁹⁷ פי' שבימות המשיח שיושלם בחי' אדם אז יהיו

כלל ישראל מתעלים במעלה העליונה שיהיה בבחי' גפן ויין המשמח בשמחה של מצוה

Now concerning the level of the vine and wine mentioned above, it is said, "Binding his foal to the vine." This means that in the days of Mashiach, when the level of adam will be completed, then the whole of Israel will be elevated to the highest rank, so that they will be at the level of the vine and of the "wine that gladdens," with the joy of a mitzvah;

The Alter Rebbe now applies the vine and its wine to the verse. In the days of Mashiach, when the level of adam is perfected, all of Israel will rise to the level of the vine and of the "wine that gladdens," the joy of a mitzvah.

וגם יהי אוסרי אוסר יו"ד שבחי' יו"ד היא בחי' חכ' עילאה הוא אוסר ומקשר לבחי' גפן

and there will also be osri ("binding"), [that is,] oser ("binds") [and] yud: for the level of the yud, which is the level of supernal Chochmah (wisdom), binds and connects to the level of the vine.

He reads osri, "binding," as oser ("binds") and yud: the yud, which stands for supernal Chochmah, is what binds and connects to the vine, the Jewish people in their joy.

(וענין החכמה הוא בחי בטול שצ"ל בהשמח עמ"ש ע"פ ולא נחם אלקי דרך ארץ פלשתים⁹⁸ וע"פ ביום השמע"צ).⁹⁹ ועי"ז יהי בבחי עירה.

(The matter of Chochmah is the level of self-nullification (bittul), which must be present in the joy; see what is explained on the verse "And G-d did not lead them by way of the land of the Philistines," and on the verse "On the eighth day, an assembly.") And through this they will be at the level of iroh ("his foal").

In a parenthetical note, the Alter Rebbe explains that Chochmah means self-nullification (bittul), which must accompany joy, and refers to his explanations of two other verses. Through this binding Israel will reach the level of iroh, explained next.

כי הנה עירה סובל ב' פירושים לשון עיר פרא אדם ובחי עיר אלהים. וביאור הדבר כי עיר פרא אדם יולד¹⁰⁰ כתי.

For iroh bears two interpretations: the sense of ayir (foal), as in "a wild donkey's foal, man," and the level of ir (city), "the city of G-d." The explanation of the matter: it is written, "A man is born a wild donkey's foal."

The word iroh can mean either "his foal" (ayir), recalling Job's "a man is born a wild donkey's foal," or "his city" (ir), as in "the city of G-d." The Alter Rebbe explains how one becomes the other.

פי' יולד היינו כשהמדוי אצלו כתולדתו וטבעו שלא נהפכו אצלו לעמוד כנגד טבעו כי זהו עבודת האדם לעמוד נגד טבעו הקשה מפני אהבת ה' ויראתו.

"Is born" means: when his emotive attributes (middos) are as at his birth and by his nature, not having been transformed in him to stand against his nature; for this is man's service, to stand against his hard nature out of love of G-d and awe of Him.

"Is born" describes a person whose character traits are still as they were at birth, following his nature. Real service of G-d means standing against one's hard nature out of love and awe of G-d.

משא"כ כשהטבע מסייע אין זו עבודה תמה ונקרא עיר פרא אדם אבל כשהוא מקושר בבחי גפן בחי יין היוצא מן הגפן ע"י דריכה ומן הרגליות וכו'

Whereas when nature assists, this is not wholehearted service, and he is called "a wild donkey's foal, man." But when he is bound to the level of the vine, the level of wine that comes out of the vine through treading and from the low-lying vines, etc.,

When a person's nature happens to help him, his service is not complete, and he is still "a wild donkey's foal." But when he is bound to the vine, the wine pressed out through humility and a broken heart, as explained earlier, he is transformed.

כנ"ל אזי נעשה בחי' עירה עיר ה' שהוא בחי' עיר אלהינו כמו שאמרו רז"ל אימתי נקרא גדול כשהוא בעיר¹⁰¹ אלהינו¹⁰² וגוי.

as mentioned above, then he becomes the level of iroh, the city of G-d, which is the level of "the city of our G-d," as our Sages, of blessed memory, said, "When is He called great? When He is in the city of our G-d," etc.

He then becomes iroh in its second sense, "his city": the city of G-d. The Sages teach that G-d is called great when He is "in the city of our G-d," so a person who becomes that city is where G-d is called great.

28 ולשורקה בני אתונו.¹⁰³ הנה שורקה היא זמורה רכה וילדה שענביה מועטים עדיין ומעט יין היוצא ממנה נק' שורקה נקודת שור"ק כי

"And the son of his she-donkey to the choice vine (sorekah)." Now sorekah is a soft, young shoot whose grapes are still few, and little wine comes out of it; it is called sorekah, [from] the vowel shuruk. For

The Alter Rebbe turns to the next phrase, "the son of his she-donkey to the choice vine." A sorekah is a young, tender shoot with few grapes and little wine, and he connects its name with the vowel shuruk.

הנה גפן הוא בחינת סגו"ל וגם כל נקודת גפ"ף הוא סגו"ל וכדכתי' גפן ממצרים תסיע¹⁰⁴ וגוי כסו הרים צלה¹⁰⁵

the vine (gefen) is the level of segol, and also all the vowels of gefen are segol; as it is written, "You transplanted a vine from Egypt," etc., "The mountains were covered with its shade."

The full-grown vine, gefen, corresponds to the vowel segol, since both vowels of the word gefen are segol. The psalm about the vine from Egypt continues, "The mountains were covered with its shade."

פ"י צלה בחי' צל כמ"ש ה' צלך^{106, 107} דהיינו ישת חשך סתרו¹⁰⁸ והוא העולה למעלה ומכסה על בחי' הרים שהם האבות.

Explanation: "its shade" is the level of shade, as it is written, "G-d is your shade," that is, "He made darkness His hiding place"; and this is what rises above and covers the level of "mountains," which are the Patriarchs.

The vine's "shade" is the level of "G-d is your shade," that is, "He made darkness His hiding place": a concealed level of G-dliness. This shade rises higher than the "mountains," the Patriarchs, and covers them.

29 והנה האבות הם שלשה בחינת סגו"ל. וזהו בחי' גפן. אבל שורקה הוא בחי' נקודת השורק והשור"ק יש בו ג"כ גי' נקודות¹⁰⁹ שבסגו"ל אלא שהם זה למטה מזה.

Now the Patriarchs are three, the level of segol, and this is the level of the vine (gefen). But sorekah is the level of the vowel shuruk; and the shuruk also has the three dots of the segol, except that they are one below the other.

The three Patriarchs correspond to segol, the vowel of three dots, and so to the vine, gefen, whose vowels are segol. The sorekah corresponds to shuruk, which also has three dots, but placed one below the other.

כך הנה שכשהאדם הוא בבחי' התקרבות והתלהבות בכח גי' נקודות ממטה למעלה ומלמעלה למטה והממוצע וכו' וכמ"ש במ"א אזי נקרא בחי' סגו"ל.

So it is that when a person is at the level of drawing near and of fiery enthusiasm, by the power of the three points, from below to above, from above to below, and the intermediate, etc., as explained elsewhere, then he is called the level of segol.

A person who is close to G-d and burning with enthusiasm is like segol. Like the Patriarchs, he serves with all three movements: from below to above, from above to below, and the middle path between them.

אבל כשהוא בבחינת ריחוק מקום אלא שהוא¹¹⁰ בבחי' הודאה כלומר שידוע שהוא רחוק¹¹¹ מה' ונעשה כפוף ומודה ואין ערב לבו לגשת¹¹² מפני ביטולו נקרא בחינת שור"ק ושלוש נקודות זו למטה מזו.

But when he is at the level of distance, except that he is at the level of acknowledgment, that is, he knows that he is far from G-d, and becomes bowed and acknowledging, and his heart does not venture to approach because of his self-nullification (bittul), he is called the level of shuruk, three dots one below the other.

A person who feels far from G-d but acknowledges it, bowing in humility and not daring to approach because of his self-nullification, is like shuruk: the same three dots, but each one lower than the one before.

כלומר שמשפיל עצמו מטה מטה להיות רחוק בעיניו להגיע לזה באומרו מי אנכי וכו' וע"י זה נעשה מבחי' אתונו בחי' בני בחי' בן וכמ"ש בנים אתם¹¹³ וגוי להיות כמו ברא כרעא דאבוה.¹¹⁴

That is to say, he lowers himself further and further, so that in his own eyes he is far from attaining this, saying, "Who am I," etc. And through this, from the level of "his she-donkey" there comes to be the level of "the son of," the level of a son, as it is written, "You are children," etc.: to be like "a son is his father's leg."

He lowers himself further and further, feeling that closeness to G-d is far beyond him and asking, "Who am I?" Precisely through this, "his she-donkey" becomes "the son of": he reaches the level of "You are children" of G-d, like "a son is his father's leg."

30 והנה התהפכות בחינות אלו נעשו ע"י כבס ביין¹¹⁵ וגוי כבס לשון עבר שתכלית השלימות של ימות המשיח ושלימות בחינת אדם להיות בחי' עירה ובחי' בן הוא

Now the transformation of these levels comes about through "he washed in wine," etc. Kibbes ("washed") is in the past tense: for the ultimate perfection of the days of Mashiach, and the perfection of the level of adam, to be at the level of iroh and the level of a son, comes

The transformation of the "foal" into a "city" and of the "she-donkey" into a "son" comes through "he washed in wine." The word kibbes, "washed," is in the past tense: the perfection of the days of Mashiach depends on a washing that has already been done.

ע"י שכבר כבס ביין הגלות שע"י עבודתנו בזמן הגלות לעורר את האהבה ושמחה של מצוה אתהפכא חשוכא לנהורא והוא תכלית של ימות המשיח כנ"ל:

through his having already washed in the wine of the exile: through our service in the time of exile, to arouse the love and the joy of a mitzvah, darkness is transformed into light, and this is the ultimate purpose of the days of Mashiach, as explained above.

That washing happens now, in the exile: by arousing love for G-d and the joy of a mitzvah, our service turns darkness into light. This is the purpose fulfilled in the days of Mashiach, as explained throughout the maamar.

IN ONE'S AVODAH

The maamar asks for bitterness and joy together, in the right order. First a person makes an honest reckoning of his thoughts, words and deeds that were not for G-d, with humility ("Let my soul be as dust to all") and a broken heart. Then he contemplates that each mitzvah is G-d's own will, which draws down His Infinite Light, and rejoices and delights in G-d. The deeper the longing, the greater the joy; and the sadness, which belongs to the body, must not be mixed into the soul's joy. Mitzvos done this way wash the soul's garments now, in exile, and prepare the perfection of the days of Mashiach.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that the days of Mashiach are a time of "doing" rather than of reward?
2. If prayer lifts up a person's own soul, why are animal offerings called "according to the command of Your will"?
3. How can Israel be said to "sanctify" G-d's Name if He is holy in Himself?
4. Why must the bitterness of the "red wine" come before the joy of the "white wine," and how is it kept from turning into sadness?
5. What distinguishes serving G-d as segol from serving as shuruk, and why does the humble shuruk make one a "son"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 אסרי לגפן עירה

The note begins by referring the reader to the Rebbe's source notes printed earlier in the Kehot edition.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. אוה"ת כרך ה תתרו, א. המאמר עם הגהות בכרך ו תתשכח, ב. תתשלו, ב. ובכרך ז תתתסח, ב. פלח הרמון בראשית קכה, א. המאמר הוא משנת תקס"ד. ראה ברשימת המאמרים שם ע' שמה הערה 21. בענין המבואר בהמאמר מעלת מדרי' הצדיקים ומעלת עבודת הבע"ת ואהבה רבה ואהבה בתענוגים — ראה בקונטרס העבודה בסופו מכתב מדי' שבט תרצ"א, מכ"ק אדמו"ר מהור"י צ' זצוקלה"ה. בלקו"ת בלק עד, א. נצבים נ, א. שה"ש יז, ב. כ, ד, לו, ג. מצוין לד"ה זה.

2 אסרי לגפן עירה

Yaakov's blessing to Yehudah: "Binding his foal to the vine... he washed his garment in wine, and his robe in the blood of grapes." The whole maamar explains this verse, phrase by phrase.

בראשית מ"ט:11

אסרי לגפן עירה ולשורקה בני אתונו כפס בניו לבשו וכדמ' ענבים סותה: Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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KEHOT'S NOTE

בראשית מט, יא.

3 מקרא זה נאמר לימות המשיח

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

KEHOT'S NOTE

ראה תרגום אונקלוס ורש"י ע"פ עד כי יבא שילה.

4 עד כי יבא שילה

Rashi explains "until Shiloh comes" as referring to King Mashiach, to whom the kingship belongs, and notes that Onkelos translates it the same way. The Kehot note points here to support reading the verse as being about the days of Mashiach.

רש"י על בראשית מ"ט:10-12

לא יסור שבט מיהודה. מְדוֹד וְאֵילָה, אֵלֹהֵי רָאשֵׁי גְלִיּוֹת שֶׁבְּכָל, שְׂרֹדִים אֶת הָעָם בְּשִׁבְטֵי שְׁמֹנִים עַל פִּי הַמַּלְכוּת (בראשית רבה): ומחקק מבין רגליו. התלמידים, אֵלֹהֵי נְשִׂאֵי אֶרֶץ יִשְׂרָאֵל: עד כי יבא שילה. מְלָךְ הַמְּשִׁיחַ שֶׁהַמְּלוּכָה שְׁלוֹ, וְכֵן תִּרְגְּמוּ אֲנִי. ומדרש אגדה שילו – שי לו, שְׁנֵאֲמַר, יְכִיּוֹל שֶׁיִּלְמוֹדָא (תהילים ע"ו): ולו יקחת עמים. אֲסַפְתָּ הָעַמִּים, שֶׁהֵיוּ ד' עָקָר הֵיא בְּסוֹד, כְּמוֹ יַעֲקֹב (יחזקאל כ"ח), וּפְעָמִים שְׁנוּפֶלֶת מִמֶּנּוּ, וְכֵמָּה אוֹתִיּוֹת מִשְׁמֹשׁוֹת בְּלִשׁוֹן זֶה, וְהֵם נִקְרָאִים עָקָר ... THE SCEPTRE SHALL NOT DEPART FROM JUDAH — Even after the house of David ceases to reign. For this refers to the Chiefs of the Exile in Babylon who ruled over the people with the rod (שבט) having been appointed by

the government (Sanhedrin 5a; Horayot 11b). AND THE LAWGIVER FROM BETWEEN HIS FEET — This refers to the scholars of the Torah: the Princes of the Land of Israel (as Hillel and his descendants who were Heads of Schools only and had ...

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

5 עד כי יבא שילה ולו יקחת עמים

The verse just before: "The scepter shall not depart from Judah... until Shiloh comes, and to him will be the gathering of peoples." Since Shiloh is Mashiach, the Alter Rebbe reads the following verse as speaking of the days of Mashiach.

בראשית מ"ט:10

לאִסּוּר שֶׁבֶט מִיְהוּדָה וּמַחֲקָק מִבֵּין רַגְלָיו עַד כִּי־יָבֹא שִׁילָה וְלוֹ יִקָּחַת עַמִּים:

The sceptre shall not depart from Judah, Nor the ruler's staff from between his feet, As long as men come to Shiloh; And unto him shall the obedience of the peoples be.

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PARAGRAPH 2

6 אין בין עוה"ז לימות המשיח אלא שעבוד בלבד

Shmuel says: "There is no difference between this world and the days of Mashiach except subjugation to the kingdoms alone." The Alter Rebbe uses it to show that the days of Mashiach are still part of this world's order.

ברכות ל"ד ב:כ"א-20:34b

ופליגא דשמואל, דאמר שמואל: אין בין העולם הזה לימות המשיח אלא שעבוד מלכויות בלבד. שְׁנֵאֲמַר: "כִּי לֹא יִחַדֵּל אֲבִיו מִקְרֵב הָאֶרֶץ". ואמר רבי חייא בר אבא אמר רבי יוחנן: כל הנביאים כולן לא נתבאו אלא לבעלי תשובה, אבל צדיקים גמורים "עין לא ראתה אלקים וולתה".

This is at variance with the opinion of Samuel who said : There is no difference between this world and the days of the Messiah, except the servitude of the heathen kingdoms alone ; as it is said, "For the poor shall never cease out of the land" (Deut. xv. 11). R. Hiyya b. Abba also said in the name of R. Johanan : Every prophet only prophesied for the penitent ; but as for the perfectly righteous, "No eye hath seen what G-d, and nobody but Thee, will work ...

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סנהדרין צ"א ב:י"א-11:91b

ולשמואל, דאמר: אין בין העולם הזה לימות המשיח אלא שיעבוד גליות בלבד, לא קשיא: כאן במחנה צדיקים, כאן במחנה שכניה. וְכֵאמָר: "אֵי אֵמִית וְאֶתְחָה", וְכֵתִיב "מַחְצְתִּי וְאֵנִי אֶרְפָּא". אָמַר

הקדוש ברוך הוא: מה שאני ממית - אני מחיה, והדר מה שמחצתי - ואני ארפא.

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Zohar I, 139a, א"ח קלט,

KEHOT'S NOTE

ברכות לד, ב. סנהדרין צא, ב. זח"א קלט, א.

7 אין בין עולם הזה לימות המשיח אלא שעבוד בלבד

The Kehot note lists this passage of the Zohar alongside the Talmud for the same teaching.

Zohar, Toldot 4:30-9:73; ע"י: טי-ט: ג' 4:30-9:73

Observe that Jacob knew that Esau was destined to ally himself to that tortuous serpent, and hence in all his dealings with him he conducted himself like another tortuous serpent, using all cunning devices; and so it was meet. The same idea was expressed by R. Simeon when, in expounding the verse, "And G-d created the great fishes, and every living creature that creepeth" (Gen. 1, 21), he said: "The 'great fishes' are symbolic of Jacob and Esau, and 'every living creature that creepeth' symbolises all the intermediate grades." Verily ...

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

8 היום לעשותם

"Keep the commandment... which I command you today, to do them." The phrase "today, to do them" becomes the name for the time of doing the mitzvot.

Deuteronomy 7:11; ז' 7:11

ושמרת את המצוה ואת החקים ואת המשפטים אשר אנכי מצוך היום לעשותם:

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

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9 היום לעשותם ולא לקבל שכרן

Rabbi Yehoshua ben Levi reads the verse: "Today to do them, and not tomorrow to do them; today to do them, and tomorrow to receive their reward." The Alter Rebbe places the days of Mashiach within that "today."

Eruvin 22a:5-6; ה' 22א:5-6

והיינו דאמר רבי יהושע בן לוי: מאי דכתיב "אשר אנכי מצוך היום לעשותם", "היום לעשותם" — ולא למחר לעשותם, "היום לעשותם" — למחר לקבל שכרם. אומר רבי חגי, ואיתימא רבי שמואל בר נחמני: מאי דכתיב "אך אפי'?" "אך אפי' מקצי לקח!"

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PARAGRAPH 3

10 ועיקר היום לעשותם ותכלית השלימות של המעשה יהי בימות המשיח

The Rebbe cites this line there and points to the maamar Vechacha 5637 in Toras Shmuel, and to the Rambam at the

end of the Laws of Repentance, chapter 9, and the end of the Laws of Kings, who implies the same.

KEHOT'S NOTE

בקובץ ליובאוויטש שנה ב' חוברת ד' מציין על זה כ"ק אדמו"ר זי"ע בע' 58 בהערה 8 "ראה ד"ה וככה תרלי"ז (תורת שמואל שער רביעי) פרק יז ואילך. וכן משמע גם ברמב"ם הל' תשובה סוף פ"ט וסוף הלכות מלכים, אבל הרמב"ם לשיטתו דאין בין עולם הזה לימות המשיח אלא שיעבוד מלכות בלבד דפליגא על מרז"ל דשבת (קנא, ב)."

11 לעבדה ולשמרה

"And G-d took the man and placed him in the Garden of Eden, to work it and to guard it." The Alter Rebbe reads this as Adam's service of the mitzvot.

Genesis 2:15; ט"ו 2:15

ויקח ה' אלקים את האדם וינחהו בגן עדן לעבדה ולשמרה:

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

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KEHOT'S NOTE

בראשית ב, טו.

12 לעבדה זו מ"ע, ולשמרה זו מל"ת

One of the sources the Kehot note gives for reading "to work it" as the positive commandments and "to guard it" as the prohibitions.

Zohar I, 27a, זח"א כז,

Zohar III, 165b, בב"ק קסה,

KEHOT'S NOTE

ראה תרגום יונתן עה"פ. זח"א כז, א. ת"ז סוף תי' גד. זח"ג קסה, ב. של"ה טז, א. ילקוט ראובני ואור החיים עה"פ.

13 לעבדה זו מצות עשה. ולשמרה זו מצות לא"ת

The Kehot note lists Or HaChaim on this verse among the sources for this reading.

Or HaChaim on Genesis 2:15; ט"ו 2:15

14 ויגרש את האדם

"And He drove out the man" from the Garden of Eden after the sin, which ended the perfect fulfillment of "to work it and to guard it."

Genesis 3:24; ד"ב 3:24

ויגרש את האדם וישכן מקדם לגן עדן את הכרבים ואת להט החרב המהפכת לשמר את דרך עץ החיים:

So He drove out the man; and He placed at the east of the garden of Eden the cherubim, and the flaming sword which turned every way, to keep the way to the tree of life.

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KEHOT'S NOTE

בראשית ג, כד.

15 שכמה מצוות התלוים בארץ דוקא

That passage, on why the spies did not want to enter the Land, says that nearly all the practical mitzvot depend

specifically on the Land of Israel, above all those of seeds and of sacred offerings.

KEHOT'S NOTE

ראה רמב"ן ס"פ אחרי יח, כד. לקרית שלח לו, ג. מאמרי אדה"א דברים ח"א ע"ה.

16

כמעט ארבע הידות

The note points there in connection with the figure "almost four-fifths" of the mitzvos.

KEHOT'S NOTE

ראה מאמרי אדה"א קונטרסים ע"י רסו הערה פ"ז.

PARAGRAPH 4

17 דלכאורה התפלה במעלה העליונה יותר . . ולמה יהי הקרבנות במעלה העליונה . . כמצות רצונך

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באוה"ת שמות כרך ז ע"י ב'תשפו מבאר "י"ל התירוץ שע"י הקרבנות יש שני הדברים היינו העלאת נפש הבהמה גשמיות לשרשה וגם נה"ב שבאדם מתעלה ג"כ ע"י לשרשה במרכבה", ע"ש.

PARAGRAPH 5

18

ואהבת בכל נפשך

"And you shall love G-d your G-d with all your heart, and with all your soul." In prayer this verse, in the Shema, is the high point of the soul's self-offering.

Deuteronomy 6:5 וי'ה' דברים

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

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

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19

"And on the Shabbos day, two lambs": the additional offering of Shabbos, given here as an example of an offering made with an animal's soul.

Numbers 28:9 כ"ח:ט: במדבר

וּבְיוֹם הַשַּׁבָּת שְׁנֵי כִבְשִׁים בְּנֵי־שָׁנָה תְּמִימִם וּשְׁנֵי עֶזְרִינִים סֶלֶת מִנְחָה בְּלוּלָה בַשֶּׁמֶן וְנִסְכּוֹ:

And on the sabbath day two he-lambs of the first year without blemish, and two tenth parts of an ephah of fine flour for a meal-offering, mingled with oil, and the drink-offering thereof.

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20

וביום השבת שני כבשים

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

KEHOT'S NOTE

פינחס כח, ט.

21

גפן ממצרים תסיע

"You transplanted a vine from Egypt": the Psalmist describes the Jewish people as a vine that G-d brought out of

Egypt and planted.

Psalms 80:9 פ'ט:ט: תהלים

גִּפְנוֹ מִמִּצְרַיִם תְּסִיעַ תְּגַרְשׁ גּוֹיִם וְתִטְעֶנָּה:

Thou didst pluck up a vine out of Egypt; Thou didst drive out the nations, and didst plant it.

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KEHOT'S NOTE

תהלים פ, ט.

22

שכנס"י נמשלו לגפן

Reish Lakish says, "This nation is likened to a vine": its branches are the householders, its clusters the Torah scholars, its leaves the unlearned, and its tendrils the empty ones of Israel.

Chullin 92a:11-12 א"א-י"א-י"ב חולין

רבי ירמיה בר אבא אמר גפן אלו ישראל וכן הוא אומר (תהלים פ, ט) גפן ממצרים תסיע שלשה שריגים אלו שלשה רגלים שישראל עולין בהן בכל שנה ושנה והיא כפורחת עלתה נצה הגיע זמנן של ישראל לפרות ולרבות וכן הוא אומר (שמות א, ז) ובני ישראל פרו וישרצו עלתה נצה הגיע זמנן של ישראל ליגאל וכן הוא אומר (ישעיהו סג, ג) ויז נצחם על בגדי וכל מלבושי אגאלתי הבשילו אשכולותיה ענבים הגיע זמנה של מצרים לשתות כוס התרעלה

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Zohar I, 239b זח"א רלט, בב

KEHOT'S NOTE

חולין צב, א. זח"א רלט, ב.

PARAGRAPH 6

23

לא היו מביאין מן הדליות אלא מן הרגליות

Or HaTorah, on this maamar, gives the source as the Mishnah at the end of chapter 8 of Menachos (mishnah 6).

KEHOT'S NOTE

באוה"ת כאן ע"י תתשכט מציין: "ספ"ח [מ"] דמנחות במשנה". ובגמ' מנחות (הוא פ"ט) פו, סע"ב במשנה.

24

לא היו מביאין מן הדליות אלא מן הרגליות

The Mishnah rules that wine for the libations is not brought from trellised vines but from low-lying vines. The Alter Rebbe draws from this that the choicest wine comes from the grapes nearest the ground.

Menachot 86b:12 פ"ו ב:י"ב מנחות

אין מביאין לא מבית הזבלים ולא מבית השלחים ולא ממה שנזרע ביניהן ואם הביא כשר אין מביאין הליסטיון ואם הביא כשר אין מביאין ישן דברי רבי וחכמים מכשירין אין מביאין לא מתוק ולא מעושן ולא מבושל ואם הביא פסול ואין מביאין מן הדליות אלא מן הרגליות ומן הכרמים העבדין

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PARAGRAPH 7

25 נפשי כעפר לכל תהיה

Mar son of Ravina ended his prayer with "My G-d, guard my tongue from evil... and let my soul be as dust to all." The Alter Rebbe takes the line as the humility that corresponds to the low-lying vines.

Berakhot 17a:4 ד"א: ד"א: ברכות

מר בריה דרביןא כי הוה מסיים צלותיה אמר ה"י: "אלקי, נצור לשוני מרע ושפתותי מדבר מרמה, ולמקללי נפשי תדום, ונפשי כעפר לכל תהיה. פתח לבי בתורתך, ובמצותיך תרדוף נפשי. ותצילני מפגע רע, מיצר הרע, ומאשה רעה, ומכל רעות המתרגשות לבא בעולם. וכל החושבים עלי רעה מהרה הפך עצמתם וקלקל מחשבותם. יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי."

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

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26 לב נשבר ונדכה

That passage explains the broken and crushed heart: a person contemplates how far his own ego and coarseness reach, until he crushes himself and lowers his soul like dust.

KEHOT'S NOTE

ראה לקו"ת ר"ה סב, א. אוה"ת חקת עי תתל.

27 לב נשבר ונדכה

"A broken and crushed heart, O G-d, You will not despise." Here it is the "treading in the winepress" that presses out the soul's hidden love.

Psalms 51:19 ט"א: תהילים

זבחי אלקים רוח נשברה לבי נשבר ונדכה אלקים לא תבזה:

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

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28 נכנס יין יצא סוד

The note says the source of this saying was already given at page 44b of Torah Ohr, in Parshas Vayigash.

KEHOT'S NOTE

נסמן לעיל מד, ב.

29 נכנס יין יצא סוד

"Wine (yayin) has the numerical value seventy, and secret (sod) has the numerical value seventy: wine enters, a se-

cret comes out." The Alter Rebbe explains why wine reveals what was hidden.

Eruvin 65a:19-20 כ"ט: עירובין

אמר רבי חייא: כל המתנייב ביינו — יש בו דעת שבעים וקנים. "וין" ניתן בשבעים אותיות, ו"סוד" ניתן בשבעים אותיות. נכנס יין — יצא סוד. אמר רבי חנין: לא נברא יין אלא לנחם אכלים ולשלם שכר לרשעים, שנאמר: "תנו שכר לאובד וגו'".

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30 נכנס יין יצא סוד

The same saying, "Wine enters, a secret comes out," in a second place in the Talmud.

Sanhedrin 38a:3-4 ד"ג: סנהדרין

אמר להם: בני, קוצים אתם מטילין לי בעיניי? אמר לו רבי חייא: רבי, אל ירע בעיניך. "וין" ניתן בשבעים אותיות, ו"סוד" ניתן בשבעים אותיות. נכנס יין — יצא סוד. אמר רב חסדא אמר מר עוקבא, ואמרי לה אמר רב חסדא: דרש מרי בר מר, מאי דכתיב: "וישקד ה' על הרעה ויביאה עלינו כי צדיק ה' אלקינו"? משום דצדיק ה' — "וישקד ה' על הרעה ויביאה עלינו"? אין, צדקה עשה הקדוש ברוך הוא עם ישראל שהקדיים גלות צדקהו ועוד גלות יבנה ...

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PARAGRAPH 9

31 וינוחו בו ישראל

The note points to a note of the Rebbe in Or HaTorah on Shemos.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר ז"ע באוה"ת פ' שמות ע' לא. באוה"ת תצוה כרך ח ע' ג"ס: "שבהם וע"י נתעלה בחי' שמן בקדושת אור א"ס עצמו".

32 וינוחו בו ישראל מקדשי שמך

Or HaTorah on Parshas Ki Savo has a gloss (hagahah) on this passage about Israel "who sanctify Your Name."

KEHOT'S NOTE

באוה"ת פ' תבוא ע' תתשח יש הגה"ה לכאן.

33 כי קדוש אני וקדושתי למעלה מקדושתכם

"You shall be holy, for I, G-d your G-d, am holy." The Alter Rebbe uses it to show that G-d's holiness does not depend on anyone.

Leviticus 19:2 ב"ט: ויקרא

דבר אלי כל עדת בני ישראל ואמרת אליהם קדשים תהיו כי קדוש אני ה' אלקיכם:

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

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Vayikra Rabbah 24:9 ט"ד: ויקרא רבה

KEHOT'S NOTE

ויקרא יט, ב. ויק"ר כד, ט.

PARAGRAPH 10

34 כמ"ש עושה פלא

From the Song at the Sea: "Who is like You... awesome in praises, making wonder." The Alter Rebbe reads "making" to mean that wonder is to G-d like a mere act of making.

שמות ט"ו:י"א Exodus 15:11

מִי־כִמְכָּה בְּאַלֹם Havayah מִי כִמְכָּה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא תְהִלַּת עֲשֵׂה פְלֵא:

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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KEHOT'S NOTE

שמות טו, יא.

35 והחכמה מאין תמצא

Literally "Where can wisdom be found?"; Chassidus reads it as "wisdom is found from nothing (ayin)." Here it shows that Chochmah is the first step of creation from nothing.

איוב כ"ח:י"ב Job 28:12

וְהַחֲכָמָה מֵאֵין תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

PARAGRAPH 11

36 כי הודו של שמו על ארץ ושמים

"Let them praise the Name of G-d, for His Name alone is exalted; His splendor is over earth and heaven." The Alter Rebbe uses it to show that the worlds relate only to G-d's Name.

תהילים קמ"ח:י"ג Psalms 148:13

יְהַלְלוּ אֶת־שֵׁם ה' בִּי־נִשְׁגָּב שְׁמוֹ לְכֹדוֹ הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

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

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37 בי"ה ה' צור עולמים

"Trust in G-d forever, for with Yah, G-d is the Rock of worlds." The Alter Rebbe reads it as teaching that the worlds come from the letters of the Name.

ישעיהו כ"ו:ד Isaiah 26:4

בְּטַחוּ בַּה' עַד־עֶד כִּי בָקָה ה' צוֹר עוֹלָמִים:

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

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KEHOT'S NOTE

ישעיי כו, ד.

38

כולם בחכי עשית

"How great are Your works, O G-d; You made them all with wisdom." The Alter Rebbe stresses the word "made": even Chochmah is, to G-d, like an act of making.

תהילים ק"ד:כ"ד Psalms 104:24

מִה־רַבּוֹ מַעֲשֵׂיךָ ה' כָּל־ם בְּחִכְמָה עֲשִׂיתָ מְלֵאָה הָאָרֶץ קִנְיָנָךְ:

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 12

39 עין לא ראתה אלקים זולתך

"No eye has seen, O G-d, but You, what He will do for one who waits for Him." Here it describes the hidden worlds, which no created being can perceive.

ישעיהו ס"ד:ג' Isaiah 64:3

וּמַעֲוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עֵין לֹא־רָאָתָה אֱלֹקִים זוֹלָתְךָ יַעֲשֵׂה לְמַחֲכֵה־לוֹ:

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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KEHOT'S NOTE

ישעיי סד, ג.

40

ובי"ד נברא העוה"ב . . ובה"א נברא עוה"ז

The Talmud teaches that this world was created with the letter heh and the World to Come with the letter yud. The Alter Rebbe relates the yud to the hidden worlds and the heh to the revealed worlds.

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

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

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KEHOT'S NOTE

מנחות כט, ב.

PARAGRAPH 13

41 עושה פלא

"Making wonder": repeated here to recall that G-d, the "Master of wonders," is above even the wonder of creation.

שמות ט"ו:י"א Exodus 15:11

מִי־כִמְכָּה בְּאַלֹם Havayah מִי כִמְכָּה נֶאֱדָר בְּקֹדֶשׁ נוֹרָא תְהִלַּת עֲשֵׂה פְלֵא:

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, do-

ing wonders?

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42 ישראל הם מקדשי שמך

The note points to two places in Or HaTorah on Parshas Shemos for the idea that Israel are the ones “who sanctify Your Name.”

KEHOT'S NOTE

ראה אוה"ת פי שמות ע"ג. לא.

43 באתעדל"ת תלוי אתדל"ע

Besides the Zohar passages, the note points to this maamar, and to the sources it lists, for the principle that the arousal from above depends on the arousal from below.

KEHOT'S NOTE

ראה זהר לך פח, א. ויצא קסד, א. ויחי רלה, א. רמד, א. מאמר אדה"א דברים ח"א ע"ק צח. וש"נ.

44 באתעדל"ת תלוי אתעדל"ע

Another Zohar passage the Kehot note gives for the same principle.

Sfar הזהר, ויחי נ"ג: תקי"ז-תקכ"ח Zohar, Vayechi 53:517-528

45 באתעדל"ת תלוי אתעדל"ע

Another Zohar passage the Kehot note gives for the same principle.

Sfar הזהר, ויחי ס"ט: תשי"ד-תשכ"ג Zohar, Vayechi 69:714-723

46 הקב"ה מניח תפילין

The Talmud asks, “From where do we know that the Holy One, blessed be He, puts on tefillin?” The Alter Rebbe reads it as G-d's own “enclothing” in the worlds, brought about by the mitzvos Israel do below.

Berakhot 6a:17-18 ר"א: י"ז-י"ח

אמר רבי אבין בר רב אדא, אמר רבי יצחק: מנין שהקדוש ברוך הוא מניח תפילין שנאמר: “נשבע ה' בימינו ובזרוע עזו.” “בימינו” — זו תורה, שנאמר: “מימינו אש דת למו”, “ובזרוע עזו” — אלו תפילין, שנאמר: “הי עז לעמו יתן”.

Rab Abin b. Rab Adda said in the name of R. Isaac : Whence is it that the Holy One, blessed be He, lays Tefillin ? As it is said, "The L-rd hath sworn by His right hand, and by the arm of His strength" (Is. Ixii. 8). "By His right hand" means Torah ; as it is said, "At His right hand was a fiery law unto them" (Deut. xxxiii. 2); "by the arm of His strength" means Tefillin, as it is said, "The L-rd will give strength unto ...

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KEHOT'S NOTE

ברכות ו, א. וראה לעיל לד, ד.

PARAGRAPH 14

47 שמיאין תמצא

Read as “wisdom is found from nothing (ayin)”: Chochmah is the first wonder of creation, and the mitzvos,

אסרי לגפן עירה ולשורקה בני אתונו

as G-d's will, are above it.

Job 28:12 איוב כ"ח:י"ב

והחכמה מאין תמצא ואי זה מקום בינה:

But wisdom, where shall it be found? And where is the place of understanding?

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PARAGRAPH 15

48 יפה שעה אחת בתשובה ומע"ט

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

KEHOT'S NOTE

אבות ד, יז.

49 יפה שעה אחת בתשובה ומע"ט בעוה"ז מכל חיי עוה"ב

“Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come.” The Alter Rebbe explains it by the difference between G-d's Name and His essence.

Pirkei Avot 4:17 משנה אבות ד:י"ז

הוא ה"ה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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

PARAGRAPH 16

50 והנה מן המצות נעשה לבושים

Or HaTorah on Ki Savo refers to this passage and to the maamar Torah Tzivah, which is printed with glosses in Or HaTorah on Berachah.

KEHOT'S NOTE

באוה"ת פי תבוא עי' תנשח מציינ לכו. ולד"ה תורה צוה (שנדפס בסה"מ תקס"ו ע' שסו ועם הגהות באוה"ת ברכה עי' איתנו). “עיין בד"ה תורה צוה שלא נדפס בלקו"ת, לבוש מלכות עמ"ש ע"פ ויעבור שנתעטף כשי"ץ”.

51 כמ"ש בזוהר

That maamar explains “And Avraham was old, come into days” together with “Better is one hour of teshuvah and good deeds in this world than all the life of the World to Come.” It quotes the same Zohar: woe to one who lessens his days above, for when he is to be clothed in those days, the day he blemished is missing from his garment.

KEHOT'S NOTE

ח"א רכד, א. ראה לעיל טז, א ובמ"מ לשם.

52 ואברהם זקן בא בימים

“And Avraham was old, come into days.” The Zohar reads “come into days” as Avraham coming with the days of his

life as garments.

Genesis 24:1:א"י:כ"ד

ואברהם זקן בא בַּיָּמִים וְה' בֵּרַךְ אֶת־אֲבְרָהָם בְּכָל:

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

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53 באינון יומין עילאין דאינון לבושים

The Zohar passage the Kehot note gives for the "supernal days, which are garments" of the soul.

Zohar, Vayechi 32:294-303ג"ד-ש"י:ב:רצ"ד-ש"י:ב:רצ"ד

54 נפשו צורה בצרור החיים

Or HaTorah explains "in the bond of life" as "in the lands of life," the supernal land, Binah, where the life drawn from Atik Kadisha shines; this is the life of Z'eir Anpin, "eternal life." It also refers to the explanation of "And you shall make holy garments."

KEHOT'S NOTE

באוה"ת פי תבא שם "בצרור החיים בארצות החיים ארץ עילאה בינה ששם מאיר החיים מע"ק שהם חיי ז"א חיי עולם ועמ"ש ע"פ ועשית בגדי קודש".

55 צורה בצרור החיים את ה'

Avigail's blessing to David: "the soul of my lord shall be bound up in the bond of life with G-d your G-d." Here it describes the soul clothed in the garment of the mitzvos.

I Samuel 25:29ט"כ"ה:א

וְיָקָם אָדָם לְרֹדֶפְךָ וּלְבַקֵּשׁ אֶת־נַפְשְׁךָ וְהִנֵּה נֶפֶשׁ אֲדֹנִי צְרוּרָה בְּצֻרוֹת הַחַיִּים אֶת ה' אֱלֹהֶיךָ וְאֵת נֶפֶשׁ אֲבִיךָ יַקְלִעְנָה בְּתוֹךְ כַּף הַקֶּלֶעַ:

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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56 פושעי ישראל מלאים מצות

"Even the transgressors of Israel are full of mitzvos like a pomegranate." The Alter Rebbe uses it to show that mitzvos alone, without joy, do not draw down the supernal holiness.

Eruvin 19a:9ט"א:ט"ט

מָה מְזַבֵּחַ הַזֶּהָב, שֶׁאֵין עָלָיו אֵלָא כְּעוֹבֵי דִינָר זָהָב, עֲמֵד כְּמָה שְׂנִים וְלֹא שֶׁלֶטָה בּוֹ הָאוֹר. פּוֹשְׁעֵי יִשְׂרָאֵל, שֶׁמְלִיאִין מִצְוֹת כְּרֻמוֹ, שְׁנֵאמַר: "כִּפְלַח הַרְמוֹן רִקְמָתִי", וְאָמַר רַבִּי שֶׁמְעוֹן בֶּן לָקִישׁ: אֵל תִּקְרִי "רִקְמָתִי" אֵלָא "רִקְמָתִיר", שֶׁאֵפִילוֹ רִיקְנִין שֶׁבָּה מְלִיאִין מִצְוֹת כְּרֻמוֹ — עַל אַחַת כְּמָה וְכְמָה.

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KEHOT'S NOTE

עירובין יט, א. ראה ד"ה ומקנה רב תרס"ו.

57 ומ"מ אין ממשיכין כלום

The note points to these passages of Likkutei Torah, which explain that the mitzvos draw down the Infinite Light when they are done as the service of a servant who accepts

the King's yoke; without that, even one who keeps all the mitzvos draws down nothing.

KEHOT'S NOTE

ראה גם לקו"ת שלח לט, א. שה"ש יז, ב. באוה"ת תבוא ע' תתשח "כי המצות צ"ל עבדת בשמחה עבודת עבד עול מצות" ע"ש בארוכה.

58 תחת אשר לא עבדת

From the rebuke: "Because you did not serve G-d your G-d with joy." It shows that joy is essential to the service of the mitzvos.

Deuteronomy 28:47מ"ז:ח:מ"ז

תַּחַת אֲשֶׁר לֹא־עַבַדְתָּ אֶת־יְיָ אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבָב מְרַב כָּל:

because thou didst not serve the L-RD thy G-d with joyful-ness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

PARAGRAPH 18

59 ישוב אל ה' וירחמהו

"Let the wicked man forsake his way... and let him return to G-d, and He will have compassion on him." The Alter Rebbe applies it to one who has made a reckoning of his deeds.

Isaiah 55:7ז"ה:ז"ה

יָעֹזֵב רָשָׁע דַּרְכּוֹ וְאִישׁ אֶזְנוֹ מִחֲשַׁבְתּוֹ וְיָשֹׁב אֶל־יְיָ וְיִרְחַמְהוּ וְאֶל־אֱלֹהֵינוּ כִּי־יִרְבֶּה לְסֻלּוֹחַ:

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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60 זאת נחמתי בעניי

"This is my comfort in my affliction, for Your word has given me life." Here the affliction is the bitterness that comes from the body, and the comfort is the life the soul receives from G-d's word in the mitzvos.

Psalms 119:50נ"ט:ט"ט

זֹאת נַחֲמָתִי בְּעַנְיִי כִּי אִמְרָתְךָ חֲיָתִנִּי:

This is my comfort in my affliction, that Thy word hath quickened me.

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KEHOT'S NOTE

תהלים קיט, נ. בתורת חיים פ' ויחי רלז, ב: פי' בעניי ריבוי המרירות שמצד הגוף הנקי עוני כו' זאת נחמתי כי אמרת ה' במעשה המצות הוא חיות ומזון הנפש.

61 ואין לערב שמחת הנפש בעצבון הגוף

Tanya there separates contrition from sadness: sadness is not from the side of holiness, and even worry over one's

sins belongs at the time of confession, not during prayer and Torah study, which require joy.

תניא, חלק ראשון; ליקוטי אמרים 31:13 Tanya, Likkutei Amarim
לי"א:י"ג

ואף שהגוף עומד בשיקוצו ותיעובו, וכמו שכתוב בזהר דנקרא "משקא דחויא", כי מהותה ועצמותה של הנפש הבהמית לא נהפך לטוב ליכליל בקדושה, מכל מקום, תיקר נפשו בעיניו - לשמוח בשמחתה יותר מהגוף הנבזה, שלא לערוב ולכלכל שמחת הנפש בעצבון הגוף.

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KEHOT'S NOTE

ראה תניא פל"א (מ, ב).

62

ונפשי כעפר לכל תהיה

From the prayer of Mar son of Ravina, "and let my soul be as dust to all," the humility that corresponds to the low-lying vines.

Berakhot 17a:4 ד"ד:א:17 Berakhot

מר בריה דרביןא כי הוה מסיים צלותיה אמר הכי: "אלקי, נצור לשוני מרע ושפתותי מדבר מרמה, ולמקללי נפשי תדום, ונפשי כעפר לכל תהיה. פתח לבי בתורתך, ובמצותיך תרדוף נפשי. ותצילני מפגע רע, מיצר הרע, ומאשה רעה, ומכל רעות המתרגשות לבא בעולם. וכל החושבים עלי רעה מהרה הפר עצתם וקלקל מחשבותם. יהיו לרצון אמרי פי והגיון לבי לפניך ה' צורי וגואלי."

Mar b. Kabina used to add at the conclusion of his prayer: O my G-d! (Guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

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63

לב נשבר ונדכה

"A broken and crushed heart": the treading in the wine-press that brings out the soul's wine.

Psalms 51:19 ט"א:19 Psalms

זבחי אלקים רוח נשברה לב־נשבר ונדכה אלקים לא תבוז:

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

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

PARAGRAPH 19

64

כבס ביין לבושו

"He washed his garment in wine": the Alter Rebbe reads the garment as the soul's garment made from the mitzvos, washed clean by the wine of joy.

בראשית 49:11 ט"א:11 Genesis

אסרי לגפן עירה ולשרקה בני אתנו כבס ביין לבשו ובדם־ענבים סותה: Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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65

שו"ה עדי"מ — כך הנה אפי' פושעי ישראל

The content of this passage, from "by way of analogy" to "even the transgressors of Israel," is brought, in substance, in Or HaTorah on Chanukah.

KEHOT'S NOTE

התוכן מובא באוה"ת חנוכה ע' שכב, א.

66

אפי' פושעי ישראל מלאים מצות

"Even the transgressors of Israel are full of mitzvos like a pomegranate," cited again to show why the garments of the mitzvos need washing.

Eruvin 19a:9 ט"א:9 Eruvin

מה מזבח הזהב, שאין עליו אלא כעובי דינר זהב, עמד כמה שנים ולא שלטה בו האור. פושעי ישראל, שמליאין מצות כרמון, שנאמר: "כפלה כרמון רגתה", ואמר רבי שמעון בן לקיש: אל תיקרי "רגתה" אלא "ריקתה", שאפילו ריקנין שבה מליאין מצות כרמון — על אחת כמה וכמה.

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

PARAGRAPH 20

67

דם ענבים

The end of the verse, "and his robe in the blood of grapes," which the Alter Rebbe reads as the red wine of the struggle of return.

בראשית 49:11 ט"א:11 Genesis

אסרי לגפן עירה ולשרקה בני אתנו כבס ביין לבשו ובדם־ענבים סותה: Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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68

שהוא ענין התגברות הנפש לאהפכא חשוכא לנהורא

The note points to Or HaTorah on Vayishlach for the soul's overcoming that turns darkness into light.

KEHOT'S NOTE

ראה אוה"ת וישלח כרך ה תתפא, א.

69

וישוב אל ה' וירחמהו

"Let him return to G-d, and He will have compassion on him": the return that follows the bitterness, explained further in the next paragraph.

ישעיהו 55:7 י"ה:7 Isaiah

יעזב רשע דרכו ואיש און מחשבתיו וישוב אל־ה' וירחמהו וא־אלקינו כ־יִרְבֶּה לְסֻלּוֹחַ:

Let the wicked forsake his way, And the man of iniquity his thoughts; And let him return unto the L-RD, and He will have compassion upon him, And to our G-d, for He will abundantly pardon

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מין בגד ע"ש. ראה גם אוה"ת נ"ך כרך א ע"ר פה.

70

את פושעים נמנו

The Alter Rebbe adapts the words "and he was counted with the transgressors" to those whose mitzvos are wrapped in soiled garments.

ישעיהו נ"ג:12

לְכֹן אֶחְלֹקֶינִי לְרַבִּים וְאֶת־עֲצוּמִים יִחְלַק שְׁלָל תַּחַת אֲשֶׁר הָעִרָה לְמוֹת נַפְשׁוֹ וְאֶת־פְּשָׁעִים נִמְנָה וְהוּא חֲטָא־רַבִּים נָשָׂא וְלַפְשָׁעִים יַפְגִּיעַ:

Therefore will I divide him a portion among the great, And he shall divide the spoil with the mighty; Because he bared his soul unto death, And was numbered with the transgressors; Yet he bore the sin of many, And made intercession for the transgressors.

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KEHOT'S NOTE

ע"פ ישע"י נג, יב.

PARAGRAPH 21

71

סותו

Rashi explains suso differently, as a kind of garment. The Kehot note records this as the other view.

Rashi on Genesis 49:11

72

סותו

Radak, like Rashi, explains suso as a kind of garment, as the Kehot note records.

Radak on Genesis 49:11

אסרי, היי"ד נוספת כיו"ד שכני סנה (דברים ל"ג) והדומים, וכן בני אתונו היי"ד נוספת וכפל הענין במלות שונות. ואמר לשורקה בני אתונו, כי לשורקה הוא כמו לגפן, ובני אתונו, כמו עירה, ובוה ספר הכתוב שבח ארץ יהודה שתהיה טובה ודשינה עד שכל אחד מהם יאסר חמורו לגפן אחד שיאכל ממנו ואינו חושש, כל כך יהיה ענבים רבים בגפן. ויש מפרשים שיטעון חמורו מגפן אחד, וכן מרוב היין אם ירצה יכבס בגדיו ביין, וכפל הענין במלות שונות. ואמר ובדם ענבים סותה, כי דם ענבים הוא היין וסותו הוא לבושו, וכל זה ...

The letter י in the word אסרי is an addition, similar to the letter י in Deuteronomy 33,15, and other examples of a similar construction. Also the letter י in בני אתונו is an addition. The entire expression בני אתונו is a duplication, seeing that the word שרקה means the same as גפן, perhaps a superior type of vine. The entire verse is a praise of the quality of the land apportioned to the tribe of Yehudah which yields such bountiful harvests that the farmer ...

Presburg : A. Schmid, 1842 (Public Domain) • Eliyahu Munk, HaChut Hameshulash (CC-BY)

73

פ"י סותו מלשון מסוה

When Moshe finished speaking with the people, "he put a veil (masveh) over his face." The Alter Rebbe derives suso from this word: a covering of the head and face.

Exodus 34:33

KEHOT'S NOTE

שמות לד, כ"ה בראב"ע וחזקוני לבראשית מט, יא. וראה באוה"ת ויחי כרך ה תתרט, א שפ"ב באוה"ח. אבל רש"י, הרד"ק והקורקעי שהוא מלשון

74

סותו מלשון מסוה

The Kehot note cites Ibn Ezra as also relating suso ("his robe") to masveh, a veil.

Ibn Ezra on Genesis 49:11

אבן עזרא על בראשית מ"ט:11
אסרי. היי"ד נוסף כמו "היושבי" (תהלים קכג א) "לסוסתי" (שה"ש א ט): עירה. כמו "על שלשים עירים" (שופ' יו"ד ד), ויי"ד בני אתונו נוסף, או יהיה פ"י, כי אסרי ישרת עצמו ואחר: ולשרקה. כפול, כי היא כגפן, ועיר כאתון, ג"כ ובדם ענבים סותה, וי"א שהיא כמו כסותו והוא חסר כ"ף, והנכון בעיני שהוא מגזרת "מסוה" (שמות לד לג), והטעם שתרכה תבואת כרמיו עד שיסור עירה לגפן, ולא יחוש אם יאכל ענבים, ותחת מים יכבס ביין לבושו, ודמהו לדם בעבור שיתאדם, וזה על דרך משל, כמו "יטפו הרים עסיס" (יואל ד, ...)

Piotrkow, 1907-1911 (Public Domain)

75

סותו מלשון מסוה

The Kehot note cites Chizkuni as also relating suso to masveh.

Chizkuni, Genesis 49:11

סותה מגזרת מסוה.

מסוה, a variant of the word: "veil, or mask."

Chizkuni (Public Domain) • Chizkuni, translated and annotated by Eliyahu Munk (CC-BY)

76

שיש ב' בחינות לבושין

Both of these places in Or HaTorah refer to this passage on the soul's two kinds of garments.

KEHOT'S NOTE

באוה"ת וישלח רמג, א. תצוה עי איתר מצוין לכאן.

PARAGRAPH 23

77

הביטו אליו ונהרו

"They looked to Him and became radiant." The Alter Rebbe connects this seeing with the garment of the soul's "head and face."

Psalms 34:6

הביטו אֵלָיו וְנִהְרֻ וּפְנֵיהֶם אֲלֵי־הִפְּרוּ:

They looked unto Him, and were radiant; And their faces shall never be abashed.

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KEHOT'S NOTE

תהלים לד, ו.

78

במקום שבע"ת עומדים

The note says the source of this saying was already given at page 22c of Torah Ohr, in Parshas Vayetzei.

KEHOT'S NOTE

נסמן לעיל כב, ג.

79

במקום שבע"ת עומדים

Rabbi Abahu says: "In the place where baalei teshuvah stand, the perfectly righteous do not stand." The Alter

Rebbe explains it by the two directions of service.

ברכות ליד ב:כ"ב-כ"ג Berakhot 34b:22-23

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי 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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80

רשפי אש

"Its flashes are flashes of fire, a flame of G-d." The upward-leaping flames picture the ascent of the baal teshuvah.

Song of Songs 8:6 שיר השירים ח:ו

שימיני כחותם על־לִבְךָ כחותם על־זרועך כִּי־עֵצָה כְּמוֹת אֶהְבֶּה קֶשֶׁת כְּשֹׁאֵל קִנְיָאָה רִשְׁפֵּיהָ רִשְׁפֵּיהָ אֵשׁ שֶׁלֶבְבָתִּיהָ:

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

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PARAGRAPH 24

והנה זהו כל עבודתינו בקיום המצות

A section of this maamar, from here on, is quoted there with some additions.

KEHOT'S NOTE

קטע מכאן מובא בסה"מ תרל"ג כך א ע' קפג עם איזה הוספות.

82

תהיה הנפש צרורה

There the Rebbe Maharash adds a reference on the soul "bound up... with Havayah" to the maamar Im Bechukosai Teilechu (5626).

KEHOT'S NOTE

בתרל"ג כך א ע' קפג מוסיף כ"ק אדמו"ר מהר"ש "וע' מענין צרורה כו' את הו"י בדי"ה אם בחוקתי תלכו (כ"ו)" — סה"מ תרכ"ו (הוצאת תשמ"ט) ע' צה.

83

ונגלה כבוד ה'

"And the glory of G-d will be revealed, and all flesh together will see." The Alter Rebbe applies it to the days of Mashiach, when even physical creatures will be raised.

ישעיהו מ:ה' Isaiah 40:5

ונגלה כבוד ה' ויראו כל־בֶּשֶׂר יחדו כי פי ה' דבר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken

it.'

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KEHOT'S NOTE

ישע"מ, ה.

84

והעלאת ניצוצות שנפלו אפילו הבהמות

A gloss there explains that the animals will then be elevated not by being included in a human being, as happens when a person eats them, but in themselves, through the fulfillment of the mitzvos, which will then be "according to the command of Your will."

KEHOT'S NOTE

בסה"מ תרל"ג שם ע' קפג נמצא הגה"ה "שיוכלו להעלותם ולא ע"י שיוכלו בבחי' מדבר כמו ע"י אכילת אדם שם מ"ה, כ"א שיתעלו הם עצמם ע"י קיום המצות שיה"י אז כמצות רצונך כו".

PARAGRAPH 25

85

ואדם אין לעבוד

"And there was no man to work the ground." Before man was created, the world had no one to serve in it.

בראשית ב:ה' Genesis 2:5

וכל שיח השדה טרם יהיה בארץ וכל־עֶשֶׂב השדה טרם יצמח כי לא המטיר ה' אֱלֹקִים עַל־הָאָרֶץ וְאָדָם אִין לַעֲבֹד אֶת־הָאֲדָמָה:

No shrub of the field was yet in the earth, and no herb of the field had yet sprung up; for the L-RD G-d had not caused it to rain upon the earth, and there was not a man to till the ground;

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KEHOT'S NOTE

בראשית ב, ה.

86

לעבדה ולשמרה

"And He placed him in the Garden of Eden to work it and to guard it": the service for which man was created.

בראשית ב:ט"ו Genesis 2:15

ויקח ה' אֱלֹקִים אֶת־הָאָדָם וַיִּנְחֵהוּ בְּגֶן־עֵדֶן לַעֲבֹדָה וּלְשֹׁמְרָה:

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

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87

לעבדה ולשמרה. אלא שאח"כ

The version there adds that had Adam not sinned with the Tree of Knowledge, the perfection of the deed would have been reached then, and it attributes what followed to that sin.

KEHOT'S NOTE

בסה"מ תרל"ג ע' קפד: ואם לא חטא עה"ד ה"י אז שלימות המעשה אלא שע"י חטא עה"ד כתי': אח"כ.

88

ויגרש את האדם

The version there adds the Sages' teaching in the Midrash Rabbah that G-d judged Adam with "sending away" and with "driving out."

KEHOT'S NOTE

בסה"מ תרל"ג ע' קפד נוסף: כמארו"ל במד"ר שדן אותו בשילוחו ובגירושיו: ארוכה.

89

ויגרש את האדם

"And He drove out the man": the Alter Rebbe reads it as showing that Adam had not reached the full level of "man."

בראשית ג:24

ויגרש את־הָאָדָם וישכן מקדם לגן־עֵדֶן את־הַכֶּרְבִּים וְאֵת לַהֵט הַחֶרֶב הַמִּתְהַפֶּכֶת לְשֹׁמֵר אֶת־דֶּרֶךְ עֵץ הַחַיִּים:

So He drove out the man; and He placed at the east of the garden of Eden the cherubim, and the flaming sword which turned every way, to keep the way to the tree of life.

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PARAGRAPH 26

90

הנה ישכיל עבדי

"Behold, My servant will prosper; he will be exalted and lifted up, and very high": said of Mashiach, and read here as the perfection of the level of adam.

ישעיהו נ"ב:13

הִנֵּה יִשְׁכִּיל עַבְדִּי יְרוֹם וְנִשָּׂא וְנִגְבָּה מְאֹד:

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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KEHOT'S NOTE

ישע"י נב, יג.

91

מא"ד הוא אותיות אד"ם

The Midrash says, "Me'od (very) is adam (man)": "And behold, it was very good" means "And behold, man was good." The Alter Rebbe uses this link between the two words.

בראשית רבה ח:ה'5

... רבנן אמרי לה בשם ר' חנינא בר אידי ורבי פנחס ורבי חלקיה בשם רבי סימון אמר: מאד הוא אדם, הדא הוא דכתיב: וירא אלקים את כל אשר עשה והנה טוב מאד, והנה טוב אדם. ר' הונא רבה של צפורין אמר: עד שמלאכי השרת מדיינין אלו עם אלו, ומתעסקין אלו עם אלו, בראו הקדוש ברוך הוא. אמר להן: מה אתם מדיינין, כבר נעשה אדם:

Rabbi Simon said: When the Holy One blessed be He came to create Adam the first man, the ministering angels divided into various factions and various groups. Some of them were saying: 'Let him not be created,' and some of them were saying: 'Let him be created.' That is what is written: "Kindness and truth met; righteousness and peace touched" (Psalms 85:11). Kindness said: 'Let him be created, as he performs acts of kindness.' Truth said: 'Let him not be created, as he is all full of lies.' Righteousness said: ...

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KEHOT'S NOTE

ב"ר פ"ח, ה ובפרש"י לבי"ר שם. לקו"ת שה"ש כט, ד. וראה המשך וככה תרל"ז פכ"ב. ראה הוספה בסה"מ תרל"ג שם ע' קפד ושם מציין לספר הגלגולים פי"ט.

92

שבזמן ימות המשיח . . זמן קיום המצות בשלימות

The note points there for a further discussion of the days of Mashiach as the time of fulfilling the mitzvot in perfection.

KEHOT'S NOTE

ראה גם תר"ח ויחי צה, א ואילך. אוה"ת ויחי כרך ו תתשכח, ב ואילך. המשך וככה תרל"ז פי"ז ואילך.

93

כמצות רצונך

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

KEHOT'S NOTE

לשון תפלת מוסף.

94

שיהי' הקרבת קרבנות כמצות רצונך

Or HaTorah cites this maamar: "according to the command of Your will" means the actual offerings, unlike prayer, which only corresponds to them.

KEHOT'S NOTE

באוה"ת ויקרא כרך ב ע' תקעד מציין ע"ז: "ובזה יובן מ"ש בתו"א פ' ויחי בד"ה אוסרי לגפן בענין כמצות רצונך דהיינו הקרבנות ממש משא"כ בתפלה שכנגד הקרבנות כו ע"ש והיינו כי אף שהתפלה הוא בירור נה"ב שבאדם מ"מ נה"ב שבאדם הוא הנפש השכלית ממש וכבר נתי' שהביטול שבבהמה ממש שרשה ממדריגות עליונות שלמעלה מהשכל כו וזהו נמשך ע"י הקרבן ממש" עכ"ל, ע"ש.

95

ר"ת אדם . . משיח

One of the places the note lists for the reading of adam as Adam, David, Mashiach.

KEHOT'S NOTE

ראה ספר הגלגולים ספ"א. ראה גם סה"מ תקס"ז ע' לט. מאמרי אדה"א פרשיות ח"ב ע' תקפט. ביאוה"ז לאדה"א קב, א. מאמרי אדה"א ויקרא ע' קצו. ספר החקירה ע, א. סה"מ תרל"ד ע' רסז. המשך וככה תרל"ז פרק כ.

96

נפש הבהמה היורדת למטה לארץ

Koheles speaks of "the spirit of the animal, which goes down below to the earth." The Alter Rebbe uses the phrase to show how far down the offerings reach.

קהלת ג:21

מִי יוֹדֵעַ רוּחַ בְּנֵי הָאָדָם הָעֹלָה הִיא לְמַעַלָּה וְרוּחַ הַבְּהֵמָה הֵרֶדְתָּ הִיא לְמִטָּה לְאַרְצָא:

Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?

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PARAGRAPH 27

97

אסרי לגפן עירה

"Binding his foal to the vine": here each word is interpreted, osri as oser yud, the yud that binds, and iroh as both "his foal" and "his city."

בראשית מ"ט:11

אֶסְרִי לִגְפֹן עִירָה וְלִשְׂרָקָה בְּנֵי אֶתְנֹו כֶּבֶס בְּיָדוֹ לְבָשׁוֹ וּבְדָם־עֲנָבִים סוּתָהּ: Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his ves-

ture in the blood of grapes;

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98 ולא נחם אלקי דרך ארץ פלשתים

“And G-d did not lead them by way of the land of the Philistines”: the opening verse of a maamar the Alter Rebbe refers to for Chochmah as bittul within joy.

Exodus 13:17: שמות י"ג:י"ז

וַיְהִי בְשִׁלַּח פָּרְעָה אֶת־הָעָם וְלֹא־נָחַם אֱלֹהִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֱלֹהִים פְּנֵי־נִחָם הָעָם בְּרֹאֲתָם מִלִּקְחָהּ וְשָׁבוּ מִצְרַיִם:

And it came to pass, when Pharaoh had let the people go, that G-d led them not by the way of the land of the Philistines, although that was near; for G-d said: 'Lest the people regret when they see war, and they return to Egypt.'

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99 ביום השמע"צ

“On the eighth day, an assembly shall be to you”: the opening verse of another maamar the Alter Rebbe refers to on the same theme.

Numbers 29:35: במדבר כ"ט:ל"ה

בְּיוֹם הַשְּׁמִינִי עֲצֵרַת תִּהְיֶה לָכֶם כָּל־מִלְאכַת עֲבָדָה לֹא תַעֲשׂוּ:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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100 עיר פרא אדם יולד

“A man is born a wild donkey's foal.” The Alter Rebbe reads “is born” as a person still governed by the nature he was born with.

Job 11:12: איוב י"א:י"ב

וְאִישׁ נָבוֹב יִלְבָּב וְעִיר פָּרָא אָדָם יוֹלֵד:

But an empty man will get understanding, when a wild ass's colt is born a man.

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KEHOT'S NOTE

איוב יא, יב.

101 אימתי נקרא גדול כשהוא בעיר אלקינו

The Zohar passage the Kehot note gives for the saying “When is He called great? When He is in the city of our G-d.”

Zohar III, 5a: זח"ג ה, 5a

Zohar II, 235a: זח"ב רלה, 235a

KEHOT'S NOTE

זח"ג ה, א. ועייג"כ זח"ב רלה, א. זהר חדש תשא מד, א. חקת נא, ד. וראה לעיל י, ב ובמ"מ לשם.

102 בעיר אלהינו

“Great is G-d and much praised in the city of our G-d.” The person whose nature has been transformed becomes this “city.”

Psalms 48:2: תהילים מ"ח:ב

גָּדוֹל ה' וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹהֵינוּ הִרְקָדְשׁוּ:

Great is the L-RD, and highly to be praised, In the city of our G-d, His holy mountain,

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PARAGRAPH 28

103 ולשורקה בני אתונו

“And the son of his she-donkey to the choice vine”: the second phrase of the verse, explained in this and the next paragraph.

Genesis 49:11: בראשית מ"ט:י"א

אֶסְרִי לִגְפֵן עִירָה וְלִשְׂרָקָה בְּנֵי אֲתָנוּ כִּבְס בִּיָּין לִכְשׁוֹ וּבְדָם־עֲנָבִים סוּתָהּ:

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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104 גפן ממצרים תסיע

“You transplanted a vine from Egypt”: the vine is the Jewish people.

Psalms 80:9: תהילים פ"ט:ט

גִּפֶּן מִמִּצְרַיִם תִּסְעֵה תִּגְרֹשׁ גּוֹיִם וְתִשְׁעָהּ:

Thou didst pluck up a vine out of Egypt; Thou didst drive out the nations, and didst plant it.

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105 כסו הרים צלה

“The mountains were covered with its shade.” The Alter Rebbe reads the mountains as the Patriarchs and the shade as G-d's concealment rising above them.

Psalms 80:11: תהילים פ"ט:יא

כִּסּוּ הָרִים צֶלֶה וְעֲנַפֶּיהָ אֲרֻזֵּי־אֵל:

The mountains were covered with the shadow of it, And the mighty cedars with the boughs thereof.

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KEHOT'S NOTE

תהלים פ, יא.

106 ה' צלך

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

KEHOT'S NOTE

שם קכא, ה.

107 ה' צלך

“G-d is your guardian; G-d is your shade.” It shows that “shade” describes G-d Himself.

Psalms 121:5: תהילים קכ"א:ה

ה' שֹׁמְרְךָ ה' צֶלְךָ עַל־יָדְךָ מִיְמִינְךָ:

The L-RD is thy keeper; The L-RD is thy shade upon thy right hand.

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108 ישת חשך סתור

“He made darkness His hiding place.” The Alter Rebbe

uses it to explain the “shade” as G-d’s concealment.

Psalms 18:12 תהילים י"ח:י"ב

יִשְׁתַּחֲשֹׁךְ סִתְרוֹ סְבִיבוֹתָיו סָכְתוֹ חֹשְׁכֵי-מַיִם עָבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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PARAGRAPH 29

109 והשור"ק — יש בו ג"כ ג' נקודות

The note points there for the shuruk, which also has three dots like the segol.

KEHOT'S NOTE

ראה אוה"ת יתרו ע' שכת.

110 אלא שהוא בבחינת הודאה

The note points there for the level of acknowledgment (hodaah).

KEHOT'S NOTE

ראה אוה"ת נ"ך ע' שכת.

111 כלומר שידוע שהוא רחוק

Likkutei Torah, Masei, refers to this passage: explaining the difference between blessing and acknowledgment, it says that acknowledgment (hodaah) is “from afar,” as explained on “and to the choice vine, the son of [his she-donkey].” There acknowledgment belongs to awe, which acknowledges a thing without truly grasping it.

KEHOT'S NOTE

בלקו"ת מסעי צ, ד מציין לכאן.

112 ערב לבו לגשת

“For who is he who would venture his heart to approach Me?” The Alter Rebbe uses the phrase for one whose self-nullification keeps him from daring to approach.

Jeremiah 30:21 ירמיהו ל"א:כ"א

וְהָיָה אֲדִירוֹ מִמֶּנּוּ וּמִשְׁלֹו מִקֶּרְבוֹ יֵצֵא וְהִקְרַבְתִּיו וְנִגַּשׁ אֵלַי כִּי מִי הוּא־זֶה
עֶרֶב אֶת־לְבוֹ לְגִשְׁת׀ אֵלַי נְאֻמ־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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113 בנים אתם

“You are children of G-d your G-d.” The humble service of shuruk raises a person to the level of a son.

Deuteronomy 14:1 דברים י"ד:א

בְּנִים אַתֶּם לַה' אֱלֹהֵיכֶם לֹא תִתְגַּדְדוּ וְלֹא־תַשְׁמִימוּ קִרְחָה בֵּין עֵינֵיכֶם
לְמֵת:

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

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KEHOT'S NOTE

דברים יד, א.

114 ברא כרעא דאבוה

The source of the saying was given there.

KEHOT'S NOTE

נסמן לעיל א, ב. ראה לקמן עה, ב.

PARAGRAPH 30

115 כבס ביין

“He washed his garment in wine.” The Alter Rebbe notes that the verb is in the past tense and reads it as the service of the exile that precedes the days of Mashiach.

בראשית מ"ט:י"א:Genesis 49:11

אֶסְרִי לְגִפְנוֹ עִירָה וְלִשְׂרָקָה בְּנִי אֶתְּנוּ כֶּכֶס בַּיַּיִן לְכֶשׁוֹ וּבְדָם־עֲנָבִים סוֹתָהּ:

Binding his foal unto the vine, And his ass's colt unto the choice vine; He washeth his garments in wine, And his vesture in the blood of grapes;

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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