



LIKKUTEI TORAH • PARSHAS ACHAREI • MAAMAR 2

כי ביום הזה יכפר עליכם לטהר אתכם מכל...

For on This Day He Shall Atone for You



Teshuvah is turning back to face G-d, and its root is self-nullification: Torah study clothes the soul in G-d's own garment, while teshuvah from the depths of the heart, the work of the Ten Days culminating on Yom Kippur, reaches even higher, removing both outer and inner arrogance.

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

Teshuvah is turning back to face G-d, and its root is self-nullification: Torah study clothes the soul in G-d's own garment, while teshuvah from the depths of the heart, the work of the Ten Days culminating on Yom Kippur, reaches even higher, removing both outer and inner arrogance.

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 asks why the Yom Kippur verse speaks of purification twice and why atonement waits for the tenth day. Teshuvah is defined as turning face to face with G-d: distance from Him is not of place but of turning one's back, as when mitzvos are kept coldly by rote. To make this inner turning lasting, the Alter Rebbe explains the greatness of Torah study. The Torah is G-d's garment, in which the Infinite Light itself is clothed, and its detailed laws are "the hair of His head"; clarifying them lifts the soul to the Infinite Light and brings a joy greater than Gan Eden. Through self-nullification G-d's word speaks in the one who studies, while the mitzvos, from Malchus, are bound to time and place. Arrogance, in contrast, is kelipah and akin to idolatry, and its remedy is shame and a cry from the heart. The Ten Days of Teshuvah repair the soul's ten powers, ending with self-exaltation on Yom Kippur. "To purify you" removes outer arrogance; "before G-d you shall be purified" removes inner arrogance through teshuvah that reaches above the Torah's source, revealed fully on Simchas Torah.

OUTLINE

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| 1 | The questions and the meaning of teshuvah | ¶1-3 |
| | Why the double wording and the ten days; teshuvah as turning face to face, since distance from G-d is a turning of the back, like serving Him by rote. | |
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| 2 | Study and action | ¶3-4 |
| | The Sages' statements on whether study or action is greater, and how studying the laws of an offering can count as bringing it. | |
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| 3 | Torah as G-d's garment | ¶5-8 |
| | From "One" comes the love to be absorbed in G-d, reached through Torah, the garment of the Infinite Light; clarifying the laws, the "hair of His head," lifts the soul above the garment. | |
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| 4 | The joy of Torah and G-d's word in the mouth | ¶9-13 |
| | Contemplating this brings supreme joy; through self-nullification G-d's word speaks in the one who studies; Torah is above time, while the mitzvos, from Malchus, are bound to it. | |

5 Holiness, kelipah and arrogance

¶14–17

Holiness is self-nullification and kelipah is self-assertion, so arrogance is akin to idolatry; the remedy is shame before the all-seeing G-d, which leads to teshuvah and the Thirteen Attributes of Mercy.

6 The Ten Days and Yom Kippur

¶18–21

The ten days repair the soul's ten powers; the two kinds of arrogance answer the verse's double wording; the second Tablets and Simchas Torah reveal G-d's inner face.

KEY CONCEPTS

Face to face פנים בפנים

The inner relationship in which a person serves G-d from his innermost will, and G-d gives from the inner dimension of His will; teshuvah restores it.

Face and back פנים ואחוריים

Two modes of Divine giving: gladly, from the inner will ("face"), or reluctantly, as if over the shoulder ("back").

Torah as G-d's garment לבושיה כתלג חיור

The Torah is the garment in which the Infinite Light is clothed; one who studies is clothed in the same garment, like two under one tallis.

The hair of His head שער רישיה כעמר נקא

The detailed laws of the Torah, a highly contracted glimmer that is nonetheless attached to the "head," the source above the garment.

Koach mah כח מה

Chochmah read as "the potential of 'what?'": holy wisdom is self-nullification, while the wisdom of kelipah is yesh, a sense of self.

Yesh יש

The sense of being an independent entity apart from G-d; in a person it is arrogance, and the maamar compares it to idolatry.

Outer and inner arrogance גסות הרוח בחיצוניות ובפנימיות

Seeking others' esteem while knowing one's lowliness, versus truly thinking oneself important; the verse's two purifications address them.

SECTION 1 • 11-3

The questions and the meaning of teshuvah

1 כי ביום הזה יכפר^{1,2} עליכם לטהר אתכם מכל חטאתיכם לפני "G-d (the Name Havayah)" להבין כפל לשון לטהר ונתהרו.

"For on this day He shall atone for you, to purify you; from all your sins, before G-d, you shall be purified." [We need] to understand the double expression, "to purify" and "you shall be purified."

The maamar opens with the Yom Kippur verse. The verse seems to say the same thing twice, "to purify you" and "you shall be purified," and the maamar will show that each phrase speaks of a different kind of fault.

צריך לבאר ענין עשיית [עשרת ימי תשובה] ולמה הוקבעו עשרה ימים דוקא והיום הזה הוא יום העשירי יכפר עליכם הלא כל זמן שעושים תשובה היה צריך שיומחל להם מיד.

We need to explain the matter of the Ten Days of Teshuvah: why exactly ten days were fixed, and [why] "this day," which is the tenth day, "He shall atone for you." Surely, whenever people do teshuvah, they ought to be forgiven at once.

A second question: why are there exactly ten days of teshuvah, with atonement coming only on the tenth? If teshuvah works whenever it is done, forgiveness should come at once, not on a fixed date.

אך הענין הוא כי ענין התשובה הוא להשיב פנים בפנים אליו ית' כי הלא התשובה הוא לשוב ולהתקרב But the point is that teshuvah is to turn the face back, face to face, toward Him, may He be blessed. For surely teshuvah is to return and draw close

The answer begins by defining teshuvah: not only regret, but turning one's face back toward G-d, so that the relationship is face to face. The word teshuvah means "return," which implies coming close again.

אליו ית' ולכאורה לא שייך לשון זה לגבי הקב"ה דכתיב ביה את השמים ואת הארץ אני מלא³ ולמה צריך לשוב ולהתקרב אליו ית' ובמה נתרחק.

to Him, may He be blessed. Yet seemingly this expression does not apply with regard to the Holy One, blessed be He, of whom it is written, "I fill the heavens and the earth." So why must one return and draw close to Him, may He be blessed, and in what way did one become distant?

This raises a difficulty: G-d fills heaven and earth, so no one is ever physically far from Him. In what sense can a person be distant from Him, or need to come back?

אלא הענין הוא כמשל ב' בני אדם [בני אדם] שעומדים זה אצל זה רק שחוזרים עורף זה מזה אין לך ריחוק גדול מזה ואין קירוב אלא בהחזרת פנים אל פנים.

Rather, the point is like the analogy of two people who stand next to each other, except that they have turned the backs of their necks to each other: there is no distance greater than this, and there is no closeness except by turning back face to face.

The analogy answers it: two people standing side by side but with their backs turned are as far apart as can be, though no space separates them. Distance from G-d is a matter of turning away, and closeness comes only by turning back face to face.

2 וכך הנה כתיב וראית את אחורי⁴ ופני לא יראו שיש בחי' פנים ואחוריים למעלה.

So too, it is written, "You shall see My back, but My face shall not be seen": there is a level of face and [a level of] back Above.

G-d told Moshe he would see His "back" but not His "face." The Alter Rebbe takes this to mean that Above, too, there is a level of "face" and a level of "back."

וכתיב יאר data-n "G-d (the Name Havayah)" = "<ה' פניו אליך⁵ פי' שההשפעה תהי' [תהיה]

בבחי' הארת פנים מפנימיות רצונו כדכתיב ואוהב את יעקב⁶ וכתיב כי מחה אמחה⁷ כו'

And it is written, "May G-d make His face shine upon you"; the meaning is that the flow [of blessing] should be on the level of the shining of the face, from the inner dimension of His will, as it is written, "And I loved Jacob," and it is written, "For I will utterly blot out," etc.

The Priestly Blessing asks that G-d's face shine upon us, meaning that His flow of blessing should come from the inner dimension of His will, with a shining face. The verses about loving Jacob and about blotting out Amalek show both sides: G-d's love for one and His opposition to the other.

ולכן ההשפעה שמשפיע לו להחיותו הוא מבחי' אחוריים דהיינו כמאן דשדי בתר כתפוי⁸ שנותן לשונאו שאינו נותנו ברצון גמור רק כמי שמוכרח להשפיע ואין השפעה זו מבחי' פנימיות ועיקר רצונו.

Therefore the flow that He grants him to give him life comes from the level of the back, that is, like one who throws [something] behind his shoulders, who gives to his enemy: he does not give it with full will, but only as one who is compelled to give, and this flow is not from the inner dimension and the essence of His will.

Even what G-d is opposed to receives life from Him, but only from the "back": like a man who tosses something over his shoulder to an enemy, giving because he must and not because he wants to. Such giving does not come from His inner and essential will.

אבל לצדיק בא ההשפעה מבחי' פנימיות רצונו שנותן ברצון גמור ובהארת פנים בשמחה ובטוב לבב⁹
ברוב עוז וחדוה.

But to the tzaddik the flow comes from the inner dimension of His will: He gives with full will and with a shining face, in joy and with gladness of heart, with abundant strength and delight.

To the righteous, by contrast, G-d gives from the inner dimension of His will, gladly and with a shining face. This is the "face" level of Divine giving.

SECTION 2 • 13-4

Study and action

3 ועדי' יובן ג"כ ענין התשובה, כי הנה כתיב כי פנו אלי עורף¹⁰ פי' כי פנו אלי שפונים אליו ית' בקיום תורתו ומצותיו.

In the same way the matter of teshuvah will also be understood. For it is written, "For they have turned to Me the back of the neck." The meaning of "for they have turned to Me" is that they do turn to Him, may He be blessed, by keeping His Torah and His mitzvos.

Jeremiah's rebuke, "they have turned to Me the back of the neck," is read precisely: they do turn to G-d, since they keep the Torah and mitzvos. But they turn toward Him with their back, not their face.

אבל מ"מ אין זה אלא בבחי' עורף שאינו מבחי' פנימית הרצון מאהבה ותשוקה אלא מצות אנשים¹¹
מלומדה והולך בקרירות.

Nevertheless, this is only on the level of the back of the neck, for it is not from the inner dimension of the will, out of love and longing, but [as] "a commandment of men learned by rote," and he goes about it coldly.

This is service done out of habit, "a commandment of men learned by rote" (Isaiah), without inner will, love or longing. Such a person goes through the motions coldly.

G-d (the Name יהוה) היא החזרת פנים בפנים להיות פנימיות רצונו וחפצו בתורת יהוה (Havayah) data-n
כל¹².

And teshuvah is turning back face to face, so that his innermost will and desire be in the Torah of G-d and His mitzvos, in joy and with gladness of heart, more than [from] an abundance of all things.

Teshuvah turns the face back: one's innermost will and desire become the Torah and mitzvos, done with joy that exceeds every other pleasure.

(ועמ"ש מזה ע"פ שובה ישראל¹³ והנה ע"י התשובה שהיא החזרת פנים בפנים כנ"ל עי"ז נמשך ג"כ מלמעלה ענין ישר יחזו פנימו¹⁴ המבואר במ"א סד"ה כי תשמע בקול¹⁵ גבי לעשות הישר).

(And see what is written on this on the verse "Return, O Israel." Now through teshuvah, which is turning back face to face as mentioned above, through this there is also drawn down from Above the matter of "The upright shall behold His face," which is explained elsewhere, at the end of the discourse beginning "When you heed the voice," on [the words] "to do what is right.")

This parenthetical sends the reader to two other maamarim. It adds that when a person turns his face to G-d through teshuvah, G-d in turn shows His inner "face" from Above, as in the verse "The upright shall behold His face."

אך איך תהיה בחינה זו קבוע בנפש האדם צריך להקדים תחילה מאמר רז"ל [רבותינו זכרונם לברכה] גדול תלמוד

But how can this level become fixed in a person's soul? We must first preface the saying of our Sages, of blessed memory, "Great is study,

The Alter Rebbe asks how this inner turning can become a lasting state of the soul. To answer, he first brings the Sages' teaching that study is great because it leads to action.

שמביא לידי מעשה¹⁶ מכלל שהמעשה הוא העיקר¹⁷ והתלמוד אינו גדול אלא במה שמביא לידי מעשה. וארז"ל [ואמרו רבותינו זכרונם לברכה] הלומד שלא לעשות^{18,19} מוטב שנהפך לו שלייתו וכו'.

for it leads to action." By implication, action is the main thing, and study is great only in that it leads to action. And our Sages, of blessed memory, said: "One who learns not in order to do, it would have been better for him had his afterbirth been turned over," etc.

That teaching implies that action is primary and study is great only because it leads to action. The Sages say this so strongly that one who learns without intending to act would be better off never having been born.

ובירושלמי²⁰ אמרו על פסוק וכל חפצים לא ישוו בה^{21,22,23} אפילו חפצי שמים שכל המצות אינן כדאי אפילו לדבר אחד של דברי תורה שמעלת עסק התורה יתירה על מעלת קיום המצות.

And in the Jerusalem Talmud they said on the verse "And all things desired cannot compare to her": even things desired by Heaven; that is, all the mitzvos are not worth even a single word of the words of Torah, for the virtue of occupying oneself with Torah exceeds the virtue of keeping the mitzvos.

Yet the Jerusalem Talmud seems to teach the opposite: even "things desired by Heaven," the mitzvos, are not worth one word of Torah. This sets up an apparent contradiction about whether study or the mitzvos is greater.

וגם בגמ' [בגמרא] שלנו (במ"ק [במועד קטן] ד"ט ע"ב) רמו קראי אהדדי כתיב וכל חפצך לא ישוו בה ²⁴ חפצך ולא חפצי שמים. ²⁵

And in our Gemara too (in Moed Katan, folio 9, side b), it sets the verses against each other: it is written, "And all the things you desire cannot compare to her": the things you desire, but not things desired by Heaven.

The Babylonian Talmud in Moed Katan notes that two verses in Proverbs differ. One says "the things you desire" cannot compare to Torah, which implies that "things desired by Heaven," the mitzvos, can.

וכתיב וכל חפצים לא ישוו בה אפי' [אפילו] חפצי שמים, ומשני כאן במצוה שא"א לעשותה ע"י אחרים וכאן במצוה שאפשר לקיימה ע"י אחרים שמצוה שאפשר לקיימה ע"י אחרים יניחנה ויעסוק בתורה. ²⁶

And it is written, "And all things desired cannot compare to her": even things desired by Heaven. And it answers: here [it speaks] of a mitzvah that cannot be done by others, and there of a mitzvah that can be fulfilled by others; for a mitzvah that can be fulfilled by others, one should leave it and occupy himself with Torah.

The other verse says "all things desired" cannot compare, even the mitzvos. The Gemara resolves this: a mitzvah that others can do does not override Torah study, but one that only this person can do does.

4 ולכאורה אינו מובן שהרי כל התורה אינו רק פירוש וביאור כיצד תהא המצוה נעשית ואיך ילמוד הוא

Now seemingly this is not understood, for the whole Torah is nothing but the interpretation and explanation of how the mitzvah is to be done. So how should he study what is

The difficulty: all of Torah is essentially the explanation of how to do the mitzvos. How can studying the explanation be greater than doing the thing it explains?

פירוש וביאור [וביאור] המצוה והמצו' [והמצות / והמצוה] עצמה תיעשה ע"י אחר' [אחריה]. ועמ"ש מזה בד"ה וידבר אלקים ²⁷ כו' לאמר אנכי כו'.

the interpretation and explanation of the mitzvah, while the mitzvah itself is done by others? And see what is written on this in the discourse beginning "And G-d spoke, etc., saying: I am, etc."

It seems strange to let others do the mitzvah while one studies its laws. The Alter Rebbe refers the reader to the maamar "And G-d spoke... saying: I am..." for more on this.

וגם להבין מארז"ל [מאמר רבותינו זכרונם לברכה] כל העוסק בתורת עולה²⁸ כאילו הקריב עולה והעוסק בתורת מנחה כאלו הקריב מנחה.

[We] also [need] to understand the saying of our Sages, of blessed memory: "Whoever occupies himself with the law of the burnt-offering, it is as if he had offered a burnt-offering; and whoever occupies himself with the law of the meal-offering, it is as if he had offered a meal-offering."

A second question: the Sages say that studying the laws of an offering is like bringing it. This raises the question of how mere study can count as the act itself.

והלא הקרבנות תלויים בכהמ"ק [בבית המקדש] ובמזבח וההקרבה תלויה בכהנים דוקא. והיאך מעלה עליו הכתוב כאלו הקריב והוא איש זר אשר לא מבני הכהנים

But surely the offerings depend on the Holy Temple and on the altar, and the offering up depends specifically on the kohanim. So how does Scripture account it to him as if he had offered [it], when he is a non-kohen, who is not of the sons of the kohanim,

Offerings require the Temple, an altar and a kohen to bring them. The one who studies may be an ordinary Jew, not a kohen.

וגם אין כאן לא בהמ"ק [בית המקדש] ומזבח. (ועמ"ש מזה ג"כ במ"א בד"ה בשעה שהקדימו²⁹ ישראל נעשה לנשמע).

and also there is neither Holy Temple nor altar here? (And see what is written on this also elsewhere, in the discourse beginning "When Israel put 'we will do' before 'we will hear.'")

Moreover, today there is no Temple or altar at all, so how can study be considered an offering? The parenthetical refers to the maamar "When Israel put 'we will do' before 'we will hear'" for more on this.

ויוכן כל זה ע"פ ביאור ענין מעלת התו' [התורה] בכללה שהיא מצוה לכל א' וא' ללמוד כל הלכו' [הלכות] התורה אפילו הלכו' [הלכות] שאינן צריכות לכל אדם כגון דיני הוראת איסור והיתר שאינה מסורה

All this will be understood by explaining the virtue of the Torah as a whole: it is a mitzvah for each and every one to learn all the laws of the Torah, even laws that are not needed by every person, such as the laws of ruling on what is forbidden and what is permitted, which are entrusted

The answer will come from understanding the value of Torah as a whole. Every Jew must learn all of its laws, even those he will never use in practice, such as the rules for deciding what is forbidden or permitted.

אלא למורי הוראות וכגון משפטים שבין איש לרעהו שאינן מסורים אלא לדיינים ואעפ"כ [ואף על פי כן] המצוה היא על כל אדם אפילו מי שאינו רוצה להיות דין ומורה הוראה בישראל:

only to those who issue rulings, and such as the civil laws between a man and his fellow, which are entrusted only to judges. Even so, the mitzvah is on every person, even one who does not wish to be a judge or one who issues rulings in Israel.

Likewise civil law is entrusted to judges, yet every Jew is commanded to study it, even one who never intends to judge or rule. This shows that Torah study has a value of its own beyond guiding practice.

SECTION 3 • ¶5-8

Torah as G-d's garment

5 ב והענין הוא כי הנה כתיב והיו הדברים האלה וגו'. ודברת בם³⁰ בשבתך בביתך³¹ וגו',

2. The point is this. It is written, "And these words ... shall be, etc.," "And you shall speak of them when you sit in your house, etc."

Section 2 begins the answer with the verses of the Shema: "these words" are to be on your heart, and you shall speak of them at home and on the way.

דלכאורה פ"י הדברים האלה היינו האמורים בק"ש [בקריאת שמע] דעלה קאי ובאמת מצות ק"ש [קריאת שמע] היא בשחרית וערבית בלבד ולא כל היום ואיך נאמר ודברת בם בשבתך בביתך ובלכתך כו'.

For seemingly the meaning of "these words" is those said in the Shema, to which it refers; yet in truth the mitzvah of reciting the Shema is only in the morning and the evening, and not all day. So how is it said, "And you shall speak of them when you sit in your house and when you walk, etc."?

If "these words" means the Shema itself, there is a problem. The mitzvah to recite the Shema applies only morning and evening, yet the verse speaks of all times.

דמשמע כל היום וכל הלילה תמיד לא יחשה³² בין בשבתך בביתך בין בלכתך בדרך כו'.

For this implies all day and all night, constantly, never to be silent, whether when you sit in your house or when you walk on the way, etc.

The verse's language, sitting at home and walking on the way, suggests speaking of them constantly, day and night. The phrase echoes Isaiah's watchmen, who are never silent all day and all night.

אלא ודברת בם³³ בדברי תורה כתיב, וא"כ צריך להבין מהו הדברים האלה דמשמע דקאי על הדברים האמורים למעלה אחד ואהבת כו'

Rather, "And you shall speak of them" is written of words of Torah. If so, we need to understand what "these words" are, since it implies that it refers to the words said above, "One" and "You shall love," etc.

The Gemara settles that "you shall speak of them" refers to words of Torah, studied at all times. But then "these words" still seems to point back to the verses just before it, "One" and "You shall love," so the question is how Torah study relates to them.

(וע' מענין על לבבך ברבות בקהלת בפסוק כל הנחלים הולכים אל הים ובפסוק דברתי אני עם לבי).

(And see on the matter of "upon your heart" in the Midrash Rabbah on Koheles, on the verse "All the rivers flow into the sea," and on the verse "I spoke with my heart.")

This parenthetical refers the reader to the Midrash Rabbah on Koheles, which discusses the meaning of "upon your heart."

אך הנה נודע פ"י מלת אחד שהוא לבדו³⁴ הוא בשמים וארץ וד' רוחות העולם כמו שהיה לבדו קודם בריאת העולם.

But the meaning of the word "One" is known: that He alone is in the heavens and the earth and the four directions of the world, just as He was alone before the creation of the world.

"One" in the Shema means that G-d is alone in all of creation, above, below and in every direction, exactly as He was before anything was created. Creation adds nothing to Him and changes nothing.

וכמ"ש אני data-n "G-d (the Name Havayah)" = "ה' לא שניתי משום דכולא קמיה כלא ממש חשיב, ואין העולמות תופסים מקום כלל רק בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד],³⁵ מלכותך מלכות³⁶ כל עולמים שמבחי מלכותו נתהווה בריאת העולמות מאין ליש,

As it is written, "I, G-d, have not changed," because everything before Him is considered as truly nothing, and the worlds take up no room at all, except in [the level of] "Blessed be the Name of the glory of His kingdom forever and ever." "Your kingship is a kingship over all worlds": from the level of His Malchus came the creation of the worlds, from nothing to something,

"I, G-d, have not changed" because before Him the worlds are nothing at all. They have place and existence only from the level of His Malchus, His kingship, to which the phrase "Blessed be the Name of the glory of His kingdom" and the verse "Your kingship is a kingship over all worlds" refer; from Malchus the worlds come into being from nothing.

וכמאמר יחיד חי העולמים מלך³⁷ דהא דכולא קמ"י [קמיה] כלא חשיב היינו קמיה דוקא משא"כ בבחי' מלכותו הוא שכינת עוזו השוכנת בתחתונים

as in the saying, "Unique One, Life of the worlds, King." For [the statement] that everything before Him is considered as nothing means before Him specifically; whereas on the level of His Malchus, this is the Shechinah (Divine Presence) of His strength, which dwells in the lower realms,

The phrase from the morning prayers, "Unique One, Life of the worlds, King," holds both sides. "Everything is nothing" is true "before Him," in His own essence, while on the level of His kingship He is the Shechinah dwelling in the lower worlds.

והיינו ע"י רבוא רבבות צמצומים שיהא נגלה כבוד מלכותו ית', (ועמ"ש מזה ע"פ שיר השירים.³⁸ וע"פ צאינה וראינה לא³⁹ זו מחבבה כו'), ואי לזאת ואהבת את⁴⁰ הוי' אלהיך ממש

and this is through myriads upon myriads of contractions, so that the glory of His kingship, may He be blessed, be revealed. (And see what is written on this on [the verse] "The Song of Songs," and on "Go forth and see": "He did not cease to cherish her," etc.) Therefore, "You shall love Havayah your G-d," truly,

For His kingship to be revealed in the worlds, the light passes through countless contractions. From this the Alter Rebbe turns to "You shall love Havayah your G-d": the love asked for is that Havayah, who is beyond the worlds, should truly be "your" G-d.

דהיינו להיות האהבה ורעותא דלבא להבטל אליו ית' ממש להיות נפשו נכללת ובטלה במציאות באור א"ס ב"ה ממש דכולא קמיה כלא ממש חשיב.⁴¹

that is, that there be love and the yearning of the heart to be nullified to Him, may He be blessed, truly, so that his soul be included and nullified in its very existence in the Infinite Light (Or Ein Sof), blessed be He, itself, for everything before Him is considered as truly nothing.

This love is the yearning to be nullified before G-d entirely, so that the soul is absorbed into the Infinite Light. Such love follows from knowing that before Him everything is truly nothing.

וזהו אחד ואהבת שמבחינת אחד נמשך להיות האהבה ורעותא דלבא בנפש האדם להיות הוי' ממש אלהיך

And this is "One" [followed by] "You shall love": from the level of "One" there is drawn [the power] for love and the yearning of the heart to be in a person's soul, so that Havayah truly be "your G-d."

This is why "You shall love" follows "One": awareness of G-d's oneness gives rise in the soul to the love and yearning to be absorbed in Him. Through it Havayah becomes truly "your G-d."

והיינו ע"י עסק התורה דכתיב עוטה אור כשלמה⁴² שאור התורה עוטה הקב"ה כשלמה שאור א"ס ב"ה ממש מתלבש בהתורה

And this is through occupying oneself with Torah, as it is written, "He wraps Himself in light as in a garment": the light of the Torah wraps the Holy One, blessed be He, like a garment, for the Infinite Light, blessed be He, itself is clothed in the Torah.

This love is reached through Torah study. The verse says G-d wraps Himself in light as in a garment: the Torah is that garment, and the Infinite Light itself is clothed in it.

(ועמ"ש מזה בד"ה ועשו להם ציצית.⁴³ ועיין עוד מזה בפ' תולדות קמ"ב ב'. תרומה קס"ד⁴⁴ בפ' פנחס רמ"ה ב').

(And see what is written on this in the discourse beginning "They shall make for themselves tzitzis." And see further on this in Parshas Toldos, 142b; Terumah, 164; in Parshas Pinchas, 245b.)

This parenthetical refers to the discourse on tzitzis and to passages in the Zohar on Toldos, Terumah and Pinchas that discuss the same theme.

ועל זה נאמר לבושי [לבושין / לבושים] כתלג חיור⁴⁵ כי תחלת הויית השלג הוא מן המים⁴⁶ שנקרשו ונעשו שלג ואח"כ כשנפשר ונמס חוזר למים, כך הויית לבוש התורה הוא מבחי' המים שהיא בחי' חכמה עילאה חכים ולא בחכמה ידיעא.⁴⁷

And of this it is said, "His garment is white as snow." For snow first comes into being from water that has congealed and become snow, and afterward, when it thaws and melts, it returns to water. So too, the garment of the Torah comes into being from the level of water, which is the level of Supreme Chochmah: "He is wise, but not with a knowable wisdom."

Daniel's vision describes G-d's garment as white as snow. Snow is water that has frozen and returns to water when it melts; so the Torah, the "garment," comes from "water," Supreme Chochmah, a wisdom beyond any wisdom that can be known.

ומזה נמשך ג"כ בתורה גשמיות שלפנינו להיות גילוי בחי' חכמתו ורצונו ית'. וזהו חכמה בראש וחכמה בסוף.⁴⁸

And from this there is also drawn, into the Torah in the physical [form] that is before us, a revelation of the level of His wisdom and will, may He be blessed. And this is "wisdom at the beginning and wisdom at the end."

That Supreme wisdom is drawn down even into the Torah as we have it, in physical form, so that G-d's wisdom and will are revealed in it. The phrase "wisdom at the beginning and wisdom at the end" expresses that the same Chochmah is present at the source and at the lowest point.

6 והנה כתיב שער רישיי [רישיה] כעמר נקא⁴⁹ אלו הן המשכות כל פרטי ההלכות שבתורה וכמ"ש קווצותיו תלתלים⁵⁰ וגוי

Now it is written, "The hair of His head is like clean wool": these are the drawings-down of all the particular laws in the Torah, as it is written, "His locks are curled," etc.:

The same verse in Daniel says the hair of His head is like clean wool. The "hair" stands for the many particular laws of the Torah, as the Sages read "His locks are curled" (taltalim) as "mounds upon mounds" (tilei tilim) of laws.

תילי תלים של הלכות⁵¹ שהן המשכות מבחי' שערות בלבד שהם בחי' הארה מצומצמת ומועטת מעט מזעיר ע"י צמצומים רבים ושונים כמ"ש נפלאותיך ומחשבותיך אלינו⁵² אין

mounds upon mounds of laws, which are drawings-down from the level of hairs alone, which are the level of a radiance that is contracted and diminished, a tiny trickle, through many and various contractions. As it is written, "Your wonders and Your thoughts toward us: there is no

Hair grows from the head but carries very little of its life; so the detailed laws are a tiny, highly contracted glimmer of the Divine. The verse from Psalms is brought to show how many contractions stand between G-d and us.

ערוך אליך אגידה ואדברה עצמו מספר שלהיות המשכת נפלאותיך ומחשבותיך אלינו בעסק התורה שלפנינו המלוכשת בגשמיות עצמו מספר הצמצומים רבים ריבוא רבבות מדרגות עד אין מספר.

comparison to You; should I tell and speak of them, they are too many to be counted." That is, for there to be a drawing-down of "Your wonders and Your thoughts toward us" in the study of the Torah that is before us, which is clothed in physicality, the contractions "are too many to be counted": myriads upon myriads of levels, beyond number.

The verse says G-d's wonders and thoughts reach us, though they are beyond comparison with Him and "too many to count." The Alter Rebbe reads "too many to count" as the countless contractions needed for His wisdom to be clothed in the physical Torah we study.

(ועמ"ש מזה ע"פ⁵³ ויהי מקץ) כי אין ערוך אליו ית' כלל וכמו שנודע פי' ערך במספר שאפילו אחד לגבי אלף אלפים ורבבות נקרא בשם ערך

(And see what is written on this on [the verse] "And it came to pass at the end.") For there is no comparison to Him, may He be blessed, at all; as the meaning of "comparison" in number is known: even one relative to thousands of thousands and myriads is called comparable,

The parenthetical sends the reader to the discourse on "And it came to pass at the end" in Torah Ohr. "There is no comparison to You" is precise: even one compared with millions is still "comparable," since both are numbers.

שהם מסוג א' שהכל נופל תחת סוג המספר, משא"כ לגבי אור א"ס ב"ה שכשמו כן הוא אין לו סוף כו' לא שייך ערך כלל.^{54,55}

since they are of one kind, for all falls under the category of number; whereas with regard to the Infinite Light (Or Ein Sof), blessed be He, which is as its name, having no end, etc., comparison does not apply at all.

Things of the same kind can always be compared, however different in size. But the Infinite Light has, as its name says, no end, so no finite thing stands in any proportion to it.

7 והנה כתיב סלסלה ותרוממך⁵⁶ פ"י סלסלה לסלסל ולהפריד השערות שלא יהיו מעורבים ומבולבלין כמארז"ל [כמאמר רבותינו זכרונם לברכה] לא ידעו רבנן⁵⁷ מאי סלסלה⁵⁸ עד דשמעי וכו' דהוה מהפך במזיי"י כו'

Now it is written, "Salseleha, and she will exalt you." The meaning of salseleha is to curl and separate the hairs, so that they are not mixed and tangled, as our Sages, of blessed memory, said: "The Rabbis did not know what salseleha means until they heard," etc., "one who was turning over his hair," etc.

Proverbs says of the Torah, "Salseleha, and she will exalt you." The Sages did not know what salseleha meant until they heard a maid tell a man who was turning his hair over and over, "How long will you curl (mesalsel) your hair?"

שהסלסול הוא בשערות להפרידם שלא יהא עירוב נימא בחברתה, וכך צריך להפריד כל ההלכות שבגמ' [שבגמרא] שלא יהי' [יהיה] עירוב ובלבול בין הלכה להלכה.

For curling is done to hairs, to separate them so that one strand is not mixed with its fellow. So too one must separate all the laws in the Gemara, so that there is no mixing and confusion between one law and another.

Curling hair separates the strands so they do not tangle. In the same way, one must keep each law of the Gemara distinct, so that laws do not become confused with one another.

וכמו שמצינו בכמה מקומות בתלמוד דקאמרי ורמינהו וכו' ומשני לא קשיא הא ר' [רבי] מאיר כו' שמבררין ומלבנין כל הלכה לעצמה שלא תהא הלכה אחרת סותרת אותה ומבלבלתה.

As we find in several places in the Talmud, where they say, "And they raised a contradiction," etc., and it answers, "It is no difficulty: this is Rabbi Meir," etc.: they clarify and make clear each law by itself, so that another law does not contradict it and confuse it.

This is what the Talmud does when it raises a contradiction between two teachings and answers, "this is Rabbi Meir's view and that is another's." Each law is clarified on its own terms so that no other law contradicts it.

8 והנה בבחינת סלסול הזה כתיב ותרוממך שנפש האדם מתרוממת ע"י זה לבחי' שער רישי' [רישיה] כעמר נקא⁵⁹ והוא מקור התורה שהתורה היא

Now of this level of curling it is written, "and she will exalt you": through this a person's soul is raised up to the level of "The hair of His head is like clean wool," and this is the source of the Torah. For the Torah is

"And she will exalt you": clarifying the laws raises the soul to "the hair of His head," the source of the Torah. The Torah itself is the level of a garment.

רק בחי' לבוש עוטה אור כשלמה⁶⁰ משא"כ התרוממות זו היא למעלה מבחי' לבוש שהיא נוגעת לעצמיות אור א"ס ב"ה ממש (ועמ"ש במ"א ע"פ הנותן שלג כצמר⁶¹ מענין לבושיה כתלג ושער רישיה כו'):

only the level of a garment, "He wraps Himself in light as in a garment," whereas this exaltation is above the level of a garment, for it touches the very essence of the Infinite Light (Or Ein Sof), blessed be He, itself. (And see what is written elsewhere on [the verse] "He gives snow like wool," on the matter of "His garment is like snow" and "the hair of His head," etc.)

The Torah as we study it is G-d's "garment," but its source, the "hair," is attached to the head itself, above the garment. So this elevation touches the essence of the Infinite Light; the parenthetical points to a discourse on "He gives snow like wool" that discusses both images.

SECTION 4 • 19-13

The joy of Torah and G-d's word in the mouth

9 ג וכאשר ישכיל ויתבונן האדם בנפשו איך שע"י סלסול הלכות של התורה תתרומם נפשו לעלות לאור א"ס ב"ה ממש ממילא יגיל וישמח בחדוות "G-d (the Name Havayah)" data-n="<">ה' הוא

3. And when a person understands and contemplates in his soul how, through the curling of the laws of the Torah, his soul will be exalted to rise to the Infinite Light (Or Ein Sof), blessed be He, itself, then of itself he will exult and rejoice in the joy of G-d, that is,

Section 3 draws the practical conclusion. When a person reflects that clarifying the laws raises his soul to the Infinite Light itself, joy follows naturally, the joy of G-d Himself.

אור א"ס ב"ה מקור החיים מקור התענוגים יותר מרוב כל אפילו מחיי עוה"ב [עולם הבא] ג"ע [גן עדן] תחתון ועליון שאין זה אלא זיו כו', וגם בבחי' זיו הזה אמרו על אחר מוטב דלידייניה⁶² כו'.

the Infinite Light, blessed be He, the Source of life, the Source of delights, more than an abundance of all things, even more than the life of the World to Come, the lower and the upper Gan Eden, for that is only a radiance, etc. And even concerning this radiance they said about Acher, "Better that he be judged," etc.

This joy surpasses every other pleasure, even Gan Eden, which is only a radiance (ziv) of G-d. The Gemara says that Acher was better off being judged and then entering the World to Come, so even this radiance is precious.

10 ומכ"ש [ומכל שכן] וק"ו [וקל וחומר] שישים נפשו בכפו להיות כל ישעו וכל חפצו בעסק התורה להתענג על

data-n "G-d (the Name Havayah)" =G-d "ה' ממש שהוא מקור החיים ומקור התענוגים

And all the more so, a fortiori, he will place his life in his hand, so that all his salvation and all his desire be in occupying himself with Torah, to delight in G-d Himself, who is the Source of life and the Source of delights.

If even the radiance of Gan Eden is so precious, then all the more should a person give himself over entirely to Torah study, where he delights in G-d Himself. G-d is the Source of all life and all delight, not merely a reflection of it.

ואף שאין התענוג הזה נראה ונגלה בהתגלות היינו משום שגדול כח התענוג ההוא שאין העולמות יכולים לסובלו

And though this delight is not seen and revealed openly, that is because the power of that delight is so great that the worlds cannot bear it,

One might object that this delight is not felt. The Alter Rebbe answers that it is hidden precisely because it is too great: the worlds could not bear it if it were revealed.

ולכן אינו בא לידי גילוי בהשגת הנבראים ואדרבה כ"ש [כל שכן] וק"ו [וקל וחומר] השמחה גדולה יותר לאלהים בהתבוננות נפשו

and therefore it does not come to be revealed in the comprehension of created beings. On the contrary, all the more so, a fortiori, the joy in G-d is greater in his soul's contemplation

So the delight cannot be grasped by created beings. Far from lessening the joy, this makes it greater, when a person reflects on it.

שבדאי שורה עליו גילוי העונג העליון ב"ה מה שאינו נתפס ונקלט בשום השגה ולית מחשבה תפיסא ב"י [ביה],⁶³ וכן בעסק התורה שהיא בחי' לבושי' [לבושין / לבושים] כתלג חיור,

that there surely rests upon him the revelation of the Supreme Delight, blessed be He, which is not grasped or taken in by any comprehension, and "no thought can grasp Him." And so too in occupying oneself with Torah, which is the level of "His garment is white as snow":

A person who contemplates this knows that the Supreme Delight surely rests upon him, even though no mind can grasp it, since "no thought can grasp Him." The Alter Rebbe then turns to Torah study as "His garment."

הנה נודע שהמחשבה והדיבור של האדם הן בחי' לבושים מחשבה לבוש הפנימי ודבור לבוש האמצעי וא"כ כשנפשו של אדם מתלבשת במחשבה ודיבור של התורה

it is known that a person's thought and speech are the level of garments: thought is the inner garment, and speech the middle garment. If so, when a person's soul is clothed in the thought and speech of the Torah,

Thought and speech are a person's garments: through them the soul expresses itself, thought being the more inward and speech the outer. When one thinks and speaks words of Torah, the soul is clothed in them.

הנה היא מתלבשת בלבושו של הקב"ה לבושי' [לבושין / לבושים] כתלג חיור ממש ואין קרבת G-d (the Name Havayah) data-n כמו ע"ד משל שנים שמתכסים בטלית אחד.

it is clothed in the very garment of the Holy One, blessed be He, "His garment is white as snow," and there is no closeness to G-d greater than this, like, by way of analogy, two who are covered by one tallis.

Since the Torah is G-d's own garment, the one who studies is clothed in the same garment as G-d. This is the closest possible closeness, like two people wrapped in one tallis.

(ועמ"ש סד"ה ואשה כי תדור),⁶⁴ ובזה יובן מה שבפרשה שניה של ק"ש [קריאת שמע] אומרים ונתתי מטר ארצכם וכי ונתתי עשב בשדך.^{65, 66} כו'.

(And see what is written at the end of the discourse beginning "And if a woman vows.") And with this will be understood why in the second paragraph of the Shema we say, "And I will give the rain of your land," etc., "And I will give grass in your field," etc.,

This also explains the second paragraph of the Shema, where Moshe says "I will give rain" and "I will give grass" in the first person, as though he were the one giving.

כאלו מדבר בעדו ובאמת הקב"ה הוא הנותן ומשה רבינו ע"ה [עליו השלום] אמר זה לפי ששכינה מדברת מתוך גרונו של משה.^{67, 68}

as though he were speaking for himself, whereas in truth the Holy One, blessed be He, is the One who gives. And Moshe our teacher, peace be upon him, said this because the Shechinah speaks from within Moshe's throat.

Really it is G-d who gives the rain; Moshe could say “I” because the Shechinah spoke from his throat. His own self was so nullified that G-d’s words came through him.

11 וזהו מאמר השכינה שבגרונו שאומרת ונתתי, אבל מה שאנחנו אומרים ג"כ ונתתי אינו מוכן לכאורה אלא היינו ע"י שאומרים תחלה לאהבה את ⁶⁹ "G-d (the Name Havayah)" data-n="<">ה' אלהיכם ולעבדו בכל לבבכם ובכל נפשכם.

This is the saying of the Shechinah in his throat, which says “And I will give.” But that we too say “And I will give” is seemingly not understood. Rather, this is through first saying, “to love G-d your G-d and to serve Him with all your heart and with all your soul.”

The Shechinah in Moshe's throat could say "I will give," but how can we say it when we recite the Shema? The answer is that we first say the verse "to love G-d your G-d and to serve Him with all your heart and with all your soul."

והיינו מסירת נפש ולא כשביל שלא יהא כופר data-a "ה"=G-d (the Name Havayah) data-
 n="<"בה' ממש אלא היינו ביטול היש וגסות הרוח שבאדם שאמרו רז"ל [רבותינו זכרונם לברכה] כל מי
 שיש בו גסות הרוח ראוי לגדעו⁷⁰ כאשירה

And this is self-sacrifice (mesirus nefesh): not in order not to deny G-d Himself, but rather the nullification of the yesh (the sense of self) and of the haughtiness of spirit that is in a person, of which our Sages, of blessed memory, said, “Whoever has haughtiness of spirit deserves to be cut down like an asherah”

“With all your soul” means self-sacrifice, but not only the readiness to die rather than deny G-d. It means giving up one’s sense of self and arrogance, which the Sages condemn so sharply that they compare the arrogant person to an asherah, a tree worshipped as an idol, that must be cut down.

(בסוטה דף ה' ע"א) שהוא בבחי' אשירה ממש שעושה את עצמו ליש ודבר נפרד מיחודו ית'.

(in Sotah, folio 5, side a), for he is truly in the state of an asherah, making himself into an entity (yesh) and a thing separate from His unity, may He be blessed.

The arrogant person is truly like an idol, because he makes himself into a separate entity apart from G-d's unity. That is the essence of idolatry: treating something as existing on its own.

וצריך להיות בבחי' ביטול ומסירת נפש "G-d (the Name Havayah)" =הי' data-
 =n"ל' והיינו כמו שנודע ממאמר מודים אנחנו לך שההודאה היא אליו ית'⁷¹ דכולא קמיה כלא
 חשיב וכל מה שלמטה מטה הוא יותר כלא ולא

One must be in a state of self-nullification (bittul) and self-sacrifice to G-d, as is known from the saying "We acknowledge You": the acknowledgment is to Him, may He be blessed, that everything before Him is considered as nothing, and whatever is lower down is even more as nothing, and not

One must instead nullify oneself to G-d, as the Modim prayer expresses: acknowledging that before Him everything is as nothing. The lower a thing is, the more it is nothing before Him.

כמו שנראה בערכנו שהבריאה היא יש מאין ונראה לעינינו גשמיות העולם ליש ודבר נפרד כו' כמ"ש
 כמ"א.

as it appears from our perspective, that creation is something from nothing, and the physicality of the world appears to our eyes as an entity and a separate thing, etc., as is explained elsewhere.

This is the opposite of how things look to us, where the physical world seems solid and independent. The truth is that before G-d it is nothing.

12 ועיי' ביטול זה נמשך ומתגלה יחוד אור א"ס ב"ה ממש בנפשו ויכול לומר ונתתי שאור א"ס ב"ה
 המתגלה

And through this self-nullification, the unity of the Infinite Light (Or Ein Sof), blessed be He, itself is drawn down and revealed in his soul, and he can say "And I will give," for the Infinite Light, blessed be He, that is revealed

When a person nullifies himself, the unity of the Infinite Light is revealed in his soul. Then he too can say "I will give," because it is the Infinite Light within him that speaks.

בו הוא הוא המדבר בו וכמ"ש במ"א בפ' ואתחנן גבי ק"ש [קריאת שמע], והוא כענין דברי אשר שמתי
 בפ"ך⁷² שדבר "G-d (the Name Havayah)" =הי' ממש הוא בפיו.

in him is itself what speaks in him, as is explained elsewhere, in Parshas Va'eschanan regarding the Shema. And this is like the matter of "And My words which I have placed in your mouth": the word of G-d itself is in his mouth.

The Alter Rebbe refers to a discussion of the Shema in Parshas Va'eschanan. Isaiah's "My words which I have placed in your mouth" means that G-d's own word is in the person's mouth.

וע"ד זה תמצא במאמר רז"ל [רבותינו זכרונם לברכה] אלו ואלו דברי⁷³ אלהים חיים שמה שב"ש [שבית שמאי] אומרים וב"ה [ובית הלל] אומרים וכן דברי אביי ורבא אין זה דבריהם ממש

And along these lines you will find in the saying of our Sages, of blessed memory, "These and these are the words of the living G-d": what Beis Shammai say and what Beis Hillel say, and likewise the words of Abaye and Rava, are not truly their own words,

The same is true of Torah study. When the Sages say of the opposing views of Beis Shammai and Beis Hillel that "these and these are the words of the living G-d," they mean that these are not merely human opinions.

אלא דבר data-n "G-d (the Name Havayah)" = "ה' שבפיהם, וכמו שאמר המגיד להבית יוסף אני המשנה המדברת בפיו.⁷⁴ וזהו ענין התורה. אך המצות הם בקיום מצות המלך⁷⁵ דוקא.

but the word of G-d that is in their mouths. And as the Maggid said to the Beis Yosef, "I am the Mishnah that speaks in your mouth." And this is the matter of Torah. But the mitzvos consist specifically in keeping the command of the King.

The words of the Sages are G-d's word in their mouths, as the heavenly Maggid told Rabbi Yosef Karo, author of the Beis Yosef: "I am the Mishnah that speaks in your mouth." This is the nature of Torah; the mitzvos, by contrast, are the fulfilment of the King's command.

13 והנה מבחי' מלכותו ית' הוא חיות כל העולמות בעלי גבול במקום ובזמן מלכותך מלכות כל עולמים וממשלתך בכל דור ודור⁷⁶ כל עולמים בחי' מקום דור ודור בחי' זמן ואין בחי' מקום זמן שייך

Now from the level of His Malchus, may He be blessed, comes the life-force of all the worlds, which are bounded in space and in time: "Your kingship is a kingship over all worlds, and Your dominion is in every generation." "All worlds" is the dimension of space; "every generation" is the dimension of time. And the dimension of space and time applies

All the worlds, limited by space and time, get their life from G-d's Malchus, His kingship. The verse speaks of "all worlds," which is space, and "every generation," which is time.

אלא בבחי' מלכותו ית' מלך מלך וימלוך. אבל בא"ס ב"ה עצמו לא שייך בחי' זמן ומקום כלל (וכמ"ש בסש"ב [בספר של בינונים] ח"ב [חלק ב'] פ"ז [פרק ז']).

only to the level of His Malchus, may He be blessed: "He is King, He was King, and He will be King." But to the Infinite One (Ein Sof), blessed be He, Himself, the dimension of time and space does not apply at all. (As is explained in Sefer Shel Beinonim, Part II, chapter 7.)

Space and time belong only to the level of Malchus, as in the liturgical phrase "He is King, He was King, and He will be King," which speaks in terms of time. G-d's own infinite essence is entirely beyond both, as Tanya explains.

והנה עסק התורה נקרא בצלמנו^{77,78} שהוא בבחי' למעלה מן הזמן משא"כ המצוות שהן בבחי' מלכות נקרא כדמותנו ושייך בהם לשון הזמן,

Now occupying oneself with Torah is called “in Our image,” since it is on the level above time, whereas the mitzvos, which are on the level of Malchus, are called “after Our likeness,” and the language of time applies to them.

The Alter Rebbe reads “Let Us make man in Our image, after Our likeness” as Torah and mitzvos. Torah is “Our image,” above time; the mitzvos, from Malchus, are “Our likeness,” bound to time.

לכן קיום המצוות תלוי בזמן וקרבתות תלויין בזמן בהמ"ק [בית המקדש] משא"כ עסק התורה אינו תלוי בבהמ"ק [בבית המקדש] וכהן ובגדי כהונה כלל,

Therefore the keeping of the mitzvos depends on time, and the offerings depend on the time of the Holy Temple, whereas occupying oneself with Torah does not depend on the Holy Temple, a kohen or the priestly garments at all.

That is why mitzvos and offerings depend on time and on the Temple, while Torah study needs no Temple, kohen or priestly garments. This begins to answer the question of how studying the laws of an offering can count as bringing it.

ואף שהתורה הוא פ"י המצוות מ"מ במחשבה ודבור עדיין הוא בבחי' רוחניות אבל המצוות הם במעשה הגוף בפו"מ [בפועל ממש]:

And though the Torah is the explanation of the mitzvos, nevertheless, [being] in thought and speech, it is still on the level of spirituality, whereas the mitzvos are in the action of the body, in actual deed.

Even though Torah explains the mitzvos, it remains in thought and speech, which are spiritual. The mitzvos are carried out by the body, in physical action.

SECTION 5 • ¶14-17

Holiness, kelipah and arrogance

14 ד והנה זה לעומת זה⁷⁹ עשה אלהים שכמו שנפש האלהית מתחלקת לעשר כחות שלשה שכליים ושבע מדות דקדושה, כך יש ג"כ בקליפה

4. Now, “G-d has made the one opposite the other”: just as the G-dly soul is divided into ten powers, three intellectual [powers] and seven emotive attributes (middos) of holiness, so too there are [such] also in kelipah (the husk):

Section 4 begins with the principle that G-d made holiness and its opposite as mirror images. Just as the G-dly soul has ten powers, three of intellect and seven of emotion, kelipah has a matching set.

כמו חכמה דקדושה יש כנגדה חכמה דקליפה חרטומי מצרים⁸⁰ וכן חכמים המה להרע⁸¹ (בירמיה סי' ד') וכיוצא בשאר כחות הנפש.

just as there is the Chochmah of holiness, opposite it there is a Chochmah of kelipah, the magicians of Egypt, and likewise, “They are wise to do evil” (in Jeremiah, chapter 4), and similarly with the other powers of the soul.

Opposite holy wisdom stands a wisdom of kelipah, such as that of Pharaoh’s magicians, or of those Jeremiah calls “wise to do evil.” The same holds for each of the soul’s other powers.

וזהו כלל שבסטרא דקדושה הכל בבחי' ביטול אליו ית' חכמה כח מה⁸² משא"כ חכמה דקליפה היא בחי' יש. וכמ"ש ע"פ בעלי במות ארנון.^{83, 84}

And this is a general rule: on the side of holiness everything is in a state of self-nullification (bittul) to Him, may He be blessed, [as] Chochmah is koach mah, whereas the Chochmah of kelipah is a state of yesh. As is explained on [the verse] “the lords of the high places of Arnon.”

The difference is this: in holiness everything is self-nullified before G-d, as the word Chochmah is read as koach mah, “the potential of ‘what?’,” the openness of one who sees himself as nothing. The wisdom of kelipah is yesh, a sense of self as something.

וזהו מארז"ל [מאמר רבותינו זכרונם לברכה] ישראל שבחו"ל⁸⁵ [שבחוץ לארץ] כו', כי ארץ ישראל נק' ארץ כנען לשון הכנעה וביטול (עמ"ש סד"ה ויהי בשלח פרעה)⁸⁶ משא"כ כשהוא בבחי' גסות הרוח ויש הוא

And this is the saying of our Sages, of blessed memory, “Jews outside the Land,” etc. For the Land of Israel is called the land of Canaan, an expression of submission (hachna'ah) and self-nullification (see what is written at the end of the discourse beginning “And it came to pass when Pharaoh sent”), whereas when one is in a state of haughtiness of spirit and yesh, he is

This explains the Sages’ saying about Jews outside the Land. The Land of Israel is called Canaan, from hachna'ah, submission, so its quality is self-nullification; one who lives with arrogance and self-importance has left that quality, wherever he is.

כמו עובדי עבודת כוכבים בטהרה הם שענין עובדי כוכבים ומזלות הוא כמ"ש וראית את השמש⁸⁷ ואת הירח כו' והשתחוית להם כו'.

“like idol worshippers in purity.” For the matter of worshippers of stars and constellations is as it is written, “And you see the sun and the moon,” etc., “and you bow down to them,” etc.

The Sages say such Jews are “idol worshippers in purity”: not actual idolaters, but sharing idolatry’s root. The Torah describes star-worship as seeing the sun and moon and bowing to them.

והנה כתיב ממגד תבואות שמש^{88,89} שהשמש משפיע לתבואות הארץ וכן כל צבא השמים שהם המזלות אין להם עשב מלמטה⁹⁰ שאין לו מזל מלמעלה כו'.

Now it is written, “with the bounty of the crops of the sun”: the sun bestows [influence] on the crops of the earth, and likewise all the host of heaven, which are the constellations: “There is no blade of grass below that does not have a constellation above,” etc.

The heavenly bodies do have real influence: the sun ripens crops, and the Midrash says every blade of grass has a constellation above that strikes it and tells it to grow.

אלא שהשתחויי [שהשתחוויה] להם אסור מפני שמחשבים אותם ליש ודבר שהם המשפיעים ובאמת אין השפעתם מצד עצמם

Only, bowing down to them is forbidden, because they regard them as an entity and a thing, as being the ones that bestow, whereas in truth their bestowing is not of themselves;

So the error of idolatry is not that the stars do nothing. It is that the worshipper treats them as independent powers, when their influence does not come from themselves.

אלא שהם כלי ההשפעה שבהם ועל ידם עוברת ההשפעה וכן כל עבודת כוכבים שעושה עצמה ליש ודבר אלא דקרו ליה⁹¹ אלהא דאלהא.

rather, they are the instruments of the bestowal, in which and through which the bestowal passes. And so too all idolatry makes itself into an entity and a thing, except that they call Him “the G-d of gods.”

They are only channels through which G-d's flow passes. Idolaters, as the Gemara says, still acknowledge a supreme “G-d of gods,” but they treat the lesser powers as entities of their own.

משא”כ סטרא דקדושה היא בבחי' ביטול שאין עוד מלבדו⁹² וא”כ מי שנמשך אחר גסות רוחו להחשיב עצמו ליש הרי הוא כעובד עבודת כוכבים בטהרה.

Whereas the side of holiness is in a state of self-nullification, [knowing] that “there is nothing else besides Him.” If so, one who is drawn after his haughtiness of spirit, to consider himself an entity, is like an idol worshipper in purity.

Holiness means knowing there is nothing besides G-d. So a person who treats himself as an independent somebody is, in the root sense, like an idol worshipper, even if his practice is pure.

דהיינו מי שנמשך אחר בגדי כבוד להתפאר בפני בני אדם כי כבוד חכמים ינחלו⁹³ כתיב ועשית

That is, one who is drawn after garments of honor, to glorify himself before people. For “the wise shall inherit honor” is written; [and] “And you shall make

The example is one who seeks robes of honor to show off before people. Proverbs says the wise inherit honor, and the Torah commands that Aaron’s garments be made for honor and glory.

בגדי קדש⁹⁴ לאהרן אחיך לכבוד ולתפארת שהכבוד הנמשך לבחי” חכמה כח מ”ה [מה] הוא בבחי” ביטול משא”כ שאר כבוד של עוה”ז שהוא יש הוא מסטרא דקליפה.

holy garments for Aaron your brother, for honor and for glory”: the honor that is drawn to the level of Chochmah, koach mah, is in a state of self-nullification, whereas any other honor of this world, which is yesh, is from the side of kelipah.

The honor that comes to Chochmah, koach mah, is holy because it rests on self-nullification, like the priestly garments. Worldly honor that inflates the self is from kelipah.

15 ובזה יובן מה שאמרו רז”ל [רבתינו זכרונם לברכה] כך הוא דרכה של תורה⁹⁵ פת במלח⁹⁶ כו’ אם אתה עושה כן אשריך בעוה”ז כו’.

And with this will be understood what our Sages, of blessed memory, said: “This is the way of the Torah: bread with salt,” etc., “if you do so, happy are you in this world,” etc.

The Mishnah in Avos describes the Torah’s way as a simple life of bread with salt, and promises, “happy are you in this world.”

ולכאורה אינו מובן מהו העוה”ז בזה אלא הענין שכאשר ישים אל לבו ההכנעה וביטול אליו ית’ שבזה שורה עליו עונג עליון כנ”ל. אין לך עוה”ז גדול מזה.

Seemingly it is not understood what “this world” there is in this. But the point is that when he takes to heart the submission and self-nullification to Him, may He be blessed, through which the Supreme Delight rests upon him, as mentioned above, there is no “this world” greater than this.

What is the “this world” happiness of a life of bread and salt? It is the Supreme Delight that rests on one who submits and nullifies himself to G-d: no pleasure of this world is greater.

16 ועל זה אמרו יפה שעה אחת^{97,98} כו'. אבל כשנמשך אחר תענוגי עוה"ז הרי ממשיך עליו סטרא

דקליפה ומלביש א"ע [את עצמו] בגדים צואים וכשישים אל

And of this they said, "Better is one hour," etc. But when one is drawn after the pleasures of this world, he draws the side of kelipah upon himself and clothes himself in filthy garments. And when he takes to

This is why the Mishnah says one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. One who chases worldly pleasure instead draws kelipah onto himself, as if dressing in filthy clothes.

לבו שהקליפות סבבוהו לא יהי [יהיה] לו תענוג מעוה"ז כלל משא"כ כשפת במלח תאכל כו' ישמח לבו ויגל כי אין לו לבוש מסטרא דקליפה ומבגדים הצואים.

heart that the kelipos have surrounded him, he will have no pleasure from this world at all; whereas when "you eat bread with salt," etc., his heart will rejoice and exult, for he has no garment from the side of kelipah or from the filthy garments.

Once he realizes that kelipos surround him, his worldly pleasures lose all taste. The person who lives simply, with bread and salt, rejoices, since he wears no garment of kelipah.

אך מי שפגם והעביר את הדרך בהמשיך את לבו אחר היש והגסות, העצה היעוצה לצעוק אל G-d

data-n "(the Name Havayah)" = "<ה' בצר לו צעק לבם"⁹⁹ שיהא הלב צועק בקרבו מקרב

But one who has blemished and strayed from the way by drawing his heart after the yesh and the haughtiness, the counsel given is to cry out to G-d in his distress, "their heart cried out": that the heart cry out within him, from "the inward

For one who has already fallen into arrogance, the counsel is to cry out to G-d from the depths of the heart, as Eichah says, "their heart cried out."

¹⁰⁰ איש ולב עמוק איך לא שם לנגד עיניו אור א"ס ב"ה הסובב כל עלמין שלפניו כחשיכה כאורה¹⁰¹ ורוחניות וגשמיות שוין וימלא בושח וכלימה וכמ"ש ולא נבוש¹⁰¹ לעולם ועד.

part of man and the deep heart": how did he not set before his eyes the Infinite Light (Or Ein Sof), blessed be He, which encompasses all worlds (sovev kol almin), before whom darkness is as light, and spirituality and physicality are equal? And he will be filled with shame and disgrace, as it is said, "And we shall not be ashamed forever and ever."

His cry is shame: how did he forget the Infinite Light that surrounds all worlds, before which darkness and light, spiritual and physical, are the same? This shame is what the morning prayer means by asking that we never be ashamed.

17 וכמשל מי שהולך ערום בלא הודע לו שיש אנשים רואים אותו ואח"כ כשרואה שהאנשים רואים אותו יתמלא בושה,

It is like the analogy of one who walks about naked, without being aware that there are people watching him; afterward, when he sees that people are watching him, he will be filled with shame.

The analogy: someone walking about naked, unaware he is being watched, feels no shame until he realizes people can see him.

כן ויותר מכן יש ליבוש מאור א"ס ב"ה הסובב כל עלמין דכתיב ב"י [ביה] את השמים ואת הארץ אני מלא.¹⁰²

So too, and even more so, one should be ashamed before the Infinite Light (Or Ein Sof), blessed be He, which encompasses all worlds (sovev kol almin), of which it is written, "I fill the heavens and the earth."

So much more should a person be ashamed before the Infinite Light that fills heaven and earth and sees everything. The sinner's shame comes when he realizes he was never unseen.

(ועמ"ש מזה בד"ה מנורת זהב).¹⁰³ ועל זה נאמר כי לא יראני האדם וחי¹⁰⁴ בחייו אינו רואה

(And see what is written on this in the discourse beginning "A menorah of gold.") And of this it is said, "For no man shall see Me and live": in his lifetime he does not see,

The parenthetical refers to the discourse "A menorah of gold." G-d told Moshe that no man can see Him and live, which the Sages read as: in life one does not see Him.

אבל בשעת מיתתו רואה¹⁰⁵ והיינו כדי שיתמלא בושה וכלימה בראותו G-d (the Name Havayah) data-n "=<ה' נצב עליו ורואה במעשיו ועי"ז ישוב בתשובה שלימי [שלימה] לפניו את פניך^{106, 107} G-d (the Name Havayah) data-n "=<ה' אבקש

but at the time of his death he sees. That is, so that he be filled with shame and disgrace on seeing G-d standing over him and seeing his deeds, and through this he will return in complete teshuvah before Him: "Your face, G-d, I will seek,"

At death one does see, and the purpose is that he be filled with shame at seeing G-d standing over him and watching his deeds. That shame brings him to complete teshuvah, as in "Your face, G-d, I will seek."

דהיינו לבקש פנימיות "G-d (the Name Havayah)" data-n="<ה' גילוי אור א"ס ב"ה ממש
דהיינו להחזיר פנים בפנים כנ"ל וכמים הפנים¹⁰⁸ כתיב וזרקתי עליכם מים טהורים¹⁰⁹ י"ג מכילין
דרחמי

that is, to seek the inner dimension of G-d, the revelation of the Infinite Light, blessed be He, itself, which is to turn back face to face, as mentioned above. And [corresponding to] "As water, face to face," it is written, "And I will sprinkle pure water upon you": the Thirteen Attributes of Mercy,

Seeking G-d's "face" means seeking His inner dimension, the revelation of the Infinite Light itself, which is the face-to-face turning of teshuvah. As water reflects a face, G-d responds face to face, sprinkling "pure water," the Thirteen Attributes of Mercy.

שהם בחי' פנימיות והן מקור התורה ולכך ממלא כל הפגמים שפגם בתורה. כמ"ש אנת הוא ממלא כל
שמהן¹¹⁰ ואנת הוא שלימו דכולהו ועי"ז וטהרתם.

which are the level of the inner dimension and are the source of the Torah; and therefore they fill all the blemishes that he made in the Torah. As it is said, "You are He who fills all the Names, and You are the completion of them all." And through this, "and you shall be purified."

The Thirteen Attributes of Mercy are the inner dimension of G-d and the source of the Torah, so they can fill every flaw a person caused in his Torah. This is the purification of the verse, "and you shall be purified."

SECTION 6 • ¶18-21

The Ten Days and Yom Kippur

18 והנה על בחי' החזרת פנים בפנים נתקנו כל עשרת ימי תשובה כנגד עשר כחות הנפש שבכל יום נתקן
כח אחד שביום ראשון נתקן בחי' החכמה

Now, for the turning back face to face, all the Ten Days of Teshuvah were instituted, corresponding to the ten powers of the soul, so that on each day one power is rectified. On the first day the level of Chochmah is rectified,

The Ten Days of Teshuvah, the subject of the opening question, are for this turning face to face. Each day repairs one of the soul's ten powers, beginning with Chochmah on the first day.

דהיינו מה שהלביש נפשו בחכ' [בחכמה] דקליפה שהוא בחינת יש ע"ד מ"ש ראיתי איש חכם בעיניו¹¹¹
תקוה לכסיל ממנו יבא לבחי'

that is, [the fault] that he clothed his soul in the Chochmah of kelipah, which is the level of yesh, in the manner of what is written, "I have seen a man wise in his own eyes; There is more hope for a fool than for him": [so that] he come to the level of

Repairing Chochmah means undoing the wisdom of kelipah, the person who is wise in his own eyes, of whom Proverbs says a fool has more hope. He must come to self-nullification.

ביטול כח מה עד שביום עשירי הוא יום כיפור נתקן בחי' התנשאות, ועל דבר הנ"ל נקי עליית המלי
שהוא מ"ש לך data-n "G-d (the Name Havayah)" <"ה' הממלכה בבחי' ביטול,

self-nullification, koach mah. [And so on,] until on the tenth day, Yom Kippur, the level of self-exaltation is rectified. And for the reason mentioned above it is called the ascent of Malchus, which is what is written, "Yours, G-d, is the kingdom," in a state of self-nullification.

Holy Chochmah is koach mah, self-nullification. On the tenth day, Yom Kippur, the last level, self-exaltation, is repaired; this is called "the ascent of Malchus," when the kingship is given back to G-d: "Yours, G-d, is the kingdom."

לכן ביום הכפורים אסור באכילה ושתיה¹¹² ונעילת הסנדל שהן הכל בחי' הלבשת היש ולהיות בבחי'
ביטול ממש אליו ית', ועד"ז הן כל הכריעות והשתחוואות שביום כפור שנופלים על פניהם להיות
בבחי' בטול.^{113, 114, 115}

Therefore on Yom Kippur eating, drinking and wearing shoes are forbidden, for all of these are the level of clothing the yesh; and [this is] in order to be in a state of true self-nullification to Him, may He be blessed. In the same way are all the bowings and prostrations of Yom Kippur, when they fall on their faces: to be in a state of self-nullification.

This explains the prohibitions of Yom Kippur: eating, drinking and wearing shoes all "clothe" and support the sense of self, so we refrain from them to be fully nullified. The bowings and prostrations of the day express the same self-nullification.

19 והנה יש ב' מיני גסות הרוח בחיי חיצוניות שיודע בעצמו ערכו השפל ואעפ"כ [ואף על פי כן] מחשב אי"ע [את עצמו] ליש ודבר בעיני הבריות, ויש בבחי' פנימיות שהוא בחי' עצמיות הגסות שדרכו ישר בעיניו והוא באמת חשוב גם בעיני עצמו.

Now there are two kinds of haughtiness of spirit. [One is] on the outer level (chitzoniyus): he knows within himself his lowly worth, and nevertheless regards himself as an entity and a thing in the eyes of people. And there is [one] on the inner level (pnimiyus), which is the very essence of haughtiness: his way is right in his own eyes, and he is truly important in his own eyes as well.

There are two kinds of arrogance. The outer kind knows it is lowly but wants others to think it important; the inner kind is arrogance itself, where a person truly believes he is right and important even in his own eyes.

20 והנה על בחינה הא' נאמר כי ביום הזה יכפר עליכם לטהר אתכם ¹¹⁶ עליכם דייקא. דהיינו מה שעליכם מבחוץ.

Now of the first kind it is said, “For on this day He shall atone for you (aleichem), to purify you”: aleichem, “upon you,” precisely, that is, what is upon you, on the outside.

Now the opening question about the verse's double wording is answered. "He shall atone for you" uses *aleichem*, literally "upon you," which refers to the outer arrogance, the kind that sits on a person like a garment for others to see.

ועל הבחינה הזו אמר מכל חסאתיכם דהיינו חסאת פנימיות שלכם לפני G-d (the Name Havayah) "ה'<"=Havayah) data-n פי לפני G-d (the Name Havayah) "ה'<"=Havayah) data-n קודם בחי' הו'.

And of the second kind it says, “from all your sins,” that is, your inner sin: “before G-d you shall be purified.” The meaning of “before G-d” is: prior to the level of Havayah.

“From all your sins” refers to the inner arrogance, which is part of the person himself. Its purification is “before G-d,” read as “prior to” the level of Havayah, a level even higher than the Name.

כי התורה היא שמותיו של הקב"ה¹¹⁷ יו"ד היא חכמה אורייתא מחכמה נפקת.¹¹⁸ אבל ע"י התשובה מעומקא דליבא ממעמקים קראתך¹¹⁹ data-n "G-d (the Name Havayah)" =G-d "ה' שממשיך בחי' הוי'.

For the Torah is the Names of the Holy One, blessed be He; the yud is Chochmah, [and] "the Torah comes forth from Chochmah." But through teshuvah from the depth of the heart, "From the depths I call You, G-d," which draws down the level of Havayah.

Torah reaches only up to the Divine Names, since it comes from Chochmah, the yud of Havayah. Teshuvah from the depths of the heart, "from the depths I call You," reaches higher and draws down the level of Havayah from beyond it.

21 ואז תטהרו מסטרא דקליפה בכדי שלא יהא העלם והסתר מאור א"ס ב"ה הסובב כל עלמין. וזהו שנתנו לוחות אחרונות ביום כיפור גילוי אנכי data-n "G-d (the Name Havayah)" =G-d "ה' אלהיך.

And then "you shall be purified" from the side of kelipah, so that there be no concealment and hiding of the Infinite Light (Or Ein Sof), blessed be He, which encompasses all worlds (sovev kol almin). And this is why the second Tablets were given on Yom Kippur: the revelation of "I am G-d your G-d,"

After this teshuvah a person is purified of kelipah, so nothing hides the encompassing Infinite Light from him. This is why the second Tablets were given on Yom Kippur, revealing "I am G-d your G-d."

אנכי ממש ובוזה לא יהיה לך אלהים אחרים על פני¹²⁰ פ"י שזהו הבטחה שלא יהיו אלהים אחרים מעלימים ומסתירים את בחי' פנימיות כי עונותיכם מבדילים¹²¹ כו'.

the very "I." And through this, "You shall have no other gods before My face": that is, this is a promise that no other gods will conceal and hide the level of the inner dimension, for "your iniquities separate," etc.

"I" (Anochi) means G-d's very self. "You shall have no other gods before My face" is read as a promise that no "other gods" will hide G-d's inner face, since, as Isaiah says, it is sins that separate us from Him.

אך ביום כיפור הוא בהעלם כי לוחות אחרונות נתנו בצנעה^{122, 123, 124} אבל הגילוי הוא בשמחת תורה שמחה של תורה דהיינו גילוי מקור התורה והוא גילוי עונג העליון ב"ה:¹²⁵

But on Yom Kippur it is in concealment, for the second Tablets were given privately; the revelation is on Simchas Torah, the rejoicing of the Torah, that is, the revelation of the source of the Torah, and this is the revelation of the Supreme Delight, blessed be He.

On Yom Kippur this revelation is still hidden, as the second Tablets were given quietly. It comes into the open on Simchas Torah, the joy of the Torah, which reveals the Torah's source, the Supreme Delight.

IN ONE'S AVODAH

A person should not keep the mitzvos coldly, with his back to G-d, but turn his face to Him with his innermost will. He should study Torah, including its detailed laws, knowing that this clothes his soul in G-d's own garment and raises it to the Infinite Light, and rejoice in it more than in any reward. He should root out arrogance, outer and inner, through self-nullification, and when he has fallen, cry out from the depths of his heart in shame before G-d who sees everything; this is the work of the Ten Days of Teshuvah and of Yom Kippur.

QUESTIONS FOR DISCUSSION

1. How does the analogy of two people standing back to back answer the question of how one can be far from G-d, who fills heaven and earth?
2. Why does the maamar call the study of the Torah's detailed laws "the hair of His head," and why does clarifying them lift the soul above the Torah as G-d's garment?
3. In what sense is a haughty person "like an idol worshipper in purity," according to the comparison with the worship of the stars?
4. How do the two kinds of arrogance explain the two expressions of purification in the verse?
5. Why can teshuvah from the depths of the heart reach higher than Torah study, and how does this relate to the second Tablets and Simchas Torah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **כי ביום הזה יכפר**
The note dates this maamar to the year 5570, citing the list of maamarim printed in this volume.

KEHOT'S NOTE

מאמר זה משנת תק"ע — ראה רשימת המאמרים שבסה"מ תקס"ט ע' שמב. במאמרי אדהאמ"צ ויקרא-ב ע' תפד מאמר זה וביאורו באריכות. קיצור באוה"ת ויקרא-ב ע' תקסו.

2 **כי ביום הזה יכפר**
The verse on Yom Kippur in the Torah's account of the day's service. The maamar reads its two expressions of purification as two different levels of cleansing.

ויקרא ט"ז:ל"ד

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:
For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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KEHOT'S NOTE

ויקרא טז, ל.

3 **את השמים ואת הארץ אני מלא**
G-d declares that He fills heaven and earth. The Alter Rebbe uses it to show that "returning" to G-d cannot mean crossing a physical distance.

ירמיהו כ"ג:כ"ד

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

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

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KEHOT'S NOTE

ירמ"י כג, כד.

PARAGRAPH 2

4 **וראית את אחורי**
G-d's answer to Moshe's request to see His glory. The Alter Rebbe takes it as proof that there is a "face" and a "back" Above.

שמות ל"ג:כ"ג

וְהִסְרֵת אֶת־כַּפִּי וְרָאִיתָ אֶת־אֲחֹרַי וּפָנַי לֹא יֵרָאוּ:
And I will take away My hand, and thou shalt see My back; but My face shall not be seen.'

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KEHOT'S NOTE

שמות לג, כג.

5 **יאר ה' פניו אליך**

From the Priestly Blessing. Here it means blessing given from the inner dimension of G-d's will, with a shining face.

במדבר ו:כ"ה

יָאֵר הָאֵלֹהִים חַיָּהּ וְיִהְיֶה:

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

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KEHOT'S NOTE

במדבר ו, כה.

6 **ואוהב את יעקב**

G-d says He loved Jacob (and, as the verse goes on, hated Esau). It shows giving from the inner will to the one He loves.

מלאכי א:ב

אֶהְבֵּתִי אֶתְכֶם אָמַר ה' וְאִמְרַתֶּם בְּמֶה אֶהְבֵּתֵנוּ הַלּוֹא־אֵךְ עָשׂוּ לְיַעֲקֹב נְאֻמֵּי ה' וְאֶהְבֵּתִי אֶת־יַעֲקֹב:

I have loved you, saith the L-RD. Yet ye say: 'Wherein hast Thou loved us?' Was not Esau Jacob's brother? Saith the L-RD; Yet I loved Jacob;

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KEHOT'S NOTE

מלאכי א, ב.

7 **כי מחה אמה**

G-d's vow to blot out the memory of Amalek. It is the example of one He opposes, who still receives life, but only from the "back."

שמות י"ז:יד

וַיֹּאמֶר ה' אֶל־מֹשֶׁה כְּתֹב זֹאת זִכְרוֹן בְּסֵפֶר וְשִׂים בְּאָזְנִי יְהוֹשֻׁעַ כִּי־מָחָה אֶמְחֶה אֶת־זִכְרֵ עַמְלֵק מִתַּחַת הַשָּׁמַיִם:

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

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KEHOT'S NOTE

שמות יז, יד.

8 **כמאן דשדי בתר כתפוי**

Tanya explains that the kelipos are called "other gods" because their life comes from the "back" of holiness, like someone who gives a thing to his enemy unwillingly, throwing it over his shoulder with his face turned away.

תניא, חלק ראשון; ליקוטי אמרימ:22:5

כ"ב:ה'

אֲכַל הַסֵּטְרָא אֲחֵרָא וְהַטּוּמָאָה - הִיא תּוֹעֵבַת ה' אֲשֶׁר שָׂנֵא, וְאֵינוּ מְשַׁפִּיעַ לָהּ חַיּוֹת מִפְּנִימִיַת הַרְצוֹן וְחִפְצוֹ הָאִמִּיתִי אֲשֶׁר חָפֵץ בָּהּ חֵס וְשָׁלוֹם, כִּי

אם, כמאן דשדי בתר כתפוי לשונאוי שלא כרצונו, רק כדי להעניש את הרשעים, וליתן שכר טוב לצדיקים דאכפייז לטטרא אחרא; וזה נקרא בחינת "אחוריים" דרצון העליון ברוך הוא.

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KEHOT'S NOTE

ראה תניא פכ"ב.

- 9 The verse speaks of serving G-d with joy and gladness of heart. Here its words describe how G-d gives to the tzaddik.

Deuteronomy 28:47 מ"ח:מ"ז

תחת אשר לא עבדת את ה' אלקיך בשמחה ובטוב לבב מרב כל:

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

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PARAGRAPH 3

- 10 כי פנו אלי ערף

G-d's complaint that Israel turned to Him their back and not their face. The Alter Rebbe reads it as service without inner will.

Jeremiah 2:27 כ"ז:כ"ז

אמרים לעז אבי אתה ולאבן את ילדתנו כייפנו אלי ערף ולא פנים ובעת רעתם יאמרו קומה והושיענו:

Who say to a stock: 'Thou art my father', and to a stone: 'Thou hast brought us forth', for they have turned their back unto Me, and not their face; but in the time of their trouble they will say: 'Arise, and save us.'

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KEHOT'S NOTE

ירמיה ב, כז.

- 11 Isaiah's description of a people whose awe of G-d is a learned human habit. Here it describes mitzvos kept coldly, out of routine.

Isaiah 29:13 ג"ט:י"ג

ויאמר אדני יעז כי נגש העם הזה בפיו ובשפתיו כבודוני ולבו רחוק ממני ותהי יראתם אתי מצות אנשים מלמדה:

And the L-rd said: Forasmuch as this people draw near, and with their mouth and with their lips do honour Me, But have removed their heart far from Me, And their fear of Me is a commandment of men learned by rote;

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- 12 בשמחה ובטוב לבב מרוב כל

The verse speaks of serving G-d with joy and gladness of heart. Here it describes the inner joy of one who has done teshuvah.

Deuteronomy 28:47 מ"ח:מ"ז

תחת אשר לא עבדת את ה' אלקיך בשמחה ובטוב לבב מרב כל:

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

...כי ביום הזה יכפר עליכם לטהר אתכם מכל

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KEHOT'S NOTE

דברים כח, מז.

- 13 ע"פ שובה ישראל

The maamar "Shuvah Yisrael" asks how one can speak of returning to G-d who fills heaven and earth, and answers with the same analogy of two people standing close to each other.

KEHOT'S NOTE

לקו"ת ש"ש טו, ב. ובאוה"ת ויקרא-ב ע' תקסו מוסיף על ציון זה "ועמ"ש בד"ה ואה"י אצלו אמן פ"ב [לקו"ת במדבר יח] בענין פנים בפנים דבר ה'. ועמ"ש בד"ה כי ההרים ימושו פ"א ושם פ"ב [לקו"ת תצא מ, ג] פ"י שיש החזרת פכ"פ ע"י תומ"צ, וע' בד"ה כי תצא דרוש השני פ"ג [לקו"ת תצא לו, ב] בענין בקשו פני את פניך ה' אבקש" ע"ש.

- 14 ישר יחזו פנימו

The verse says the upright behold His face. The parenthetical uses it for the inner "face" that G-d reveals in response to teshuvah.

Psalms 11:7 ז"א:ז

כי צדיק ה' צדקות אהב ישר יחזו פנימו:

For the L-RD is righteous, He loveth righteousness; the upright shall behold His face.

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KEHOT'S NOTE

תהלים יא, ז.

- 15 סד"ה כי תשמע בקול

That discourse contrasts awe, the "outer keys," with Torah, the "inner keys" that open the revelation of the inner dimension of the Infinite Light itself.

KEHOT'S NOTE

לקו"ת ראה כד, ב.

- 16 גדול תלמוד שמביא לידי מעשה

The Sages concluded that study is greater because it leads to action. The Alter Rebbe infers that action is the main thing.

Kiddushin 40b:8-9 ט"ח:ט"ז

וכבר הנה רבי טרפון וזקנים מסובין בעלית בית נתנה בלוד. נשאלה שאילה זו בפניהם: תלמוד גדול או מעשה גדול? נענה רבי טרפון ואמר: מעשה גדול. נענה רבי עקיבא ואמר: תלמוד גדול. נענו כולם ואמרו: תלמוד גדול, שהתלמוד מביא לידי מעשה. תנ"א, רבי יוסי אומר: גדול תלמוד שקדם לחלה ארבעים שנה, לתרומות ולמעשרות חמשים וארבע, לשמישים ששים ואחת, ליוכלות מאה ושלש.

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

KEHOT'S NOTE

קידושין מ, ב.

- 17 מכלל שהמעשה הוא העיקר

The Alter Rebbe's laws of Torah study, where he discusses study that leads to action.

KEHOT'S NOTE

ראה הלי' ת"ת לאדה"ז פ"ד ה"ג. סה"מ תרכ"ט ע' יט.

18 הלומד שלא לעשות

The Midrash brings the same saying of Rabbi Yochanan. It underlines that the purpose of study is to act.

ויקרא רבה ל"ה 35 Vayikra Rabbah

KEHOT'S NOTE

ירושלמי ברכות פ"א, ה"ה. ועי' כלה רבתי (פ"ח) דנ"ד ריש ג' [בש"ס ראם]. ירושי' שבת פ"א ה"ב. תנחומא עקב סי' ו. ושם תבא בסוף ויקי"ר פלי"ה, [ז]. ובירושי' ברכות (פ"א ה"ב). ותי' מוטב ליי' [תא] בהציונים ורק בהקדמת הרחי"ו ז"ל לסי' ע"ח איי' "מוטב", יעו"ש. [כ].

19 הלומד שלא לעשות

Rabbi Yochanan says that one who learns not in order to do would be better off had his afterbirth been turned over on his face, so that he was never born. It stresses that study must lead to action.

Jerusalem Talmud Shabbat 1:2 ב"ב: שבת א' ירושלמי

20 ובירושלמי

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

KEHOT'S NOTE

פאה פ"א סוה"א. [כ].

21 וכל חפצים לא ישוו בה

Kehot's note points to Proverbs 8:1 for these words.

Proverbs 8:1 ח"י: משלי

הלא־חכמה תקרא ותבונה תתן קולה:

Doth not wisdom call, And understanding put forth her voice?

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KEHOT'S NOTE

משלי ח, א.

22 וכל חפצים לא ישוו בה

The Jerusalem Talmud expounds this verse to teach that all the mitzvot are not equal to one word of Torah. The Alter Rebbe cites it to show the superiority of Torah study.

Jerusalem Talmud Peah 1:1 א'א: תלמוד ירושלמי פאה

23 וכל חפצים לא ישוו בה

Wisdom's praise: "all things desired" cannot compare to her. The Sages read "all" as including even the mitzvot.

Proverbs 8:11 ח"י: משלי

כ"טובה חכמה מפנינים וכל־חפצים לא ישוו־בה:

For wisdom is better than rubies, And all things desirable are not to be compared unto her.

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24 וכל חפציה לא ישוו בה

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

KEHOT'S NOTE

שם ג, טו.

25 וכל חפציה לא ישוו בה חפציה ולא חפצי שמים

The Gemara sets the two verses against each other and resolves them: a mitzvah others can do should not interrupt

Torah study, but one only you can do should.

מועד קטן ט"ב: ב"ב: 9b:2-3 Moed Katan

הדר יתבי וקא מפעי להו, כתיב: "יקרה היא מפנינים וכל חפציה לא ישוו בה" — הא חפצי שמים ישוו בה, וכתיב: "כל חפצים לא ישוו בה" — דאפילו חפצי שמים לא ישוו בה! כאן במצוה שאפשר לעשותה על ידי אחרים, כאן במצוה שאי אפשר לעשותה על ידי אחרים.

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26 The parallel verse says "the things you desire" cannot compare. The Sages infer that the mitzvot, "things desired by Heaven," are excluded.

Proverbs 3:15 ג'י: משלי

יקרה היא מפנינים וכל־חפציה לא ישוו־בה:

She is more precious than rubies; And all the things thou canst desire are not to be compared unto her.

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PARAGRAPH 4

27 בדי"ה וידבר אליקים

There the Alter Rebbe explains that the Infinite Light is clothed in the Torah, G-d's wisdom, so that it should be revealed below in physical things, and that "And G-d spoke... saying: I am" means that His very essence becomes "your G-d."

KEHOT'S NOTE

לקו"ת במדבר טו, ד.

28 כל העוסק בתורת עולה

The Gemara teaches that one who studies the laws of an offering is as if he had brought it. The Alter Rebbe asks how this is possible without a Temple, altar or kohen.

Menachot 110a:13-14 ד"ג: מנחות ק"י א'י"ג

אמר רבי יצחק מאי דכתיב (ויקרא ו, יח) זאת תורת חטאת וזאת תורת האשם כל העוסק בתורת חטאת כאילו הקריב חטאת וכל העוסק בתורת אשם כאילו הקריב אשם: מתני' נאמר בעולת בהמה (ויקרא א, ט) אשה ריח ניחוח ובעולת עוף (ויקרא א, ט) אשה ריח ניחוח ובמנחה (ויקרא ב, ב) אשה ריח ניחוח לומר לך אחד המרכבה ואחד הממעיט ובלבד שיכוין לבו לשמים:

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Numbers 13:1 א'י: במדבר

וידבר ה' אלימשה לאמר:

And the L-RD spoke unto Moses, saying:

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KEHOT'S NOTE

מנחות ק', א. וראה לקמן במדבר יג, א. פי' חקת נז, א בהמ"מ. נתבאר בלקו"ש יח ע' 413.

29 בדי"ה בשעה שהקדימו

That maamar discusses Chochmah as the beginning of revelation and the Supreme Will above it, before which even Supreme Wisdom counts as mere action.

KEHOT'S NOTE

לקו"ת במדבר יג, א ואילך.

PARAGRAPH 5

30 והיו הדברים האלה . . . ודברת בם

The verse of the Shema: “these words” shall be upon your heart. The Alter Rebbe asks what “these words” refers to.

Deuteronomy 6:6: דברים ו':

והיו הדברים האלה אשר אנכי מצוך היום עליך לבבך:

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

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KEHOT'S NOTE

דברים ו', ו-ז.

31 ודברת בם בשבתך בביתך

The command to speak of them at home and on the way. Since it implies all times, it refers to Torah study.

Deuteronomy 6:7: דברים ו':

ושננתם לבניך ודברת בם בשבתך בביתך ובלקחתך בדרך ובשכבך ובקומך:

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

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32 כל היום וכל הלילה תמיד לא יחשה

Isaiah's watchmen who are never silent all day and all night. Its words describe the constant study the verse implies.

Isaiah 62:6: ישעיהו ס"ב:

על־חומתיה ירושלם הפקדתי שמרים כל־היום וכל־הלילה תמיד לא יחשו המזכרים את־י' אֱלֹדִמִי לָכֵם:

I have set watchmen Upon thy walls, O Jerusalem, They shall never hold their peace Day nor night: 'Ye that are the L-RD'S remembrancers, Take ye no rest,

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KEHOT'S NOTE

עפ"י ישע"י סב', ו.

33 ודברת בם בד"ת כתיב

The Gemara states that “you shall speak of them” is written of words of Torah. The Alter Rebbe builds on it.

Berakhot 21a:8-9: ט"ז-ט"ח:

מתיב רב יוסף: "ובשכבך ובקומך". אמר לקה אב"י: הווא בדברי תורה קתיב. תגז: בעל קרי מהרהר בלבו ואינו מברך לא לפניו ולא לאחריו. ועל המזון מברך לאחריו ואינו מברך לפניו.

Rab Joseph quoted in objection: "When thou liest down and when thou risest up" (Deut. vi. 7)! Abbai answered him: That is written with reference to words of Torah. We have a teaching in our Mishnah: A Ba'al Keri meditates upon [the wording of the Shema] in his heart and says neither the benediction before nor after. At his meal, he says the Grace after [in his heart] but not the Grace before.

...כי ביום הזה יכפר עליכם לטהר אתכם מכל

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KEHOT'S NOTE

ברכות כא, א.

34 אחד שהוא לבדו בשו"א וד"ר

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

KEHOT'S NOTE

ראה שם יג, ב. טוש"ע או"ח סס"א.

35 בשכמל"ו

Kehot's note points to Pesachim 56a for these words.

Pesachim 56a: פסחים נ"ו א

KEHOT'S NOTE

פסחים נו, א.

36 מלכותך מלכות כ"ע

G-d's kingship is over all worlds. It shows that the worlds come from the level of His Malchus.

Psalms 145:13: תהילים קמ"ה:

מלכותך מלכות כל־עלמים וממשלתך בכל־דור ודור:

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

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KEHOT'S NOTE

תהלים קמה, יג.

37 יחיד חי העולמים מלך

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

KEHOT'S NOTE

ברכת ברוך שאמר.

38 ע"פ שיר השירים

That maamar on “The Song of Songs” explains that the Holy One, blessed be He, is called the groom and Israel the bride, and that this refers to the drawing down of the Infinite Light to be clothed in the Torah.

KEHOT'S NOTE

אולי הכוונה ללקו"ת שה"ש א, א ואילך. ראה אוה"ת שה"ש א ע"ז ואילך.

39 אני ה' לא שניתי

G-d says He has not changed. Here it means that creation made no change in Him, since before Him everything is nothing.

Malachi 3:6: מלאכי ג':

כי אני ה' לא שניתי ואנכי בנ"י יעקב לא כליתם:

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

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KEHOT'S NOTE

מלאכי ג, ו.

40 ואהבת את ה"א

The command to love G-d. The Alter Rebbe reads it as the love to be absorbed in Havayah so that He is truly “your

G-d."

Deuteronomy 6:5 וְהָיָה לְךָ יְיָ אֱלֹהֶיךָ

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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KEHOT'S NOTE

דברים ו, ה.

41

דכולא קמי' כלא ממש חשיב

The Zohar's teaching that everything before Him is considered as nothing. It is the basis for the meaning of "One."

Zohar I, 11b, כ"א י"א

KEHOT'S NOTE

ראה זח"א י"א, ב.

42

עוטה אור כשלמה

G-d wraps Himself in light as in a garment. The Alter Rebbe applies it to the Torah as G-d's garment.

Psalms 104:2 בְּיָדָיו תִּתְּנֶנּוּ הַשָּׁמַיִם

עֹטֶה-אֹר כְּשֶׁלֶמָה נוֹטֶה שָׁמַיִם כְּרִיץ:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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KEHOT'S NOTE

תהלים קד, ב.

43

בד"ה ועשו להם ציצית

The note identifies the discourse "They shall make for themselves tzitzis" as the one printed in the Siddur's section on tzitzis, where the Torah as G-d's garment is discussed.

KEHOT'S NOTE

סידור שער הציצית ג, ד ואילך.

44

בפ' תולדות קמ"ב ב'. תרומה קס"ד

The Tzemach Tzedek's commentary on Psalms discusses "He wraps Himself in light as in a garment." The note also remarks that it is worth asking why the text points specifically to these Zohar passages.

KEHOT'S NOTE

בפ' פנחס רמה, ב. וראה ביהל אור עה"פ ע' שצו. ויש לעיין למה ציין דוקא לזהר אלן.

45

לבושי' כתלג חיזור

In Daniel's vision, G-d's garment is white as snow. The Alter Rebbe reads the "garment" as the Torah.

Daniel 7:9 וְרָאִיתִי וְהִנֵּה

הָיָה הָיָה עַד דִּי כְרִסְוֹן רְמִי וְעִתִּיק יוֹמִין יָתֵב לְבוּשָׁה כְּתִלְגַּת חֹר וְשָׁעַר רָאִשָׁה כְּעֶמֶר נָקָא כְּרִסְיָה שְׂבָבִין דִּי-נֹר גְּלָגְלוּהִי נֹר דְּלָק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

...כי ביום הזה יכפר עליכם לטהר אתכם מכל

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KEHOT'S NOTE

דניאל ז, ט.

46

כי תחלת הויית השלג הוא מן המים

According to the note, the Siddur also states that snow comes into being from water.

KEHOT'S NOTE

וכ"ה בסידור סג, ב. ובאוה"ת נ"ך-א ע' נו כתב ע"ז: "מש"ש בסידור דהשלג הוא ממים אם שכ"כ בלקו"ת בד"ה כי ביום הזה יכפר, אך אינו מוכרח לפמ"ש במשנה רפ"ז דמקוואות שמהשלג יכול לעשות מקוה בתחלה ומחקר לפ"ד הרמב"ם אינו כן, י"ל זהו לפי שהקרח נתהווה ממים על כן הוא רק מעלין ולא פוסלין, והשלג שאין התהוותו ממים ע"כ עושין ממנו מקוה מיהו שאר פוסקים אין מחלקים ביניהם". מובא בסה"מ תער"ב ח"ב ע' התקנו.

47

חכים ולא בחכמה ידיעה

From Elijah's prayer in the introduction to Tikkunei Zohar: G-d is wise, but not with a knowable wisdom. Here it describes Supreme Chochmah, the source of the Torah.

Tikkunei Zohar 17b:3-4 ד' ב'ג' י"ז

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

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KEHOT'S NOTE

ז"ח יתרו לד, ד. ת"ז בהקדמה (ז, ב).

48

חכמה בראש וחכמה בסוף

The Kehot note gives this Zohar passage for the phrase. Here it means that the same wisdom is at the source and in the Torah below.

Zohar I, 26b כו, זח"א

KEHOT'S NOTE

זח"א כו, ב [וראה עקב טו, ב]. [כ].

PARAGRAPH 6

49

שער ריש"י כעמר נקא

Daniel's vision of the Ancient of Days, whose hair is like clean wool. The Alter Rebbe applies "hair" to the particular laws of the Torah.

Daniel 7:9 וְרָאִיתִי וְהִנֵּה

הָיָה הָיָה עַד דִּי כְרִסְוֹן רְמִי וְעִתִּיק יוֹמִין יָתֵב לְבוּשָׁה כְּתִלְגַּת חֹר וְשָׁעַר רָאִשָׁה כְּעֶמֶר נָקָא כְּרִסְיָה שְׂבָבִין דִּי-נֹר גְּלָגְלוּהִי נֹר דְּלָק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

(המשך הכתוב) דניאל ז, ט.

50

קוצותיו תלתלים

The beloved's locks are curled. The Sages read taltalim as tilei tilim, mounds of laws.

Song of Songs 5:11א"י: שיר השירים

ראשו כְּתָם פִּז קוֹצוֹתָיו תִּלְתָּלִים שְׁחָרוֹת כְּעוֹרֵב:

His head is as the most fine gold, His locks are curled, And black as a raven.

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KEHOT'S NOTE

שה"ש ה, יא.

51

תלי תלים של הלכות

The Sages expound "His locks are curled" as mounds upon mounds of laws. It identifies the hair with the details of halachah.

Eruvin 21b:23-25ה"ג-כ"ג: עירובין

"[ו]אֵיזוֹ וְחֶקֶר תִּיקֶן מְשָׁלִים הִרְבֵּה" — אָמַר עוֹלָא אָמַר רַבִּי אֱלִיעֶזֶר: בְּתַחֲלִילָה הָיְתָה תוֹרָה דּוֹמָה לְכַפִּיפָה שְׂאִין לָהּ אֲזָנִים, עַד שֶׁבָּא שְׁלֹמֹה וַעֲשָׂה לָהּ אֲזָנִים. "קוֹצוֹתָיו תִּלְתָּלִים", אָמַר רַב חֲסָדָא אָמַר מֶר עוֹקְבָא: מְלַמֵּד שֶׁשִּׁי לְדְרוֹשׁ עַל כָּל קוֹץ וְקוֹץ תִּלְתָּלִים שֶׁל הַלְכוֹת. "שְׁחָרוֹת כְּעוֹרֵב": בְּמִי אֵתָה מוֹצֵאָן — בְּמִי

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Menachot 29b:6-7ז"ו-ז"ז: מנחות

אמר רבא שבעה אותיות צריכות שלשה זיונין ואלו הן שעטניז גיץ אמר רב אשי חזינא להו לספרי דווקני דבי רב דחטרי להו לגגיה דחייית ותלו ליה לכרעיה דהיי חטרי להו לגגיה דחייית כלומר חי הוא ברומו של עולם ותלו ליה לכרעיה דהיי כדבעא מיניה רבי יהודה נשיאה מרי אמי מאי דכתיב (ישעיהו כו, ד) בטחו ביי עדי עד כי ביה יי צור עולמים אמר ליה כל התולה בטחונו בהקביה הרי לו מחסה בעולם הזה ולעולם הבא

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KEHOT'S NOTE

עירובין כא, ב. מנחות כט, ב. וערש"י שה"ש סי' ה, יד [טז] עזה"פ. [כ].

52

נפלאותיו ומחשבותיו אלינו

David says G-d's wonders and thoughts toward us are beyond comparison and too many to count. Here it describes the countless contractions through which G-d's wisdom reaches the Torah.

Psalms 40:6ו"ו: תהילים

רַבּוֹת עָשִׂיתָ אֵתָהּ ה' אֱלֹקֵי נִפְלְאוֹתֶיךָ וּמַחְשְׁבוֹתֶיךָ אֵלֵינוּ אֵין עֹרֶךְ אֵלֶיךָ אֲנִידָה וְאֶדְבָּרָה עֲצָמוּ מִסִּפְּרִי:

Many things hast Thou done, O L-RD my G-d, even Thy wonderful works, and Thy thoughts toward us; there is none to be compared unto Thee! If I would declare and speak of them, they are more than can be told.

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KEHOT'S NOTE

תהלים מ, ו.

53

(ועמ"ש מזה ע"פ ויהי מקץ)

There the verse "Your wonders and Your thoughts toward us" is explained: "Your wonders" is the hidden Supreme

Will, beyond any grasp, and "Your thoughts" is Supreme Chochmah, drawn to us through the Torah.

KEHOT'S NOTE

תו"א לא, ד. בתרלי"ח שם מציין גם מלקו"ת שה"ש מ, ב.

54

שהן המשכונות מבחי' שערות. . לא שייך ערך כלל

According to the note, this passage, from "drawings-down from the level of hairs" to "comparison does not apply at all," is quoted there.

KEHOT'S NOTE

מובא בד"ה כי תשא תרלי"ח סעי' ז.

55

Kehot's note points to Genesis 41:1-44:17 for these words.

בראשית מ"א-מ"ד:י"ז: Genesis 41:1-44:17

PARAGRAPH 7

56

סלסלה ותרוממך

Proverbs says to esteem wisdom and it will exalt you. The Alter Rebbe reads salseleha as curling, the separating of the laws.

Proverbs 4:8ח"ד: משלי

סלסלָה ותְרומְמֶךָ תִּכְבְּדֶךָ כִּי תִחַבְּקֶנָּה:

Extol her, and she will exalt thee; She will bring thee to honour, when thou dost embrace her.

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KEHOT'S NOTE

משלי ד, ח. קטע מכאן מובא באוה"ת חקת ע' תתכו.

57

כמארז"ל לא ידעו רבנן

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

KEHOT'S NOTE

בר"ה כו, ב. [ובר"ה שם]. [כ].

58

לא ידעו רבנן מאי סלסלה

The Gemara relates that the Sages learned the meaning of salseleha from hearing a maid speak of a man curling his hair. The Alter Rebbe uses it to explain the analysis of halachah.

Rosh Hashanah 26b:4-5ה'ד-ה"ד: ראש השנה כ"ו ב:ד

לֹא הָווּ יָדְעֵי רַבָּנָן מֵאִי: "סִלְסָלָהּ וְתִרְמָמֶךָ". יוֹמָא חַד שְׁמַעוּנָה לְאַמְתָּא דְּבִי רַבִּי דִּהְוֹת אֶמְרָה לְהָהוּא גִבְרָא דִּהְוָה קָא מְהַפֵּךְ בְּשַׁעְרֵיהּ, אֶמְרָה לָקָה: עַד מָתִי אֵתָהּ מְסַלְסֵל בְּשַׁעְרָהּ. לֹא הָווּ יָדְעֵי רַבָּנָן מֵאִי "וְטִטְאֵתָיָהּ בְּמִטְאָטָא הַשְּׁמַד". יוֹמָא חַד שְׁמַעוּנָה לְאַמְתָּא דְּבִי רַבִּי דִּהְוֹת אֶמְרָה לְחִבְרֵתָהּ: שְׁקוּלִי טִטְאֵתָא וְטִטְאֵי בֵיתָא.

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PARAGRAPH 8

59

שער רישיי כעמר נקא

Daniel's vision of hair like clean wool. Here it is the source of the Torah, above the level of garment.

דניאל ז:ט"ז: Daniel 7:9

חֲזָה הָיְתָה עַד דִּי כְרָסְנוֹן רַמְיוּ וְעַתִּיק יוֹמִין יִתֵּב לְבוּשָׁה כְּתִלְגַּ חֲזָר וְשַׁעַר רִאשָׁה כְּעֶמֶר נִקָּא כְּרָסְיָה שְׂבִכִין דִּי-נִינּוֹר גְּלָגְלוּהִי נֹר דְּלִק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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60 עוטה אור כשלמה

G-d wraps Himself in light as in a garment. Here it marks the Torah as only the level of a garment.

Psalms 104:2: תהילים ק"ד:ב

עֹטֶה-אֹר כְּשֵׁלֶמָה נוֹטֶה שָׁמַיִם כְּיָרֵיעָה:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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61 ע"פ הנותן שלג כצמר

The note identifies the discourse on "He gives snow like wool" as the one in the Siddur, which discusses "His garment like snow" and "the hair of His head."

KEHOT'S NOTE

סידור סג, ד.

PARAGRAPH 9

62 מוטב דלידייני

The Sages say of Elisha ben Avuyah (Acher) that it was better he be judged and enter the World to Come. Here it shows how great even the radiance of Gan Eden is.

Chagigah 15b:3: חגיגה ט"ו ב:ג

כי נח נפשיה דאחר, אָמַר: לֹא מִיָּדָן לִידִידֵינִי, וְלֹא לְעֵלְמָא דְּאַתִּי לִיתִי. לֹא מִיָּדָן לִידִידֵינִי — מְשֻׁם דְּעֵסֶק בְּאוֹרֵינִי, וְלֹא לְעֵלְמָא דְּאַתִּי לִיתִי — מְשֻׁם דְּחֻטָּא. אָמַר רַבִּי מְאִיר: מוֹטָב דְּלִידִידֵינִי וְלִיתִי לְעֵלְמָא דְּאַתִּי. מִתִּי אָמוּת, וְאַעֲלֶה עֶשֶׂן מִקְבְּרוֹ. כִּי נח נפשיה דרבי מאיר סליק קוטרך מקבריה דאחר.

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KEHOT'S NOTE

חגיגה טו, ב.

PARAGRAPH 10

63 ולית מחשבה תפיסא ב"י

From Elijah's prayer in the introduction to Tikkunei Zohar: no thought can grasp Him. Here it explains why the Supreme Delight is not felt.

Tikkunei Zohar 17a:10-12: תקוני זוהר י"ז א:י-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגא. כל מאן דאפריש חד מן חברה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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KEHOT'S NOTE

ראה ת"ז בהקדמה (יז, א).

סד"ה ואשה כי תדור

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

KEHOT'S NOTE

לקמן פי' מטות פו, ד.

65 ונתתי מטר ארצכם . . עשב בשדך

In the second paragraph of the Shema, Moshe says "I will give the rain of your land." The first person shows the Shechinah speaking through him.

Deuteronomy 11:14: דברים י"א:יד

וְנָתַתִּי מֶטֶר-אֲרָצְכֶם בְּעֵתוֹ וּמִלְקוֹשׁ וְאַסְפֹּת דָּגָנְךָ וְתִירְשֶׁךָ וְיִצְהָרְךָ:

that I will give the rain of your land in its season, the former rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

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KEHOT'S NOTE

דברים יא, יד. טו.

66 ונתתי עשב בשדך

The next verse continues in the first person, "I will give grass in your field." It is cited with the previous verse.

Deuteronomy 11:15: דברים י"א:ט"ו

וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבְהֶמְתְּךָ וְאָכְלָתָּ וְשָׂבַעְתָּ:

And I will give grass in thy fields for thy cattle, and thou shalt eat and be satisfied.

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67 לאהבה את ה"א

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

KEHOT'S NOTE

שם יא, יג.

68 ששכינה מדברת . . משה

Kehot's note points to Shemot Rabbah 3:15 for these words.

Shemot Rabbah 3:15: שמות רבה ג:ט"ו

ויאמר ה' אליו מי שם פה לאדם - אמר לו: אם אין אתה איש דברים, אל תחוש, הלא אני בראתי כל פיות שבעולם, ואני עשיתי אדם מי שחפצתי, וחרש, ועור, ופקח לראייה, ופקח לשמיעה, ואם אני חפצתי שתהיה איש דברים, תהיה כמו כן, אלא לעשות בך נס אני חפץ, בעת שתדבר, שיהיו דבריך נכונים, שאני אהיה עם פיך, הדא הוא דכתיב: ואנכי אהיה עם פיך. מהו והורתיך? רבי אבהו אמר: מורה אני דברי לתוך פיך, כמו חץ, כמה דאמר (שמות יט, יג): או ירה, יירה. רבי סימון אומר: בורא ...

"The L-rd said to him: Who makes a man's mouth?" He [G-d] said to him: 'If you are not a man of words do not be concerned; haven't I created all the mouths in the world, and I rendered mute whomever I wished, and [likewise determined who is] deaf and blind, and sighted and hearing? Had I wished for you to be a man of words, so would you be. Rather, I wish to perform a miracle with you. When you speak, your words will be exact, as I will ...

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KEHOT'S NOTE

להעיר מוז"ג רלב, א. שם ז, א. רסה סע"א. שמו"ר פ"ג, טו. ויק"ר פב, ג.
מכילתא שמות יח, יט. על"ק בואתחנן ג, ד ושי"ג [כ].

PARAGRAPH 11

69 לאהבה את ה' אלהיכם ולעבדו בכל לבבכם ובכל נפשכם

The verse that opens the second paragraph of the Shema. The Alter Rebbe reads "with all your soul" as the self-sacrifice of nullifying oneself.

Deuteronomy 11:13: דברים י"א:י"ג

וְהָיָה אִם־שָׁמַעַתְּ תִשְׁמְעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לֵאמֹר
אֶת־ה' אֱלֹהֵיכֶם וְלַעֲבֹדוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם:

And it shall come to pass, if ye shall hearken diligently unto My commandments which I command you this day, to love the L-RD your G-d, and to serve Him with all your heart and with all your soul,

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70 The Gemara says the arrogant person deserves to be cut down like an asherah. The Alter Rebbe explains that arrogance makes a person a separate entity, like an idol.

Sotah 5a:10: סוטה ה' א:י"א

אמר רבי אלעזר: כל אדם שיש בו גסות הרוח ראוי לגדעו כאשריה.
כתיב הכא: "וְרָמִי הַקֹּמֶה גְדֻעִים", וְכֵתִיב הָתָם: "וְאַשְׁרֵיהֶם תִּגְדְּעוּ".

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71 שההודאה היא אליו ית'

The note points to Iggeres HaKodesh 15 for the meaning of acknowledgment (hoda'ah) as self-nullification before G-d.

KEHOT'S NOTE

ראה אגה"ק סי' טו.

PARAGRAPH 12

72 ודברי אשר שמתו בפיו

G-d promises that His words will be in Israel's mouth. Here it means that G-d's word itself speaks through the one who studies.

Isaiah 59:21: ישעיהו נ"ט:כ"א

וְאֲנִי זֹאת בְּרִיתִי אִתְּכֶם אָמַר ה' רוּחִי אֲשֶׁר עָלַי וְדִבְרֵי אֲשֶׁר־שָׁמַעְתִּי בְּפִי
לֹא־יִמְּשׁוּ מִפִּי וּמִפִּי זֶרַע וּזְרַע אֲמַר ה' מִעַתָּה וְעַד־עוֹלָם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע"י נט, כא.

73 אלו ואלו דברי א"ח

A heavenly voice declared that the words of both Beis Shammai and Beis Hillel are the words of the living G-d.

...כי ביום הזה יכפר עליכם לטהר אתכם מכל

The Alter Rebbe reads it as G-d's word speaking in the Sages' mouths.

Eruvin 13b:10-11א"ב: עירובין י"ג ב:י"א-י"ב

אמר רבי אבא אמר שמואל: שלש שנים נחלקו בית שמאי ובית הלל, הללו אומרים: הלכה כמותנו, והללו אומרים: הלכה כמותנו. יצאה בת קול ואמרה: אלו ואלו דברי אלקים חיים הן, והלכה כבית הלל. וכי מאחר שאלו ואלו דברי אלקים חיים, מפני מה זכו בית הלל לקבוע הלכה כמותו? מפני שנחזין ועלובין היו, ושונין דברייהן ודברי בית שמאי, ולא עוד אלא שמקדימין דברי בית שמאי לדבריהן.

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Gittin 6b:13-14ד"ג: גיטין ו' ב:י"ג-י"ד

אמר לקה: חס ושלום, ומי איכא ספיקא קמי שמיא?! אמר לקה: אלו ואלו דברי אלקים חיים הן - זבוב מצא ולא הקפיד, נימא מצא והקפיד. אמר רב יהודה: זבוב בקערה, ונימא באותו מקום; זבוב - מאיסותא, ונימא - סכנתא. איכא דאמרי: אידי ואידי בקערה; זבוב - אונסא, ונימא - פשיעותא.

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KEHOT'S NOTE

עירובין יג, ב. גיטין ו, ב. ירושלמי ברכות א, ז.

74 אני המשנה המדברת בפיו

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

KEHOT'S NOTE

מגיד משרים ר"פ ויקרא. ובכ"מ.

75 המצות . . מצות המלך

The words here quote Bava Batra 159a:10-12; the passage is shown below.

Bava Batra 159a:10-12ב"ב א:י"ב-י"א

ומאי קושיא? דלמא גזירת מלך היא, דאיהו לא מהימן, ואחרוני מהימני - ולא משום דמשקל! דאי לא תימא הכי, משה ואהרן לחותנם - משום דלא מהימני הוא! אלא גזירת מלך הוא שלא יעידו להם, הקא נמי - גזירת מלך הוא שלא יעיד על כתב ידו לחותנו! אלא לעולם כדאמרנו מעיקרא, ודקא קשאי לה "תחת אבתיך יהיו בניה" - ההוא בכרכה כתיב. ומי מצית אמת פכרכה כתיב -

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KEHOT'S NOTE

ראה תוספתא נגעים פ"ג, ז. ב"ב קנט, א גזירת מלך.

PARAGRAPH 13

76 מלכותך מלכות כל עולמים וממשלתך בכל דור ודור

G-d's kingship is over all worlds and His dominion in every generation. The Alter Rebbe reads "worlds" as space and "generation" as time, both from Malchus.

Psalms 145:13: תהילים קמ"ה:י"ג

מְלִכּוּתְךָ מְלִכּוּת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדוֹר:

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

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77

והנה עסק התורה נקרא בצלמינו

There too “in Our image” is the Torah and “after Our likeness” the mitzvos.

KEHOT'S NOTE

וכ”ה בתו”א סח, ב. וראה באוה”ת בראשית-ג דף תקד, א.

78

בצלמינו

“Let Us make man in Our image, after Our likeness.” The Alter Rebbe reads “Our image” as Torah and “Our likeness” as the mitzvos.

Genesis 1:26 ובראשית א:כ”ו

ויאמר אלקים נעשה אדם בצלמינו כדמותנו ויִרְדּוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ עַל־הָאָרֶץ:

And G-d said: ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’

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PARAGRAPH 14

79

זה לעומת זה

Koheles says G-d made the one opposite the other. The Alter Rebbe uses it for the parallel between holiness and kelipah.

Ecclesiastes 7:14 קהלת ז:י”ד

ביום טובה הִנֵּה כָּטוֹב וּבְיוֹם רָעָה רָאָה גַּם אֶת־זֶה לְעִמְתּוֹ עֲשֵׂה הָאֱלֹקִים עַל־דִּבְרֹת שְׁלֵא יִמָּצֵא הָאָדָם אַחֲרָיו מְאוּמָּה:

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

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80

חרטומי מצרים

Pharaoh’s magicians, who could not interpret his dream. Here they represent the wisdom of kelipah.

Genesis 41:8 בראשית מ”א:ח

וַיְהִי בַבֹּקֶר וּתְפֹעֶם רוּחוֹ וַיִּשְׁלַח וַיִּקְרָא אֶת־כָּל־חֲרָטְמֵי מִצְרַיִם וְאֶת־כָּל־חֲכָמֶיהָ וַיְסַפֵּר פְּרֹעַה לָהֶם אֶת־חֲלֹמוֹ וְאִי־פֹתֵר אוֹתָם לְפָרְעָה:

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof; and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

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KEHOT'S NOTE

בראשית מא, ח.

81

חכמים המה להרע

Jeremiah’s rebuke of those who are wise to do evil. The text cites it itself as wisdom of kelipah.

Jeremiah 4:22 ירמיהו ד:כ”ב

כִּי אֹיִל עָמִי אוֹתִי לֹא יָדְעוּ בְנִים סְכָלִים הֵמָּה וְלֹא נְבוֹנִים הֵמָּה חֲכָמִים הֵמָּה לְהָרַע וּלְהִיטִיב לֹא יָדְעוּ:

For My people is foolish, They know Me not; They are sottish children, And they have no understanding; They are wise to do evil, But to do good they have no knowledge.

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82

חכמה כח מה

The Zohar reads Chochmah as koach mah, “the potential of ‘what’.” Here it shows that holy wisdom is self-nullification.

Zohar III, 28a זח”ג כח, א

KEHOT'S NOTE

זח”ג כח, א, לד, א.

83

ע”פ בעלי במות ארנון

That discourse explains the light that encompasses all worlds (sovev), before which above and below are equal, and which is holy and set apart even within the worlds.

KEHOT'S NOTE

לקמן חקת סה, ב ואילך.

84

בעלי במות ארנון

From the song about the conquest of Moav. The text refers to its own discourse on this verse.

Numbers 21:28 במדבר כ”א:כ”ח

כִּי־אֵשׁ יֵצְאָה מִחֶשְׁבוֹן לְהִכָּה מִקְרִיַּת סִיחֹן אֲכָלָה עַר מוֹאָב בְּעֵלֵי בְמוֹת אֲרָנוֹן:

For a fire is gone out of Heshbon, A flame from the city of Sihon; It hath devoured Ar of Moab, The lords of the high places of Arnon.

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85

ישראל שבחו”ל

The Sages say that Jews outside the Land are idol worshippers in purity. The Alter Rebbe applies it to anyone living with arrogance.

Avodah Zarah 8a:17 עבודה זרה ח’ א:י”ז

תנא, רבי ישמעאל אומר: ישראל שבחוּצָה לָאָרֶץ עוֹבְדֵי עֲבוֹדַת זָרָה בְּתַהֲרָה הֵן, כִּיצַד? גוֹי שֶׁעָשָׂה מִשְׁתָּה לְבָנוּ וְזִימָן כָּל הַיְּהוּדִים שֶׁבְּעִירוֹ, אֵיךְ עַל פִּי שְׂאוּכְלִין מִשְׁלָהוֹ וְשׁוֹתִין מִשְׁלָהוֹ, וְשִׁמְשׁ שְׁלָהוֹ עוֹמֵד לְפָנֵיהֶם, מַעֲלָה עֲלֵיהֶם הַכְּתוּב כֹּאִילוֹ אֲכָלוּ מִזִּבְחֵי מֵתִים, שְׁנֵאֲמַר: “וְקִרָּא לָהּ וְאֲכָלָת מִזִּבְחֹהּ”.

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

KEHOT'S NOTE

ע”ז ח, א.

86

(עמ”ש — סד”ה ויהי בשלח פרעה)

There kelipah is described as a husk that covers the fruit and makes itself an independent thing, in contrast to holy

joy, which comes from self-nullification before G-d.
KEHOT'S NOTE

תו"א סא, ד.

87 וראית את השמש

The Torah warns against seeing the sun and moon and bowing to them. It describes the nature of star-worship.

Deuteronomy 4:19 ט"ט דברים

וּפְדֹתָשָׂא עֵינֶיךָ הַשְׁמִימָה וְרָאִיתָ אֶת־הַשָּׁמַשׁ וְאֶת־הַיָּרֵחַ וְאֶת־הַכּוֹכָבִים כֹּל צָבָא הַשָּׁמַיִם וְנִדְחָתָה וְהִשְׁתַּחֲוִיתָ לָהֶם וַעֲבַדְתָּם אֲשֶׁר חָלַק ה' אֱלֹקֶיךָ אֹתָם לְכָל הָעַמִּים תַּחַת כָּל־הַשָּׁמַיִם:

and lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, and serve them, which the L-RD thy G-d hath allotted unto all the peoples under the whole heaven.

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KEHOT'S NOTE

דברים ד, יט.

88 ממגד תבואות שמש

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

KEHOT'S NOTE

שם לג, יג.

89 ממגד תבואות שמש

Moshe's blessing of Yosef with the bounty of the sun's crops. It shows that the sun truly influences the earth.

Deuteronomy 33:14 דברים

וּמִמֶּגֶד תְּבוּאוֹת שֶׁשֶׁשׁ וּמִמֶּגֶד גֶּרֶשׁ יִרְחִים:

And for the precious things of the fruits of the sun, And for the precious things of the yield of the moons,

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90 אין לך עשב מלמטה

The Midrash says every blade of grass has a constellation above. The heavenly bodies are real channels of influence.

Bereshit Rabbah 10:6 ר' רבה

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגוי. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ור' סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חיאי ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job

...כי ביום הזה יכפר עליכם לטהר אתכם מכל

38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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KEHOT'S NOTE

ב"ר פ"י, ו. השמטות לזח"א רנא, א. מו"נ ח"ב פ"י.

91 אלא דקרו ליי

The Gemara says the nations call G-d "the G-d of gods." They acknowledge Him, yet treat the lesser powers as entities.

Menachot 110a:5-6 ו' א:ה-ו'

איתיביה רב שימי בר חיאי לרב (מלאכי א, יא) ממזרח שמש ועד מבואו גדול שמי בגוים ובכל מקום מוקטר מוגש לשמי ומנחה טהורה אמר ליה שימי את דקרו ליה אלהא דאלהא בכל מקום מוקטר מוגש לשמי בכל מקום סלקא דעתך אמר רבי שמואל בר נחמני אמר ר' יונתן אלו תלמידי חכמים העוסקים בתורה בכל מקום מעלה אני עליהן כאילו מקטירין ומגישין לשמי

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות קי, א.

92 שאין עוד מלבדו

There is nothing else besides Him. This is the self-nullification of holiness.

Deuteronomy 4:35 דברים

KEHOT'S NOTE

דברים ד, לה.

93 כבוד חכמים ינחלו

The wise inherit honor. Here it is the honor proper to holy wisdom.

Proverbs 3:35 משלי ג:ל"ה

כְּבוֹד חֲכָמִים יִנְחָלוּ וְכִסְלִים מְרִים קִלּוֹן:

The wise shall inherit honour; But as for the fools, they carry away shame.

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KEHOT'S NOTE

משלי ג, לה.

94 ועשית בגדי קדש

The command to make Aaron's garments for honor and glory. It shows that holy honor exists and rests on self-nullification.

Exodus 28:2 שמות כ"ח:ב

וְעָשִׂיתָ בְּגָדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאֶרֶת:

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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KEHOT'S NOTE

שמות כח, ב.

PARAGRAPH 15

95 כך היא דרכה של תורה

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

KEHOT'S NOTE

אבות ו, ד.

96 כך הוא דרכה של תורה פת במלח

The Mishnah describes a simple life devoted to Torah and promises happiness in this world. The Alter Rebbe explains that happiness as the delight of self-nullification.

משנה אבות ו:ד: Pirkei Avot 6:4

כך היא דרכה של תורה, פת במלח תאכל, ומים במשורה תשתה, ועל הארץ תישן, וחי צער תחיה, ובתורה אתה עמל, אם אתה עשה כן, (תהלים כח) אשריה וטוב לך. אשריה בעולם הזה וטוב לך לעולם הבא:

Such is the way [of a life] of Torah: you shall eat bread with salt, and rationed water shall you drink; you shall sleep on the ground, your life will be one of privation, and in Torah shall you labor. If you do this, "Happy shall you be and it shall be good for you" (Psalms 128:2): "Happy shall you be" in this world, "and it shall be good for you" in the world to come.

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PARAGRAPH 16

97 יפה שעה אחת

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

KEHOT'S NOTE

שם ד, יו.

98 יפה שעה אחת

The Mishnah says one hour of teshuvah and good deeds in this world is better than the whole life of the World to Come. It continues the theme of the delight available in this world.

משנה אבות ד:יז: Pirkei Avot 4:17

הוא היה 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.

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...כי ביום הזה יכפר עליכם לטהר אתכם מכל

צעק לבם

Their heart cried out to G-d. Here it is the inner cry of one who regrets his arrogance.

Lamentations 2:18 איכה ב:יח

צעק לבם אל־אֲדֹנֵי חֻמַּת בִּתְצִיּוֹן הוֹרִידִי כְנָחַל דְּמָעָה יוֹמָם וּלְלֵילָה אֶל־תִּתְּנִי פּוֹגַת לֶךְ אֶל־יָתֶדֶם בְּתַעֲיִינָה:

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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KEHOT'S NOTE

איכה ב, יח.

100 כחשיכה כאורה

Before G-d darkness is as light. Here it describes the encompassing light, before which nothing is hidden.

Psalms 139:12 תהילים קל"ט:יב

גַּם־חֹשֶׁךְ לֹא־יִחְשֶׁיךָ מִמֶּךָ וְלַיִלָה כִּי־אֵיר כְּחֹשֶׁיךָ כְּאוֹרָה:

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

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KEHOT'S NOTE

תהלים קלט, יב.

101 ולא נבוש

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

KEHOT'S NOTE

ברכת ק"ש של שחרית.

PARAGRAPH 17

102 את השמים ואת הארץ אני מלא

G-d fills heaven and earth. Here it means there is nowhere a person is unseen.

Jeremiah 23:24 ירמיהו כ"ג:כד

אִם־יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־יְיָ הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מֵלֵא נְאֻם־יְיָ:

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

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103 השמים — בד"ה מנורת זהב

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

KEHOT'S NOTE

אולי הכוונה לפי בהעלותך לג, ג.

104 כי לא יראני האדם וחי

G-d tells Moshe no man can see Him and live. The Sages read it as: in life one does not see, but at death one does.

Exodus 33:20 שמות ל"ג:כ

וַיֹּאמֶר לֹא תוּכַל לִרְאֹת אֶת־פָּנַי כִּי לֹא־יִרְאֶנִי הָאָדָם וְחָי:

And He said: 'Thou canst not see My face, for man shall not see Me and live.'

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KEHOT'S NOTE

שמות לג, כ.

105 אבל בשעת מיתתו רואה

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

KEHOT'S NOTE

ע' ספרא ויקרא (פ"ב), ושם אי' אבל רואים במיתתו, וביקוט (רמז תלא) "בשעת מיתתו" וכ"ה במד"ר (ספ"ד) ובמס' כלה רבתי (רפ"ג) אי' בזה"ל "בחייהם אינם רואים אבל במיתתם רואים", יעו"ש. [כ].

106 את פניך ה' אבקש

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

KEHOT'S NOTE

תהלים כו, כה.

107 את פניך ה' אבקש

David seeks G-d's face. Here it is the seeking of His inner dimension through teshuvah.

Psalms 27:8 ח"ח: כ"ז

לך אָמַר לְבִי בִקְשׁוּ פָנַי אֶת־פְּנֶיךָ ה' אֲבָקֶשׁ:

In Thy behalf my heart hath said: 'Seek ye My face'; Thy face, L-RD, will I seek.

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108 וכמים הפנים

As water reflects a face to the face. Here G-d's inner face answers a person who turns his face to Him.

Proverbs 27:19 ט"ט: כ"ז

כַּמֵּיִם הַפָּנִים לְפָנִים כֹּן לְבִי־הָאָדָם לְאָדָם:

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

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KEHOT'S NOTE

משלי כז, יט.

109 וזרקתי עליכם מים טהורים

G-d promises to sprinkle pure water and purify Israel. Here the "water" is the Thirteen Attributes of Mercy.

Ezekiel 36:25 ל"ו: כ"ה

וְזָרַקְתִּי עֲלֵיכֶם מֵיִם טְהוֹרִים וְשָׁהַרְתֶּם מִכָּל טְמְאוֹתֵיכֶם וּמִכָּל־גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם:

And I will sprinkle clean water upon you, and ye shall be clean; from all your uncleannesses, and from all your idols, will I cleanse you.

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KEHOT'S NOTE

יחזקאל לו, כה.

110 זאת היא ממלא כל שמהן

The words here quote Tikkunei Zohar, Patach Eliyahu • 17b:2-3; the passage is shown below.

Tikkunei Zohar, Patach Eliyahu • 17b:2-3 ג'ב: ג'ב-ג'ב

וכל ספירן כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו

...כי ביום הזה יכפר עליכם לטהר אתכם מכל

וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמטא. אנת חכים ולא ב חכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

ת"ז בהקדמה (פתח אליהו).

PARAGRAPH 18

111 ראיתי איש חכם בעיניו

There is more hope for a fool than for one wise in his own eyes. Here it is the wisdom of kelipah, repaired on the first day.

Proverbs 26:12 כ"ו: י"ב

רָאִיתִי אִישׁ חָכָם בְּעֵינָיו תִּקְוָה לְכַסִּיל מִמֶּנּוּ:

Seest thou a man wise in his own eyes? There is more hope of a fool than of him.

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KEHOT'S NOTE

משלי כו, יב (ראיתי).

112 ביום הכפורים אסור באכילה ושתייה

The Mishnah lists the prohibitions of Yom Kippur. The Alter Rebbe explains them as removing what supports the sense of self.

Mishnah Yoma 8:1 א'ח: א'ח

יום הכפורים אָסוּר בְּאֲכִילָה וּבִשְׁתִּיָּה וּבִרְחִיצָה וּבִסְיָכָה וּבִנְעִילַת הַסִּנְדֵּל וּבִתְשׁוּמֵי־הַמָּטָה. וְהַמֶּלֶךְ וְהַכֹּהֵן יִרְחֲצוּ אֶת פְּנֵיהֶם, וְהַקֹּהֵן תִּנְעַל אֶת הַסִּנְדֵּל, דְּבָרֵי רַבִּי אֱלִיעֶזֶר, וְחֻכְמֵימ אֻסְרִין:

On the day of atonement, it is forbidden to eat and to drink, to wash, to anoint, 2 to lace on [leather] shoes, and to indulge in sexual intercourse. A king and a bride [until the 30th day after her nuptials] may wash their faces; and a lying-in woman may lace [put] on [leather] shoes. Such is the dictum of Rabbi Eleazar: but the sages prohibit it.

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113 לך ה' הממלכה

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

KEHOT'S NOTE

דברי הימים-א כט, יא.

114 ביוהכ"פ אסור כו'

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

KEHOT'S NOTE

יומא פ"ח מ"א.

115 לך ה' הממלכה

David's praise: Yours, G-d, is the kingdom. Here it describes Malchus rising in self-nullification on Yom

Kippur.

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

לך ה' הגדלה והגבורה והתפארת והנצח וההוד כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ
לך ה' הממלכה והמתנשא לכל לראש:

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

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PARAGRAPH 20

116 כי ביום הזה יכפר עליכם לטהר אתכם

The maamar's opening verse. Its first half refers to the purification of outer arrogance.

Leviticus 16:30ל"ו:י"ז ויקרא ט"ז

כִּי־בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:
For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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117 התורה היא שמותיו של הקב"ה

There the saying that the whole Torah is the Names of the Holy One, blessed be He, is cited with its source, in explaining the metzora as one who "spreads a bad name."

KEHOT'S NOTE

נסמן לעיל כד, ד.

118 אורייתא מחכמה נפקת

The Zohar says the Torah comes forth from Chochmah. Here it shows that Torah reaches only as high as Chochmah, the yud of the Name.

Zohar II, 85aא"ח פה,

KEHOT'S NOTE

זח"ב פה, א. קכא, א.

119 ממעמקים קראתיך ה'

"From the depths I call You, G-d." Here it is teshuvah from the depth of the heart, which draws down the level of Havayah.

Psalms 130:1א"ל תהילים

שיר המעלות ממעמקים קראתיך ה'

A Song of Ascents. Out of the depths have I called Thee, O L-RD.

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KEHOT'S NOTE

תהלים קל, א.

PARAGRAPH 21

120 לא יהיה לך אלהים אחרים על פני

The prohibition of other gods. The Alter Rebbe reads it as

...כי ביום הזה יכפר עליכם לטהר אתכם מכל

a promise that nothing will hide G-d's inner face.

Exodus 20:3ב"ג:שמות

לא־יִהְיֶה־לְךָ אֱלֹהִים אֲחֵרִים עַל־פְּנֵי:

Thou shalt have no other gods before Me.

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121 עונותיכם מבדילים

Isaiah says that sins separate between Israel and G-d. Here it explains what hides the inner dimension.

Isaiah 59:2ב"ט:שעיהו

כִּי אִם־עֲוֹנוֹתֵיכֶם הֵיוּ מִבְּדִילִים בֵּינְכֶם לְבֵין אֱלֹהֵיכֶם וְחַטֹּאתֵיכֶם הִסְתִּירוּ
פְּנֵים מִפְּנֵי:

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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KEHOT'S NOTE

ישע"י נט, ב.

122 שנתנו לוחות האחרונות ביוהכ"פ . בצנעה

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

KEHOT'S NOTE

תנחומא תשא לא.

123 כי לוחות אחרונות נתנו בצנעה

There the Alter Rebbe explains that the second Tablets were given quietly on Yom Kippur because all the ascents of that day are through the inner yearning of the heart, and links this to "From the depths I call You," the two depths.

KEHOT'S NOTE

ראה לקמן פ' מסעי צ, א.

124 לוחות אחרונות נתנו בצנעה

The Midrash contrasts the first Tablets, given publicly, with the second, given privately. The Alter Rebbe uses it to show that Yom Kippur's revelation is hidden.

מדרש תנחומא, כי תשא ל"א:ב"י:31:2 Tisa, Ki

פָּסַל לָךְ וַיְהִי נִכּוֹן לְבַקֵּר. כָּךְ בְּרֹאשׁוֹנָה, וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִית הַבְּקָר
וְגו' (שמות כה, ח). וְכֵן: וְגַם אִישׁ אֶל יָרֵא. הַלּוּחוֹת רִאשׁוֹנוֹת עַל
שְׁנֵתָנוּ בְּפָמְבִּי, לְפִיכָךְ שְׁלֹטָה בָּהֶם עָיָן הָרַע וְנִשְׁתַּבְּרוּ. וְכֵן אָמַר לוֹ
הַקָּדוֹשׁ בְּרוּךְ הוּא: אֵין לָךְ יָפָה מִן הַצְּנִיעוּת, שְׁנֵאמַר: וְמָה ה' דּוֹרֵשׁ מִמֶּךָ
כִּי אִם עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת הַחֵד וְהַצְנַע לֵכֶת (מיכה ו, ח).

Hew thee and ... and be ready by the morning (ibid. 34:1-2). With reference to the first tablets, it is written: And it came to pass on the third day, when it was morning, that there were thunders and lightning (ibid. 19:16). But with regard to the second tablets, it is said: Neither let any man be seen (ibid. 34:3). Because the first tablets were given openly, the evil inclination prevailed over them, and (for that reason) they were broken. But in this instance (the second tablets) the Holy One, ...

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125

אנכי ה' . . לא יהי לך

The first of the Ten Commandments. Here it is the revelation of G-d's very self, given with the second Tablets.

שמות כ':ב' Exodus 20:2

אֲנֹכִי ה' אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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KEHOT'S NOTE

שמות כ, ב-ג.



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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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